



SCAN

THE SANTA CRUZ ARCHAEOLOGICAL SOCIETY
NEWSLETTER – WINTER 2015



The Society for California Archaeology Northern Data Sharing Meeting at Little Basin Campground on Saturday, November 7, 2015

By Mary Gerbic

It seems appropriate in this year of the 50th anniversary of the SCA that the Northern Data Sharing meeting was held in California's oldest State Park, Big Basin, founded in 1902. More precisely, the meeting was held in Little Basin, Big Basin's latest addition. Little Basin was formerly a retreat for families and employees of Hewlett-Packard which was purchased by the Sempervirens Fund and Peninsula Open Space Trust (POST) and transferred to State Parks in 2011. Attendees of the Data Sharing meeting had the option of driving in to Little Basin for the day or staying overnight in rented cabins or tents. A potluck barbeque was scheduled for late Saturday evening after the presentations.

The smell of wood smoke and damp forest greeted me as I arrived. As I walked up the road on the sparkling sunny Saturday, past the camp office, I noticed that I was under observation by a small herd of deer. The air was a bit chilly, so we attendees were well bundled up. We packed the little conference center building to listen to a series of wide-ranging talks by 20 speakers. Thank goodness for the wood burning stove and refreshments in the back!

Michelle Cross, Northern California Vice President, and Mark Hylkema, President, opened the session. Gregg Castro gave a tribal welcome. Scott Green, Associate State Archaeologist, State Parks, delivered an overview of the archaeology and natural history of Little Basin. It was fascinating to learn that the raised meadow in the middle of the basin, is bordered by two creeks which feed into separate drainage basins. Just across the narrow road from the conference center is site CA-SCR-372, a previously unrecorded milling feature with 18 mortar cups of various sizes which now has an interpretive sign and a split rail fence around it.

Several speakers gave presentations on in-ground cooking features, dental calculus, effects of fast-tracked solar development near Blythe, CA. Two other pairs of talks were on the Cal Poly Pecho Coast field school of 2015, and the New River Mining District in Humboldt County. All of these talks were very interesting and thought provoking, but I would like to concentrate this short report on three topics of local interest: Santa Cruz North Coast, The Cowell Ranch Historic District and the investigations at Mission Santa Clara de Assis on, and around the campus of Santa Clara University.

Santa Cruz North Coast

Traditional land management practices of the Ohlone were curtailed after European contact. Rob Cuthrell and Kent Lightfoot of UC Berkeley have been conducting an archaeobotanical study of Middle and Late Period sites in Año Nuevo Park, particularly sites on the point which are eroding, and in the Quiroste Valley. They started with the assumption that this area, not subject to many lightning-induced fires, would have a predictable succession of plant communities if it were not for human intervention, such as regular burning, to promote the growth of seed plants for food. Sites such as CA-SMA-113, in Quiroste Valley, have produced botanical evidence that the residents subsisted on the seeds of grasses, flowers, and pine nuts, thus there must have been management practices which promoted their growth where today fire sensitive species are encroaching. The archaeobotanical evidence can also inform us about the types of activities likely to have occurred at the different sites.

Next, Erik Zaborsky, archaeologist for the BLM Central Coast Field Office, presented a history and tour in slides of the Coast Dairies property near Davenport. As many Santa Cruz residents know, about 5400 acres of coastal prairie and forest was saved from development and transferred to the BLM in April of 2014. The land passed from the hands of Native Californians to the Spanish Missions, and then settlers, some of whom were Swiss-Italian families, Germans and other people who had originally settled in the Marin/Sonoma County area, who were searching for similar land on which to expand their dairy operations. In the early 1900s, some Swiss-Italians founded the Coast Dairies and Land Company which produced butter and cheese at their dairies located all along the coast to Swanton. They had a hand in the founding of the current town of Davenport as well.

Erik spoke of several sites which are being monitored by site stewards. The Laguna Creek site is bordered by an old farmstead, crossed by a gravel road and the pipelines of the Santa Cruz City Water Department which owns water rights to the creek. At the time the pipes were laid, there was no protection under the law for the site. The Augua Puerca Dairy, also known as the "Cheese Barn" or the "Mocettini Cheese Barn", is being recorded by CASSP volunteers. The unusual looking structure is in poor condition, but appears to have original cheese making equipment inside. At Molino Creek, there is the Molino (Cuclis) Dairy, located on the banks of Molino Creek. Old cypress trees border the property on the north. In the back of the property is a collapsed structure made of local mudstone and wood, which probably closely resembled the *queseria* a short distance north at the Swanton Pacific Ranch, run by Cal Poly San Luis Obispo.

Cowell Lime Works, UCSC

Pat Paramoure introduced us to 10 years of archaeology projects in the Cowell Lime Works Historical District located on the UCSC campus near Bay and High Street in Santa Cruz. Pat's involvement with the Cowell Lime Works began when she interned for Sally Morgan, who was at that time, the Senior Environmental Planner for UCSC. Following Pat were talks by three former students and TAs for projects in the Lime Works district.

Elizabeth Tjoa spoke about the 2013 excavation at the Cooperage/Kilns and the first formal student internship in archaeology. The object was to give students a feel for archaeology without having to commit to an expensive summer field school. She explained the two types of kilns at the site and the types of artifacts recovered. 67% of the artifacts were hardware fasteners of some sort. Tom Schreiner of UC Berkeley, a lime kiln expert, helped the students identify industrial waste which had fallen off the walls of the kilns. There were very few domestic artifacts. Three fire bricks from Scotland were recorded for the first time at this site. They were stamped GARNKIRK, GARTCOSH and CARTCRAIG.

Christina Powell's talk was on the 2014 Hay Barn Internship. Because the barn was to be carefully deconstructed and rebuilt, this was a great opportunity to excavate in the former barn's footprint. Crowd funding and the Friends of the Cowell Lime Works also funded this field school. Christina noted that the barn was very large and strongly built with mortise and tenon joinery, unusual in California. Why did the Hay Barn and Cooperage have this joinery? Another rare fire brick, stamped "PHILLIPS" was found. The barn may have been documented in the Santa Cruz Sentinel, November 1, 1862 as a "mammoth barn 40 feet wide and 100 feet long had been built for oxen and hay". Christina said that fire brick waste was found in the barn so it appeared that the floor had been originally built of kiln waste.

Jacquie Prescott-Frazer's presentation was about the spring 2015 excavation at the site of Cabin H. This year, instead of a 2-unit internship, the project was a bona fide 5-unit course, combining lecture on Wednesdays and field work on Saturdays. The students also used "shiny new equipment" instead of borrowed equipment from Cabrillo College. The objectives of this project were to compare Cabin H to Cabin B on the opposite side of the gulch, and test the hypothesis that Italians lived on one side and Portuguese on the other. The focus was on everyday life of the Cowell Ranch workers. The artifacts are still being analyzed but she was able to tell us that a lot of glass was recovered. Artifacts included condiment bottles, wine bottles, sardine cans, marine shell, shotgun shells, and men's clothing fasteners such as metal rivets and buttons. An artifact of particular note was a figured clay pipe bowl. Food from the cookhouse, eaten three times a day may have seemed bland, and it was spiced up with pepper sauce. The workers may have been self-medicating with Bromo Selzer and Vicks Vapo Rub, which came in cobalt blue glass jars at the time. The cabins may have had wood stoves. This was an industrial landscape where class and ethnicity were apparent. Managers and the owners

lived well away from the workspace with private roads and stables. The Portuguese and Italians, their living spaces separate by the gulch, were still living in the industrial site, a statement about their place in the hierarchy.

Mission Santa Clara de Assis

Next, we heard from Linda Hylkema and Sarah Peelo, who introduced series of talks on Mission Santa Clara de Assis. Mission Santa Clara founded in 1777, moved five times, but the Indian Rancheria seems to have remained in the same place, and was very large compared to other missions. The first and third mission churches were farther north and the third was destroyed by an earthquake. The fourth was built in 1781 and was a temporary space while mission church number five was under construction. It is on the grounds of the modern campus of the University of Santa Clara, which is expanding, and building a new parking garage. Photos of the area show the still-standing Women's Adobe, possibly the same building as shown in a 1890s photo. There were five adobe walls found in utility trenches. Pits, at least one certainly used to mix soil for adobe tiles and bricks, were discovered.

Mark Hylkema spoke on arrow head types found at Mission Santa Clara. Over the active life of the mission (50 years), one would expect changes. Early on, the neophytes were from local populations, but death and disease reduced their numbers. The missionaries looked further afield for fresh neophytes and these new people brought new traditions and styles with them. Mark said that these changes were apparent in the styles and materials of the arrowheads found at the mission. These finds also provide evidence for the complexity of the relationships between missionaries and neophytes, and within the neophyte population.

Of the 83 points Mark examined, 51 were obsidian, 6 Monterey chert, 6 Franciscan chert, 2 of porcelain and 18 were glass. Green glass seemed to be a favored material. The latter 20 points were made of materials found in the mission. Point styles normally found south of San Jose such as the Desert Side Notch and Cottonwood, were made with obsidian instead of the usual chert. Why were there so many obsidian points when obsidian to be imported from outside the area? Mark found that the obsidian used was primarily from Napa Glass Mountain, but also from Borax Lake and Bodie Hills (Eastern CA). There was also some blending of styles, such as the type Mark called "serrated Desert Side Notch". The points were found in neophyte quarters. It is unlikely that these weapons were constructed in secret, and the priests must have trusted the neophytes sufficiently to allow their possession.

John Ellison reported on the amount of flaked stone found in neophyte quarters. Was there was a persistence of native technology in private spaces, possible control of the trade in North Bay obsidian sources outside of Russian or Spanish control, or trade centered at the mission by some individuals? Based on T.L. Jackson's writings, John thinks the unequal distribution of obsidian flakes found in living quarters meant the obsidian trade was controlled by elites at the mission. John's multiple hypotheses include costly signaling behavior, memory of homelands using native materials, and showing independence from colonizers.

The next paper by Oliver Hegge, Rob Cuthrell and Lee Panich of UC Berkeley, centered on tobacco use at the mission. More than 4600 tobacco seeds have been recovered. It is known that Indians valued tobacco, and that there were indigenous and domestic species represented. The presence of seeds suggests tobacco was grown here. Charring of the seeds makes identification to species level difficult. Germinating and growing some of the seeds could allow identification of different tobacco species.

Tom Garlinghouse spoke on the faunal analysis of wild food at the mission. This is a work in process. We once thought that missions supplied the bulk of the food that the neophytes consumed. Santa Clara Mission couldn't supply all the calories needed from what was grown there – not for such a large population, so neophytes supplemented the food supply with traditional hunting and gathering. Some missions were rather liberal in allowing the neophytes a pass to gather at the appropriate times. Santa Clara, San Antonio did, for example, but Santa Cruz was strict. The neophytes ate all sorts of birds and fish, mussels, rats and squirrels. Fish bone analysis is presently being conducted by Christie Boone.

Dustin McKenzie's talk was on the "persistence of bling" at the Mission in the form of abalone. He and John Ellison excavated abalone shell, pendants, blanks and shell beads in 27 discrete features. Is there an on-site abalone industry?

Both traditional and colonial tools were used to construct the items. 12,000 years ago in prehistory, there is evidence of intense abalone consumption in southern California, and we see more recent middens containing abalone shell on the Monterey Peninsula, but we see little abalone north of the Monterey Peninsula. Most of what was used at the mission was red abalone. The red outer shell was ground off to reach the shiny interior. Dusty used a Dino-Lite digital microscope to see the stone abrasion marks. Dusty said the cuts were mostly from stone tools as well. They had access to metal tools but seemed to prefer stone.

For those who want to know about the ongoing research collaboration between State Parks, UC Berkeley, UCSC, and the Amah Mutsun Tribal Band, see *California Archaeology* Vol 5(1), December 2013. *California Archaeology* is the journal of the Society for California Archaeology. See also the journal of the Society for American Archaeology: *American Antiquity* 79(4) Oct 2014, *American Antiquity* 78(2) April 2013, and *American Antiquity* 78(1) January 2013.



SUMMER OF THE CREASE BY ROBYN HOUTS



Figure 1: Corn Dolly, Wales, UK. All photos by Robyn Houts

IT BEGAN with the accidental dissemblage of a partial corn head on a “Corn Dolly”. This Corn Dolly has been in my possession since 1979 when I purchased it on a trip to Wales, U.K. That makes it 37 years-old at least, and counting. It travelled with me back to London where I was living at the time, home to Perth, Australia, then on to California. It has survived household moves to Mountain View,

Gilroy, Brea, and now back to Gilroy. It is hardy and the stalks remain reflective and in excellent condition. However the condition of the heads of grain is a little less than excellent. Displayed hanging on the refrigerator places the Dolly in a vulnerable yet openly celebrated position. This vulnerability had led to the occasional grain being freed from its casing. Such grains came to my attention early in the summer of 2015, and the Dolly has since found a slightly more secure location where she can continue to bless the richness of our life harvest. Questions began to form. Are the grains still viable? What is the meaning of the Corn Dolly?

The Corn Dolly/Maiden/Mother has a deep history in the European grain growing areas. The idea seems to be that at harvest, the Spirit of the Corn no longer has a residence, so the last sheaf of corn is taken and woven into a maiden, stored safely inside during the winter, revered as symbol of fertility and plenty, then ploughed into the first furrow at the time of spring planting (Frazer 1890). James Frazer devotes several chapters of *The Golden Bough* to the subject. In my own reading of *The Golden Bough* I was unfortunately not able to plough through more than the first few chapters. Corn Maidens are frequently woven such that a hollow space is provided, the place in which the Spirit of the Grain can reside during the winter.

Spring planting will have to wait until its due time, but it is my intention to see if the 37-year-old grain has life. Meanwhile the anatomy of the grains continued to draw my eye. On one side cereal grains have a crease. This dent, or crease, as it is known, has a line of pigment at the bottom. The curves coming out from the crease are called the cheeks of the grain. Search “grain anatomy” if you wish to confirm this terminology.

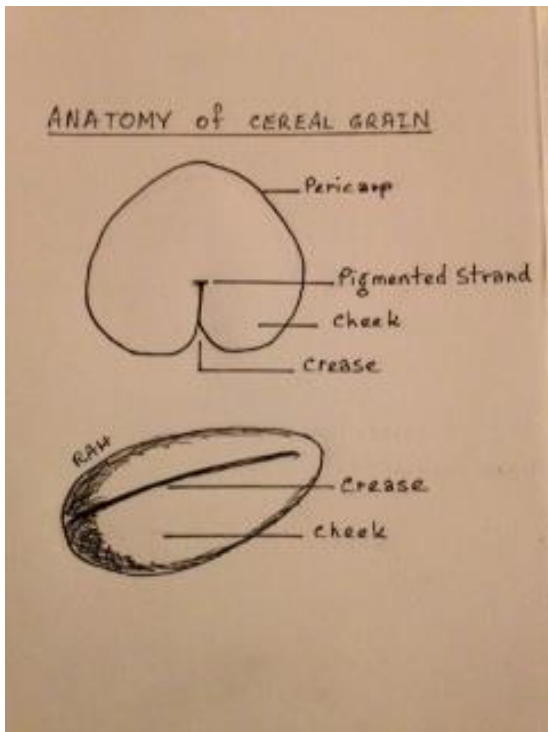


Figure 2: Detail of grain from Figure 1.

Adobe at the Santa Clara Mission, thirty miles to the north on the water-shed at the south end of the San Francisco Bay. Linda Hylkema is the site archeologist at Santa Clara University, Santa Clara, California, and has overseen some of the excavations associated with the University's rampant building expansion. At least there are laws in California which require site surveys for building projects, and excavation if cultural materials are identified, even if curation is not adequately provided for. Boxes of excavated material in some unfinished state of curation abound up and down California.

THE NEXT INSTALLMENT in the story of my “Summer of the Crease” unfolded at the Adobe at Santa Cruz Mission State Historic Park, Santa Cruz, California. The Adobe was built in the early 1800s to house Ohlone and Yokuts associated with the 1791 Mission founded by Franciscans (SC Mission). Of the original structures, this is the only one standing. It has been restored to its original one-story level after modification to two-stories in later historic times, by its various owners. The purpose of the Summer Archeology Program set up by State Parks, in which I was a privileged participant, was to curate materials from excavation at a parallel

On a late summer tour at the University of Santa Clara, the site where the summer Archeology Program were taken, was inauspiciously viewed as the tarmacked entry driveway to a multi-story parking lot. It had been a pit feature associated with an Adobe. The Adobe had been home to Ohlone, Yokuts and Miwok. Founded originally in 1777, the Santa Clara Mission was on its fifth iteration by

1825 after a variety of natural calamities had rendered the string of sites unsuitable. Various adobes date through this period. The pits feature was a convenient hole in the ground dug for some other purpose, perhaps part of the irrigation system, which was then used to toss household trash. This is an archeologist's treasure trove. This density of cultural material is virtually never seen. Those who were newcomer volunteers to the Summer Archeology Program, may not realize they are unlikely to ever see such concentrations of artifacts again.

Enter "the crease". With eyes trained to examine every small dark object on our trays, shouts of, "I found a seed", were soon replaced with occasional, "I found a flake". There were many cereal grains that accumulated in precious small collection bags, and discovering a chert flake from flint-knapping, or a bead, then became the climactic event. Bone was *de rigueur*, since it was a household trash pit – all kinds of bone from a wide variety of consumed foods. Occasional ceramic sherds and beads were seen, and other more rare artifacts. But I digress. Back to "the crease". Many small rounded objects had made their way through the screening, washing and sorting processes that preceded the materials arrival on our trays. The key to the identification of a cereal grain with the naked eye is "the crease". After 300 years in the ground they are black like almost everything else on the tray, so the mode to identification is "the crease". We may have missed a few the first day, but with a trained eye and eight weeks of Monday practice, "the crease" made cereal grains readily and reliably identifiable. So ended the second installment of my "the summer of the crease".

THE THIRD INSTALLMENT overlapped with the second, and is the story of a beverage. The beverage is called "brose". Previously unknown to me, brose was mentioned frequently in the Outlander series of books, written by Diana Gabaldan, the books being recommended to me by

an aerospace engineer. Gabaldan has a Ph.D. in Quantitative Behavioral Ecology and her well-researched scientific approach to historical fiction with a time-travel element makes for a readable, informative style, with an interesting depth of anthropological musing in her approach to her characters. My interest was piqued in "brose" as an active member in the Brewers Guild of the Society for Creative Anachronism (SCA) (modern Middle Ages). I do remember in my teens, my parents going on a health-kick of oatmeal-water, then bran-water, essentially brose. Brose is an infusion of oatmeal and water. It is allowed to infuse overnight and is then drunk the following morning. The resulting milky looking drink appears much as almond milk.

Further research led to a more developed version of the beverage called Atholl Brose. This Scottish beverage mixes oatmeal brose, honey and whiskey. For special occasions cream may be added, the resultant drink being rather like a Bailey's Irish Cream. This version dates to 1475 when John Stewart, the first Earl of Atholl, quashed a Highland rebellion by John Macdonald, eleventh Earl of Ross and last Lord of the Isles. The story goes that Atholl spiked Ross' well with the mixture making Ross entranced/intoxicated and thus an easy target. Ross' lands were subsequently subjugated by Atholl.

NOW FOR "THE CREASE" PART OF THE STORY.

I presented Atholl Brose at the SCA Brewers Guild meeting at "June Crown" in Tres Pinos, California. It was received with enthusiasm. Brief supporting research accompanied the beverage which was immediately challenged, so I went in search of earlier evidence of grain use in the area we know as Scotland. An excellent review article appeared: *Cereals in Scottish Antiquity* (Boyd 1988). It appears that grains have been found associated with many sites dating back to Neolithic times, a long history indeed of grain use. Six-row

barley *Hordeum vulgare* has been found the most persistently.

Boyd concludes:

Cultivation and use of six-row barley (*Hordeum vulgare*) predominates throughout Scottish antiquity, with a middle period in which emmer wheat (*Triticum dicoccum*) appears. The balance of species recorded alters substantially during the Roman period, largely reflecting the obtrusive nature of the Roman occupation of Southern Scotland, and the most convincing period of what cultivation in Scotland appears to be the Medieval and post-Medieval period, in which bread wheat (*Triticum compactum* and *Triticum aestivum*) was widely grown and used. Likewise the cultivated oat (*Avena sativa*) appears to be a moderately recent addition (Iron Age) with the bristle or black oat (*Avena strigosa*) having a slightly longer history in Scotland but, by comparison with barley or emmer, *Avena strigosa* can hardly be regarded as an ancient Scottish cereal. The last main northern European cereal, rye (*Secale cereale*), occurs only as a 'fringe' cereal, possible only having been cultivated on the eastern seaboard during the Medieval period. Despite this relatively recent increase in diversity, *Hordeum vulgare* (six-row barley) had, until modern times, remained the principal cereal crop to be cultivated in Scotland. (5)

As I read Boyd's article, the black rounded cereal grains with "the crease" came immediately to mind, and has been a persistent image. Every one of the researchers who examined the material from the hundreds of archeological sites in Scotland, and identified the various cereal species, was looking at a small rounded black cereal grain with a "crease", just like the ones we curated from the excavated materials from the Mission Adobe at Santa Clara. Charred cereal grains apparently hold up quite well given the correct conditions: at Santa Clara for 300 years, in Scotland, spanning back thousands of years into Neolithic times.

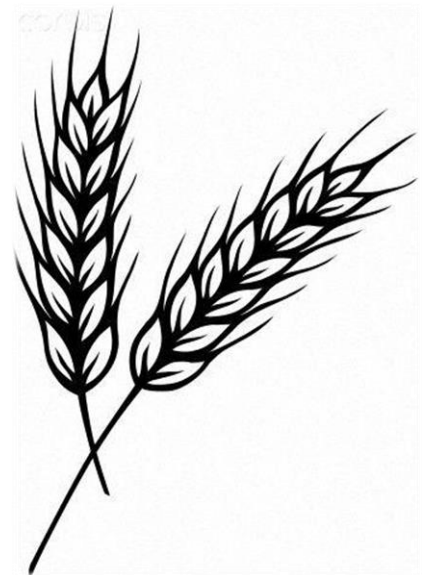
The "Summer of the Crease" has ended. The winter Solstice approaches. The Corn Maiden holds the Spirit of the Corn, to be tilled into the earth in the spring. An SCA Atholl Brose enthusiast has been honored with an Award at Arms for his exquisite version much appreciated by the Royalty of the West Kingdom, and a challenge declared to the Brewers Guild. Plans are afoot for another Summer Archeology Program at the mission Santa Cruz Adobe. More "creases" will be identified, appreciated, and curated, and more grains eaten and drunk throughout the world than we can comprehend.

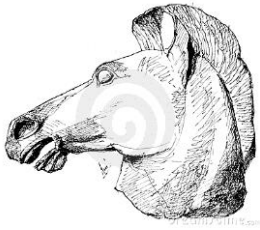
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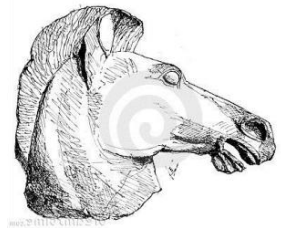
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Ancient History



FIELD SCHOOL HUMOR - SUMMER 2007



UPCOMING EVENTS

March 10-13, 2016 **Society for California Archaeology – 50th Annual Meeting**
Double Tree by Hilton Hotel Ontario Airport, Ontario, CA.

SCAS GENERAL MEETING SCHEDULE

MEETINGS WILL START AT 7:30 P. M.
PLEASE CHECK BACK WITH OUR WEBSITE FOR FUTURE LOCATION INFORMATION.

December 17, 2015 Jennifer Lucido, California State University Monterey Bay
This meeting will be held at the Scotts Valley Branch Library 251 Kings Village Rd, Scotts Valley.

January 21, 2016 Kären Johansson, San Jose State University

February 18, 2016 Kristin Wilson, Cabrillo College

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STONEHENGE UNDER THE HAMMER: STONES SOLD 100 YEARS AGO FOR £6,600



Re-enacting Stonehenge, Salisbury theatre on 21 September 1915. Simon Kirk plays auctioneer Sir Howard Frank. Photograph: Ben Birchall/PA, courtesy The Guardian

THE GUARDIAN, MONDAY 21 SEPTEMBER, 2015, BY STEVEN MORRIS

He had been sent to the auction by his wife, so legend has it, to buy a set of dining chairs. Instead, barrister Cecil Chubb's eye was caught by lot No 15: a few acres of Wiltshire downland – plus one ancient, crumbling, mysterious monument.

Exactly 100 years ago, Stonehenge was sold to Chubb for £6,600. “It is odd to think that just 100 years ago you could bid for Stonehenge,” said curator Heather Sebire. “Who knows what would have happened to it if someone else had bought it? It was in a pretty perilous condition at the time and it appears that Chubb stepped in to make sure Stonehenge stayed in local ownership. Now it's under the guardianship of English Heritage and is safe forever.”

Stonehenge had been a popular attraction since the Middle Ages but by the late 19th century tourists were regularly chipping away at the monument for souvenirs. In 1900, one of the upright sarsen stones fell and the massive horizontal lintel it held in place snapped in two. The stones remained in a worrying condition. Stonehenge had been owned by the Antrobus family since the early 1800s but when the heir to the Antrobus baronetcy was killed in the opening months of the first world war, the Amesbury Abbey estate was divided into lots and put up for sale. The auction catalogue described Stonehenge as a “place of sanctity dedicated to the observation or adoration of the sun” and dated it to around 1800 BC (actually it is now thought that the first phase was constructed as long ago as 3000 BC).

At 2pm on 21 September 1915, the New Theatre in Salisbury was full. According to a report in the *Salisbury and Winchester Journal*: “Interest quickened when the auctioneer announced lot 15.” Auctioneer Sir Howard Frank began bidding at £5,000. It quickly reached £6,000 but then stalled. Frank was not impressed. “Gentlemen,” he said, “it is impossible to value Stonehenge. Surely £6,000 is poor bidding, but if no one bids me any more, I shall set it at this price. Will no one give me any more than £6,000 for Stonehenge?”

The auction limped on until the hammer came down at £6,600. A clerk made his way along the dimly lit stalls and returned with the purchaser's card in his hand. Frank announced the identity of the buyer to applause. Chubb remarked to a reporter that he had not intended to acquire the ancient site. He added: “While I was in the room, I thought a Salisbury man ought to buy it.” Asked if he had any plans for the stones, he replied that he would protect the monument.



(From his press release)

San Benito Mountain and Joaquin Rocks are places unique in California history. This book is the first introductory history for this region. The book shares many area stories through place-name history and area orientation. Area exploration becomes more exciting to readers who know the stories about the places they visit. I also includes a guide to Joaquin Rocks and encourages several unique hiking opportunities for folks wishing to explore this fascinating area. Joaquin Rocks is a little-known landscape with a big story. This landscape was important for ancient Native American ceremonies and later became famous by Joaquín Murrieta and a religious commune led by his widow. The chapters on Joaquín Murrieta and Mariana la Loca include new evidence about these people and their character. For fun, the book diverts a short distance from the region to include stories about the famous petrified man of Cantua and the hunt for flying winged monsters.

Serious researchers will find this book well documented with a comprehensive bibliography and detailed indexes. Area visitors will thoroughly appreciate this book as they explore this region of California.

You can use the same code receive a discount on:

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