



# SCAN



THE SANTA CRUZ ARCHAEOLOGICAL SOCIETY NEWSLETTER WINTER 2016-2017



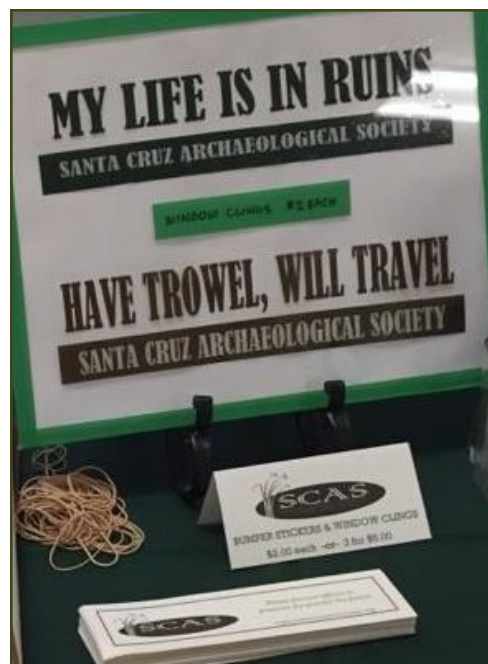
## SCAS MEETINGS AND OUTREACH—FALL 2016

On Saturday, October 8, 2016, the Santa Cruz Archaeological Society (SCAS) participated in the Second Annual Santa Cruz County History Fair presented by the University of California Friends of the Cowell Lime Works. The Fair was held at the Loudon Nelson Center, located in downtown Santa Cruz. SCAS was among twenty-eight other organizations participating in the Fair, which ran from 12 Noon to 4 p.m., and included displays and historic talks.

SCAS' presentation included several tables containing information about the Society's own history, ongoing volunteer opportunities, and, historic artifact displays from previously recorded CRM projects donated to the Society

for educational purposes. Our displays of ceramics, and butchered animal bone drew the most interest from the approximately 80 visitors to our presentation. Additionally, many people played with the custom-designed rubber stamps. Some took home free SCAS ball point pens and Archaeology Month posters.

This History Fair offered SCAS participants multiple opportunities to lead conversations away from ideas of treasure-hunting and collecting, and toward ideas of shared history and heritage. The History Fair provided all of us a chance to hear many perspectives and ideas about our past. 🌿



(Left) SCAS President Kevin Hildreth and the SCAS display at the Loudon Nelson Center.  
(Right) "Window clings" and bookmarks.



## SCAS MAP GIVEAWAY AT THE CABRILLO FARMER'S MARKET

For the second time this year, SCAS held a topo map giveaway at the Cabrillo Farmer's Market. The morning of December 3rd was cold, but many people turned out for the market, and visited our tables, located on the lowest deck of the parking structure.

As is usual for our events, many people were interested in talking about archaeology and what we do. It's hard to say what was the biggest hit, but at the end of the market, there were fewer maps, and a variety of purchases made. We saw old friends and made new ones, who were interested to hear there was an archaeological society in Santa Cruz.



(Left) Visitors to the SCAS display at the Loudon Nelson Center. (Right) Kären Johansson at the Cabrillo Farmers Market Map Giveaway.





**The maps were very popular, especially those of local interest. Dawn Johnson assists shoppers choosing maps.**



**Rob Edwards supervises the map giveaway.**



**Colorful shirts for sale.**

## ARCHAEOLOGY MONTH SPEAKERS

### *Glenn Farris – The Mysterious “Angled Adobe” of Mission Santa Cruz*

On October 27, 2016, as part of the Santa Cruz Archaeological Society’s celebration of Archaeology Month, Retired State Parks archaeologist Glenn Farris presented an interesting talk on one of the Mission Hill archaeological discoveries of the 1980s.

In 1985, while State Parks was preparing to restore the last remaining adobe of the Santa Cruz Mission, located at the south end of School Street, underground surveying was performed using Ground Penetrating Radar (GPR). The GPR work proved inconclusive because the local mud-stone bedrock was too similar to the adobe brick to provide useful information. Farris and Parks archaeologist Larry Felton then tried an old-fashioned technique: probing with a metal rod. They discovered an unknown adobe, running at a 45 degree angle to the Neary-Rodriguez Adobe. The newly discovered adobe did not fit into a quadrangle with the Neary-Rodriguez Adobe and the “Lost Adobe,” which Cabrillo College had been exploring in field schools conducted from 1981 to 1984.

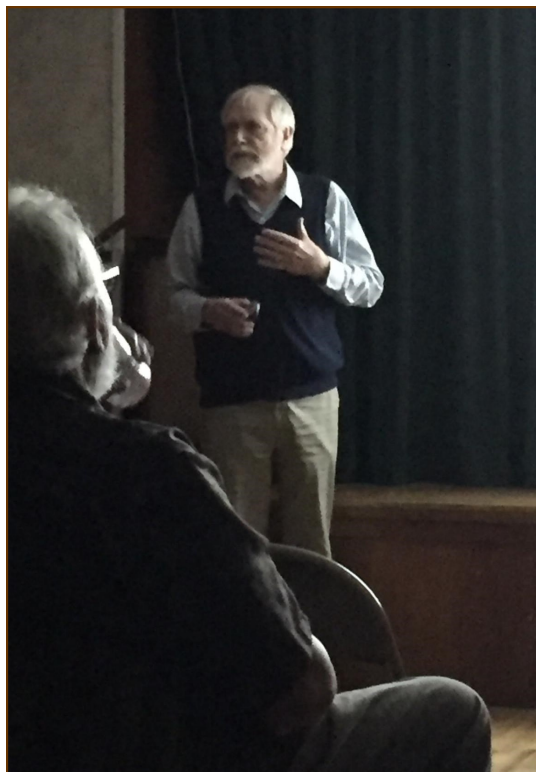
The “Lost Adobe”, so dubbed because there was no written record of its existence, had been uncovered in the 1977 excavation for condominiums at the southeast corner of Mission Hill. Subsequently, the Terfittlers, local landowners with a long connection to Mission Hill, volunteered their private land for the Cabrillo Field Schools.

The newly discovered adobe, called “The Angled Adobe”, must have been built at an earlier time in the history of Mission Santa Cruz. The foundation for the “Angled Adobe” ran beneath the Neary-Rodriguez Adobe, and can be seen today if you look through the window in the floor of the first room of the museum. The adobe may have been at least 216 feet long, but a section of it was apparently destroyed by the later construction of School Street. Other than the foundation and a few artifacts, there was circumstantial evidence indicating the age and use of this mystery adobe, because the written record did not supply many useful details. The remaining



(Left) 3-D representation of Santa Cruz Mission display at the Mission Museum. The “Angled Adobe” is in the foreground, left. The church is at right rear corner. (Right) A Site Plan drawn of the Neary-Rodriguez Adobe and the “Angled Adobe” excavations.





**Glen Farris speaking at the Live Oak Grange on October 27th.**

rooms of the Neary-Rodriguez adobe, built in 1824, contained a reused roof plate that had been constructed with mortise and tenon joinery, different from the remaining roof plates. All but this one were constructed from wood that was likely cut between 1823 and 1824. This one was from wood cut in 1810.

The floor plan of the “Angled Adobe” was different as well. There was a small room flanked by two larger rooms. Farris discovered that earlier researchers (James Deetz’s 1962 dig) at Mission La Purisma discovered a similar adobe structure which was narrower than the adobe buildings used as dormitories. Additionally, it contained high quality painted pottery and three glass bottles. Researchers concluded it was an infirmary. Women and men would have had separate wards, hence the two large, non-contiguous rooms.

Besides the configuration of the rooms, the Angled Adobe had another interesting feature. It was built following the 80-foot contour along the southern flank of Mission Hill, providing the adobe with a sunny, southern exposure. Additionally, Santa Cruz Mission records indicated that an infirmary was built in 1811, but its dimensions and location were not given. Was the infirmary found at last? 🌿



**Glenn Farris with (L to R) Karen Hildebrand, Julie and Rob Edwards after the talk.**

## LOST ADOBE

**BY MICKI RYAN AND ROB EDWARDS—FALL 1983**

With the written record of Ohlone, and later Yokuts, participation in the missionization and secularization processes biased by the authorship and intent of the Mission annual reports, the extraction of information about the native people is left to the exacting and objective science of archaeology. The aim of archaeological research is to examine cultural processes through intensive analysis of a culture's remains, particularly where that culture left little or nothing in the way of written record from its own viewpoint. While all aspects of prehistoric culture are of great interest to archaeologists, and students at Cabrillo and UCSC, it is Cabrillo's Archaeological Program that conceived and activated "Research in the Historical Archaeology of Mission Santa Cruz" in 1981 under the direction of archaeology instructor Rob Edwards.

Interest in the information that could be revealed by archaeology of the Mission site was sparked by a local revival of support for restoration of the Mission's only remaining building, the "Neary-Rodriguez Adobe" on School Street. Intrigued by the unanswered questions posed by State Park Department archaeologists as they sought to justify (or refuse) excavation of the last Mission adobe, and pressured by the recent destruction of a large portion of a previously unknown foundation feature on the Mission site by 1977 condominium construction at the prow of Mission Hill, the Cabrillo class made plans to learn all it could about the long-buried remains of Mission buildings on private property at the end of High Street.

Prior to excavation, members of the class spent months collecting all available data that related to the construction or abandonment of Mission buildings on the Hill. Now, this is no simple matter of picking up a book at the library and looking under "Buildings of Mission Santa Cruz." The class was fortunate to have several local Mission period scholars available for consultation and lecturing. Local researcher Edna Kimbro, the driving force behind restoration of the Mission (Neary-Rodriguez) Adobe and Chairperson of the Adobe Coalition, has been spending the better portion of the last several years of her very busy life researching the location and appearance of Mission Santa Cruz. Mission scholar Bob Jackson, formerly of Ben Lomond and now a PhD candidate at UC Berkeley, has translated and interpreted hundreds of documents in the United States and Mexican archives searching for definitive information on the Indian population at the Mission. Starr Gurcke, long a serious "student" of Native American culture and early Santa Cruz history, and in addition a founder of the Santa Cruz Archaeological Society, has over the past several years translated a massive number of Spanish records related to goings-on at the Mission and nearby colony of Branciforte for the pre-Statehood archives at UCSC's Special Collections Library. And Ruby Terfertiller, third-generation Mission Hill resident, was concerned that oral histories about the Hill collected by generations of her family would find no permanent record unless a serious, well-integrated, long-term project to explore the history of Mission Santa Cruz could take place. Cabrillo's archaeological program was set into place to bring all this knowledge together.

And so it began, first with questions of what was under the surface of the Hill—the condominium project had exposed foundations for a long building whose length disappeared under the Terfertiller property—and then with scholarly research questions about how excavation of buried Mission buildings could contribute to explicit understanding of the presumed culture "crash" between Native Americans housed at the Mission and their Hispanic guardians. The research contributed by local scholars and State Parks Department

historians and planners was sifted, studied, and searched for gaps in the written record.

Gaps there were indeed, and rather important ones, too. As expected, the written records that existed were almost without exception written by the self-appointed Hispanic guardians of the Native Americans, one exception an interview conducted many years after the Mission life was over. They tended to be, to put it objectively, somewhat biased in their assessment of the abilities and activities of the Native Americans. Then, there were also just plain gaps—whole periods of years when the required annual report from the Mission to the Father General of the Missions simply does not appear in collections of Mission Santa Cruz archives.

The building, whose exposed foundations were discovered by modern condominium development in 1977, gave the 1981 Mission Field School researchers no more to go on for clues to the function, age, or placement of the building than a set of measurements. All available physical data from the 1977 exposure was compared to all available archival data churned up by the hard-working researchers for an answer to the identification of the building. They came up with a big fat zero. Here they were, fueled by the latest pronouncements of the academic gurus of historical archaeology, chomping at the bit to wed the historical written record with the exacting and objective techno-science of field archaeology after the manner of such an Emerald City of Archaeology as Williamsburg—and the written record was blank.

Thus were born “The Raiders of the Lost Adobe!”

And the Raiders got to work, knowing that the information they recovered from the dirt beneath their feet would provide the only clues to the historic use of the mystery building. The first field season, summer 1981, produced confirmation that the building was a very long one, running from the condominiums at the town overlook of the hill back through the Terfertiller’s property in the direction of Holy Cross Church. The front and rear walls were about twenty feet apart, suggesting that it might be a row of apartments or a dormitory, although the measurements did not conform to measurements of standard buildings at the time of the 1834 inventory.

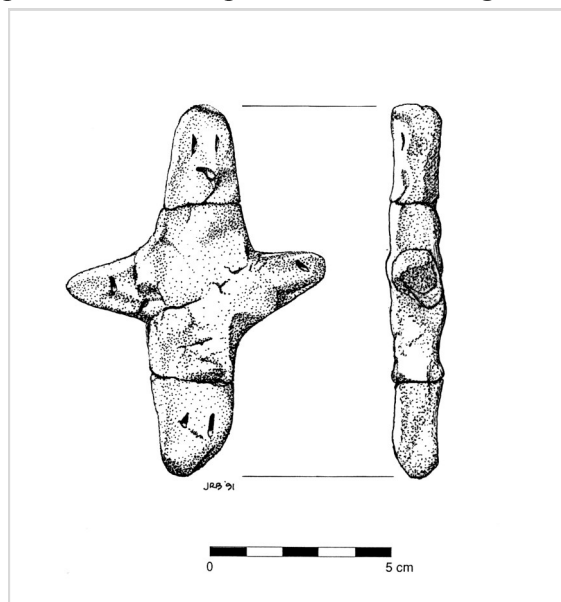
Then the discovery of a “tile fall” along one interior side of the foundation gave the first real indication of the story behind the lost adobe. The tile fall consisted of a stacked layer of red clay roof tiles, laid end up in what appeared to be bundles or clusters. This feature went unexplained in the first field season, although its importance as a possible permanent “cap” over a deposit of undisturbed artifacts was well understood. The tile fall feature was marked for excavation and removal during the next season, while a discovery in the opposite end of the trench brought the history of Mission Hill full circle. There, careful inspection of the soil stratigraphy painted in earth on the walls of the trench showed layers of fill dumped from construction of the Pacific Garden Mall in the 1960s. In a single season’s carefully selected exposure, the student archaeologists had evidence of both an unknown building constructed at the birth of the community, and markers of its rebirth as an award-winning downtown revitalization following a national economic recession 170 years later. Still left unanswered for the 1982 season were questions about the date of the mysterious building’s construction, its demise, and its use while standing.

The 1982 Field School students, some sporting T-shirts identifying their role as old hands and founding mothers and fathers of the Raiders of the Lost Adobe, were determined to locate interior crosswalls of the building, clear away the roof tile fall and search for artifacts that would have laid undisturbed since the building’s collapse—clues to the building’s use by its occupants that should be trapped beneath the tile as in a time capsule. In short order they located a huge, multi-family cooking hearth dug into the earth floor of one portion

of the building, with floor ties surrounding it, and crosswalls that placed the dimensions of at least one apartment at twenty by fifteen feet. The roof tiles were carefully cleared away, and a rich assortment of artifacts recovered which attested to domestic occupancy during the Mission period, but did not positively define their long dead owners as male or female, Hispanic or Indian, propertied or otherwise of status within the Mission hierarchy or not.

The second season's exposure of the roof tile fall allowed the excavators to see more clearly that the cylindrical red clay tiles lay against one another in the exact position one would expect to see if they had all slid off the roof in one movement. A day or two after this discovery, patterns in the drying earth began to show up close to the side of the tile fall. The pattern was that of light gray sun-dried adobe bricks, of which all the mission buildings were made; the bricks were laid out nice as you please in a perfect wall—but a wall lying on its side, with the roof tiles as its bottom course. Not bad for beginners—the Raiders had identified an earthquake that took out an entire building in one movement.

The 1983 Field School, held this summer, had two complete rooms to explore, one containing the hearth and presumed a kitchen, and one beneath the tile fall that had produced some interesting, if not scientifically definitive, artifacts. The tile fall room soon proved to be the more interesting of the two, as day after day students recovered tiny pieces of history, ending the dig season with an inventory of 239 glass trade beads of a great variety of types, small Native American tools crafted from discarded English china and Mexican majolica pottery, a roughly made clay doll, a copper ornament believed to be intended for clothing, and two Phoenix Buttons—a popular trade item of the early 1830s period and an interesting historical tale in its own right, although not connected directly to Mission Santa Cruz. In addition, the finds of the previous year—a cache of clay marbles, commercially manufactured clay pipe stems, and Mission-made earthenware—pointed pretty definitely to the room's use by both male and female Native Americans, and if the clay doll is to be considered a plaything rather than a portable symbolic or religious art, perhaps a child was in residence also.



Clay figure from CA-SCR-217 HT, the Lost Adobe

With the necessity to concentrate first on basic identification of the building, unanswered structural questions abound—will any of these artifacts help to date the construction of the Lost Adobe? Were the occupants, who learned to make and use clay pottery, local Ohlone or were they drawn from the later ranks of Central Valley Yokuts, or Tulare as the Spanish called them? California Indians in pre-contact times were known to produce the world's finest basketry, used for cooking as well as storage, and had no use for pottery—did they abandon basketry in the Mission, or will some of the tiny tools prove to be basketry awls made from introduced imported china? Was the building built during a population peak, and if so will the construction techniques show differences from those known to be built or repaired during less populous years? Will the excavation of the Lost Adobe prove to be a milestone in California Mission archaeology, addressing specifically questions of acculturation of Native Americans rather than physical features of



architectural reconstruction?

We need not wait breathlessly for answers to these and other mind-boggling questions, because the Raiders of the Lost Adobe are hard at work again this September and October, and plan to welcome visitors to the dig during Mission Fiesta Day, October 1<sup>st</sup>. Plan to come to the Fiesta, and look for an archaeological tour sign-up table in Mission Plaza under the banner of the Raiders of the Lost Adobe. Tours will leave half-hourly or hourly, guided by former and present Raiders who will be happy to share their knowledge and experience with visitors. Come along, look around, and add your two pesos worth—you may be on to something that could clear the mystery of the Lost Adobe. 🌿

## GET ÖTZI'S LOOK — COPPER AGE STYLE

BY BRUCE BOWER

AUGUST 2016

EXCERPTED FROM SCIENCE NEWS.ORG

ARTIST'S RECONSTRUCTION AT RIGHT. A. OCHSENREITER/SOUTH TYROL MUSEUM OF ARCHAEOLOGY, INSTITUTE FOR MUMMIES AND THE ICEMAN



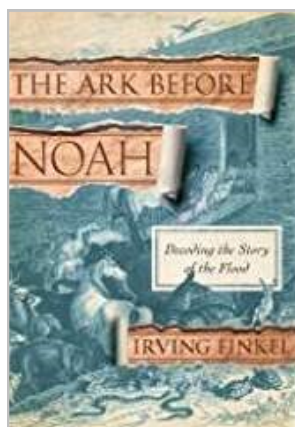
The 5,300-year-old Tyrolean Iceman, whose body was found poking out of a glacier in the Italian Alps in 1991, incorporated hides from at least five domesticated and wild animal species into his apparel, a new genetic study finds. Comparing mitochondrial DNA extracted from nine ancient leather fragments with DNA of living animals revealed the makeup of Ötzi's clothes and a key accessory, says a team led by paleogeneticist Niall O'Sullivan. Mitochondrial DNA typically gets passed from mothers to their offspring.

Little is known about what people wore during Ötzi's time. The findings provide a glimpse into how ancient European populations exploited domesticated animals to make clothes and other items. Ötzi's coat consisted of hides from at least three goats and one sheep the scientists report August 18 in *Scientific Reports*. This garment may have been periodically patched with leather from whatever animals were available, the team suggests. Goats also provided skin for the Iceman's leggings, the new analysis indicates. A sheepskin loincloth and a shoelace derived from European cattle round out Ötzi's attire made from domesticated animals.

As for wild animals, Ötzi wore a brown-bear cap and toted a quiver made from roe deer. It's impossible to know if the ancient man attached any special meaning to brown bears, "but he may have been an opportunistic hunter or a scavenger," says O'Sullivan, of University College Dublin and EURAC Research in Bolzano, Italy.

A 2012 analysis of proteins from fur samples taken from Ötzi's clothing identified sheep and a goatlike animal called a chamois as sources for the Iceman's coat. A team led by biochemist Klaus Hollemeyer of Saarland University in Saarbrücken, Germany, also pegged goats and dogs or wolves as sources of skin for Ötzi's leggings.

Disparities between Hollemeyer's and O'Sullivan's studies may stem from the two groups having sampled different parts of patchwork garments. In addition, the new report used advanced techniques for extracting and analyzing ancient DNA. That enabled O'Sullivan's team to retrieve six complete mitochondrial genomes from Ötzi's leather belongings. "Possibly, goat leather was most comfortable" as legging material, says University of Bern archaeologist Albert Hafner, a coauthor of the Swiss legging study. "Modern leather trousers often use goat as well."



## BASKET CASE

"THE ARK BEFORE NOAH: DECODING THE STORY OF THE FLOOD"

BY IRVING FINKEL

A BOOK REVIEW BY KEVIN HILDRETH

Most popular literature on the story of Noah and his Ark are either attempts at locating the actual boat itself (usually found buried in a glacier near the summit of Mount Ararat) or efforts to confirm the reality of the Biblical deluge. Works that try to explain the flood myth within the social order and cultural context of the people who told it receive decidedly less attention outside of academic publishers.

A notable recent exception is a book authored by a self-admitted cuneiform geek titled "The Ark Before Noah." And what an exception! Not only does British

Museum curator Irving Finkel explain how the discovery of a close to four-thousand-year-old tablet enhances our understanding on the contribution Mesopotamian Civilization made to the account in the Bible, he does so in an engaging manner that grabs the reader's attention and refuses to let it go. After finishing his account, you may find your enthusiasm with the ancient Babylonians matching that of Finkel, who describes cuneiform signs "as jewels in a bowl, full of meanings obvious and subtle."

Though not quite as adventurous as an Indiana Jones film, Finkel's account comes close, combining various disparate elements to create an engaging narrative. Among the characters in this book is a former child actor on a popular British children's television series who ultimately provides the author with the singular tablet; a stodgy, no-nonsense professor of Old Babylonian who inspired the author to drop the study of Egyptian hieroglyphs and embrace the wonders of cuneiform script; an earlier cuneiform decipherer who literally began to take off his clothes when he realized the tablet he translated contained lines similar to the Biblical flood tale; and a strange subterranean water deity who, though emphatically forbidden by his fellow gods from warning his mortal disciple about their wrathful intentions, succeeds through an odd but ingenious work-around in divulging the vital instructions that saves his ward, and humanity itself.

But it is the tablet that ultimately becomes the main protagonist. The story it relates not only matches the accounts found in earlier discovered works, but goes on to parallel, nearly word for word, lines previously seen only in the Book of Genesis ("two by two, the boat did they [the animals] enter"). And the instructions it gives regarding building the "Ark" reveals the astonishing fact that for the early second millennium B.C.E. inhabitants of what is now southern Iraq, the boat that saved the world was not the wooden structure described in Genesis, nor the square box given in the Assyrian account of Gilgamesh, but a giant circular reed coracle, literally an oversize basket!

*(The Ark Before Noah is available at the Santa Cruz Public Library System [check with staff for current branch location and availability])*





# SCAS GENERAL MEETING SCHEDULE

**General Meetings take place on the second Thursday of the month, at the Santa Cruz Live Oak Grange Hall at 1900 17th Ave, Santa Cruz, CA 95062.**

**This building is on 17th Avenue between Capitola Road and Mattison Lane.**

January, 12, 2017	Bryan Much, Northwest Information Center
February 9, 2017	Adela Morris, Institute for Canine Forensics
March 9, 2017	No Meeting. (SCA Annual Meeting at Tenaya Lodge)
April 13, 2017	Sarah Peelo, Albion Environmental
May 11, 2017	Pete Morris, ICF/Jones and Stokes
June 8, 2017	Theadora Fuerstenberg, Cardno
September, 14, 2017	Al Schwitalla, LSA

## UPCOMING EVENTS

### **CROCKER ART MUSEUM, SACRAMENTO, CALIFORNIA**

*Highest Heaven: Spanish and Portuguese Colonial Art from the Huber Collection*

On view October 23, 2016—January 22, 2017

Art from northern Argentina to Peru. For more information: [www.crockermuseum.org/exhibitions](http://www.crockermuseum.org/exhibitions).

### **AUTRY MUSEUM OF THE AMERICAN WEST, LOS ANGELES, CALIFORNIA**

*California Continued* at The Autry in Griffith Park

*California Continued* shares how traditional ecological knowledge gained through centuries of experience can help present-day residents understand and care for the California environment. Two new exhibition galleries present extraordinary art, artifacts, and personal ephemera, including many objects from the Southwest Museum of the American Indian Collection on view for the very first time!

Featured exhibit: **The Life and Work of Mabel McKay**

For more information and directions to the museum, visit [theautry.org/visit](http://theautry.org/visit)

Santa Cruz Archaeological Society  
P.O. Box 85  
Soquel, CA 95073



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the Past for the Future ...

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Mail completed application with dues to: SCAS Membership, P.O. Box 85, Soquel, CA 95073, or visit our website:  
<http://www.santacruzarchsociety.org/join>