



SCAN



SANTA CRUZ ARCHAEOLOGICAL NEWSLETTER

CCATP and SCAS Member Receives the James A. Bennyhoff Memorial Fund Award

By Cat Nichols

John Schlagheck, currently working toward his A.S in Archaeological Technology at Cabrillo College and a member of SCAS, received the **James A. Bennyhoff Memorial Fund Award** at the 2009 SCA Annual Meeting. The Bennyhoff Award is intended to support original research on the prehistory of California and the Great Basin and requires direct work with artifacts or other primary source data. The award consists of funding for research, as well as obsidian source identifications donated by Richard Hughes, obsidian hydration readings donated by Thomas Origer, and four AMS dates donated by the CAMS facility at the Lawrence Livermore National Laboratory.



Photo by Cat Nichols

John will be working under the supervision of his faculty advisor, **Dustin McKenzie**, with materials excavated from sites at and near Sandhill Bluff by the 2009 Cabrillo College Archaeological Technology Program Field School. These excavations were supported by **Mark Hylkema** with the California State Park Department and **Erik Zaborsky** with BLM. He will present his findings at the 2010 SCA Annual Meeting. John earned his B.A. in Geography from Western Michigan University and went on to work in Urban Planning for 15 years. He anticipates receiving a Masters in Applied Anthropology with a concentration in Archaeology from San Jose State University in 2011.

Archaeology Scholarships Awarded for 2009

Two Cabrillo Endowed scholarships have been awarded for 2009. The **Howard Bickford - Santa Cruz Archaeological Society** Award is to be awarded to **Christina Spellman**. This award is for an Anthropology major (preferably archaeology emphasis) with a minimum of 12 units in Anthropology, at least 3 of which need to be in Archaeology and is transferring to a four year school.

Christine completed her anthropology course work this semester (including Arche 113-C, the SCA class) and is planning to transfer to UCSC in the Fall of 2009.

The second scholarship is in memory of **Ruth L. Edwards** and is aimed at returning students in Archaeology, Anthropology or Education. The recipient for 2009 is **Fenix Bedoya**. She has taken a number of courses in the Archaeological Technology Program and hopes to transfer to UCSC in the future. She has been active in student government at Cabrillo and also has recently become a mother.



Calendar

All General Meetings are held at Sesnon House Cabrillo College
6500 Soquel Drive, Aptos, California at 7:30 p.m. unless otherwise indicated.
SCAS website ~ www.santacruzarchsocety.org

- May 2009 *'Adobe Fiesta Poster Show'* will be exhibited for the month of May on the first floor community area of the Santa Cruz County Office Building at Ocean and Water Streets. These examples of vibrant poster art were created by Doni Tunheim, then local artist, and co-founder (with Edna Kimbro) of the Santa Cruz Adobe Coalition. These colorful silk screened posters documented the annual historical celebrations of the Adobe Coalition during the 1980s on and around the Plaza on Mission Hill in the city of Santa Cruz. The exhibit is being curated by Rob Edwards, mounted by Charles Prentiss and partially funded by the Santa Cruz Archaeological Society Research and Public Education fund.
- May 21, 2009
7:15 p.m. **General Meeting** ~ The speaker will be **Brian Legakis**, Cabrillo College, speaking on "*The Return of King Tut.*" The talk will be held in Forum VAPA 1000 at Cabrillo College.
- June 18, 2009 **General Meeting** ~ For this month our speaker is **Terry Joslin**, Caltrans and UCSB, speaking on "*Middle Holocene Coastal Adaptations along the Cambria Coastline: Red Abalone (*Haliotis rufescens*) Middens and Beyond*"
- June 27, 2009 *Tutankhamun and the Golden Age of the Pharaohs* will open at the M.H. de Young Memorial Museum in Golden Gate Park for a nine month stay.
- July 6, 2009
Monday **Rob Edwards'** Cabrillo Extension bus trip to the *TUT* exhibit in San Francisco will leave Cabrillo at 7AM and return by 4:00 PM. Register by May 18th for discounted fee of \$95, the group is limited to 40 people. Pre-register at www.cabrillo-extension.org or call 831-479-6331
- Aug 8 & 9
2009 *The Friends of the Cowell Lime Works Historic District* will be hosting a conference at UCSC on the history of lime and lime making in California. SCAS is one of the co-sponsors and receive discount. The location on Saturday is the UCSC Arboretum and Sunday at the Barn Theater. For more information and registration form contact their website: [http // limeworks.ucsc.edu/](http://limeworks.ucsc.edu/)

Hush-hush archaeology:

How scientists and Native Americans pulled off a major dig before the feds triple border fence destroyed everything

By Gayle Early, *San Diego City Beat, Real Alternative News, 3-17- 2009*

During the past year, archaeologists have been digging like mad to preserve one of the last remaining ancient Indian village sites in coastal Southern California, racing against the claw of the bulldozers and massive grind of the steam rollers to get the work done before the federal government erases in one year what had managed to survive for millennia. And they did it in almost complete secrecy.

By April 2008, then-Homeland Security Secretary Michael Chertoff had waived 36 environmental and cultural laws that could otherwise block completion of a triple border fence. Congress granted him this authority in 2005, with the passage of the so-called REAL ID Act. That amounted to an end run around the National Environmental Policy Act, Native American Graves and Repatriation Act, Indian Religious Freedom Act, National Historic Preservation Act, Archaeological Resources Protection Act and so on, down to the Clean Water Act and Endangered Species Act—laws protecting communities, farms, forests, watersheds, wildlife, antiquities, habitats, migration corridors and cultural resources. In the interest of national security, the feds claimed eminent domain over state, county, and private lands along the 2,000-mile border with Mexico. That also nullified California's laws, like the landmark California Environmental Quality Act, which makes disrupting ancient burials or antiquities a criminal act.

Defenders of Wildlife, Sierra Club, Save Our Heritage Organisation, and other groups sued the federal government, arguing that the move was unconstitutional—and lost, meaning that the Army Corps of Engineers, which managed fence construction for Customs and Border Protection (CBP), could have obliterated at least two archaeological sites eligible for the U.S. National Register of Historic Places lying among three mesas around Border Field State Park.

But they didn't, and no one knows about this act of grace—not to mention a nail-biting archaeological coup—because of the politicized nature and urgency of the fence project.

So, how did archaeologists snag a \$3-million contract with an otherwise implacable post-9-11 defense machine?

Quietly. Behind the scenes. In secret. With the helpful hand of the U.S. Army Corps of Engineers and other key players, none of whom was required to care. Chertoff did say he wanted to honor the spirit of the laws he waived. And that's the chink in the wall where Therese Muranaka,

associate archaeologist for California State Parks' San Diego Coast District, struck her wedge. She couldn't bear to see bulldozers wipe out prehistory. Carmen Lucas, a tribal elder and one of the last surviving members of the Laguna band of Indians, who strongly feels that these villages represent her ancestors, asked Muranaka for help. Lucas wrote a detailed letter in December 2005 to the archaeologist who conducted initial studies at Border Field, copying Muranaka and the Native American Heritage Commission. In it, she urged protection of the sites in and around Border Field and requested that Native Americans and State Parks "monitor all earth-moving activity if and when construction of the border fence begins." Lucas also filed a legal protest with Homeland Security over the waivers. "Number one, it's a spiritual violation to destroy those sites. And if we waive all of our environmental laws we are setting a precedent for other projects," Lucas, a 20-year Marine Corps Veteran, told CityBeat. "You can see the systematic destruction of America's history and prehistory all across this country." A coalition of environmentalists, Native Americans and government agencies huddled together—it's unclear exactly when, perhaps around March 2006—knowing they could not stop the fence. "It is what it is," Muranaka had said. "So, what are we going to do?"

Clint Linton, of the Santa Ysabel Band of Diegueño Indians and owner of Red Tail Monitoring and Research Inc., was at the early meetings. "Therese rallied the troops," he said. "She made it happen." Linton's company provides Native American archaeological monitors for construction sites subject to city and county environmental review. At first, Linton said, the archaeological reviewer with the Army Corps "shut the door on us, wouldn't talk, just said, 'It's waived—you guys can't do anything about it. Just go home.'" Linton said the reviewer "made the mistake of telling Therese Muranaka that they're going to destroy her park and there's nothing she can do about it. Therese is extremely smart, very savvy, very tough, and got everyone together, got tribal involvement and kept pushing it and fighting it."

About a year ago, Muranaka gave a talk to the San Diego County Archaeology Society at Rancho Penasquitos Community Park, prompted, she said, by the Indian community. Unaware that a reporter was in the room, Muranaka and State Parks' Historian Victor Walsh spoke—not of ancient ollas and grinding stones, but of the proposed triple-layer border fence, with its 150-foot-wide

all-terrain road, automatic gates, vehicle and pedestrian barriers, a fourth virtual fence armed with spy drones, Klieg lights and electronic surveillance. And of their efforts to build in-roads with the powers that be. In her soft voice, Muranaka insisted her talk was not about politics. But, she said, the Border Patrol was concerned with someone coming into the U.S. and destroying “civilization” as it exists. “We archaeologists are concerned that they will destroy the record of all civilizations so there is no hope understanding its nature at all.”

Muranaka grew up in San Diego in a family of divers. When she was a kid, they would catch abalone and walk along the beach south of the border to find a kitchen to cook them. There was no fence. Muranaka spoke of the thousands of years of footprints crisscrossing the region. The aboriginal territory of San Diego’s Native Americans, largely Kumeyaay, extends from the desert to the ocean, from Carlsbad to Ensenada. Tracing her finger around a projected image of Monument Mesa, the heart of the village sites, Muranaka spoke of spear points and handstones, of shell middens eroding out of cliff faces and ancient villages buried underwater, out toward the Coronado Islands, when sea levels were much lower.

What laypeople see as a dark line in the soil is a outdoor kitchen to an archaeologist, where thousands of years ago Indians prized shellfish and relished all-you-can-eat clambakes on the sea cliff (judging by the piles), leaving behind their beveled stone clam-openers for others to discover. The estuary was a lagoon chock full of fish and mollusks. Generations upon generations tossed their shells and bones into the same piles, and the earth slowly swallowed them.

The site on Monument Mesa extends clear under the Tijuana bull ring, but heavy development in Mexico right up to the fence crunched potsherds to splinters long ago, leaving San Diego with the only real access to the region’s prehistory. The mesa top itself took a big hit in World Wars I and II, with gun emplacements, encampments and war games, and later a park, but it still yields its earlier story. Two bluffs beyond, ancient sand dunes remained relatively untouched, archaeologically pristine—no small feat in real-estate happy Southern California.

Mark Becker, of ASM Affiliates, conducted the preliminary tests at these sites four years ago, in State Parks’ anticipation of CEQA and NEPA environmental-impact reviews, just before Congress enacted the 2005 Real ID Act, which contained the environmental waivers. “From my perspective,” he said, “there are sites all over the place, when you get a rich environment like the estuary.” One bluff yielded occupation dates around 7,600 years ago, another 5,000 years ago. “Any driving will destroy it,” said Walsh, at the Archaeology Society meeting in Rancho Penasquitos. “The archaeology is ephemeral, close to the surface.” The Border Patrol, in pursuit of crossers day and

night, unwittingly damages sites along the fence, making sharp turns in the soil that leave artifacts broken in the dirt and carbon-filled hearths exposed to the elements. It’s still a felony, of course, to desecrate ancient sites. It’s a felony to make off with so much as an arrowhead on protected lands. It’s a felony to disturb Native American human remains and burial objects under any circumstances.

Muranaka nearly gushed about negotiations and cooperation among federal and state agencies, as well as Native Americans, to protect three major sites the fence would hit. No archaeological contracts were signed yet, but it looked promising. Walsh was less sanguine. “Congress gave Homeland Security arbitrary, unprecedented, discretionary power to waive every hard-fought law. We’re living in a closed society here,” he said. “Questions need to be asked, and they’re not being asked. We’re trying to protect land you own. All people’s histories matter and should be protected.”

Asked for an interview after her presentation in Rancho Penasquitos, Muranaka blanched. “No! Oh no! No. We’re not allowed to talk. You can’t interview me. I have a family, children, a job to protect!” She wanted to take back her entire presentation. She offered a local archaeology book. “Here, write about this!” Throughout the year, Muranaka refused every e-mail and phone request for an interview. “Please be assured we’re doing everything we can to protect vital cultural resources,” she said.

Hailing from the Laguna Mountains, Carmen Lucas lives in her father’s old cabin 5,500 feet above sea level. She monitors archaeological excavations across the county. “If you’re digging in the ground, our number one concern and priority is the discovery of human remains,” she said. Lucas, 74, stands taller than 6 feet, has striking white hair and penetrating blue eyes. When she caught wind of a project brewing at Border Field, she insisted she be allowed in as Native American monitor. “As monitors, we do our best to represent the ancestors who cannot speak for themselves,” she said. “I will go to my grave believing I have a right to look after my ancestors, to respect them and make sure that they’ve been respected.”

Lucas has been criticized by fellow elders for being involved with excavations. “Indians will say ‘leave that stuff alone, it belongs to the dead,’” she said. “I agree with them and I respect that. “I hate to say this,” she added, “but it’s unrealistic for us to believe people will respect our things and leave them alone. So, if a site is going to be destroyed and we have to dig, we must do the best job possible.” Lucas emphasized that she doesn’t speak for the tribes, “just what is in my heart.”

In any construction project, if human bones turn up, it becomes a forensic case; when the medical examiner or coroner determines bones are prehistoric, all work stops

and the Native American Heritage Commission is notified. The project's design can be altered; the site is explored wide and deep for any further remains. But with the feds' waivers and eminent domain, the Heritage Commission wondered what would happen if, besides irreplaceable antiquities, Homeland Security's bulldozers churned up ancient bones. Would the feds violate state law? Could they be prosecuted? Lucas' plea to Becker and State Parks enabled Muranaka to call the Heritage Commission, State Parks' sister agency. The Santa Ysabel band also submitted a resolution to the commission, which in turn wrote a strong letter to the Army Corps in September 2007. That letter exhorted the Corps to allow full recovery of artifacts, have Native American monitors onsite, and adhere to state law if remains were found.

By October 2007, Nancy Parrish stepped in as archaeological reviewer at the Army Corps headquarters in Texas. She notified the Heritage Commission that she was now assigned to the project and apologized to the tribes. By May 2008, she awarded an archaeological contract for excavation of 174 archaeological test units, a massive dig by usual standards. Muranaka was ready with State Parks' permits. Asked about the project and how it came to fruition in spite of the waivers, Parrish e-mailed back, "I need to get clearance from [Customs and Border Protection] before I can speak with you." That never happened. Sandy Schneeberger, owner of Golden State Environmental of Orange County, won the archaeological bid. She was in charge of the nuts and bolts of the excavation and subcontracted pieces of the puzzle. She wouldn't discuss the project. Since when did digging in the dirt with public funds become such a dirty secret?

"When we were out there, they locked us down. They kind of said, 'Don't talk to anyone about it,'" said Linton, whose company, along with Carmen Lucas, monitored the digs. Linton said State Parks' archaeologists "were afraid they were going to pull the plug at any time." Linton hypothesized that they were under some sort of gag order because "they didn't want us on the news. Filming and protests. They don't want a thousand Indians out there screaming and yelling. They want to sell it as Homeland Security, and you've got to do it." Specific archaeological sites aren't typically disclosed to the public, Lucas said, because of pothunters, "people just human-natured curious, wanting to pilfer what they can—they have no idea how offensive that might be to an Indian who understands [those things] belonged to the ancestors." Still, she found it puzzling that agencies and the firm wouldn't even speak in generalities.

By summer, contract archaeologists had dug more than 100 so-called test units on the three bluffs leading to the beach, each a meter square going down 10 centimeters at a time. They were under the gun to work quickly. Extra hands had to be hired. Kiewit Corp., fence builders for the

San Diego sector, told them which hill they needed their trucks on and by what day. Kiewit would start on county lands and work west toward Border Field, giving the archaeologists just enough time to get things done. In haste or oversight, the Native monitors claim, two critically important artifacts were discarded in the dirt backfill after screening. One was a tiny, elegantly worked iridescent disc, the other a 5,000-year-old bead manufactured off an island in central California, the only one ever seen in San Diego County. The pace and circumstances of the work left them uncomfortable and with a lot of questions. "Still," said Lucas, "I got to see things I've never seen before. I'm delighted that I, as an Indian, was able to be there."

Jackson Underwood, of RECON Environmental, is one of the principal investigators Golden State contracted to manage the report after the lab analyses: all the nitty-gritties like radiocarbon dates, carbon-14 dates, pollen samples, trace protein analyses, relationships among artifacts in the deposits—things that tell us who was doing what, when and where. He designed the research plan after Becker's earlier findings. The shroud of secrecy continued with Underwood. He said he would like to talk about "this very important site that will help our understanding of San Diego Holocene [the last 10,000 years] occupation," but he would need permission from Golden State, State Parks, Army Corps, and clear on up the chain into Homeland Security. "There's a lot of political controversy surrounding that project," he acknowledged. "It's sensitive, and we have to be careful. A little bit later, I think, all this stuff will be relaxed, after they get the darn fence built. "All the citizens of the U.S. are funding this," he conceded, "and yet they're not allowed to know about it. But we're winding down now, and everybody's relieved there weren't any big problems." Linton asked Nancy Parrish, to go-to person with the Army Corps, what would happen if they found human remains. He said she told him: "It stops everything"—meaning the fence. Lucas said she requested that Golden State and the Corps hire forensic dogs that could sniff through rubble for human bones like after 9/11, like the ones that, in 2007, sniffed out a 2,500-year-old inhumation in Prague. "We knew from the beginning there was a high probability of human remains there," she said. Her request was denied. Bone experts Rose Tyson, of the San Diego Museum of Man, and Arion Mayes, from San Diego State University, visited the field and lab to examine any questionable bones.

The Heritage Commission got a letter in November from the San Diego Medical Examiner's office. A fragmented skull bone from Lichty Mesa turned up in the lab. The rest of that skeleton is now buried deep under the fence, and there is no retrieving

Continued page 12

Climate Change Threatens Channel Islands Artifacts

By ALICIA CHANG AP Science Writer

Reprinted from *The Modesto Bee* ~ April 5, 2009

SAN MIGUEL ISLAND, Calif.—Perched on the edge of this wind-swept Southern California island, archaeologist Jon Erlandson watches helplessly as 6,600 years of human culture—and a good chunk of his career—is swallowed by the Pacific surf.

It was not long ago that this tip of land on the northwest coast cradling an ancient Chumash Indian village stretched out to sea. But years of storm surge and roiling waves have taken a toll. The tipping point came last year when a huge piece broke off, drowning remnants of discarded abalone, mussel and other shellfish that held clues to an ancient human diet.

“There’s an enormous amount of history that’s washing into the sea every year,” Erlandson said matter-of-factly during a recent hike. “We literally can’t keep up.”

The sea has long lashed at the Channel Islands, also known as the North American Galapagos—stripping away beaches, slicing off cliff faces and nibbling at hundreds, perhaps thousands, of cultural relics.

Past coastal erosion for the most part was a natural phenomenon, but the problem is feared to grow worse with human-caused global warming and higher sea levels.

In a race against time and a rising tide, Erlandson and other keepers of history are hurrying to record and save eroding artifacts, which hold one of the earliest evidence for human seafaring in the Americas.

“We’re just hoping there’s something left,” he said.

Around the globe, climate change is erasing the archaeological record, already under assault from development, grave robbers and illegal trade. Most at risk are prehistoric burials entombed in ice and ancient settlements hugging ever-shrinking coastlines.

A warming planet is speeding the melting of polar ice, threatening to expose frozen remains like Scythian warrior mummies in Mongolia. Thawing permafrost is causing the ground to slump on Canada’s Herschel Island, damaging caskets dating to the whaling heyday. Accelerated glacial melting may flood pre-Incan temples and tombs in the northern Andean highlands of Peru.

Meanwhile, sea level rise fueled by global warming is expected to hasten the disappearance of historic coastal villages. Vulnerable places include Alaska’s early Eskimo hamlets, Egypt’s monuments of Alexandria and about

12,000 seaside sites in Scotland including the Neolithic settlement of Skara Brae.

“There are whole civilizations that we risk losing completely,” said C. Brian Rose, president of the Archaeological Institute of America. “History is disintegrating before our very eyes.”

The past is fast fading on the Channel Islands, a chain of eight largely undeveloped islands just off the mansion-studded Southern California coast. Though five of the islands make up the Channel Islands National Park, they are not protected from the sea’s fury.

In 2005, the U.S. Geological Survey found that half of the 250 miles of shoreline studied on the Channel Islands were vulnerable to sea level rise. The most at-risk were the San Miguel and Santa Rosa coasts, home to thousands of archaeological relics from house pits to trash heaps to random scatters of stone anvils and burned rocks.

Deciphering the rich cultural resources on the Channel Islands may help fill in the scientific gap in the study of how humans peopled the Americas.

Scientists long theorized the first bands of Americans arrived from Asia by following big game herds over a land-bridge between Siberia and Alaska some 13,000 years ago. Once in North America, the story goes, they trekked south through the interior.

In recent years, a new thinking has emerged suggesting the first immigrants arrived by boat and followed a coastal route into the New World.

Archaeological evidence suggests Indians from the mainland plied the Santa Barbara Channel and inhabited the Channel Islands for about 13,000 years until the early 19th century. The islands are littered with one of the longest records of maritime hunter-gatherers in the Americas.

Since the beginning of time, wind and water have pounded the Channel Islands, causing bluffs to retreat and submerging native artifacts. The worst destruction tends to occur during the heavy rains of El Niño, a periodic warming of parts of the tropical Pacific Ocean.

In the past century, global sea levels crept about 7 inches higher due to warmer waters expanding and runoff from glaciers and ice sheets. Continued global warming driven by the spewing of heat-trapping greenhouse gases is

expected to cause oceans to rise by about 39 inches by 2100.

During the last interglacial period about 125,000 years ago, sea level was estimated to be at least 20 feet higher. Waves carved stepped terraces on the Channel Islands. There were no humans back then—only saber-tooth cats, pygmy mammoth and other beasts—unlike the current interglacial period that started about 12,000 years ago and overlapped with the Chumash culture.

Anthropologist Jeanne Arnold of the University of California, Los Angeles, who has conducted extensive work on the Channel Islands, said archaeological sites are not a renewable resource.

“Once it’s gone, there’s a lot we can speculate, but we can never say for sure,” she said.

On a recent expedition to San Miguel Island, Erlandson, a University of Oregon archaeologist, and his team fanned across the 9,500-acre island to survey endangered sites. Armed with trowels, dustpans and sifting screens, they looked like a coastal Indiana Jones bunch.

Nearly 700 known archaeological sites are scattered around San Miguel, an island cut by gullies, ravines and sand dunes that is the westernmost Channel Island. Untold other sites have yet to be discovered. The oldest recorded sites on San Miguel are about 11,500 years old.

The Chumash built homes out of driftwood and whale ribs atop cliffs where they had easy access to fishing and water. They hunted seals and sea otters, fished in kelp beds and collected mussels, abalone and urchins. Near the temporary camps and crowded villages were shell middens where they dumped leftovers.

“They look like trash pits of someone eating at a Red Lobster,” said archaeologist Todd Braje of Humboldt State University, who was on the trip.

To scientists, the middens hint of long-ago feasts that shed light on the past environment and dietary habits of the Chumash. No two middens are exactly alike and the more that can be saved, the better researchers can reconstruct ancient lives from haphazard clues.

Their first stop: a badly eroding peninsula on the northwest coast, the site of an emergency excavation.

Though a sandy section washed away the previous winter, the archaeologists battled high surf to peer at middens to the north and south. Farther out on the tip where elephants seals and sea lions sunned themselves, they dug small square holes and collected fishhooks made out of shells and animal bones to send back to the lab.

Last year, Braje noticed two flower pot-shaped mortars on the peninsula that a Chumash probably fashioned by a campfire. Since the artifacts were heavy and the team did not have the proper permits, they left them untouched. The sandstone mortars were nowhere to be found on the latest trip.

The team then headed to the west coast to a wave-battered point with massive exposed middens. One was so badly destroyed—scientists estimate about 10 to 16 feet of material washed away in a decade—that a large fossilized whale vertebrae stuck out. Amid the gloomy find, there was cause to celebrate: They unearthed four possible new middens estimated between 8,000 to 10,000 years old before the sea got to them.

On other days, they hiked separate ways to shrinking coastal corners, placing wooden stakes in the ground to gauge how fast sea cliffs are disappearing. Eight years ago, Torben Rick of the Smithsonian Institution did small excavations on the north coast. The pits were gone on this trip along with about 3 feet of cliff face.

“We’re never going to stop marine erosion,” he said. “That’s why we really have to come up with ingenious ways to salvage the sites while we can.”

Scientists feel an urgency because there is a great deal that is still unknown: What happened to the Chumash homes? What kind of animal breeding took place? How do the Channel Islands fit into the story of how humans colonized the New World?

For the Chumash people who accompany the archaeologists on excavations, the sea is viewed as the “mother”—the source of life. And though the ocean may be scouring artifacts, they say, there are worse alternatives.

“Gosh you feel bad, but ... it stayed here long enough to go back to the mother. It’s not sitting on somebody’s fireplace. It’s not in a museum,” said Quintan Lotah, a Chumash monitor on the trip. “We learn what we can from it. We protect what we can. It’s hurtful, but in a way it is going back to nature.”

After a long day’s dig, the archaeologists retired to their cramped research station and feasted on home-cooked salmon chowder and chili prepared by a sea mammal scientist also along on the trip. As they chatted, they wondered how the naked middens were holding up against the sea.



13,000-year-old tools unearthed at Colorado home

By Alysia Patterson

Landscapers were digging a hole for a fish pond in the front yard of a Boulder home last May when they heard a “chink” that didn’t sound right. Just some lost tools. Some 13,000-year-old lost tools. They had stumbled onto a cache of more than 83 ancient tools buried by the Clovis people - ice age hunter-gatherers who remain a puzzle to anthropologists.

The home’s owner, Patrick Mahaffy, thought they were only a century or two old before contacting researchers at the University of Colorado-Boulder.

“My jaw just dropped,” said CU anthropologist Douglas Bamforth, who is leading a study of the find. “Boulder is a densely populated area. And in the midst of all that to find this cache.”

The cache is one of only a handful of Clovis-age artifacts uncovered in North America, said Bamforth.

The tools reveal an unexpected level of sophistication, Bamforth said, describing the design as “unnecessarily complicated,” artistic and utilitarian at the same time.

What researchers found on the tools also was significant. Biochemical analysis of blood and other protein residue revealed the tools were used to butcher camels, horses, sheep and bears. That proves that the Clovis people ate more than just woolly mammoth meat for dinner, something scientists were unable to confirm before.

The cache was buried 18 inches deep and was packed into a hole the size of a large shoe box. The tools were most likely wrapped in a skin that deteriorated over time, Mahaffy said.

“The kind of stone that’s present - the kind that flakes to a good sharp edge - isn’t widely available in this part of Colorado. It looks like they were storing material because they knew they would need it later,” said Bamforth.

Bamforth believes the tools had been untouched since the owners placed them there for storage.

Mahaffy’s Clovis cache is one of only two that have been analyzed for protein residue from ice age

Obituary:

Henry Bond

By Rob Edwards

Services were held on March 20 for Henry Wieland Bond, who died of lung cancer March 14, in Scotts Valley. He was 78.

Mr. Bond was raised in Tangipahoa, La., and also lived in New Orleans. He graduated from the Rugby Academy in Louisiana in 1948 and served in the Army National Guard of Louisiana from 1948-1952. Locally, he lived in Santa Cruz and most recently Scotts Valley.

As a young man, Mr. Bond sang as a basso profundo for three years in the chorus of the New Orleans Opera Company. He was a licensed amateur radio operator and a lifetime member of the Santa Cruz Amateur Radio Club who liked to build radios and computers and donate them to those who couldn’t afford them. He was also a member of the Amateur Radio Emergency Service and participated in local flood and earthquake emergencies. He was involved in the Sea Scouts and served as a mentor to many young men. A former president of the SPCA, he cared greatly for abandoned or unwanted animals. He also enjoyed gardening and researching family history.

Mr. Bond was a long time member of the Santa Cruz Archaeological Society. He and his wife Bobbie were students of archaeology at Cabrillo College in the 1980’s and maintained and interest in archaeology both locally and in the Holy Land through his lifelong friendship with Martin Heikson, who taught at Cabrillo in the mid-seventies.

animals, Bamforth said. Mahaffy paid for the analysis by California State University in Bakersfield.

Mahaffy wants to donate most of the tools to a museum but plans to rebury a few of them in his yard.

“These tools have been associated with these people and this land for 13,000 years,” he said. “I would like some of these tools to stay where they belong.”

Field Notes: Old Friends of SCAS Now Living in the South West

By Rob Edwards

Remember Eric Mathes? Jackie Cooper? Jennice Singer? Julie & I made contact with all three while travelling in the New Mexico in early April after attending the annual meetings of the Society for Anthropologists in Community Colleges which was held in Tucson.

Eric Mathes is the artist who created several of the beautiful posters about the Lost Adobe, the poster of California Indian Baskets, and the video about archaeological work at SCR-93, Sunflower House that many of you have seen. He and his artist wife Juanita Wolff now live in Rancho Corrales just north of Albuquerque and a short walk from the Rio Grande. Eric recently retired from the PBS TV station run by the University of New Mexico (and they even presented him with gold watch...I didn't know that still happened!). He and Juanita have a sprawling Adobe with many rooms for exhibiting their exciting art work. (There's really no retirement for artists!). You can see several of Eric's videos on his web site ericstv.com and he receives email at ericmathes@comcast.com.

Jackie Cooper, crew leader at the Lost Adobe and long time activist in SCAS, and her husband Jerry have both retired and are living in a beautiful home south east of Santa Fe in El Dorado. Both are still very active and busy. Jerry is a Board member and expert for the local Water District which is in the process of converting their local water system from a "for profit" company who wanted to sell out to a European firm (shades of Felton!). Jackie is a volunteer for AARP as a lobbyist to the Legislature of New Mexico which keeps her very busy when the Legislature is in session. Jackie can be reached at 505.660.6387 or email Santefegoldengirl@yahoo.com.

Jennice Singer Fishburn and her husband Donn have moved about one hour north of Albuquerque just east of Placitas. Jennice was one of the organizers around the Scotts Valley City Hall excavations in 1983 and a long time member of SCAS. She notes that the development they have bought into has archaeological sites, but not on their property. Next door to her is Ana Tilton who was



Superintendent of the Soquel Capitola School District. (Talk about small world...). When I talked with Jennice she recommended visiting the Coronado's Rio Grande Campground, now a New Mexico State Park. It's a well interpreted site worth seeing. Jennice can be reached at 505.771.2641 and by email at jennicefishburn@hotmail.com.

Julie and I spent most of our New Mexico time around Santa Fe, great art galleries, amazingly high prices, good food, and magnificent clouds and mountains. We made a visit to one of the jewels of National Park System, the Pecos National Historic Monument. It is located on the trail between the Pueblos and the Great Plains, on the old Santa Fe Trail (and the not so old Highway 66). This is the site where Alfred Kidder did his pioneering stereographic excavations between 1914 and 1929 which resulted in the Pecos Ceramic Classification system still in use today. The Pecos site is geographically placed on a high ridge overlooking both the Pueblos and the river route to the Plains. It is beautiful, impressive and has an excellent Interpretive Center. It's a must see stop in the Southwest.

Adobe Home Found under Marin Hippie Commune

By Peter Fimrite, Chronicle Staff Writer
Wednesday, January 14, 2009

The artifacts from the Age of Aquarius were laid out Tuesday on a plastic sheet in an old barn in Marin County's Olompali State Historic Park.

There, stiff and rumped from being in storage so long, was a leather jacket with a rainbow colored flower motif, some old boots, dozens of melted records, burned-out speakers, charred beads, monopoly pieces, soot-covered reel-to-reel tapes, pieces of a porcelain toilet and beer cans - lots of beer cans.

It was, let's face it, junk. But to archaeologists, it was groovy junk.

Senior State Archaeologist E. Breck Parkman and representatives of the California Department of Parks and Recreation began sorting this week through artifacts left 40 years ago by the infamous hippie commune known as the "Chosen Family."

The midden from which they dug everything up was actually inside the burned-out ruins of the 22-room Burdell Mansion, where the group once lived. The historic mansion was known in the 1960s as "the White House of hippiedom."

"The '60s were a very interesting and tumultuous decade, and in 50 to 100 years it will be a very important decade for historians to talk about and study," Parkman said as he leafed through the debris in the park, which overlooks the Petaluma River and San Pablo Bay. "During the two years the commune was here, they witnessed the assassinations of Martin Luther King Jr. and Bobby Kennedy, and we put a man on the moon."

It all started in 1967 when houseboat developer Don McCoy decided to drop out during the Summer of Love and used inheritance money to lease the 700-acre estate at Rancho Olompali, just north of Novato. He recruited a dozen friends and their children to join him at Olompali, where they set about creating a hippie utopia.

McCoy, with his long, dark beard and flowing locks, was labeled the "hippie benefactor," the "bearded patriarch" and the "rich guru."

The children attended a "Not School" school run by a pot-smoking nun. Two of the students, it was gleefully reported, were the sons of Richard (Sgt. Sunshine) Bergess, a San Francisco police sergeant convicted of smoking pot on the Hall of Justice steps.

People came from all over to visit, including actors, spiritual leaders, astrologers, numerologists and musicians, including Janis Joplin, Grace Slick and the Grateful Dead. The picture on one of the Grateful Dead's album covers

was taken under an oak tree at the commune. The members did carpentry work, baked communal bread and lived in hippie bliss.

Then things took a turn for the worse. Two children drowned when they fell into the swimming pool. The driver of a big-rig truck was killed in a grisly accident after one of the rancho's 40 horses escaped and ran onto Highway 101.

There were two renowned drug busts in 1969. In one of them, narcotics agents demanded to know who owned all the pot they found. McCoy responded famously, "It belongs to God. I just smoke it."

The coup de grâce came when the historic two-story mansion burned down on Feb. 2, 1969, the victim, apparently, of an electrical problem. But some good came out of it. The fire exposed an adobe structure built before 1834 that subsequent generations had simply built structures over. It was the home of Camillo Ynitia, the last leader of the Miwok Indian village at Olompali, Parkman said.

The Chosen Family is long gone, but the detritus of their lives sat until 1997 in what Parkman called "a hippie midden" on the floor of the gutted mansion. The debris was placed in sealed barrels after asbestos was discovered. Crews in hazmat suits began cleaning the debris this week so that archaeologists could sort through it.

No bongos have been found, but one thing is certainly clear from the Chosen Family artifacts. The members liked Budweiser, Coors, Olympia and Busch beer with old-fashioned pull tops.

The idea of going through the stuff, said Victor Bjelajac, the park maintenance supervisor who is assisting Parkman, is not only to find items from the 1960s but also to search for artifacts from the pioneers. He said pearl doorknobs and other decorative artifacts found amid the debris probably date back a century or more.

"If you look at any archaeological dig in any kind of midden, you are looking at someone's trash," Bjelajac said.

"We are trying to interpret what all the trash means."

Parkman said most of the sorting should be completed by the 40th anniversary of the Burdell Mansion fire. Once he is done with the hippies, he said, he would like to get permission to excavate the ruins of the adobe, under which lie the remains of Coast Miwok settlements dating back 8,000 years.



(Dig-it and SCAS members visited the Sonoma State University's "Chinatown/Japantown Open Hole" in San Jose. The Saturday, April 20th field visit was organized by Cat Nichols and John Schlagbeck, and attended by Dig-It members; Rhonda Hoefs, Robin Gordon, and Laurel Davenport, as well as SCAS member Kathy Phipps and advisor, Rob Edwards. There were also SCAS members (and former Cabrillo students now at Sonoma) who were working: Pat Paramoure, Anna Marie Leon Guerrero and reaching way back to the 1970s, Cabrillo alumnus Elaine Maryse Solari. Historic archaeologist Julia Costello and local historian Charlene Detlefs led tours and provided excellent background. -Rob Edwards)

'The Big Dig' gives glimpse into life in San Jose Chinatown 100 years ago

By Jessie Mangaliman
Mercury News
04/23/2009

Everyday after school for the past week, second-grader Zachary Konda rushed to the empty lot in Japantown with his mother to ask the workers behind the fence one burning question: What did you find?

A lot, it turns out. Piles of pottery shards. Rice bowls. Sake bottles. A large piece of a child's jade bracelet. They are fragments of San Jose's past when the lot was home to 2,000 Chinese immigrants, a small, walled community called Heinlerville, the city's last Chinatown.

This week, archaeologists and anthropologists from Sonoma State University completed the final phase of a dig at the site in Japantown to recover the buried things that piqued little Zachary's interest.

The five-acre site was the city's vehicle maintenance yard for decades and was cleared early last year for a large housing development. The archaeological dig is part of a required environmental impact study.

Last year, experts from the Anthropological Studies Center at Sonoma State University conducted a test dig and uncovered the remains of houses, stores and a temple. The current economic climate has sidelined development plans for the five-

acre lot, but the delay gave the dig more time to recover artifacts.

"This is the big dig," said Julia G. Costello, co-director of the Heinlerville project. She leads a visitor to a trench 20 feet wide and more than 300 feet long. Under the shade of a canvas tent, workers scraped layers of clay and soil, exposing the foundation of a building, a brick and concrete toilet, terra-cotta pipes.

"It's pretty painstaking work," said bone expert Mike Stoyka as he sat in the uncovered remains of a brick and concrete toilet. "But you only get one shot and you want to do that right."

On Monday afternoon, an hour before the end of the work day, they unearthed a trench full of old sake bottles, squat ink jars, blue medicine jars, pottery shards, and a small rice bowl. All Japanese.

The Japanese artifacts are remnants of the old Japantown that began to grow next to the old Chinatown at the turn of the 19th century. After laboratory examinations, the artifacts will be eventually returned for display at History San Jose Museum.

"We're trying to reconstruct everyday life in Heinlerville," said Adrian Praetzelis, director of the Sonoma archaeological center. "What we've found shows how these groups made this place their home. This is the prima facie evidence of people's lives during that time. The things they left behind."

During the race riots of 1880, arsonists, determined to drive the Chinese out of San Jose, torched the old Chinatown on Market Street where the Fairmont now towers.

The displaced immigrants found a friend in John Heinlen, a German immigrant who leased land now bounded by Sixth and Seventh streets, and Taylor and Jackson streets. Heinlen, a businessman, built the community, walled with an eight-foot wooden fence to protect residents from outsiders.

Its commerce and boardinghouses became an important base, historians say, for Chinese and Japanese agricultural workers in the valley.

Tuesday after school, Zachary, accompanied by his mother, Tia Konda, returned to the site to observe the unfolding of history.

"It's kind of like a mystery," he said. "You don't know what you're going to find."

Continued from page 5 (Hush hush archaeology)

it, or any others. It's too late. The Army Corps of Engineers has committed to return the remains to the Kumeyaay Cultural Repatriation Committee for burial on a reservation, honoring the spirit of the waived law. The Kumeyaay have no tradition or ceremony for repatriation—digging up and reburying their ancestors' bones is something they, as a people, never had to do before. "Disturbing a burial is a violation of the highest order," Linton said.

A federal spokeswoman in Washington, D.C., said Homeland Security spent \$40 million on "under the radar" environmental mitigation, including, she noted, a complete archaeological survey of the border. She also said, "I didn't give any clearance for anyone to write an article." Homeland Security / Customs and Border Protection also granted the Department of the Interior an additional \$50 million to mitigate "adverse effects on natural and cultural resources." *Muranaka said the San Diego Natural History Museum got some work done at the border, too.

Standing on Monument Mesa, Linton looked out over the Pacific. "I feel totally connected to the past," he said. "To come down here and think, Ten thousand years ago Indians were here doing their thing, and I might be related to them." Told by higher-ups in Sacramento to speak to a reporter, Muranaka finally picked up the phone, a different person from a year ago. "This is a win," she exulted. "Because—prior to the elections, you know—how are we going to do this? All the players came together and they were all committed to saving something." Who was responsible?

"I don't think it was me," she said. "To tell you the truth, I don't know how all this happened. I still need to be negotiating with [Army Corps] on last-minute things," she said, "so it makes me shy about speaking publicly too much. "So to stick to those bullet points: It was a lucky break. It was a cooperative venture. We did what we were supposed to do. We got, basically, 98 to 100 percent of all the sites—a definite win." Why did the Army Corps do what it didn't have to do? "That's the question," Muranaka said. "Isn't that an interesting question?"

Santa Cruz Archaeological Society

P.O. Box 85
Soquel, CA 95073

Please join us in our efforts to preserve the Past for the Future

- Individual \$15 Student \$10 Family \$25 Lifetime \$300 Institution \$20
& Seniors
 New Member Renewal Gift Membership (from) _____

Name: _____ Phone: _____

Address: _____ City: _____

State: _____ Zip Code: _____

Archaeological interests or
experience: _____

Mail to SCAS P.O. Box 85, Soquel, CA 95073

Did you know that the Heritage of Santa Cruz is Disappearing?

Are you aware that since 1975 the Santa Cruz Archaeological Society has been dedicated to the education and preservation of our county's ancient and recent history? For thousands of years the Santa Cruz region has been the home of groups of native peoples. They drew from the bounty of the coastal mountains, valleys and shoreline for their livelihood. The places that once were fishing camps, villages sites, stone tool workshops and ceremonial shrines now exist as archaeological middens. Interpreting stone, bone, and shell artifacts from these middens can answer questions, about the plants and animals used by these ancient cultures. In addition, they can provide clues to question of past weather, landscapes, where they came from, when they arrived, and their trade patterns.

This way of life ended with the influx of European culture. Little is know about this period, and what is known historically tends ti be biased and incomplete. Santa Cruz Archaeological Society members have been very active in research, excavation, analysis, and preservation efforts concerning our early history.

The Santa Cruz Archaeological Society sends out a quarterly newsletter which reports the latest of local happenings in archaeology and historic preservation. Meetings are on the third Thursday of each month (except July & August) at 7:30 pm at the Sesnon House at Cabrillo College in Aptos, CA. Any one with an interest in archaeology and the desire to learn more about our priceless, vanishing heritage is invited to attend.
