

The Santa Cruz Archaeological Society Newsletter—Summer 2021

Good News from State Parks: Ishxenta State Park Approved on May 21, 2021

Normally, one would not read about a new state park in the SCAN, but Ishxenta State Park (pronounced Eesh-HEN-ta), newly proclaimed by the California Department of Parks and Recreation, is a special park in the making. The new park will provide public access to Point Lobos Ranch and create a new cultural reserve. The name, chosen during consultation with local tribes, is their name for the land in which the new state park is situated

As reported in The Carmel Pine Cone (www.carmelpinecone.com), the Mountain Lion Foundation, and others, Hatton Canyon, Point Lobos Ranch, and three other parcels are to be incorporated into a 1600+ acre state park. Twenty acres of the park will be designated as the Tatlun Cultural Reserve, named for a Rumsen leader who lived during the time of Spanish arrival in the late 1700s.

Although the parcels have been owned by the state for some time, there could be no public access until a general plan estimated to cost \$600,000.00 (and take three years, back in 2009), was completed. It took 12 years, helped along with money donated by the Point Lobos Foundation, before the final Environmental Impact Report was completed. Now, the work of creating visitor facilities and trails can begin. It is unknown when the park will be open to the public.

It is important to recognize all the hard work by the agencies, trusts, foundations and the California taxpayers which made this park possible. Among these are the Big Sur Land Trust, which originally bought the Point Lobos Ranch in 1993, then sold the ranch to the state, which used Proposition 117 funds and a grant from the Coastal Conservancy to buy it.

Proposition 117 was an initiative passed by California voters in 1990, which created a Habitat Conservation Fund (HCF) to fund, through 2020, the acquisition of lands for open space and wildlife. The proposition also protected mountain lions in California, ending sport hunting, although they could still be killed to "protect life and livestock and other property" ⁽¹⁾. A subsequent 1996 proposition: 197, which would have repealed protection from mountain lions, was defeated.

The properties are not contiguous. Hatton Canyon is located just east of Carmel-by-the-Sea and Highway 1, and was previously set aside in the mid 1950s as the right of way for a new Highway 1 bypass. Local people, agencies, businesses and local environmental groups banded together to oppose the plan and the land was transferred to State Parks from Caltrans in 2002. The Point Lobos Ranch is located just across Highway 1 from Point Lobos State Natural Reserve. Marathon Flats is a strip of land located south of Hatton Canyon, between Highway 1, Carmel Valley Road and Rio Road. It is barely visible on the map below.

In addition to the Tatlun Cultural Preserve, there are also two natural preserves set aside which will undoubtedly protect mountain lions as well as steelhead spawning grounds, coastal chaparral, rare Gowan Cypress and a large stand of Monterey Pine. Hatton Canyon is accessible by



Future Ishxenta State Park and surrounding state-owned lands. Image from parks.ca.gov Carmel Area General Plan trail and contains Monterey Pines and a wetland.

One large problem in the Point Lobos area is parking. There is not enough parking inside the reserve to handle the huge number of visitors. Visitors are parking along Highway 1 and walking in. This is a dangerous practice, and also potentially deprives the park of revenue. It is a serious problem that local people want to see addressed. Recently, the Monterey County Board of Supervisors prohibited parking within 1800 feet (about 1/3 mile) of the Point Lobos entrance, along the eastern side of Highway $1^{(2)}$. Perhaps with the new Carmel Area State Parks General Plan ⁽³⁾, a large parking lot at Point Lobos Ranch, an underpass to Point Lobos Reserve, and a proposed shuttle system and reservation system will make a difference. State Parks also plans to make use of existing ranch buildings at Point Lobos Ranch.

- (1) BallotPedia (https://ballotpedia.org/Califoria_Proposition_117, Habitat_Conservation_Fund_(1990) accessed 06/16/21)
- (2) https://www.montereyherald.com/2021/06/17/monterey-county-officials-permanently-ban-certain-parking-at-point-lobos/ (accessed 06/19/2021)
- (3) (3) https://www.parks.ca.gov/?page_id=26868. Here are links to the final environmental report (FEIR) and the Carmel Area State Parks General Plan.



Anadromous Fish in Southern San Francisco Bay Tributaries: what We Knew and Didn't Know

Followers of state and regional news are aware that California and much of the western United States is enduring extreme drought conditions. The drought, and disputes over water, are also bringing disaster for Chinook Salmon on the Klamath

Photo: commons.wikimedia.org also bringing disaster for Chinook Salmon on the Klamath River. It is hard to not think about them while reporting on the Chinook of the Guadalupe River in Santa Clara County. In April 2021, the San Jose Mercury News⁽⁴⁾ and East Bay Times ⁽⁵⁾ summarized the findings of a recent PLoS ONE article⁽⁶⁾ about the existence of a Chinook Salmon run predating (at least) the institution of fish hatcheries in California, and implications for current restoration and management of western rivers and creeks to support salmon and trout.

In the journal article, the group of ten collaborators presented the results of DNA analysis of fish bones found during a series of excavations from 2012 to 2016 at the site of a former Native American rancheria associated with Mission Santa Clara de Asís (1777-1836), now part of the campus of Santa Clara University.

These excavations were conducted prior to new construction on the Santa Clara campus. In order to capture the fish bone from the identified refuse pits containing hearths and food remains, wet screening with 1.5mm screens was performed, yielding 17,288 fish bone specimens. A sample of vertebrae from this collection were analyzed, and 88 vertebrae were determined to be "salmonid", a broad category containing the members of the family Salmonidae, of which the *Oncorhynchus* (Pacific salmon and trout) are members. This genera includes the species *mykiss* (Rainbow Trout and steelhead), *nerka* (Sockeye), *kisutsh* (Coho) and *tshawytscha* (Chinook).

In order to determine the type of salmonids present, DNA was extracted from each of the 88 vertebrae and sequenced. 58 samples were determined to be of the *Oncorhynchus* genus. Of these, 55 samples were identified as steelhead/rainbow trout (*O. mykiss*) and the three remaining were identified as Chinook salmon. Given a historic creek near the rancheria, and the relative inland location of the mission, it is not surprising that the largest sample of bone was from freshwater fish.

The authors also researched historic reports of Chinook in California. NOAA has published maps of Chinook range showing that Chinook salmon spawn in the rivers of the California North Coast, from the Russian River on the south end, to Redwood Creek in the north. They have also spawned in the tributaries of the Sacramento and San Joaquin Rivers, but are not known to have used rivers and creeks on the coast south of the Russian River. Yet historical accounts cited in this 2021 article indicate that in the late 1800s and early 1900s, Chinook

were found as far south as Ventura River and in the nearby Pajaro River in Santa Cruz County.

In present times, adult Chinook and their redds (riverbed nests) have been found in the Guadalupe River in San Jose as well as in the tributaries Los Gatos Creek, Guadalupe Creek and Alamitos Creek. A citizen science organization, the South Bay Clean Creeks Coalition (SBCCC), besides organizing creek cleanups and other activities, have been observing Chinook salmon spawning, and mapping the locations of the redds and adult carcasses, and this is how we know where modern Chinook are trying to spawn.

These fish, and those found in Walnut Creek and the Napa River, have been attributed to hatchery fish losing their way, having been trucked down from the foothills as smolts to be released in San Francisco Bay. The researchers have taken this explanation seriously and using another DNA test on the spawned-out fish carcasses, they found that most were fall-run inland hatchery stock. But some fish were non-hatchery. Two types were identified as Russian River haplotypes and two as Guadalupe River haplotypes. Several were shown to be related to Columbia River varieties. So, it seems, wild fish also lose their way.

If one looks at the larger salmonid picture, their origins don't matter. If the fish are able to establish themselves in the rivers and creeks emptying into San Francisco Bay, it is logical to suggest that these streams, while not pristine, are suitable habitat for the Chinook, and we should be doing whatever we can to preserve the runs, regardless of their origins.

The implications of Chinook Salmon spawning in the Guadalupe River are particularly important during the current drought conditions California is enduring. We will be facing future droughts, and despite federal protection, fish frequently lose out when it is time to parcel out water to farms and people. The more watersheds anadromous fish can occupy, the better their chances of survival. It is also significant that archaeology and historical research have been able to identify the Guadalupe as a suitable habitat for spawning Chinook and other species such as steelhead. Despite having little written data and the correct specimens of Chinook in museums, the unwritten data in modern and archaeological contexts exists, accessible through DNA analysis, and can provide solid evidence for past conditions. There exists an opportunity to restore the Chinook runs, and perhaps those of us who live in the Guadalupe watershed will benefit as well, from creeks clear of trash.

- (4) https://www.mercurynews.com/2021/04/30/are-chinook-salmon-native-to-the-guadalupe-river-ancient-dna-might-give-us-a-clue/
- (5) https://www.eastbaytimes.com/2018/01/22/opinion-guadalupe-river-salmon-are-at-a-perilous-crossroads/
- (6) Richard B. Lanman, Linda Hylkema, Cristie M. Boone, Brian Allée, Roger O. Castillo, Stephanie A. Moreno, Mary Faith Flores, Upuli DeSilva, Brittany Bingham and Brian M. Kemp 2021 Ancient DNA analysis of archaeological specimens extends Chinook salmon's known historic range to San Francisco Bay's tributaries and southernmost watershed. *PLoS ONE* 16 (4):e024470.

See also this press release the Guadalupe-Coyote Resource Conservation District (GCRCD): *https://www.rcdsantaclara.org/files/4fa8a1744/Press-Release_Chinook-Publication_Final.pdf*

Unlocking a Mystery: The Search for a "Lost" Adobe on Mission Hill, Santa Cruz, California (Part 1) by Rob Edwards and Charr Simpson-Smith, May 24, 2021.

Earlier this month, Rob Edwards sent this document to me, expecting that I would be able to publish it in some form in the SCAN. At 28 pages, it is too long to print in one issue, so I will be adapting it for your reading pleasure over the next two or three issues. For those of you who were "Raiders" back in the day, I hope this brings fond memories. —Your editor, Mary Gerbic

Introduction

Mission Hill, Santa Cruz California, is where the first permanent European settlement began in Santa Cruz County in 1791. It is where the Franciscan mission settlement moved from its original site on the flood plain of the San Lorenzo River. Mission Hill is now the home to Holy Cross Church (on the site of the second mission church). All that remains above ground on the land where local European history began is the Neary Rodriguez Adobe (Mission Santa Cruz State Historic Park) although a reduced scale replica of the original mission church has been constructed next to the current Church Plaza.

The Santa Cruz Mission was one of twenty-one Alta California missions established by the Franciscans between 1769 to 1830, which stretched along California's western edge from San Diego to Sonoma. The Santa Cruz Mission, like all the missions, required major neophyte effort to create the adobe bricks, construct the buildings, plant and harvest crops, tend the livestock, and manufacture the artifacts of daily life. This included creating living spaces for the Padres, the Spanish/Mexican nationals who traveled with the Padres, and the Ohlone and later Yokuts Indian neophytes (newly converted to Catholic Church) who were required to live on Mission grounds.

The earliest reports indicate there were many structures built on Mission Hill over the years. There were two periods of major building: 1792-1796 during the initial growth phase and, the early 1820s when a new population of Yokuts neophytes were brought in from the San Joaquin Valley (Robert Jackson, personal communication 1982). By the 1970s, the assumption was that all the Santa Cruz Mission buildings, except the Neary Rodriguez, had long since fallen. However, it was possible that there were recoverable traces of other buildings still there under the surface. If so, a story was waiting to be discovered.

Local efforts in Santa Cruz to preserve the last standing adobe began in the 1950s and led to the State's purchase of the land in 1958 for a historic park, which included granting life tenancy to Cornelia Rodriguez Hopcroft (See Figure 1), the last Rodriguez living at the Neary Adobe.

In the mid-1970s local concern about the worsening condition of the adobe led to the formation of the Santa Cruz Adobe Coalition committed to the preservation and restoration of the Neary Adobe.

As a way of educating the larger community and building support for the Adobe, the Coalition created the "Mission Fiesta" in 1981. It was to become an annual event of music, dancing, a parade, gorgeous posters, and educational booths featuring local organizations and providing information about Santa Cruz's local history.

The Coalition was an aggregate of many community organizations.

"Today (1981) the list of supporters includes: Santa Cruz County for Historic Preservation, the Santa Cruz Indian Council, the Friends of the Octagon, the YWCA, the Santa Cruz Historical Cultural Association, the Santa Cruz Women's Club, Kiwanis, SCOOPE, the Santa Cruz Archaeological Society, the Daughters of the American Revolution, E Clampus Vitas, the Santa Cruz Country Cultural Commission, as well as a number of unaffiliated individuals..." ⁽⁷⁾

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However, even as interest and support grew for the protection and development of the Neary Adobe, the City of Santa Cruz Planning Department had issued a permit for a condominium complex to be built to the north of School Street, across from where the State Historic Park Adobe entrance is located. Native American communities and non-Native residents of Santa Cruz were concerned about the project which included upgrading and repaving School Street. Unfortunately, no archaeological permit was required for the street repaving, and a number of unidentified bones were uncovered and destroyed in the process, but were noted by neighbors (Ruby Tefertiller, personal communication 1978).

Although the condominium building permit required archaeological monitoring, builders presumed anything archaeological would be deeply buried, and they used bulldozers to "brush out" the top of the site. At this point, significant "old" stone foundations were uncovered and local archaeologists were called in to record but not excavate⁽⁸⁾. Their work verified that the foundations were Mission era, but only fragmentary remains existed and so the consulting archaeologists were not able to add much further information when they arrived.

The foundation exposures next door on the condominium project caught the attention of Ruby Tefertiller, a fifth-generation resident of Mission Hill. Her family knew many stories of the Hill, and she was deeply interested in preserving as much of the Hill's history as possible. The exposed foundations seemed to extend into the Tefertiller's land. Perhaps another adobe had stood right there?

Ruby mentioned in her 1981 oral history interviews with Charr Simpson-Smith, and it was later repeated by her son, Casey in 2018, that a single-room white-washed (adobe) structure that her Uncle Theo had lived in was in the area north of the yellow house on her property. Given the foundation exposure, and Ruby's memories, the time was right for a long-term archaeological research project on Mission Hill to expand on what was known, and search for what was still hidden.

The Lost Adobe Archaeological Project

Through the Adobe Coalition's presence on the Hill, Ruby and her husband, Jim Tefertiller, had met Rob Edwards, Cabrillo College Archaeologist and professional advisor of the Santa Cruz Archaeological Society.



They decided to invite Rob and his students to investigate what was under the ground on their property, starting in June of 1981.

The original goals of the project were to see if the potential foundations on the Condominium parcel stretched into the Tefertiller property and to document the family oral histories (A separate report on Ruby's Oral History has been prepared by Charr Simpson Smith).

In the spring of 1981 (prior to the first summer excavation), a class of Cabrillo students, under Edwards' direction, researched and collected all

Figure 1. (From left to right) Ruby Tefertiller, Rob Edwards, Charr Simpson Smith, Jackie Cooper, Cornelia Rodriquez Hopcroft, Casey Tefertiller, and Cornelia's caregiver, Maria Garza. (Cornelia Rodriguez Hopcroft continued to live in the adobe until 1983, when she died at the age of 104.)

the locally available data that related to the construction, use, and/or abandonment of mission buildings on the Hill. A single source of information did not exist. However, several local independent scholars of California's Mission Period were available for consultation. Edna Kimbro, a leader behind the restoration of the Neary-Rodriguez Adobe and Chairperson of the Adobe Coalition, who had been spending the last few years researching Mission Santa Cruz, gave freely of her research and advice.

Starr Gurcke was a longtime scholar of Native American culture and early Santa Cruz history (and a founding member of the Santa Cruz Archeological Society). She had translated many pages of Spanish records related to the Mission, and the nearby colony of Branciforte, for the pre-Statehood archives at UCSC's Special Collections Library, and shared them with us.

One UCSC researcher, Bob Jackson, noted that there were two phases of intense construction; the initial growth phase from 1792-96, and the early 1820s when a number of Yokuts people were brought in from the San Joaquin Valley (Robert Jackson, personal communication 1982). It was during the 1820s that the Neary Rodriquez Adobe was constructed and also the Lost Adobe structure⁽⁹⁾. California State Parks historians and planners shared additional information with Cabrillo College as their project on the State property progressed.

Rob and the Cabrillo College students also utilized other translated written records that exist from the mission era. These were typically written by the self-appointed Spanish "guardians" of the neophytes and tended to negatively assess and report on the abilities and activities of the native peoples. One exception were the comments of Lorenzo Asisara, an Indigenous survivor who was interviewed many years after mission life was over⁽¹⁰⁾. Complicating research of original documents was the discovery that there were gaps, whole periods of years, when the required annual report from the Santa Cruz Mission to the Father General of the missions were missing in the expected archives.

An early (circa 1854) map created of Mission Hill showed the Mission church; a lengthy adobe structure along the south side of School Street that comprised 17 Indian family apartments with a large granary at the west end (the existing eastern 7 $\frac{1}{2}$ of these rooms became part of the Neary Rodriguez Adobe); and a third adobe structure to the south of the Church along Sylvar Street. (Figure 2). None of these structures fit the location of the foundations that had been uncovered by the construction of the condominiums. Whatever structure had stood on those siltstone foundations, there was no record of it in the 1980s. When it came to create a name for the structural remains on the Tefertiller property, it quickly became t*he Lost Adobe* and the student archaeologists became, of course, *"The Raiders of the Lost Adobe"*. Any similarity to the title of a movie that was popular that year was, of course, deliberate.

Collections, Records and Additional Research

First archaeological recordation was by Jean Stafford in 1978 of the eastern edge of Mission Hill. It was given the trinomial CA-SCR-117. Later, the larger area of Mission Hill was nominated to the National Register as a District: CA-SCR-217-H, which included the earlier site record. For work described in this report, a T was added to the trinomial, (CA-SCR-217-H-T) to distinguish this area of work from the work done by the state Parks at the Mission Santa Cruz State Historic Park, CA-SCR-217-H, and from the work done by Cabrillo College later at Holy Cross Church, designated as CA-SCR-217-H-C.

The excavations were carried out by volunteers and/or students in Cabrillo College Archaeology classes, however there were insufficient funds for prompt analysis. A substantial grant proposal was submitted in 1985 but was not funded. Over time, some analysis was done by volunteers under Rob's supervision. Those preliminary reports will be found in the Appendices of the final report.



Figure 2: The circa 1854 Anthony map overlaid with modern Mission Hill streets (redrawn by Stella D'Oro from Felton (1987)⁽¹³⁾

All the excavated materials were returned to the Tefertiller Family at the request of Ruby Tefertiller. The excavation, laboratory, and supervisory records were archived at Cabrillo College.

In 2017, the authors began conversations with Dr. Tsim Schneider at UCSC and Casey Tefertiller to bring the collection and the records together to allow detailed research and reporting of the materials. Beginning in 2017, Casey permitted Dr. Schneider access to segments of the Lost Adobe collection as a series of short-term loans for artifact reanalysis at Schneider's "Laboratory for the Study of California's Pasts." Paper records and

slide collections were transferred from Cabrillo College to UCSC in 2018.

This report began in 2017 and a first draft reviewed by Casey Tefertiller which resulted in a complete rewrite in a more reader friendly style. That draft was mostly finished by 2018. Since that time there have some edits added information included in this draft of May 24, 2021.

In 2020, we (Edwards & Simpson-Smith) began to write the segment of the Metal Artifacts which began in the 1980s and was mostly finished in March of 2021. The segment on the Flaked Tools; Lithics and Glass, was began in November of 2020 and completed in May of 2021. This introductory chapter and the metals and flaked tools sections are planned to be included in a volume edited by Dr. Schneider with analysis by his students in chapters revealing further detail on the unusual story of the "Lost Adobe". Two studies of the Beads from "Lost Adobe" have been completed by UCSC students, Dadiego and Gelinas in 2018⁽¹¹⁾ and were published in American Antiquity in 2021⁽¹²⁾.

(End of part 1)

- (7) Ryan, Micki, "A letter to B. Meacham re: Adobe Coalition", Edward's files. August 4, 1980.
- (8) Koch, Margaret, 'Lost Chapel of SC Mission Discovered?' Santa Cruz Sentinel, May 21, 1978, page 1.
- (9) Kimbro, Edna E., Mary Ellen Ryan and Robert H. Jackson. 1985, Como la Sombra Huye la Hora: Restoration Research, Santa Cruz Mission Adobe, Santa Cruz Mission State Historical Park. Historical Investigations.
- (10) Harrison, Edward S. History of Santa Cruz County. San Francisco, Pacific Press Publishing, 1892.
- (11) Gelinas, Alyssa, 2018. "Reanalyzing Glass Beads Recovered from the "Lost Adobe" (CA-SCR-217H-T) of Mission Santa Cruz, California", University of Santa Cruz, CA.
- (12) Dadiego, Danielle L., Alyssa Gelinas, and Tsim D. Schneider, 2021, Unpacking the Bead: Exploring a Glass Bead Assemblage from Mission Santa Cruz, California, Using LA-ICP-MS. *American Antiquity* 86(2):413-424.
- (13) Felton, David L. 1985 (Revised 1987), Santa Cruz Mission State Historic Park Architectural and Archaeological Investigations 1984-1985. Cultural Heritage Section, California State Parks, Sacramento.

Note: The Tefertiller's land consists of three parcels on School Lane, and remain private property, and no access is permitted without owner permission.

SCAS Speakers: Dr. Kristina Gill: "Island Chumash (Ayetlimuw) Plant Use: Archaeobotany, Archaeology and Historical Ecology of the Northern Channel Islands"



Blue Dicks (*Dipterostemom capitatum, also known as Dichelostemma capitatum). Photo by Mary Gerbic.*

On the evening of June 10, 2021, SCAS members were treated to a talk by Dr. Kristina Gill about her on-going research into the archaeobotany of the Northern Channel Islands. Dr. Gill is an archaeobotanist and archaeologist who received her PhD in Anthropology at the University of California, Santa Barbara in 2015. She has been researching the uses of geophytes as a staple food for precontact Channel Island populations.

Dr. Gill told us that the use of geophytes as a food source can be traced back to about 11,500 years ago. Instead of an "impoverished" landscape of few resources, the islanders sustainably managed a variety of bulbs and corms (geophytes) to provide needed carbohydrates in their otherwise protein-heavy diets from sea resources. The current narrative of Channel Island life, based on an assumption that the current state of vegetation on the islands is an accurate representation of pre-contact conditions, says that the lack of carbohydrates drove the islanders to trade with the mainlanders, gradually increasing trade and societal complexity. Trade and social complexity did increase but

not because of diet. Acorns were not a large part of islander diet. In a *American Antiquity* article⁽¹⁴⁾, Dr. Gill and colleagues analyze the return rate of blue dick corms and found that the corms were a high ranked food staple. Blue dicks are extremely abundant on the islands due to the absence of gophers, which target these corms on the mainland as food. The lack of gophers also means cleaner stratigraphy for archaeologists.

Dr. Gill uses as an example the Diablo Valdez Site, an upland village site on Santa Cruz Island. Nearby is an oak woodland. If the islanders were using plants, surely they would be utilizing the acorns from these oaks. What she found was a different foodway. During the excavation of one unit, an earth oven was found. Kitsepawit Librado, a former resident of the Channel Islands, and consultant to ethnographer J.P. Harrington, knew of four earth ovens on the island.

What was cooked in the earth ovens? Geophytes. The excavators found the charred remains of these corms. From them, Dr. Gill was able to tell in what season they were harvested. A Blue Dick corm is much like a gladiolus in that it forms a new corm on top of this years corm

to replace it in the following growing season, Small dormant rootlets form around the outer edge in the fall, and small cormlets, up to 15 of them forming each year, are attached along the perimeter of the bulb. Once harvested, the small cormlets can be replanted. The practice of tilling for geophytes can be traced back to about 11,500 years ago, and that more intentional replanting and harvesting started around 8,500 years ago. The islanders also used fire as a management strategy, which does not harm the geophytes, to maintain the coastal prairie landscape. Management was abandoned when the islanders left the islands for mainland missions.

How should we manage land? The legal concept of "wilderness", pristine and untrammeled by humankind is just that—a concept, but not historic reality. It is usually promoted as the ideal state for parkland and open space. Tribal people in the United States and all over the world know that they, (in some cases) and their ancestors managed the land for thousands of years. They did not do this haphazardly, but each generation learned from their elders to respect the relationship between beings (such as humans) and the environment where they live. This is a simple description of the concept of Traditional Ecological Knowledge (TEK).

Currently, land managers and ecologists are developing plans to manage landscapes such as on Santa Cruz Island. On the one hand it is easiest, Dr. Gill says, to allow the land to return to whatever state would exist if there was no active human intervention. Another way, promoted by Native Californians and increasingly supported by anthropological research, is to follow the practices of the original inhabitants, using TEK, which creates more diverse habitats. So, should natural processes be allowed to continue, so that shrub land, an important habitat itself, will replace the anthropogenically created landscape of patchy coastal prairie, woodlands and shrubs? What should be our baseline for planning ecological restoration?

Dr. Gill cited a book by Richard A. Minich: *California's Fading Wildflowers: Lost Legacy and Biological Invasions (University of California Press, June 2008),* as having good information but a significant flaw because the book's baseline is the arrival of the Spanish. The book could be improved by taking into account recent archaeobotanical information about the flora and its management by native peoples. She also mentioned her recent book *An Archaeology of Abundance: Reevaluating the Marginality of California's Islands (University Press of Florida February 2019, edited by Kristina M. Gill, Mikael Fauvelle and Jon M. Erlandson),* which contains contributions to many researchers who have been working in the Channel Islands for many years. We should check back with Dr. Gill in a few years for an update.

(14) Gill, Kristina M., Todd J. Braje, Kevin Smith, and Jon M. Erlandson. 2021. Earliest Evidence for Geophyte Use in North America: 11,500-Year -Old Archaeobotanical Remains from California's Santarosae Island. *American Antiquity*, published online pp. 1-13.

SCAS Elections: This fall, we will be holding an election for the positions of Vice President and Treasurer. If any SCAS member would like to run for office, please contact Kevin Hildreth (*See contact info*) by August 11, 2021.

2021 Speaker Lineup

Until further notice, SCAS General Meetings will be held online. When you RSVP for a meeting, instructions for joining the meeting will be sent to your email address 30 minutes prior to the start of the meeting.

For more information, and directions for how to RSVP for meetings, visit the SCAS website:

http://www.santacruzarchsociety.org/calendar

RESERVATION ONLY & SPACE LIMITED, WITH PREFERENCE TO CURRENT SCAS MEMBERS.

• No Meetings in July or August. See you in September!

• September 9 – Chelsea Blackmore, Albion Environmental, Inc.

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