



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

Arrowheadlines



The Newsletter of the Loveland Archaeological Society



December 2019



Club Minutes

The December meeting of the Loveland Archaeological Society was held on Tuesday, December 3rd in the McKee Bldg. at The Ranch. This was our annual holiday potluck. Thanks to everyone who brought in a dish. The venison and antelope sausage was special. Andy brought the meeting to order at 7:15 PM. There were no changes to the November minutes. Several members brought in artifacts for everyone's enjoyment. Rick Miller's quartz crystal Clovis point was of particular interest. Several members brought in donations for our annual drive to benefit Native American families and distributed by Jan Irons non-profit charitable group. We have been sponsoring this annual drive for over a decade. Anyone who would like to contribute can mail a donation to Andy Coca (P.O. Box 302, Keenesburg, CO 80643) or contact Andy (303-903-0587) for larger items to arrange pickup. We will deliver them to Jan Irons by December 23rd.



Our entertainment for the evening was provided by Jan Irons' family with Native American singing, drumming and dancing. They started off with a Navajo prayer which Jan explained was similar to our National Anthem. There were two drummers who also provided singing and chants for several dances, all of which were explained by Jan. The dancers wore traditional Native American dress. Once again, an excellent presentation enjoyed by all. It is their way of thanking the Club members for our generosity over the years.



The **Find of the Month** was a nice Pelican Lake point made of Niobrara jasper found on the South Platte River in Weld County by Robin Guthrie. We then held our door prize drawing:

Donor's Name	Donated Gift	Winner/Recipient
Rich Savino	Bag of flint scrapers	Rhonda Evensiosky
Rich Savino	Bag of flint scrapers	JacLynn Vealey
Rich Savino	Bag of flint scrapers	Britnee Campbell
Evensiosky Family	Toshiba television	Andy Coca
Club/Hank Miller	Books	Britnee Campbell
Club Elf	Illuminated magnifier	Andy Coca
JacLynn Vealey	Gourd bowl	Hank Miller
Elaine Owens	Mexican plate	Rhonda Evensiosky
Elaine Owens	Aztec hanging ornament	JacLynn Vealey



Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

The door prize drawing brought in \$52.00. Andy will re-donate the Toshiba television to a yard sale to be held later this Spring to benefit the LAS. Sadly, no *Honey Bunches of Oats* from Ed Wells this month.

The January meeting will be on **Tuesday, January 7th** in the LaPorte and Timnath rooms, McKee Bldg. at The Ranch. The program will be a film titled "In Search of History, Pueblo Cliff Dwellers of Chaco Canyon." We will also present artifacts in relation to the film.

UPCOMING MEETING ANNOUNCEMENTS

Date:	Next mtg. is January 7, 2020, <i>not</i> on the 2 nd
Place:	McKee 4H Building at The Ranch, Loveland
Program:	"In Search of History, Pueblo Cliff Dwellers of Chaco Canyon."
Refreshments:	Club will furnish-feel free to bring something if you'd like



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 December 2019 was made Robin Guthrie by as judged by all members present.

Type: Pelican Lake

Material: Niobrara Jasper

Where Found: The South Platte River in Weld County





Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

The Winter Solstice - A Time for Storytelling



Traditional storytelling is reserved for the winter months for many tribes. This was a practical choice given the fact that during the other seasons, people were busy growing, gathering, and hunting food. It was in the winter, with the long dark evenings, the snow and wind blowing outside, that telling stories was a way to entertain and teach the children. Another reason is that many traditional stories contain animal characters. To be respectful, people waited until the winter when animals hibernate or become less active so they cannot hear themselves being talked about.

To have a storyteller tell you a story is like receiving a gift. To be respectful, a gift of tobacco is offered to the storyteller before the story begins. The storyteller will often take the tobacco outside and place it on the earth as an offering to the spirits of the story. *The following are Winter/holiday related practices by various tribes.*

San Carlos Apache (Arizona): This reminds me when I was young. My grandfather would ask a really older man to come visit. We would eat dinner; they would visit, smoke. Then my grandpa would put a bundle at his feet. Soon he would start telling stories most of the night.

Ho-Chunk Nation of Wisconsin: We have to wait for the Winter Moon, and there has to be snow on Mother Earth for those stories.

Blackfoot (Calgary, Alberta): Blackfoot's are the same with the snow and stories.

Acoma Pueblo (New Mexico): The winter solstice marks our New Year in Acoma. We mark the time with ceremonies not privy to the public.

It's also the time of *haamaaha*, storytelling of the coyote, stories of heroes, stories of the animals, sharing of knowledge. My parents said that when you call *haamaaha*, people will arrive with piñon nuts gathered in the fall that are roasted and shared.

Passamaquoddy (New England): In traditional calendars in the Northeast, the solstice is always marked. For my folks it's a sign that the frost giants will be returning to the North.

Assiniboine/Sioux (South Dakota): *Waniyetu* [winter] - time for gathering *can'sa'sa* [red willow bark] while the Thunder is gone.

Syilx (Washington State & British Columbia): What I know is that it marks the point in time when our Winter Ceremonies can be held. My grandmother sometimes held her first ceremony of the winter at this powerful time. We have winter dance ceremonies; prayers for the new year to come, for the berries, roots, four-leggeds, and fish - the four Food Chiefs; prayers for our families and ourselves. There are songs, dancing, feasting, and a give-away. This is held during the evening and can go all night, depending on the number of sacred singers who come to share. The ceremonies are called winter dances. Or my grandfather also called them Chinook dances. In our territory to the south in Washington State around Nespelem, my grandfather told me of one dance ceremony lasting ten nights in a row!





Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

Laguna–Acoma Pueblo (New Mexico): “My Chacoan and Mesa Verde ancestors were astronomers. They marked Halley’s comet, we watched the sun, and we predicted eclipses. The Sun Dagger at Chaco Canyon is a prime example of the science of my Puebloan ancestors. I asked my elders recently of any taboos with eclipses. I was told that they are a time of transformation and not to fear them. Those in our tribe who feel fear have done something wrong. They told me to pray with cornmeal, respect the silence, and accept the transformation coming.”

Cherokee (Oklahoma): “Cherokee say it is a giant frog in the sky trying to eat the sun. Everybody is supposed to go outside and make a big noise with drums, whistles, and voices to scare the frog away.”

Shawnee (Kansas): “Our prophet Tenskwatawa, predicted a solar eclipse leading up to the War of 1812. He predicted this to William Henry Harrison, who dared Tenskwatawa to predict the future. He did, and tribes came from all over to hear our Prophet speak.”

Shoshone-Bannock (Idaho): “My gramma would close all her windows. She says that’s when bad things happen to bad people. After that, we would drink water that she prayed for. That’s my young recollection of the eclipse, both lunar and solar.”

Hopi (Arizona): “I am Hopi Sun Clan! We pray to our Dawa *every* morning. During the last eclipse, our nieces and nephews were given their sacred Hopi names - Red Beautiful Sun, New Colorful Sun, and Little Sunboy! It’s very significant to us, a time for ceremony.”

Kiowa (Oklahoma): “The sun and the moon played an important part in our yearly cycle. I seem to recall hearing where a full eclipse happened. All of a sudden some got scared and just prayed.”

Kumiai and Yaqui (Maryland): “I was raised outside my traditional community. This is what I was taught by my mother and aunties in Mexico: For pregnant women especially, during an eclipse they are to wear a red sash with a small steel pin or keys and not to go outside at all.”

Taos Pueblo (New Mexico): “We are told to stay inside and keep babies away from the windows, to be mindful. We have to wear something sharp.”

Nakoda (Alberta, Canada): “Our elders have said that any meteor and lunar activity are omens signifying events that will come to pass. Rings around the sun and moon may indicate significant weather change. Lunar and sun eclipses have deeper representations. This activity represents some natural occurrence to happen on earth.”

Ho-Chunk (Wisconsin): “Was told to respect both sun and moon eclipses. Time of transformation.”

Crow (Montana): “We believe it’s a new beginning. The sun dies and is rejuvenated.”

Pawnee (Oklahoma): “When I was younger, I asked an elder about what an eclipse meant to us. He said he didn’t know much, but he heard the old people talking about how it was a troubling time when one happened. They said it meant a great leader was going to pass on.”



Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

Clues in a Copper Band

A nearly 4,000-year-old burial site found off the coast of Georgia hints at ties between hunter-gatherers on opposite sides of North America, according to research led by faculty at Binghamton University, State University of New York.

A research team led by Matthew Sanger, assistant professor of anthropology at Binghamton University, analyzed human remains, stone tools and a copper band found in an ancient burial pit in the McQueen shell ring on St. Catherine's Island, Georgia. The burial at the shell ring closely resembles similar graves found in the Great Lakes region, suggesting an exchange network between the Great Lakes and the coastal southeast United States. Similarities in mortuary practices suggest that the movement of objects between these two regions was more direct and unmediated than archaeologists previously assumed.



"Our excavations revealed remarkable parallels between the shell ring in the coastal Southeast and in broadly contemporaneous sites in the Great Lakes including: the use of cremation to handle the dead, cremating the dead in an area separate from where the bones were eventually buried, the use of copper as a burial item, the burial of multiple people at the same time, and the use of ocher in the burial," said Sanger.

"Not only are these practices very similar, our analyses clearly show that the copper found at the shell ring originated in the Great Lakes and was therefore traded between the two regions. Notably, all of these practices are rare, or entirely absent, from the regions between the Great Lakes and the southeast, which suggests that there was not some sort of general diffusion of traditions, but rather a direct "transplant."



A nearly 4,000-year-old burial site found off the coast of Georgia hints at ties between hunter-gatherers on opposite sides of North America, according to research led by faculty at Binghamton University, State University of New York. According to the researchers, these findings challenge prevalent notions that view preagricultural Native American communities as relatively isolated from one another and suggest instead that wide social networks spanned much of North America thousands of years before the advent of domestication.

"These findings strongly suggest that Native Americans living in the Eastern Woodlands more than 3,000 years ago were far more interconnected than we have ever thought," said Sanger. "Rather than living in small groups with limited contacts, Native American communities were cosmopolitan; they traded with distant peoples, they engaged in complex social and economic relationships, and they had direct and indirect knowledge spanning hundreds if not thousands of kilometers. Amazingly, all of this occurred thousands of years before Native Americans invented agricultural practices-the point at which "social complexity" is thought to emerge by many archaeologists."

The discovery of long-distance exchange of prestige goods among Archaic period communities living in the U.S. Southeast challenges traditional notions of hunter-gatherers as living in relative isolation and instead suggests non-agrarian groups created and maintained vast social networks thousands of years earlier than typically assumed.



"Traditionally, archaeologists have thought that agriculture played a key role in the creation of long-distance interactions as domesticated food sources can produce massive surpluses, which can then be used to establish more complex social and political power structures and relations," said Sanger.



Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

"Increasingly though, archaeologists from around the world are finding that non-agricultural people engaged in activities long thought reserved for farmers. Our findings at the shell ring are part of a much broader revolution in archaeology where non-agricultural people are viewed as living far more complex, interconnected and interesting lives than previously assumed.



ARTIFUNFACTS TRIVIA QUIZ

The Answer To Last Month's Trivia Question: Which automotive model(s) are *not* real vehicles named after Indian tribes/cultures?

- A. Dodge Seneca
- B. Chrysler New Yorker Navaho
- C. Ford Seminole ES
- D. Pontiac Aztek
- E. Jeep Comanche
- F. Lincoln Coca-mental

Answer is C and F

This Month's Trivia Question: In keeping with our winterlike theme, **What does the word *Eskimo* translate as?**



Christmas Trivia

Who created the first electric light Christmas display?

Thomas Edison

In 1880 he put up the first Christmas display made from electric lights to advertise his light bulbs. A few years later an inventor named Edward Johnson, a colleague of Thomas Edison, created the first string of Christmas lights.

What US state holds the Guinness record for largest snowman?

Maine

Specifically, the town of Bethel, Maine. They built the tallest snowman, actually a snowwoman, named Olympia. She is 122ft 1in tall, or 37.21 meters. The record was set in 2008.

What country is the Poinsettia, with its red and green foliage, native to?

Mexico

It derives its English name from Joel Roberts Poinsett, the first US ambassador to Mexico.

What is the most popular meal for Christmas in Japan?

KFC fried chicken

It's so popular in fact, that you have to order in advance or face standing in long lines to get your Christmas fried chicken.



Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation



In Our Own Backyard

Franktown Cave is located 25 miles south of Denver, Colorado on the north edge of the Palmer Divide. It is the largest rock shelter documented on the Palmer Divide, which contains artifacts from many prehistoric cultures. Prehistoric hunter-gatherers occupied Franktown Cave intermittently for 8000 years beginning about 6400 B.C. The site held remarkable lithic and ceramic artifacts, but it is better known for its perishable artifacts, including animal hides, wood, fiber and corn. Material goods were produced for their comfort, task-simplification and religious celebration. There is evidence of the site being a campsite or dwelling as recent as AD 1725.

Franktown Cave is a rock shelter 198 feet (60 m) above Willow Creek, a tributary of Cherry Creek that flows into the South Platte River at Denver, Colorado, 25 miles to the north. It is more than 6,000 feet (1,800 m) in elevation. Situated on Palmer Divide, which separates the South Platte River basin from the Arkansas River basin, Franktown Cave is its largest documented rock shelter in the area. Palmer Divide is an east-west ridge in central Colorado that runs perpendicular to the Rocky Mountains between Denver and Colorado Springs and east to Limon, Colorado. Monument Hill, is the highest point of the divide at about 7,500 feet. The area provides two key raw materials that were used for tool-making:

- Microcrystalline rock in white chalcedony, light yellow and caramel that was formed from petrified wood during the Paleocene period. Projectile points and small bifaces were made from microcrystalline rock.
- Wall Mountain tuff rhyolite from the Oligocene age for flake tools.

Near the rock shelter, spring-fed streams traverse a land of scrub oak, plains grassland and open ponderosa pine forest.

People of the Archaic period moved seasonally to gather wild plants and hunt game, such as deer, antelope and rabbits. Late in the Archaic period, about AD 200-500, corn was introduced into the diet and pottery was made for storing and carrying food.

The early, middle and late Archaic periods are all represented at the Franktown cave. The early period was marked by a nomadic hunter-gatherer lifestyle in the mountains and foothills, adapted to smaller game and greater reliance on gathering wild plants for food than their Paleo-Indian ancestors. During this period new stone tools were created to process and prepare plants for meals. Gilmore submits that bison antiquus, the primary source of food for the Paleo-Indian, became extinct due to increasingly warm and arid climate changes of the Holocene Altithermal period [a warm period about 9,000 to 5,000 years ago]. To survive people adapted by hunting smaller game and gathering plants, seeds, and nuts.

Artifacts from AD 780-1290, the middle Ceramic period, include small, distinctive side-notched projectile points, clothing, charcoal, potsherds, a sinew and twig net, and corn cobs. The sinew and twig net is similar to hoops used for several Native American nations' games. Franktown artifacts from the Archaic period reflect the influence of the southern Apishapa culture of the Arkansas basin and the Upper Republican plains people of the South Platte basin in northeastern Colorado and northwestern Kansas. The pottery has the conical shape of Plains Woodland pottery and the cord-markings and rims of Upper Republican pottery.

The rock shelter, sheltered from extreme precipitation and temperature extremes, faced east. At the front edge of the cave, large rocks provided a protecting barrier. There is a lower level on the southern portion of the cave and another several yards higher on the northern side. The southern portion of the cave was dry which preserved most of the excavated items. The upper level had a water seep and few artifacts were found there.



Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

More than 4000 artifacts were recovered from Franktown cave in the 1940s and 1950s. They can be divided into four categories. 2180 chipped stone artifacts were excavated. This includes projectile points and fragments. 234 groundstone artifacts were recovered, and 862 potsherds were recovered as well. Potsherds include cord marked and plain wares. 351 perishable artifacts were excavated. This includes fibers, animal hide, bones, and wood.

Hide used for the production of clothing were found in the faunal remains. There were a high number of bison bone and other large fauna. The presence of rodent bones, snares and rabbit hide robes suggests that small game was also important. Another perishable artifact found was a moccasin, which was worn from use. AMS dates on the moccasin suggest that it was discarded sometime between AD 980 and 1160. The lithic technology suggests extensive reliance on the locally available petrified wood, rhyolite, and quartzite.

Corn may have been significant to people living in Franktown Cave in different ways at different times. People first began using corn at Franktown Cave in the transition from the Early Ceramic to the Middle Ceramic era. During the Middle Ceramic the climate was wetter and milder, and the human population in the area was higher.

Franktown Cave has been excavated for the past fifty years. Hugh O. Capp, Jr. was the first to excavate Franktown Cave in 1942. He worked on the north end of the cave. He left the University of Denver with the artifacts in paper sacks, along with his report and all his sketches and photographs. Unfortunately, his report has never been found. Arnold Withers was next to excavate the cave. Withers first excavated in 1949 then again in 1952. The only remaining notes associated with these excavations are a map by Gilbert Wenger, which shows the locations of each "Stratitest" and the test pits, and a stratigraphic profile drawn by David Breternitz. Withers never wrote a report of his finds at Franktown Cave.

Gerold "Tommy" Thompson was the next to excavate Franktown Cave in 1956 and 1957. He recorded a great deal about his excavation. Thompson recovered a sandal and cordage during his excavations. He analyzed the sandal and determined that there were at least two types of sandals. Winter sandals which had more complex straps and a grass sock, and a summer sandal with simpler straps and no grass sock.

Franktown Cave was added to the National Register of Historic Places in 2006.



Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

Andy wants to remind everyone that it's getting that time of year for paying membership dues for 2020...especially if you'd like to also subscribe to the excellent Central States Archaeological Journal, of which the LAS is the representative to the CSA Societies for Colorado. Complete Form and mail to Andy Coca or bring to next month's meeting.

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