



Pictures From The Past



NEWSLETTER OF THE
COLORADO ROCK ART ASSOCIATION (CRAA)
A Chapter of the Colorado Archaeological Society

<http://www.coloradorockart.org>

February 2018

Volume 9, Issue 2

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President's Corner

By Anne Robinson, CRAA President

We will launch the 2018 field trip season in early March with 20 folks going to visit rock art sites in the Pecos region of Texas. We are in the planning stages of two more field trips- one to Dinosaur National Monument in May and another to the San Luis Valley in June. We expect to have more details in the next issue of *Pictures from the Past*.

We had our second web lecture in 2018. Carolyn Boyd's presentation on the rock art of the Pecos area got rave reviews. We hope to have more web lectures in April and May.

There are some important conferences you should consider attending this spring. The first is the Colorado Council of Professional Archaeologist (CCPA) Conference which will be in Longmont, Colorado in March. The great thing about this conference is that the archaeologists are mostly Colorado Archaeologists speaking on Colorado topics. Papers are typically 20 minutes long and most of them are very interesting to avocational archaeologists. Details on how to sign up are on page 2.

Possibly more relevant to folks interested in rock art is the American Rock Art Research Association (ARARA) which will be held in Grand Junction in early June. This is a great opportunity to learn about rock art and to spend a couple of days seeing rock art in the Grand Junction area. Since this is the American Rock Art and Research Association, they don't have conferences in Colorado very often. Details on how to sign up are on page 3.

Upcoming Field Trips

2018

Field Trip – May 2018

Dinosaur National Monument

Tentative Dates: May 4, 5, 6 (additional time for driving)

Leader: Anne Whitfield and Anne Robinson

Vehicle Requirements: 2-wheel drive

Fees: National Monument, camping or other lodging costs

Details to come.

Field Trip – June 2018

Western Saguache County

Tentative Dates: Either Weekend of June 9 or Weekend of June 16, exact dates to come

Leader: Darwin Thompson and Ken Frye

Details to Come.

General Colorado Rock Art Association Field Trip Rules:

All field trip participants must agree to the Colorado Rock Art Association code of ethics and the Colorado Archaeological Society code of ethics.

All field trip participants must agree to the Colorado Rock Art Association Field Trip Policies.

All field trip participants must sign the Colorado Archaeological Society Release, Waiver and Indemnity Agreement.

Rock Art & Archaeology Conferences

2018

Colorado Council of Professional Archaeologists (CCPA)

2018 Annual Conference

Dates: March 9, 10, 11, 2018

Location: Longmont, Colorado

Cost: \$55 for Colorado Rock Art Association as Colorado Archaeological Society (CAS) members. (Additional for the banquet)

Website for sign up: <http://coloradoarchaeologists.org/meetings-events/annual-meeting/2018-longmont/>

The Colorado Council of Professional Archaeologists puts on a conference every year with updates on what is happening in Colorado Archaeology. The presentations are short and most are very accessible to avocational archaeologists. Presentations start on Friday afternoon and go all day on Saturday. On Sunday there will be local field trips.

Tentative field trip options for conference attendees:

Indian Mountain/Rabbit Mountain Stone Circle Sites (Boulder County) 9:00 AM-1:00 PM (tentative, weather permitting)

Fort Vasquez Trading Post (Platteville) 10:00 AM to 12:00 PM (tentative)

Mahaffey Cache Exhibit Tour at the CU Museum of Natural History 10:00 -11:00 AM

The Banquet will be Friday night. Todd Surovell from the University of Wyoming will be the banquet speaker. The cost for the banquet and speaker is \$39.

For more information and to sign up go to
<http://coloradoarchaeologists.org/meetings-events/annual-meeting/2018-longmont/>

American Rock Art Research Association (ARARA) 2018 Annual Conference

Dates: June 1- 4, 2018

Location: Double Tree Hotel, Grand Junction, Colorado

Website: <http://www.arara.org/>

Time to start making your plans to attend ARARA 2018, in Grand Junction, Colorado. The conference will be held at the Double Tree Inn, Grand Junction. The Double Tree is located just a short distance from the airport, and provides a facility that really meets our needs in every way. The conference will be held June 1-4, 2018. Rooms for two are \$119, and include free parking and Internet along with refrigerators and microwaves in each room. Reservations for the event can be made by contacting the reservations department at 970-241-8888, or through the Hotel's central reservations number 800-222-8733. Be sure and identify yourselves by the Group name (ARARA) to receive our special group rate.

Local members of the Colorado Archaeological Society (CAS) are providing assistance with the conference, led by the local team leader Doug Van Etten, with Jim Liewer, assisting the ARARA fieldtrip committee. Trips will include such sites as Canyon Pintado. Not only does it contain hundreds of archeological sites it was also on the route used by the Dominguez-Escalante expedition. We are also close to the Segoe Canyon site, arguably the best rock art site in Utah with a combination of Ute, Fremont, and Barrier Canyon panels. Sign-ups again this year will be through the web site, and will require registration for the conference before being able to sign up for specific field trips. Watch the ARARA web site for updates on the offered field trips. The conference will also feature workshops, guest speakers, and our fabulous vendor room.

Colorado Archaeological Society (CAS) Meeting

Dates: TBD – September or October, 2018

Location: Cortez, Colorado

Website: <https://www.coloradoarchaeology.org/>

Annual Meeting of the Colorado Archaeological Society (CAS). All CRAA members are also CAS members. The annual meeting is a great way to learn about archaeology, go on fantastic field trips and hang out with lots of great folks interested in archaeology.

Utah Rock Art Research Association (URARA) Symposium

Dates: October 3-8 – Wednesday - Monday

Location: Bluff, Utah

Website: <https://urara.wildapricot.org/>

Annual Symposium of the Utah Rock Art Research Association. A great chance to learn about and see Utah Rock Art.

The K'obictaiya

By Carol Patterson

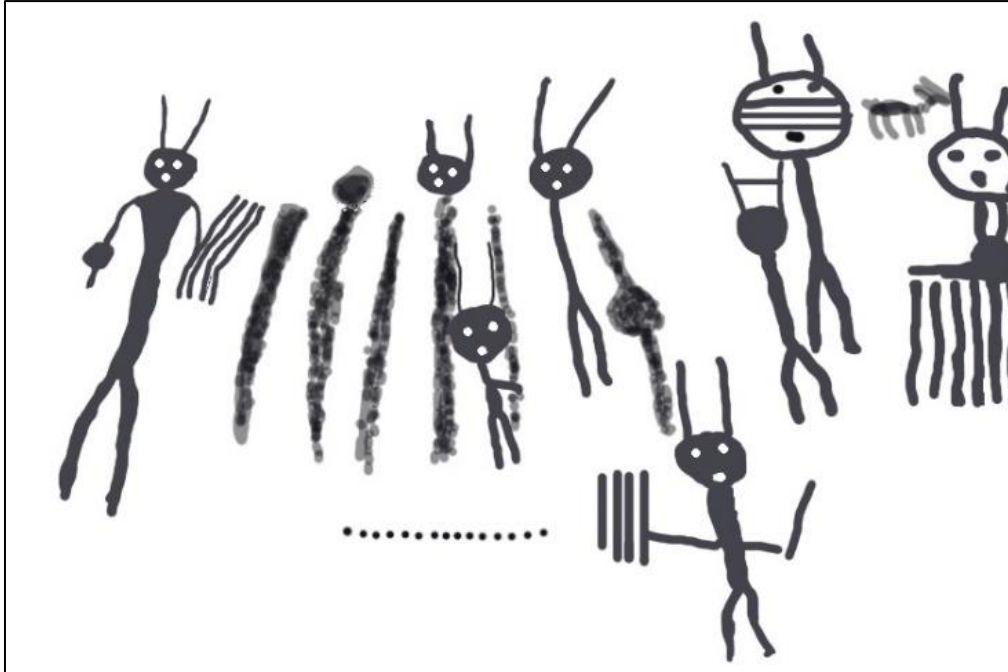
Southwest Colorado, eastern Utah and northern Arizona have some strange looking little creatures depicted in the rock art that were identified to me by a Bellamino Martinez, from Acoma Pueblo, while working on my Spiderwoman book back in the 90's. I kept what he said in the back of my mind until now, when I have had time to research his valuable information and found evidence to support his claim from the early ethnographic reports. What follows is a collection of sites I have visited and photographed and other sites I have not yet seen but wish to also visit.

In the field, I have heard friends call them 'bubble heads', or grasshoppers, but the dominant term in the literature is "Basketmaker or Glen Canyon Linear style anthropomorphs'. They appear along with sheep and deer with interior line designs. They are believed to be Basketmaker II-III period, circa A.D.1 to 700.

This paper suggests a name for them and a cultural affiliation, following what Bellamino identified as, "the Gobi'chia," or K'obitaiya. They appear on the altar paintings and headdresses of Katsinas for the Keresan speaking pueblos of Acoma, Laguna, Santa Anna, San Felipe, Santo Domingo and Cochiti. They are barely mentioned in Zuni ethnography and absent in Hopi, as months of research has demonstrated.

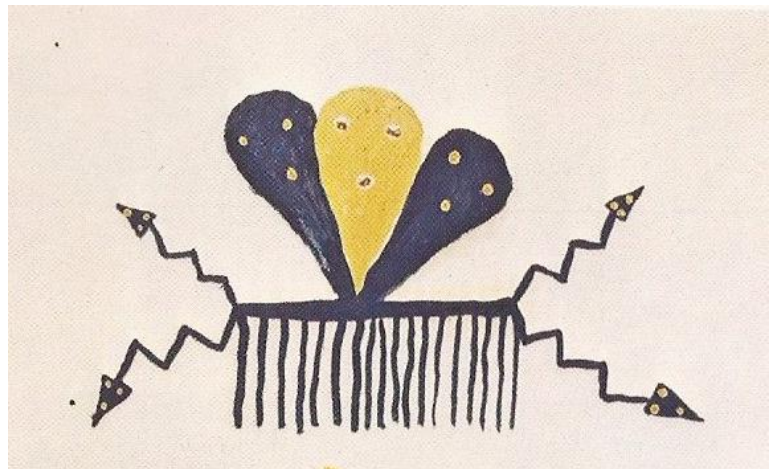


Montezuma Creek drainage. K'obictaiya with lighting sticks and and 'white' K'obictaiya . At the corner are Kopishtaya with rain coming from below them.



K'obictaiya from Montezuma Canyon. Photo and drawing by CP.

Leslie White, writes of Acoma Pueblo, "The K'obictaiya –are spirits who live in the East, at Hak'oaikute' (sunrise). They also live at Haniakocokko, a crater like place southeast of Acoma. The K'obictaiya are regarded as very powerful and beneficent spirits, but they do not reveal themselves as clearly and as definitely in the minds of the people as do the K'atsina; information concerning the K'obictaiya is both meager and vague. (White, 1932a;pg 65)



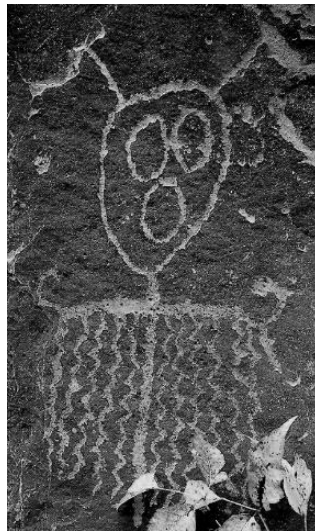
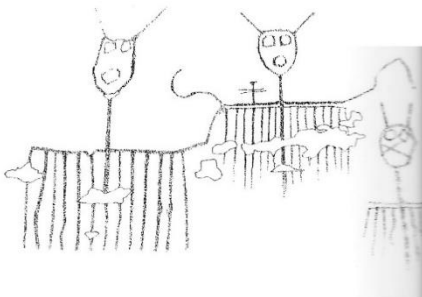
"The two head men of the K'obictaiya who are impersonated at the winter solstice, Dziukiri and K'okiri, were said (by one informant) to represent the "morning star and the evening star." So far as I could learn they are not assigned to any particular function (except during the winter solstice ceremony when they promote fertility and strengthen weak and sick people, (q.v.) Prayer sticks are deposited for the K'obictaiya. Masked men personate them in the winter solstice. "

"At San Felipe and Santo Domingo, the K'obictaiya are represented with little anthropomorphic figurines on the altars of medicine men. No masks are used. (see photo of these)
White writes that at Santo Domingo: K'obictaiya – this term is most difficult of all. It appears to be both noun and adjective. As a noun it seems to mean "all sorts of spirits, supernaturals that are beneficent."

"As an adjective it seems to mean "sacred, holy". Little stone figures are placed on the medicine men's altars. Altar fetishes. They fly above the clouds, Shiwana, at Santo Domingo" (White; 1932b pg. 169.)



K'obictaiya Katsina Acoma (White) showing the K'obictaiya with rain and lightning



Drawings from Rock Art of Publishing, Little Colorado River area and K'obictaiya

Arizona, by Ekkehart Malotki, 2007 Kiva mask from Acoma by Stirling.

The Kopershtaia or K'obictaiya

Kopershtaia, (from Cochiti Pueblo), Father Dumarest (1919), writes:. "a child is taught to get up early and go and wash his face in the river, not to be lazy, to offer shell to the kopershtaia in return for good fortune and good health." (Dumerest ,1919,pg.146)

At Laguna the term certainly refers to a number of supernaturals, of various nature powers. And this seems to be the application of the term at Sia. But at both Laguna and Sia, just which supernaturals are to be included is ambiguous. The term has been used at Zuni even more ambiguously.](Parsons the editor)

Dumarest again: pg 209

Kopershtaia lives at shipapu and is always accompanied and Oyoyanwa. Kopershtaia is also called *seutsh raanaya*, mother. [but kopershtaia are both male and female, kopershtaia *payatyama* and kopershtaia *kochinako*. See The Cacique is in every pueblo the representative of kopershtaia. The war captain and his vicar are called by of the twins and serve the Cacique as *Masewa* and serve kopershtaia in the world below. i..e. under the the lake in Colorado called shipapu. Pilgrimages are made to this lake in honor of Kopershtaia.

Images of the kopershtaia which I have seen in houses of stone (fig. 29).

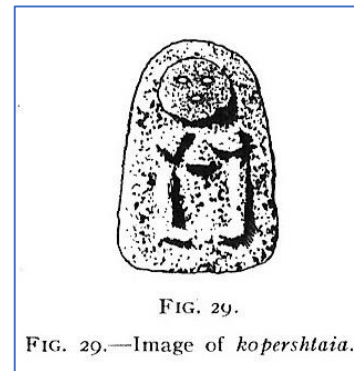


FIG. 29.—Image of *kopershtaia*.

by Masewa
our

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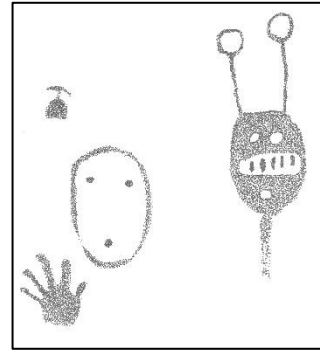
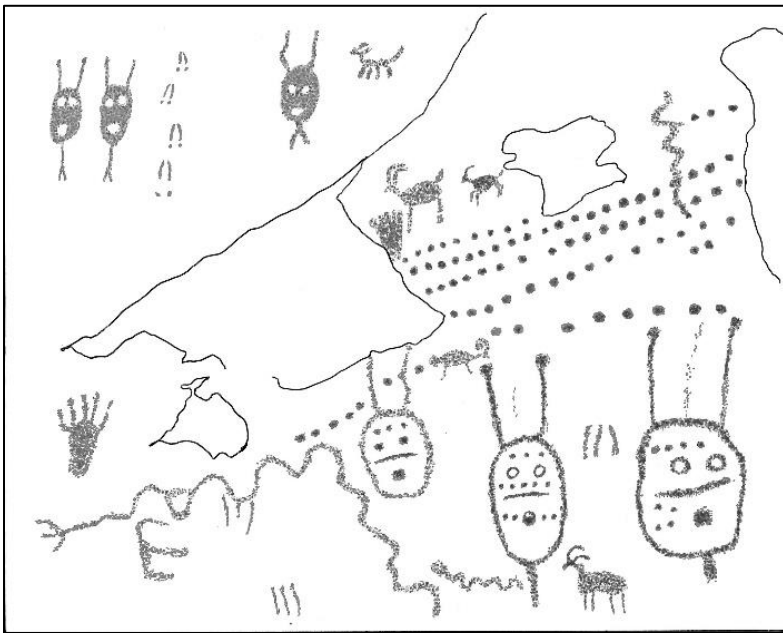
are made

Franz Boas, from *Keresan Text* (1928) writes: Supernatural powers are called Kopishtaya, Kachina, and Shiwana. The Kopishtaya live in the east at sunrise, where they went with the Koshare when leaving the Place of Emergence. They are always kind and helpful. In prayers the Kachina are always differentiating from the Kopishtaya and the *Shiwana* (clouds).. .. This as a class are helpful. They come to the villagers to be fed by the women whom they call mothers. They bring rain and fruits. ...they go every morning from east to west, four times, with the Shiwana, and to bring food to the people. .. they visit the village and bring rain and cultivated plants.

Else Clews Parsons, in *Pueblo Religion* writes: "The Keresan term for Cosmic Beings is KoBishtaiya (pg. 177) - At Laguna deer meat and bread crumbs with meal and pollen are placed by a man in the middle of his field when he starts to plant it with wheat. This is food for the Spirits - Storm Clouds, Earth Mother, and Kopishtaya; in gratitude they will send rain and further the crops. (Parsons, 1932;pg 303 quoting Boas 1928:212-13)



Cross Creek, K'obictaiya with grotesque faces. White K'obictaiya behind.
Photo and drawing by CP.



In the Creation stories of the Keres, Parsons writes: " From the dirt Iyatiku (the Creator) creates the K'obishtaiya, ferocious-looking and so having to live apart, in the east, to rule the clouds of winter. (Pueblo Religion, pg246)

Stirling writes "Special Kachina are associated with special kivas. Summer kachina come from the west: winter kachina who are called not kachina but K'obictaiya come from the east. Among them are Sun and the four mountain chiefs of the directions who also are seasonal chiefs, Chiefs of Winter, Spring, Summer, and Autumn. Possibly the K'obictaiya were once impersonations without masks, ...K'obictaiya cure and impart vigor. They look "ugly" or "ferocious" (Stirling). Parsons writes: "There is considerable variation in the calendar as affected by the kachina cult. The Hopi kachina season is from winter solstice to the summer solstice: the Zuni kachina season is unrestricted in theory, except for very brief ritual periods, but in practice there are no kachina performances during about two autumn months and two late spring or early summer months. Acoma confines kachina performances to three periods, summer and winter solstices and an autumn period, or like Zuni, presents a dramatic ceremony at long intervals; again, as at Zuni, the summer kachinas are more sacred than the winter kachinas who are called, not Kachinas, but K'obictaiya, and come to cure or strengthen , rather than to bring rain by dancing. (Parsons 1939: 953).

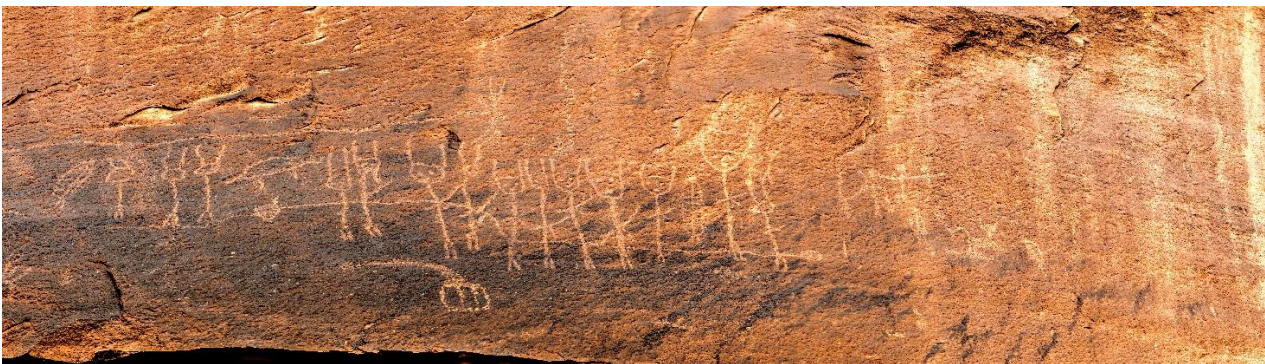
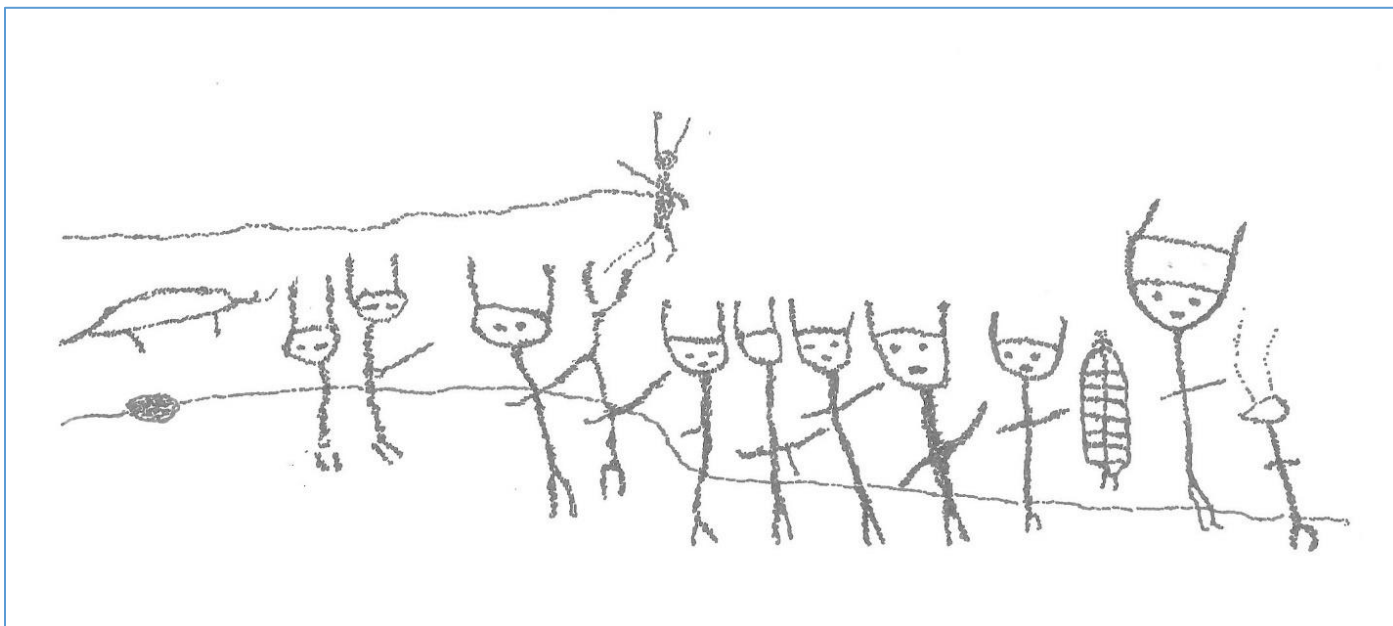
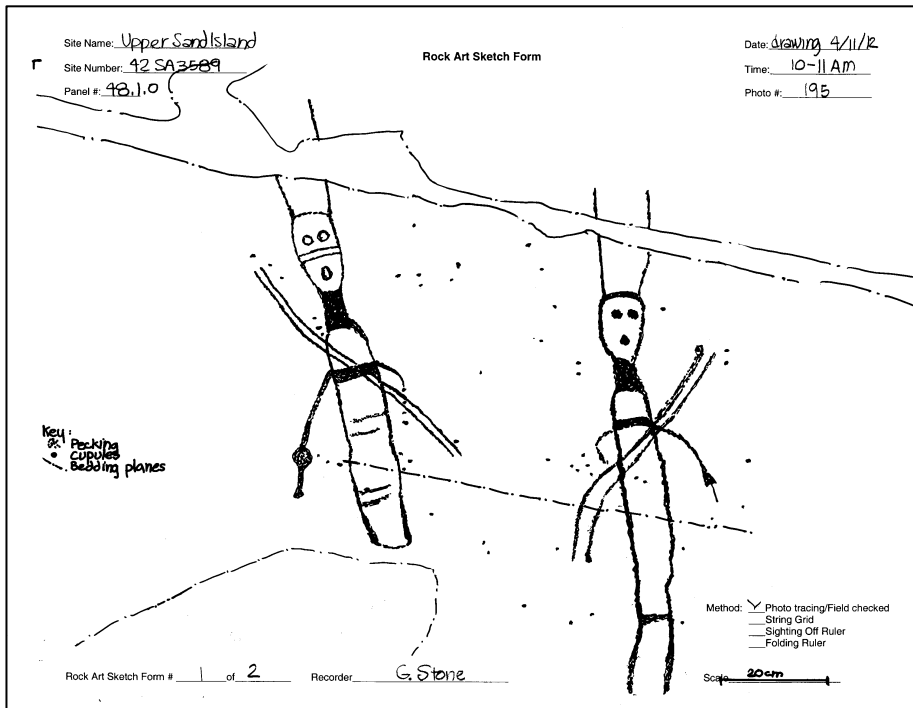


Photo by Tom Hahl 2018. Drawing of this panel by C.P.



" In Acoma.....The town chief watches the sunrise for the winter solstice. For four days an emetic is taken by everybody, and on the fifth day everybody makes prayer-sticks (or has them made.). From this day to the close nobody may eat salt or meat or have sexual intercourse. In the Chief kiva, the Antelope altar is set by the KaBina society chief, and the societies set their altars in their rooms. Men bury their prayer-sticks in their field: women throw theirs off the mesa edge. On the final day at sunrise kachina who are referred to as K'obishtaiya come in to make a circuit around town.. (Parsons 1939: 538)

In a Footnote she writes: They are the kachina of the East, but they are not thought of as kachina or as dancers. Representing strong, hardy beings, they come barefoot and impart strength (Stirling)). They carry "brave" or war prayer-sticks and sing war songs. They search for the little boys who are impersonating rabbit in the rock fissures. The K'obishtaiya will throw down cattail fuzz, draw up the naked boy, and release a live rabbit. It is beneficial to sickly boys to engage in this, but all boys have to do it four times before dancing kachina. Sick persons approach the K'obishtaiya to be touched with their lightning-stick, and for manliness men rub up against the cactus carried by some of the K'obishtaiya (Stirling). The K'obishtaiya give people seeds. They stay four days. Their masks are fed and given a cigarette three times a day. At night K'obishtaiya go to Chief kiva and the rooms for the societies to dance and sometimes they dance by day outdoors, the Mixed Kachina. They leave town with exorcising ritual. For eighteen days impersonators must observe continence. The morning the K'obishtaiya came, the Town chief offered a suit of miniature clothes to the Sun. He was accompanied to Sun's house by the society chiefs.



K'obictaiya carrying their lightning sticks at Sand Island. Drawing by Glenn Stone

From the *Acoma Origin Myth*, Stirling () writes: "Kopishtaiya remained, and Iatiku turned to him saying, "You are to be separate from the others." He was given the same sort of instructions and prayer sticks and told to go east to Hakuoi'kūchahă, to the place where the sun rises. "You are going to represent and rule the winter clouds. My people will pray to you to obtain bravery and long, healthy life. In the winter time my people will send you prayer sticks." Thus she

spoke.

After Iatiku had instructed Kopishtaiya she gave him the basket with pollen, corn meal, tobacco, and prayer sticks. She made the road four lengths to the east and return and told them to make their home at Hakuoikuchaha. So this is the way Iatiku placed the rulers of the clouds to whom her people were to pray."(Stirling 1942:42).

"After a while prayer sticks are made to invite the Katsinas of the east, who are called Kopishtaiya. Their visit is successful. These Katsinas pray, offer spiritual protection and distribute seeds." (Stirling, 1942:56.) The ceremonies described in Parsons's "Pueblo Religion" are many and beyond the scope of this paper, and I have noted only a few quotations here.

So keep your eyes open for these little guys when you are out in the field. They just might surprise you, peeking around the next corner.

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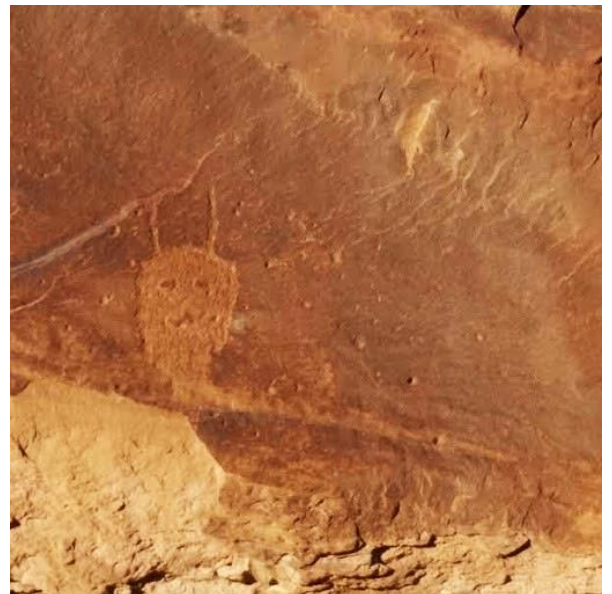
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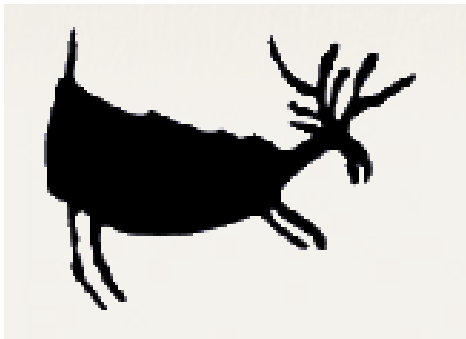
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Take a PAAC Class this spring!

Learn about Archaeology in Colorado



PAAC courses are a great way to expand your knowledge of Colorado archaeology at a reasonable cost. Classes are offered around the state in evening and weekend formats. No prior archaeological knowledge or experience is required.

What is PAAC?

A joint program of the Colorado Archaeological Society and the Office of the State Archaeologist of Colorado. The Program for Avocational Archaeological Certification (PAAC) is a mutually beneficial educational program for avocational and professional archaeologists. Established in 1978 by the Colorado Archaeological Society (CAS) and the Office of the State Archaeologist of Colorado (OSAC), it allows CAS members and other citizens to obtain formally recognized levels of expertise outside of an academic degree program. It also facilitates avocational public service and assistance in education, governmental management of cultural resources, research, and the protection of archaeological resources in Colorado. PAAC complements, but does not replace, existing university and governmental training programs. [Click here](#) to go to the History Colorado PAAC website.

Requirements of PAAC:

- All participants in the PAAC program must: Be 15 years of age or older
- Agree to the PAAC Code of Ethics
- Pay a non-refundable, nominal materials fee per course (also sometimes a fee for the meeting room)

Archaeological Dating Methods

Location: Denver (History Colorado Center)

Dates: Tuesdays, March 6, 13, 20, 27, April 3, 2018 (6:30-9:30 pm)

Host: Denver CAS/History Colorado

Class Description: Relative and absolute dating techniques, sample collection, preservation and care of datable material.

Contact: Chris Johnston

To sign up, go to:

<https://docs.google.com/forms/d/e/1FAIpQLSepptDzkzbieWFvAIJ6yeBzApUS9AIbkDqx8eHnpMLxT7TyBg/viewform>

Historical Archaeology*

Location: Fountain (Fountain Library)

Dates: March 24-25, 2018

Class description: Importance of historical archaeology, types of sites, sources of historical information, key historic artifacts, Colorado history vs. archaeology.

Host: Pikes Peak CAS (Colorado Springs)

To sign up, contact: Jerry Rhodes at rhodespottery@aol.com or 719-332-9723

*This class will follow a slightly different curriculum than previous classes of the same title and will be taught by Dr. Holly Norton, State Archaeologist of Colorado. The class will incorporate a significant lab component for hands-on training in historical materials analysis. Those who have previously completed this class are encouraged to sign up.

Perishable Materials

Location: Dolores (Canyon of the Ancients National Monument Visitors Center)

Dates: April 28-29, 2018

Class Description: Value of perishable materials, information on preservation, varieties of materials, tool classes.

CAS Host: Hisatsinom (Cortez)

To sign up, contact: Tom Pittenger at pittengerte@gmail.com or 970-882-2559/ 928-606-2550 (cell)

Colorado Archaeology

Location: Alma (Alma Town Hall, outside of Fairplay)

Dates: May 19-20, 2018

Host: South Park Site Stewards

Class Description: Covers the major periods and cultures of Colorado's prehistory, concluding with a brief summary of historic period American Indian groups in Colorado.

Contact: Linda Carr or Chris Johnston

To sign up, go to:

<https://docs.google.com/forms/d/e/1FAIpQLSf3lqottvnRY32Et7iPVHiI07KWpzmwmGVO-9b9anLCukOhww/viewform>

PAAC Site Stewardship Training*

Location: Boulder

Dates: TBD (April/May, tentatively)

Host: City of Boulder Mountain Parks and Open Space, IPCAS, and History Colorado

Contact: Chris Johnston

PAAC Site Stewardship Training*

Location: Monte Vista

Dates: TBD (April/May, tentatively)

Host: San Luis Valley BLM, Rio Grande National Forest, San Luis Valley Volunteers for Outdoor Colorado, and History Colorado

Contact: Chris Johnston

*More info will be released when it becomes available

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If you hear of any events or projects relating to rock art, please pass them along to us at coloradorockartassociation@yahoo.com. We will get the information out to CRAA members. Also if you would like to contribute to the newsletter, please let us know.