



# SCAN



SANTA CRUZ ARCHAEOLOGICAL NEWSLETTER

## Finding *The Hidden Treasures of Afghanistan* at the Asian Art Museum in San Francisco

By Ellen Albertoni

On December 6, 2008, approximately ten Santa Cruz Archaeological Society members and their spouses embarked on a wonderful trip to the San Francisco Asian Art Museum to take in the *Afghanistan: Hidden Treasures from the National Museum, Kabul* exhibit, under the guidance of Dr. Brian Legakis. The beauty of the exhibit was stunning. The many facets of cultural history and tradition were fascinating. The museum itself was overwhelming.

Pat and Mike Paramoure donated the use of their mini-van to shepherd SCAS members; Lyn O'Niel, Judy Husted, Rick Morris, Ellen Albertoni, and Donielle Neddeau, to the Asian Art Museum. There the group was joined by Cathy and Dan Phipps, as well as, lecturer Dr. Brian Legakis. The 11:30 tour began with an over view of the history and geography of Afghanistan, focussing on the importance of its strategic location on the Silk Highway between China and India. This theme would repeat itself throughout the exhibit as the influences of other cultures which shared this route were evident in the art of Afghanistan.

THE ART WAS EXQUISITE! They were part of a cache which included over 22,000 individual gold items which had been unearthed in by archaeologists in northern Afghanistan in 1978. Hidden for over two thousand years in the tombs of six Bactrian Central Asian nomads, the items had survived the calamity of a restless nation for those many centuries. In the midst of another national upheaval, the Bactrian items of Tillya Tepe were to go underground again locked away until 2003 in the presidential palace vault in Kabul.

Under the tutelage of Dr. Brian Legakis, the group wove its way through one fantastic display after the other, from the Bronze Age (2500 BCE) to the first century CE (In fact, many of the general public moved through the museum with SCAS members). Dr. Legakis pointed out the influence of



Left to right: Ellen Allbertoni, Judy Husted, Lyn O'Niel, Pat Paramoure, Rick Morris, Cathy Phipps. Brian Legakis and Andria Merkel

India on beautiful carved ivory pieces-shapely women who were incorporated into furniture; plaster busts and statuettes that had once served as models in a busy workshop; pieces that reflected Roman influence; and which reflected ingenuity and craftsmanship that easily surpassed many modern works.

After nearly an hour of lecture, SCAS members found their way to a restaurant within the museum building, *Cafe Asia*, and enjoyed lunch, peppered with animated conversation and camaraderie. Recharged and rested, the museum was the SCAS playground for another hour. Many members revisited the Afghanistan exhibit, while others toured the rest of the museum or took in the wonderful items on display at the gift shop.

A big *Thank You* to Rick Morris for planning the trip; Pat Paramoure for volunteering transportation; Rob Edwards for his coordination with Dr. Legakis; and, of course, Dr. Legakis for his terrific lecture/presentation.

## 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.santacruzarchociety.org](http://www.santacruzarchociety.org)

- March 12~15,      **2009 SCA Annual Meeting.** Meeting Location is the Doubletree Hotel in Modesto. There will be the Silent Auction (food provided, I hear) at the McHenry Museum. Make sure you stop by our table and check out Rob & Charr's retirement party photo book. If you find yourself in it, please autograph.
- March 19, 2009    **General Meeting** ~ The speaker for the evening will be **Gary Breschini** and **Trudy Haversat** of Archaeological Consulting ~ Coyote Press. His talk is entitled "*The Prehistory of the Monterey Bay*".
- April 16, 2009    **General Meeting** ~ Our speaker will be **Matthew Armstrong** of Pacific Legacy. The title of his speech is "*Adventures in Contract Archaeology*."
- May 21, 2009      **General Meeting** ~ The speaker will be **Brian Legakis**, Cabrillo College, speaking on "*The Return of King Tut*."
- June 18, 2009     **General Meeting** ~ For this month our speaker is **Terry Joslin**, Caltrans and UCSB, title to be announced.
- 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 is on! It will leave Cabrillo at 7AM (6:45 to be exact!), arriving at the de Young and entering the exhibit at 9AM. It is expected that the exhibit will take about 1-2 hours which will leave time to see other parts of the de Young and/or have lunch. The bus will leave the de Young at 1PM and should arrive back at Cabrillo at 3:00. The cost will be \$85, the group is limited to 40 people. If you wish to join us contact the Cabrillo Extension office ASAP
- 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. The Historic District was recently placed on the National Register of Historic Places. Their website is <http://limeworks.ucsc.edu/>

# Turks and Caicos' Shipwreck

Reprinted from *The Artifact* Jan/Feb 2009

San Luis Obispo Archaeological Society *ARTIFACT*

A pair of glass-eyed idols led marine archaeologists to the wreck of a Spanish ship that once carried an illegal cargo of African slaves believed to be the ancestors of many of today's inhabitants of the British colony of Turks and Caicos. The U.S.-funded archaeologists said Monday they are confident the oaken timbers submerged under three metres of water off East Caicos island are the remains of the Spanish slave ship *Trovadore*, which sank in the Atlantic archipelago south of the Bahamas in 1841.

"We have compelling circumstantial evidence that this the *Trovadore*," Donald Keith, president of the Ships of Discovery marine archaeology institute, told journalists in a conference call sponsored by the U.S. National Oceanic and Atmospheric Administration. The *Trovadore* was carrying 93 African captives to Cuba, where they were to be enslaved in the sugar cane fields, historical documents indicated. When it went down after hitting a reef, those aboard were able to wade ashore. The crew shot and killed one woman but the other 92 survived and were freed in the Turks and Caicos, where Britain had abolished slavery eight years earlier.

The incident was largely forgotten until 1993, when Grethe Seim, the late founder of the Turks and Caicos National Museum, visited the Smithsonian Institution in Washington with Keith. They were surprised to find a letter written by an artifact salesman on Grand Turk Island in 1878, describing the sale of two African wooden idols with glass eyes. His letter, which said the dolls came from a Spanish slave ship that sank in 1841, gave details about the shipwreck and the African passengers. Researchers scoured historical archives in Britain, Cuba, the Bahamas and elsewhere to piece together the story.

"It really is a mystery. It's a detective story," said Toni Carral, vice-president of Ships of Discovery. [Ed. note: Toni Carral was an anthropology student at Cabrillo and UCSC in the mid-1970s.]

When the *Trovadore* sank, the importation of slaves had been internationally banned but still flourished via pirate ships and illegal slavers that eluded British and U.S. naval forces in the region. The ship's 20 crew were arrested and sent in chains to Cuba for trial on what was a hanging offense. Their fate is not known. About 20 of the African passengers

were resettled in Nassau in the Bahamas. The rest were apprenticed to work in the salt ponds in the Turks and Caicos for a year in order to pay for their rescue and were then freed. The artifact salesman noted in his letter nearly four decades after the shipwreck that "their descendants form ... the pith of our laboring population.

Like their neighbors in the Bahamas and many Caribbean islands, most of the 30,000 modern residents of the Turks and Caicos are thought to be descended from African slaves. The research suggests that many could be descended from the *Trovadore*. "The people of the Turks and Caicos have a direct line to this dramatic, historic event. It's how so many of them ended up being there," said Mr. Keith, who worked in the Turks and Caicos for 30 years. The archaeologists found the remains of a wooden brigantine, including one side of the hull preserved from keel to deck,

about 3 kilometers from the site the artifact salesman described in the Smithsonian letter. The current had carried it, and salvagers stripped it, but the researchers examined the well-preserved timbers and joints and said they were confident it was the *Trovadore*. "It's only thing out there, the only wooden-hulled shipwreck out there that is in the right place," Mr. Keith said. The archaeologists also found a U.S. Navy ship, the *Chippewa*, known to have sunk near another island in the in 1816.

Although slavery persisted in the United States at that time, U.S. forces helped patrol the region to interdict pirates and slave ships. "We have the two halves of a cat-and-mouse game of illegal slave ship trade," Mr. Keith said. The researchers are still hunting for the document they consider the *Trovadore's* holy grail. Records show that regional authorities ordered local officials in the Turks and Caicos to send a list of the English names they had given the African survivors. If it still exists, it could show which residents are their descendants. Other loose ends remain. The artifact seller's glass-eyed dolls, which ended up in the Museum of Natural History in New York, turned out to be distinctive kava kava dolls produced only on Easter Island in the Pacific, "Somehow or other, somebody on the *Trovadore* had two kava kava figurines Easter Island with them," Mr. Keith said. "That's another mystery."



# Conservancy to Protect Ruins

*State Land Office, nonprofit combine resources to preserve ancient pueblo*

**By Wren Propp**

*Journal Staff Writer*

Reprinted from *Albuquerque Journal North*

MEDANALES, N. M.

The ancient residents of Kapo, or Leaf Water, Pueblo chose a great view for their home.

Picking a mesa that overlooks the Rio Chama more than 600 years ago, the farmers built what are now known as "grid gardens" to extend their growing season above the river.

Representatives of the State Land Office and the Archaeological Conservancy, a national nonprofit organization, chose the site Wednesday to combine their resources for preservation and conservancy,

The memorandum of understanding, which is a first between the state agency and the conservancy, joins a single acre of state trust land to three acres owned by the conservancy to allow the nonprofit to become the steward of the entire site.

"It's a pretty good idea all around to protect and manage this site," said James Walker, Southwest regional manager for the conservancy.

A metal stake marks where a fence divided state trust land and the conservancy's property. The fence split a mound believed to contain many ancient, and still buried, rooms.

A small portion of the site was studied in the mid-1970s and from that study researchers have theorized that the pueblo contains 400 rooms and may have supported 100 people. They may have lived and farmed at the site between 1250 and 1350 A.D.

Members of San Juan Pueblo trace their ancestors to the pueblo called Kapo, a Tewa word that translates as "leaf water" in English.

The ancient community is one of what modern-day archaeologists call "biscuit ware sites" that dot the Rio Chama valley. People who lived there developed pot-making clay that included Jemez Mountain pumice. The inclusion of the pumice allowed for larger, thicker pots - when fired, the clay resembled brown biscuits - that could be used to store large amounts of water and food.

Mounds at the Leaf Water site circle what is believed to have been a plaza. Some parts of the pueblo's architecture may have featured two stories.

The site is closed to the public, but the conservancy is considering tours that would allow visitors to appreciate the ancient culture's development.

For example, people of the pueblo used stones from the river to build gardens in a grid pattern. Careful placement of the gardens just above the river and heat retained by the stones from the helped them extend their growing season beyond the first frost, Walker said.

"From the air you can see these by the thousands," he said, while pointing out the remains of one garden that was evident at the site.

The people of the pueblo ate beans, squash and corn, and supplemented their diet with fish, rabbits and perhaps deer, Walker said.

They probably moved on to join larger communities in the valley.

Volunteers from the conservancy will help prevent vandalism, theft and trespassing on the site, according to the agreement.

So far, researchers haven't found much new to add to their knowledge of the ancient culture from Leaf Water, he said.

However, the nature of preservation is to save sites for a time in the future when archaeological techniques are more advanced than today, Walker said.

"Basically, when an archaeologist studies a site, he destroys it," Walker said.

He cited the example of archaeologists who first uncovered some of Chaco Canyon's secrets in the early 1900s. They used wood from the unearthed buildings for campfires.

"Later in the 1940s, the technique of tree-ring dating was developed, but the early archaeologists had used the wood to brew their coffee," he said.

## EXCAVATION OF A WORKERS' CABIN AT UCSC'S COWELL RANCH

By Donielle Neddeau

Who could resist the opportunity to spend the day delving into dirt, overgrown vegetation, and local history? Not SCAS members! Last month (January 17th), a handful of SCAS archaeologists met with Sally Morgan and other volunteers on the UCSC campus to investigate the foundation and historic architecture of a workers' cabin. The workers' cabin is associated with Cowell Lime works Historic District. Perched near the top of a slope, the cabin overlooks the campus' main entrance as it has since the university's construction the the 1960's.

Hoping to learn more about the structural characteristics of the cabin's foundation, volunteers carefully excavated select areas around the base of the cabin. While excavation, volunteers avoided contact with the 130 year old wall planks, as they were the only portion of the structure holding up the roof. The shallow excavation revealed a few historic artifacts and unexpected abundance of peach and olive pits. Amongst excited chatter, the excavation offered volunteers the chance to explore the history of 19th Century Santa Cruz in the context of a working ranch.

Later in the day, Sally Morgan treated volunteers to a personal tour of the nearby Cooperage, also included in the Cowell Lime Works Historic District. On the tour, volunteers were able to get a closer look at the inside of the Cooperage as well as its associated lime kilns. The Cooperage's towering presence at the UCSC campus' main entrance reminds visitors about the lime processing Cowell ranch that thrived there in the not-so-distant past. The Cowell Lime Works Historic District exhibits a rare example of the 19th Century ranch structures that have survived urban development, adverse weather conditions, and other stresses to their preservation since original construction. With the help of volunteers, the continued preservation and restoration of these structures is possible.

Would you like to participate in future volunteer activities? Become a member of the Friends of the Cowell Lime Works Historic



Left to right: Katherine Mayo, Sally Morgan, Cat Nichols, Mike Kenner, Esther Kenner, & Doneille Neddeau

District! The Friends is a campus/community collaboration to raise funds and further preservation efforts; efforts to restore, preserve, and interpret the buildings, structures, and archaeological features in the Cowell Lime Works National Register Historic District. the group is looking for volunteers with archaeological skills, skills and experience in construction, historic restoration, and interpretation \_ or just enthusiasm for historic preservation.

Memberships start at \$35 per year. In addition to several opportunities to work at the site, members will be offered guided tours and participation in other events. Although the group is just getting off the ground, it has already raised approximately \$30,000 in donations and grant funding. these funds will be used to shore and begin restoration on the Cooperage, one of the central buildings in the District. A project will begin shortly to map, recover , and document artifacts and historic farm equipment from inside and under the Cooperage. Work is underway on one of the workers' cabins and on the massive Hay Barn.

If you would like further information about the site or the group sent to you, please contact Sally Morgan at (831) 459-1254

Trapped on a Pacific Island:  
Scientist Research the Real Robinson Crusoe

By Marco Evers

Reprinted from SPIEGEL ONLINE - News - International

February 6, 2009

Generations of children have been spellbound by Robinson Crusoe's exploits, but few are aware of the real-life figure who inspired the classic. Now, 300 years after he left his island prison, scientists have pieced together how the real Crusoe managed to survive. What was it he had seen? A fire burning on an uninhabited island in the South Pacific? The next day, the captain of the Duke, an English buccaneer ship, sent an armed party to the island to investigate. When the men returned to the ship, they brought along two surprises: large numbers of spiny lobsters and a shaggy creature. The figure that climbed on board the Duke on Feb. 2, 1709 was apparently human, but wild as an animal, barefoot and covered in goatskin. The creature, extremely agitated, was only able to stammer a few barely comprehensible words at first, but they were enough to become immortal.

In his novel, first published in 1719, Daniel Defoe named the islander "Robinson Crusoe." But the real Robinson was a man named Alexander Selkirk. He was a Scotsman, the seventh son of a shoemaker from the village of Lower Largo, near Edinburgh. He had spent four years and four months on Más a Tierra, a windswept island in the Juan Fernandez archipelago, 650 kilometers (404 miles) off the coast of Chile. He was as alone as a human being can be. For Selkirk, there was no "Man Friday," a character Defoe created for his novel.

Unlike his literary equivalent, Selkirk was also not shipwrecked. Instead his captain had simply left him stranded after a longstanding quarrel. He must have looked on in disbelief as his ship sailed away over the horizon. Among the few items he had been left were some articles of clothing, a knife, an axe, a gun, navigation devices, a cooking pot, tobacco and a bible.

On the 300th anniversary of his return to human society, scientists can now paint a clear picture of Selkirk's island existence. They believe that they now know how and where he lived, partly through some of his personal effects that have now been discovered. His life after being rescued can also be reconstructed, providing a portrait of the real Robinson that is not always flattering -- and yet typical of the type of rogue who took to the seas in those days. Selkirk the sailor was a pirate, a drinker and a short-tempered ruffian. Born into a troubled family, he fled to sea when he was barely 17. Working on privateer ships in the Mediterranean and Caribbean, he robbed Spaniards and Frenchmen. Although he was not unintelligent, even working his way up to the position of navigator, his temperament was precarious. Selkirk had apparently always had trouble getting along with other people, which was perhaps precisely why he endured his solitary confinement on the island so successfully.

David Caldwell, 57, is an archeologist at the Scottish National Museum in Edinburgh. Ordinarily, his field is Scottish history, which he usually studies from the comfort of his office. But when Daisuke Takahashi, a Japanese Robinson Crusoe fanatic, asked Caldwell to travel with him to the castaway's island, it was an offer he couldn't resist. Enthusiast Takahashi had obtained funding for his expedition from the National Geographic Society, but he needed a real academic as his partner. Caldwell was certainly qualified. Two of the better Selkirk relics are in his museum's collection: a drinking vessel that the pirate may have carved himself, and a sea chest of northern Italian origin, which Caldwell believes Selkirk captured in the Mediterranean.

The men spent more than a month on the island, which was officially renamed Robinson

Crusoe Island in 1966. It is still a quiet place, home to about 600 people today, most of them spiny lobster fishermen. It has two unpaved roads and barely two dozen vehicles. There is no restaurant or even a bar. Cruise ships occasionally drop anchor at Robinson Crusoe en route from the Galapagos Islands to Tierra del Fuego.

Caldwell and Takahashi recently described their findings in *Post-Medieval Archaeology*, an academic journal. They excavated at a site where Takahashi, who had traveled to the island before, believed Selkirk's camp might have been, a well-protected clearing on a volcanic hillside, almost 300 meters (980 feet) above sea level, surrounded by brambles. Selkirk chose not to live on the beach, because it was too dangerous. Although he had no cannibals to fear, as Robinson did in the novel, the Spaniards were a threat. They would have killed him on the spot or turned him into a slave. The team soon discovered the remains of a Spanish ammunition chest. The Spaniards had reoccupied the island in 1750 to prevent their enemies from continuing to use it as a safe haven.

But Caldwell found two older fire sites underneath the chamber -- and the charred remains of bones in them. Around the site, the scientists discovered holes in the ground that had apparently once accommodated posts. Perhaps Selkirk had built a hut there, they conjectured. When Caldwell sifted through the excavated dirt, he discovered the strongest evidence of Selkirk's presence: an angular, pointed piece of bronze, 1.6 centimeters long. He assigned no importance to the find at first, until he realized that the shape of the metal piece matched that of the lower arm of a divider, which was known to be part of Selkirk's navigation equipment. Caldwell believes that the castaway had used his divider for crafts and damaged it in the process. A metallurgical test revealed that the metal could have come from Cornwall. "This," says the historian, "is the kind of strong evidence one rarely gets in archeology."



Corbis

From his campsite, Selkirk faced a steep ascent of another 300 meters to his observation post at the top of the mountain, where he probably spent several hours every day. If he spotted a sail, he had to decide whether it belonged to friend or foe. Should he light a signal fire or remain concealed? He sighted a few ships, and two, both of them Spanish, even landed on the island -- but he managed to escape detection. The first eight months were a struggle for Selkirk: a pirate hungry for gold and adventure, he fell into a depression. But over time he began to make a home for himself.

Of all the islands Selkirk could have ended up on, this one was practically tailor-made for a castaway. His life soon improved, so much so that he may have been better off than ever

before or would ever be again in the future. He was a prisoner, and yet he was freer than ever.

The climate was mild almost all year and usually dry, there were no poisonous or dangerous animals and there were freshwater streams. Fat seals lounged on the beach, spiny lobsters and many varieties of fish populated the lagoons, and edible plants thrived on land, including wild berries, watercress, a form of black pepper and a plant that tasted like cabbage. The only thing he lacked was salt, as he later told his rescuers.

Selkirk was not the first person to live there. In 1575, Spanish explorers brought goats to the island, and subsequent ships brought cats and rats, as well as radishes and parsnips. Selkirk tamed feral cats so that they would defend him against the rats that nibbled on his feet at night. But a herd of wild goats became his greatest source of amusement. Hunting goats became a sport for Selkirk. He learned to outrun them and throw them to the ground while running. He released many of them but, as he told his rescuers, he killed 500 goats for their meat and skins. He even recorded each goat he killed.

To satisfy his need for communication, Selkirk read the bible, prayed, meditated and sang psalms. He confided in his rescuers that he had never been as good a Christian as he was on the island, and that he doubted whether he would ever be one again. Selkirk, in his early 30s, was in much better health than the sailors who rescued him. Half of the crew had contracted scurvy after a miserable voyage from England. But Selkirk moved with ease. The soles of his feet had become so calloused that he could outrun the ship's dog on the sharp terrain of his volcanic island. He was unable to wear shoes at first -- or tolerate rum. For almost three years, Selkirk sailed around the world with the buccaneers who had rescued him. They fought, robbed and extorted their enemies, and all with the blessing of the Crown, because their victims were the enemies of their country. At the end of

1711, Selkirk returned to England with a sizeable fortune. He became an instant celebrity, trading his stories for food and drink in pubs. Archeologist Caldwell speculates that this is where Daniel Defoe may have met him.

But Selkirk was unhappy in the civilized world, and he longed for his island. A journalist quoted him as saying: "I now have 800 pounds, but never again will I be as happy as I was then, when I had not a single quarter penny." He drank and fought and was married to two women at the same time. But eventually he fled back to the sea, this time as a lieutenant in the navy.

His life came to an abrupt end at 45. On Dec. 12, 1721, he died of yellow fever off the coast of West Africa and was buried at sea. Robinson Crusoe was already a groundbreaking success by then. Today Defoe's work is celebrated as the first novel in the English language.

There is one Selkirk mystery that remains unsolved. According to the accounts of his travels, the castaway kept a diary of sorts on Más a Tierra. The diary is also mentioned in a letter from one of his widows. But what happened to his notes?

Archeologist Caldwell has a theory. Shortly after Selkirk's death, his writings fell into the hands of the Duke of Hamilton, the richest nobleman in Scotland. When his descendants needed money, in the 19th century, they auctioned off paintings and collections at Christie's in London. The nascent German Empire was a major buyer at this auction. Caldwell's theory suggests that if the diary of the real Robinson Crusoe still exists, it could be somewhere in Berlin today. "I would speculate that it is most likely on a forgotten shelf in the Berlin State Library - Prussian Cultural Heritage," says Caldwell.





*SCAS Board Members ~ 2009*

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