— Bear Shamans in Early California
— Bert Alfred Gerow, 1915-2001
— Eliminate the SHRC?

NorCal DSM Nov 6th
Shasta College, Redding
Society for California Archaeology Newsletter

Volume 38, Number 3, September 2004

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W ith bath-tub rings evident in our reservoirs and the wail of fire-engines in the distant background, it must be Fall again. And with Fall, I look forward to the Data-Sharing Meetings and the opportunities they provide to catch-up on the news of colleagues and friends. I hope we had a chance to visit at the September 11, Southern Data-Sharing Meetings held at Fort H unter Liggett. I look forward to seeing others of you at the Northern Data-Sharing Meetings at Shasta College in Redding, on November 6.

Two state-governments issues are receiving SCA attention this Summer and Fall. At the time of this writing, SB 18 has passed out of the Assembly and the Senate, and is on the Governor’s desk for signature or veto. This is a much-revised version of last year’s proposed legislation regarding traditional tribal cultural places. SB 18 now requires cities and counties to consult with tribes regarding sacred sites, when creating or modifying land-use plans. An August 20 article by Kevin Yamamura in the Sacramento Bee reports “Schwarzenegger has not taken a position on the bill, according to his press office. But a Republican analysis noted that Schwarzenegger’s administration has suggest it is ‘OK with SB 18 in its current form.’ The bill by Senate President Pro Temp John Burton, D-San Francisco, allows tribes to purchase land and acquire conservation easements to protect meaningful sites.”

The second issue stems from the California Performance Review (CPR) report. A briefing provided by OH P staff in early August to the State Historic Resources Commission informed Commissioners that the report recommends the dissolution of the SHRC (replacing it, as needed, with ad hoc appointments), and a major re-organization that will affect OHP and the programs that it will be able to carry out. An SCA Newsflash was circulated to members based on the information provided to the SH RC. Elsewhere in this issue, Shelly Davis-King, who attended the SHRC quarterly meeting, provides more details of that briefing.

Shifting gears, please take note of the Annual Meeting Call for Papers and Sessions presented in this issue. Kelly McGuire and Bill Hildebrandt, as the Program Co-Chairs, look forward to receiving your submissions so that they may begin to schedule the program. With a plenary session, Native American Influences on the Structure and Composition of Prehistoric Ecosystems, on Friday morning, followed by concurrent sessions Friday afternoon, all day Saturday, and Sunday morning, there will always be something of interest scheduled.

Again, we ask members to encourage a student to present a paper or poster at the Annual Meetings. To be considered for the Student Paper Award – a $250 cash award, an Awards Banquet ticket, and an SCA certificate – students need to submit their papers to the SCA Business Office by February 1.

Again, we ask members to put forth nominations for our prestigious awards. These include the Lifetime Achievement Award, the California Indian Heritage Preservation Award, as well as our name-sake awards, the Martin A. Baumhoff Special Achievement Award, the James A. Boneyhoff Memorial Award, the Mark Raymond Harrington Award for Conservation Archaeology, the Thomas F. King Award for Excellence in Cultural Resource Management, and the Helen C. Smith Award for Avocational Society Achievement.

The “new” Proceedings process has, in fact, turned out to be “improved.”

(continued page 20)
SCA Business and Activities

Committee Reports

Legislative Liaison

Stephen Bryne
SCA Legislative Liaison

Congress may apologize to American Indians

The U.S. Congress is contemplating officially apologizing for the mistreatment of American Indians by the United States. The bill’s author, Sen. Sam Brownback, R-Kan., notes the controversy that killed an earlier attempt to produce a congressional apology to the descendents of former slaves but said the circumstances are different for American Indians. The bill says the United States, “acknowledges years of official depredations, ill-conceived policies, and the breaking of covenants by the United States government regarding Indian tribes” and “apologizes on behalf of the people of the United States to all native peoples for the many instances of violence, maltreatment and neglect inflicted on native peoples by citizens of the United States.” The bill neither authorizes nor serves as any claim against the federal government.

Congress prepares for sacred site debate

Nick Rahall, D-Virginia, the ranking Democrat on the House Resources Committee, claims that Native American sacred sites are at risk and he has offered an amendment to the D department of Interior’s Fiscal Year 2005 budget to protect them. Rahall says that the amendment is needed to protect sacred sites safe from land developers. According to Rahall’s office, his legislation “prohibits any funds appropriated in the FY 2005 D department of Interior budget to be used to adversely affect the physical integrity of Indian sacred sites on federal lands.” According to Rahall, despite laws aimed at protecting religious freedom for American Indians and respect for traditional land, there is no enforceable law currently on the books that protects the lands from energy development. Nationally-recognized sacred sites include the Zuni Salt Lake in New Mexico and Medicine Wheel in Bighorn National Forest in Wyoming.

California Missions

The Senate and House Subcommittees on National Parks held hearings in March on their house’s bills (H.R. 1446 and S 1306) related to the preservation of California’s mission buildings and artifacts. Although the State bill (SB 987) that would have provided $10 million of Proposition 40 bond funding to the California Missions Foundation died without making it out of the Senate’s Appropriations Committee. Questions have been raised regarding the funding ($10 million to be granted through the D department of the Interior) and whether it would, per Senator Barbara Boxer, “violate Constitutional provisions requiring the separation of church and state.” The agreement reached requires the Department of Justice to issue a finding that there would be no violation of the First Amendment before funds could be released. Since the legislation requires matching funds, it remains to be seen if the State Legislature will resurrect some form of SB 987.

N ational Congress of A merican Indians R esolution # MO H -04-002

This resolution urges the immediate separation of all NAGPRA implementation activities from the National Park Service. The resolution states that, “there is growing concern that the National Park Service is hampered in the proper enforcement of NAGPRA because of conflicts of interest that arise out of its compliance responsibilities which are in conflict with its enforcement duties as
NAGPRA’s goal of repatriating ancestral remains to Indian, Hawaiian, and Alaskan communities conflicts with the National Park Service’s mandate to promote archeological research and stewardship of cultural resources.

**Senate Bill 18: Traditional Tribal Cultural Places**

Senate Bill 18, a.k.a. the “Sacred Sites” bill, passed in the California Senate and Assembly and is now awaiting the Governor’s signature. This bill will require a city or county, prior to the adoption or amendment of a general plan, to conduct consultations with California Native American tribes for the purpose of preserving places, features, and objects protected by specified provisions of the Public Resources Code that are within the city’s or county’s jurisdiction, and requires the city or county to maintain the confidentiality of information concerning the specific identity, location, character, and use of those places, features, and objects. While existing state and federal laws provide some protection for Native American religious practices and sacred sites, tribes have complained that development decisions that adversely affect these sites are often made without their knowledge. Proponents of past protective legislation have estimated that there are roughly 500 sacred sites in the state.

Specifically, this bill makes findings concerning the protection of Native American prehistoric, archeological, cultural, spiritual, and ceremonial places. It also declares the legislative intent to:

- Recognize that Native American significant places are essential elements of tribal cultural traditions, heritages, and identities;
- Establish inter-governmental consultations between local governments and the tribes early in the land use planning process so that significant places can be identified and considered, and that potential means of preservation, appropriate levels of confidentiality, and proper treatment and management plans can be determined and developed;
- Ensure that both local and tribal governments have information to avoid potential conflicts before development entitlements vest and investments are made;
- Enable tribes to manage and act as caretakers over these significant places;
- Encourage local governments to consider these significant places in their land use planning by use of open space designations; and,
- Encourage local governments to consider the cultural aspects of these significant places early in the land use planning process.

Past legislation, which either failed passage or were vetoed, would have used the state’s environmental review process to address these issues and would have given the state Native American Heritage Commission an expanded role in developing criteria for identifying such sites, listing them and facilitating discussions over developments. “It was clear last year we had gotten a little complicated,” said Denise Ducheny, D-San Diego, who has been the bill’s primary legislative advocate.

The bill will become law in January 2005 if the Governor either signs it or allows it to pass into law without his signature. The President of SCA, Amy Gilreath, wrote a letter supporting this bill to John Burton, then President Pro Tem of the Senate and author of the bill, on behalf of SCA. This letter noted that, although the SCA strongly supports the bill, SCA is concerned about the following five aspects associated with the implementation of the bill:

1. A number of sacred or other cultural sites also have archeological values that might be compromised or otherwise damaged as part of the management plans or conservation easements proposed. The SCA wants to insure the protection of archeological resources will be
considered and implemented by qualified professionals.

2. The bill does not appear to encourage documentation of the traditional resources. We would like implementing regulations that result in such resources being documented. Will "Traditional Tribal Cultural Places" be recorded on State of California Department of Parks and Recreation (DPR) 523 forms and be entered into the state system? Would the resource records be kept in the Native American Heritage Commission Sacred Lands File? How would confidentiality be assured? Who would have access to the information?

3. The Native American Heritage Commission (NAHC) is responsible for the maintenance of a list of unrecognized California Native American tribes. We are concerned with how that list is developed and maintained. How do tribes qualify for listing? How is the list updated? How often? Are individuals listed as representative of tribes without verification (this seems to be true of the current list)? Clear criteria for listing need to be established and clear tribal representation is necessary.

4. The proposed legislation appears to provide an opportunity to assign conservation easements to unrecognized California tribes. Tribal organizations and groupings are renown for being fluid and adaptable, sometimes dissolving and at other times reformulating with new alliances. What would happen to an easement held by a disbanded tribal organization? What would happen when there are several unrecognized tribes competing for the same easement or stewardship assignment? Many counties have multiple unrecognized groups—who makes the decision?

5. The legislation provides no guidance for the treatment/procedures when a Traditional Tribal Cultural Place is located in an area that had been traditionally associated with a different group; since removed. Again, who makes the decision and how?

References


OHP Liaison

Michael D. McGuirt, RPA
Associate State Archaeologist
Project Review Unit
State Office of Historical Preservation

While many of you were toiling in the field over the summer, your state government was busy considering historic preservation issues. Opinions vary on whether that was good or bad. Of the more notable events, the 45-day run (1 June–15 July) of the online survey for the Comprehensive Statewide Historic Preservation Plan (Plan) came to a close, and the 3 August release of the report from Governor Schwarzenegger’s California Performance Review (CPR) shook the historic preservation community with a proposal to eliminate the California Historical Resources Commission. I want to discuss the preliminary results of the survey, solicit input from the membership for the Plan, and provide a tidbit of insight from inside the OHP on the CPR.

Comprehensive Statewide Historic Preservation Plan

The OHP took the online survey for the Plan, the State Plan Survey: State Plan Issues and Priorities, off of the internet on 15 July. The primary purpose of the survey was to solicit input from the public on what the historic preservation agenda of California should be for the five-year period of 2006–2010. A total of 528 people took the survey. The survey results will, in part, inform the OHP’s selection of the Plan’s primary topics and issues.

The answers to the survey questions were somewhat surprising. The public was asked to choose up to six responses for each question. The primary historic preservation topic that those who responded to the survey thought the OHP ought to focus on over the five-year period of the Plan was land use planning (51%), which could include, among other tasks, developing state and local government statutes, developing and overhauling regulatory guidelines, developing technical guidelines for conducting archaeological investigations, and providing more routine review of California Environmental Quality Act documents. Information technology concerns, which could include tasks such as providing electronic access to the OHP’s historical resources inventory (46%) and integrating that data into a geographic information systems format (45%), and diverse outreach initiatives (35–43%) appear to be notable secondary preservation topics.

On the basis of the survey results and other public input to date, the tentative list of proposed topics for the Plan, as of this writing, includes, in no particular order:

- Cultural Landscapes
- Incentives
- Heritage Tourism
- Land Use Planning
- Diversity
- Cultural Resources of the Modern Age
- Archaeology and Historic Preservation
SCA Business and Activities

- Information Technology and Historic Preservation
- Outreach and Public Education

The next phase of the plan development process, while continuing to accept input from the general public, will be to form subcommittees to assist in defining and honing more specific issues for each of the above topics, and to ultimately assist in the development of realistic sets of goals that will actively and effectively address each of those issues. The OHP will guide goal development toward measurable and obtainable outcomes that accurately reflect the rather meager amount of our fiscal resources.

The OHP will solicit participation in the subcommittee for the Archaeology and Historic Preservation topic from, among other stakeholders, the SCA membership, Federal land managing agencies, archaeological nonprofit organizations, Native Americans, museums, and the academic community. A preliminary sketch of the issues that the archaeological subcommittee may consider includes the California archaeological resources survey (programs to locate, evaluate, and provide regional contexts for archaeological resources), archaeological resource protection (statutory, regulatory, and land management programs for archaeological site protection), archaeological resource preservation (programs that promote public and private partnerships to monitor and conserve archaeological sites, and to curate archaeological collections), archaeological resource interpretation (archaeological outreach programs), and archaeological standards and guidelines (professional qualification standards and guidelines for archaeological fieldwork and reporting).

As the OHP moves forward in the plan development process, please don't hesitate to contact me directly through email (mmcguirt@ohp.parks.ca.gov) or on the telephone (916.653.8920) to offer your comments on what issues the forthcoming subcommittee on Archaeology and Historic Preservation ought to consider, or to volunteer to participate in the subcommittee yourself. The general SCA membership will have further opportunities to provide input later in the coming months. The OHP intends to be present at the Northern Data-Sharing Meeting in November, and the membership will also have opportunities to comment at the State Historical Resources Commission meetings in November and February. The OHP also intends to provide the SCA with a final opportunity to comment on the Plan at the 2005 Annual Meeting before the completion of the initial draft document in May.

The California Performance Review

Governor Schwarzenegger founded the CPR to develop recommendations to improve the performance and productivity of the state government. The CPR team of more than 275 state workers, academics, and public policy experts sent its report to Governor Schwarzenegger on 3 August (http://www.report.cpr.ca.gov). The primary recommendations in the report that affect the state’s historic preservation policy are a recommendation to eliminate the California Historical Resources Commission (Commission) (http://www.report.cpr.ca.gov/cprpt/fmfunc/bdscmm.html), and a recommendation to centralize California heritage programs (http://www.report.cpr.ca.gov/cprpt/issrec/res/res09.htm).

The Evaluating California’s Boards and Commissions appendix of volume 2 of the report recommends eliminating the Commission and transferring its responsibilities to the proposed Division of Parks, History, and Culture (proposed successor to the Department of Parks and Recreation) in the proposed Department of Natural Resources. The recommendation goes on to say that “should the need arise, the Secretary [of the proposed Department of Natural Resources] may appoint an ad hoc advisory committee to deal with such matters as evaluating sites for listing on the National Register of Historic Places, the California Register of Historical Resources, and the California Historical Landmarks and California Points of Historical Interest registration programs.” As a member of SCA who is simply reporting on what’s happening in the OHP (but who also works for the governor), let me just say that no one here has begun packing. However, letters from the SCA membership to the governor that express concern about this recommendation, and provide opinions on the present role of the Commission in the preservation and promotion of California’s archaeological heritage may help the governor decide whether and how to implement the recommendation.

A second important recommendation in the CPR report for the historic preservation community is the proposal to centralize California’s heritage programs. Proposals to reshape the authority structure for state cultural heritage programs, and to support the funding and operation of these programs through the creation of a nonprofit public corporation are central to recommendation RE S09 in chapter 5 of volume 4 of the report. The recommendation proposes to...
SCA Business and Activities

transfer authority over the California Room and Special Collections and the California Cultural and Historical Endowment from the state library to the state Department of Parks and Recreation (California State Parks), or its successor, and to transfer authority over the Department of General Services’ California Records and Information Management Program and State Records Center to the Secretary of State. Other cultural heritage programs would remain under their present authorities, but would be coordinated through California State Parks. The second part of recommendation RES09 proposes that “the Governor should work with the Legislature to create a nonprofit public corporation under state control to provide a more effective, lower cost/higher revenue mechanism for funding and operating museums, historic sites and programs.” Here again, comment from the SCA membership may prove valuable to whether and how the governor implements this recommendation.

CASSP Training Workshops

Beth and Chris Padon

The SCA California Archaeological Site Stewardship Program (CASSP) recently offered two training workshops for volunteers. In April, CASSP held a workshop for California Volunteers in Parks and Colorado Desert Archaeological Society members at the recently acquired Vallecito Ranch, a part of the Anza-Borrego Desert State Park. State Parks Archaeologist Sue Wade, State Parks Rangers J.B. Zemon and Nancy Wittig all participated in the training. Twenty new CASSP volunteers attended this two-day workshop. On the second day, they joined Special Agent Todd Swain in the field and the volunteers worked on footprint identification and on tracking and observation skills.


The Colorado Desert Archaeological Society received the 2004 SCA Helen C. Smith Avocational Award. They have provided many volunteer hours to protect archaeological sites within the Colorado Desert District of State Parks. During the workshop, several members spoke about their archaeological volunteer activities that include site identification, survey, and documentation. These volunteers look...
On the last weekend in June, CASSP held the second training workshop for the BLM Hollister Field Office. BLM archaeologist Erik Zaborsky hosted the workshop and provided the prehistoric overview and field training. Six new volunteers attended this workshop along with two current volunteers. CASSP volunteer Ray Iddings attended both days of training to share his experiences with the program. Ray brought his notebook on the sites that he monitors for Erik in the Clear Creek area. His notebook contains a complete and up-to-date record with maps, descriptions, and detailed information on each resource. It is a great example for all of us. Thanks, Ray. On Sunday, CASSP volunteer Phil Smith joined the field trip at Fort Ord Public Lands. Phil volunteers with BLM archaeologist James Barnes at the Folsom Field Office. She also has participated in the CASSP field work at Carnegie/Tesla with Phil Hines State Parks archaeologist with the Off Highway Motor Vehicle Recreation Division. Several of the new volunteers are graduates of Rob’s Edwards Cabrillo College Archaeological Technology Program and members of Santa Cruz Archaeological Society which provides another high-powered group of volunteers in CASSP.

The next training workshop for new site stewards will be held in Barstow on November 6-7, 2004. BLM archaeologist Amy Lawrence will serve as host for this workshop and Bob Bryson of the Mojave National Preserve, National Parks Service will provide the field training. The initial training workshops last two days over the weekend and cost $25 per person. Registration for the workshop is required because space is limited. You can register for a workshop, or obtain more information about CASSP, by contacting Beth Padon at (562) 432-1801 or e-mail at bpadon@discoveryworks.com.

Correction Newsletter 38(2):16-17:

In his lecture at the Amah Mutsun CRM workshop, Philip Laverty, quoting from Robert Jackson’s demographic study published in 1994, stated that there was a crude rate of population decline of 96% at Mission Santa Cruz per generation not per year as reported in the article.

Correction Membership Directory:

CASSP Committee Chairs Chris and Beth Padon can be contacted at (562) 432-1801 or email bpadon@discoveryworks.com.
SCA Business and Activities

Pit River Tribe Hosts Cultural Resources Workshop

Janet P. Eidsness

The Pit River Tribe’s Environmental Department hosted a Cultural Resources Management (CRM) Workshop for tribal members in partnership with the SCA Native American Programs Committee on May 7-8, 2004. The workshop was organized by NAPC Chair Janet Eidsness working closely with the Tribe’s Environmental Coordinator, Michelle Berditschevsky, and through her, with the Tribal Band Cultural Representatives. The Pit River Tribe is comprised of 11 bands (Ajumawi, Aporige, Astarawi, Atsuge, Atwamsini, H ammawi, Hewesadewi, Illmawi, Itsatawi, Kosealekte, Madesi) whose ancestral lands in northeastern California span areas of Modoc, Lassen, Shasta and Siskiyou counties. Thirty-four (34) tribal members participated in the 2-day workshop held in Burney at the tribal office, including elected tribal officials, several who have extensive experience working as consultants and monitors, and many who are new to CRM (see sidebar). Each participant received a copy of the Sourcebook.

CRM professionals from across the North State assisted with presentations. Illmawi Cultural Representative Cecelia Silvas shared her experiences and insights to the discussion of Native American Monitor roles and responsibilities. A lesson on deciphering “which law applies” was led by Janet Eidsness and supplemented by brief talks about their job responsibilities by Christopher O’Brien (USFS-Lassen NF), Wayne Wiant (Caltrans District 2), Alison Maddock (PG & E) and other guests. Julie Cassidy (USFS-Whiskey-Trinity NF) and E laine Sundahl (Consultant, Redding) were joined by Eric Ritter (BLM, Redding) and Gerry Gates (USFS-S-Lassen NF) in presenting an introductory session on archaeology and basic artifact identification. John Hitchcock (USFS-S-Klamath NF) demonstrated flintknapping techniques and its by-products, then gave those interested an opportunity to flake obsidian toolstone. Trudy Vaughan (Coyote & Fox Enterprises, Redding) led an exercise in map reading that used local USGS Quads provided by Doni Smith (USFS-S-Lassen NF). Classroom lessons were applied and reinforced in field settings during visits to an archaeological midden site on PG&E property and to a suite of cultural resources including the rock-constructed fish trap complex at Ahjumawi Lava Springs State Park arranged and guided with assistance from Ginger Mike-Mercado, Mary Mike and other knowledgeable Ajumawi band members.

Nominations Chair Looking for Candidates for the Board

The SCA has three Board positions that need to be filled as of Spring, 2005: President, Southern VP, and Treasurer. Jamie Cleland, Ph.D., has agreed to serve as the Nominations Chair. Members are encouraged to contact him to submit potential candidate’s names. If you are interested in participating or know someone who would like to serve, Jamie can be contacted at: (619)-233-1454 clelandj@edaw.com. On request, Jamie will send you job descriptions lifted from the Executive Board Manual. Check SCAHome.org and the recently distributed Membership Directory for SCA Bylaws, especially Article VI-Officers and Duties, and Article VIII-Nominations, Voting, and Elections http://www.scahome.org/about/bylaws.html. Candidates will need to submit Position Statements to the Business Office by November 20th. Newsletter 38(4) will publish the Position Statements and ballot will be distributed around this time. If candidates want examples of prior position statements, last year’s December Newsletter is a good ‘go-to.’

2004 SCA Northern California Data-Sharing Meeting

The Northern California Data-Sharing Meeting will be held on Saturday, November 6, 2004, at Shasta College, Redding, California. The theme of this year’s meeting will be the Archeology of Northeastern California. If you or someone you know (e.g. a student, colleague, co-worker) is interested in making a presentation please contact Northern V-P Karin Anderson. Karin will be looking for abstracts at the end of September or early October, and would welcome anyone interested in helping to coordinate the meeting. There will be a social event the evening following the meeting, but these details are yet to be worked out. Specific room location, times, and agendas will be coming out in October. If anyone has ideas to contribute or would like more information, please contact Karin Anderson, Redwood National and State Parks via email karin_anderson@nps.gov or phone (707) 464-6101 x 5210. I look forward to seeing you there.

The time and room number will be announced. The theme will be the Archeology of Northeastern California. If you are interested in making a presentation, wish to volunteer, or simply would like more information, please contact Karin Anderson, SCA Northern Vice-President, phone: (707)464-6101 x 5210, e-mail: karin_anderson@nps.gov.
Pit River Tribe
Cultural Resources Workshop
Participants:

- Zalynn Baker
- Irwin Brown
- Donna Cawker
- Amber Davis
- Ryan DeGarmo
- Dustin Elsmore
- Sharon Elmore
- Shawna Harrison
- Robert Hursey
- Andy James
- Jessica Jim
- Virginia Mercado
- Edward Mike
- John Mike
- Mary Mike
- Bonnie Montgomery
- Florence Moran
- Miquel Reynoso
- Launa Rhoades
- Rodney Sanders
- Alvin Scholfield
- Cecelia Silvas
- Antonio Vargas
- Selena Vargas
- Ramon Venegas
- Christopher Villarruel
- Marta Villarruel
- Vernon Ward, Sr.
- Hishkama Wilson
- Lalaina Winn
- James Wright
The SCA 2005 Annual Meeting will be held at the Hyatt Regency adjacent to the Capitol Building in downtown Sacramento. The Hyatt boasts state-of-the-art accommodations and convention facilities, all under one roof. It is also the home of our current Governor, (but don’t expect to see Arnold “pumping up” in the courtesy fitness room). The downtown location and proximity to the Sacramento Airport should make it easy for the out-of-town SCA member to attend the meetings without having to rent a car. Please be aware of both the late dates of this year’s meeting (mid-April as opposed to late March), as well as the late start and finish within the week (Thursday through Sunday). The Hyatt is accepting reservations now. Call 1-800-233-1234 and identify yourself as an SCA conference attendee.

Following a Thursday evening reception with a no-host bar for early arrivals, the 2005 meetings will begin with a Friday morning Plenary Session entitled “Native American Influences on the Structure and Composition of Prehistoric Ecosystems.” Plenary speakers will include Drs. Charles Kay and William Hildebrandt, who will detail the effects of prehistoric hunting practices on select terrestrial and marine mammal populations. Dr. Kat Anderson will focus primarily on Native management practices directed at plant resources. Dr. Frank K. Lake, Karuk tribal member, will review Native perspectives on ecosystems management. Dr. Anderson will also have a signing for her new book Tending the Wild: Indigenous Management of California’s Natural Resources and Biodiversity at the conclusion of the Plenary Session.

The Banquet is scheduled for Saturday night and will feature Dr. Paul Kohl as the guest speaker. Dr. Kohl is a paleoecologist at UC Santa Cruz, and internationally recognized expert on Pleistocene extinctions. Other activities and events, including the Silent Auction, are in the planning stages, details of which will be announced in the December Newsletter.

SCA members are encouraged to begin searching their treasure chests for items to donate for the Silent Auction, and to consider volunteering for one of the many tasks needed to ensure a successful Annual Meeting. Meeting organizers also are requesting sponsorships from individuals, firms, and agencies to provide funding for printing, food and drinks, awards, and other expenses. More details on accommodations, symposia titles, and field trips will appear in the December issue of the Newsletter and will be posted on the SCA website.

First Call for Papers

Proposals for symposia, workshops, papers, and posters are requested for the 2005 SCA Annual Meeting. The form for proposals and abstracts is printed on the following page, and also is available on our SCA website. Abstracts of 100 or fewer words may be submitted using a hard copy of the form or electronically as email attachments preferably in Microsoft Word format. The maximum length for papers is 15 minutes.

The deadline for proposals for organized symposia and workshops is January 1, 2005. Proposed symposia should be submitted as a package with abstracts and forms for all papers. Symposium organizers are encouraged to contact the Program Chair if they have any questions, and to discuss room requirements, scheduling, and other arrangements. The program chairs for this year’s meetings are Kelly R. McGuire (kelly@farwestern.com) and Bill Hildebrandt (bill@farwestern.com). The local arrangements chair is Glenn Gmoser (Glenn_Gmoser@dot.ca.gov).

The deadline for abstracts for contributed papers and posters is February 1, 2005. With the exception of slide and overhead projectors, presenters must supply their own audiovisual equipment. A screening room will be available at the meetings to check your slides or overheads.

Money for SCA Researchers!!!!

Call for Proposals, James A. Bennyhoff Memorial Fund Award

SCA members are invited to submit research proposals for the James A. Bennyhoff Memorial Award. The award is intended to support original research on the prehistory of California and the Great Basin.

Special consideration will be given to projects that are consistent with the scholarly interests held by Dr. Bennyhoff in relation to California and Great Basin prehistory, specifically those emphasizing analyses of artifacts in existing museum collections or regional repositories, and/or those reported in inventories and reports. Appropriate research would include: (1) the development, significant refinement and/or modification of time-sensitive typologies or seriation studies useful in identifying prehistoric spatial or temporal units, or (2) relating primary data to revision of existing culture historical taxonomic frameworks.
Society for California Archaeology
2005 Annual Meeting, April 21-24, 2005

Paper Abstract, Symposium Proposal, and Poster Concept

- Symposium Proposal Deadline: **January 1, 2005**
- Paper/Poster Abstract Deadline: **February 1, 2005**

*Please use this form to submit proposals for Meeting Sessions and Paper/Poster Abstracts*

**Submit completed form to:**  
Kelly McGuire  
Far Western Anthropological Research Group, Inc.  
2727 Del Rio Place, Suite A  
Davis, CA  95616  
kelly@farwestern.com

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| Audio-Visual Equipment Needs (circle all that apply): |

- Whiteboard  
- Flip Chart  
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Projects may involve more than one subdiscipline of anthropology and may have objectives beyond those of culture history; nonetheless, a significant portion of the study must involve direct work with artifacts or other primary source data (e.g., mission registers, historical/archival documents), and must show promise to enhance the scientific understanding of California and Great Basin prehistory. Research projects may involve preparation of a thesis, dissertation, or a formal refereed publication.

Funds from the award (up to $1,000) may be used by the recipient for any purpose directly related to the study; e.g., travel for the purpose of studying collections, photography, illustrations, graphics, radiocarbon studies, or obsidian analyses. Additional support is available to conduct up to 100 obsidian hydration readings (courtesy of Origer’s Obsidian Laboratory), up to 50 obsidian source analyses (courtesy of Richard Hughes at Geochemical Research Laboratory) and AMS dates courtesy of the CAMS facility at the Lawrence Livermore National Laboratory.

Application for the Bennyhoff Memorial Fund Award should include a concise statement of the research problem to be addressed, a detailed budget and time-line for completion of different phases of the project, and a resume. The applicant must complete the proposed research and report within one calendar year of receipt of the award and submit it to the committee. Applications should be mailed to:

Chair, Bennyhoff Memorial Fund Award Committee
2727 Del Rio Place, Suite A
Davis, California 95616

Any questions about the award can be directed in writing to the address above or e-mailed to pat@farwestern.com. All required materials must be received at the address above no later than February 15, 2005. We will inform the applicants of the outcome in March, and if a Memorial Fund Award is granted, the recipient will be announced during the banquet awards ceremony at the 2005 annual SCA meeting in Sacramento.
ATTENTION!
RESEARCH SUPPORT AVAILABLE

Apply for the
James A. Bennyhoff Memorial Fund Award
for the year 2005

This award, sponsored by the Society for California Archaeology, is now open to all SCA members to support original research on California and Great Basin prehistory.

Consideration will be given to the following types of research:

- Studies which focus on the development, significant refinement, and/or modification of time-sensitive artifact typologies.
- Studies which refine, revise, replace, or explain current cultural-historical taxonomic frameworks that model change in prehistory.

The Fund offers the following types of support to the award winner, as needed:

- Up to $1,000 cash
- 50 free obsidian source identifications donated by Richard Hughes
- 100 free obsidian hydration readings donated by Thomas Origer
- Up to 4 AMS dates donated by the CAMS facility at Lawrence Livermore National Laboratory

Award funds may be used for any purpose directly related to a study or its publication: e.g., travel for collection study, photography, illustrations, graphics or radiocarbon or other analyses.

A final report (publication or monograph) is required and must be submitted to the committee within one year of the award.

BENNYHOFF AWARD APPLICATIONS DUE FEBRUARY 15, 2005

Required materials include: (1) a concise statement of your research problem; (2) a simple budget request; (3) a general time-line for completion of the study; (4) an attached resume; and (5) students should submit a letter of support from a faculty advisor.

Send all materials and direct questions to:
Pat Mikkelsen
Chair, Bennyhoff Memorial Fund Award Committee
2727 Del Rio Place, Suite A
Davis, California 95616
or e-mail pat@farwestern.com
**News and Announcements**

### Elimination of State Historical Resources Commission?

The recently issued California Performance Review (CPR) report (www.cpr.gov) prepared for Gov. Schwarzenegger includes a recommendation to eliminate the State Historical Resources Commission even though the National Historic Preservation Act of 1966 as amended in 2000 requires a qualified state commission. If this Commission is eliminated, it also basically eliminates the Office of Historic Preservation, which will eliminate several programs.

It costs the State $17,000 to support the Commission each year, in return OHP receives federal funding ($1.2 Million last year).

Elimination of the Commission and OHP would most likely also eliminate the following:

1. Nominations to the California and National Registers, and therefore, any public participation process.
2. The Information Centers.
3. Section 106 Reviews.
4. Technical support provided to local governments.
5. Preservation-oriented Tax Credit projects.
6. The Certified Local Governments (CLG) program/CLG Grants, and
7. The California Main Street Program (just recently moved into OHP.)

The SCA Board has sent a letter of opposition to the proposal. We ask you to consider drafting a letter expressing opposition to the proposed elimination of the Commission and support of OHP to the Governor, our local representatives, and candidates for office (since it an election year). Letters should be mailed to:

The Honorable Arnold Schwarzenegger  
State Capitol building  
Sacramento, CA 95814

### New Technical Brief Launched

The Archeology and Ethnography Program launched the latest in its series of online Technical Briefs. Technical Brief #18, “Protecting Archeological Sites on Eroding Shorelines: A Hay Bales Approach” by Robert M. Thorne, is available at <http://www.cr.nps.gov/aad/pubs/techbr/TCH18A.htm>. Dr. Thorne is an authority on site stabilization and preservation who describes an inexpensive, yet effective method to preserve archeological sites along lakeshores through the use of hay bales. More Technical Briefs offering alternative treatments to preserve and protect archeological sites, as well as information about archeological contracting, collections management, public outreach and education, and other important topics can be found at <http://www.cr.nps.gov/aad/pubs/techbr/>.

### Announcements

#### National Park Service Director Selects NAGPRA Manager

National Park Service Director Fran Mainella announced the selection of Dr. Sherry Hutt as the Program Manager for national implementation of the Native American Graves Protection and Repatriation Act (NAGPRA). In assuming the Program Manager position, Dr. Hutt will focus on developing and implementing a business improvement process for improved program functioning, delivery, compliance with applicable laws and regulations, and for building customer confidence and support for this nationally-important federal program. She will also represent the NPS on the Advisory Council for Historic Preservation’s Archeology Task Force.

Dr. Hutt is an internationally recognized expert on cultural property laws, including NAGPRA. She is widely published on the administration of NAGPRA and has provided training to Indian tribes, Native Hawaiian organizations, museums, and federal agencies. She holds both a J.D. degree and a Ph.D. Dr. Hutt retired from the Arizona Superior Court in 2002 after 17 years of judicial service, and is currently on the faculty of the Graduate School of Public Policy at George Mason University. Dr. Hutt has been assigned under provisions of the Intergovernmental Service's Archeology and Ethnography Program and published by the Society for American Archaeology. The book collects articles on ethical issues concerning the stewardship of archaeological collections and offers very practical examples of collections management and care. In particular, articles cover project budgeting for curation, the long-term preservation of archival and digital records, access and use of collections, Native American issues, and collection rehabilitation.

### Books

#### New Book Published on the Curation of Archaeological Collections

Our Collective Responsibility: The Ethics and Practice of Archaeological Collections Stewardship is the newest book on the curation of archaeological collections in the United States. It is edited by Dr. S. Terry Childs of the National Park Service's Archeology and Ethnography Program and published by the Society for American Archaeology. The book collects articles on ethical issues concerning the stewardship of archaeological collections and offers very practical examples of collections management and care. In particular, articles cover project budgeting for curation, the long-term preservation of archival and digital records, access and use of collections, Native American issues, and collection rehabilitation.
Personnel Act (IPA) that provides for the temporary assignment of personnel for two years between the federal government and state and local governments, colleges and universities, Indian tribal governments, federally-funded research and development centers, and other eligible organizations.

The National NAGPRA Program is responsible for a wide range of responsibilities delegated under NAGPRA to the Secretary of the Interior, including promulgation of regulations, providing staff support to a Secretarial review committee, managing publication of Federal Register notices to facilitate repatriation of cultural items from museums and federal agency collections, administration of a grants program, assessment of civil penalties, and providing technical assistance and training to Indian tribes, Native Hawaiian organizations, museums, federal agencies, and the public at large.

Meetings

Call for Papers - 2005 SAA Symposium on Archaeology of the Western States

We are seeking papers on Western States archaeology for presentation at the Society for American Archaeology 2005 Annual Meeting to be held in Salt Lake City, Utah. Papers can be in any discipline that relates to the better understanding of archaeology in the Western United States (e.g., geoarchaeology, GIS, zooarchaeology, paleoethnobotany, lithic source analysis, education, etc.). Another objective of this session is to cover as many periods and locations in the West as possible. All points of view should be represented, the theme of this symposium is Western Archaeology (and Architectural History), not any particular period, method or theory. Paper topics can be on, for instance, issues in CRM or SHPO that relate to the archaeology of the Western States. You do not necessarily have to present new field work. In fact, we all know that, while necessary to present, papers on single sites are not always the most interesting. The main objective is to disseminate information on the archaeology and historic architecture of the West. Please participate.

Let us know if you are interested in presenting and the subject of your proposed paper by mid-July. A symposium discussant will also be necessary, please consider this role as well. Please have your SAA application package to John Killeen (address below) by August 16th (including check or credit card information). Do not send your application directly to SAA if you want to be in this symposium, it has to go in the symposium package. The deadline for the symposium proposal is September 5th. We will need the abstracts and paper titles to complete the symposium application.

Proposed Symposium title: “Recent Archaeology in the Western United States: from prehistory to the recent past”

John J. Killeen, R.P.A.
Archaeologist/Environmental Studies Manager
U.S. Army Corps of Engineers
Los Angeles District
P.O. Box 532711
915 Wilshire Boulevard
Los Angeles, CA 90053-2325
(213) 452 3861
(213) 452 4219 (FAX)
John.J.Killeen@usace.army.mil

SCA Program and SCA Members Recognized with 2004 Governor’s Historic Preservation Awards

“Following the Smoke” and Ken Wilson

Following the Smoke, a Passport in Time program developed and led by Ken Wilson when with the Six Rivers National Forest has been twice honored this fall. On the national level it received the Advisory Council on Historic Preservation Chairman’s Award. On the state level, it received a 2004 Governor’s Historic Preservation Award.

This program involves a series of week-long gatherings in the Six Rivers Forest. The Forest in partnership with the Karuk Indigenous Basketweavers provide the public with a rare opportunity to interact with traditional Karuk, Yurok, and Hupa Basketweavers in the gathering and processing of basketry materials and then learning to weave. Over 500 individuals have participated in this event over the last seven years. Other activities have included a demonstration Brush Dance, traditional singing and drumming, a drum making demonstration, eating traditional foods, beargrass braiding, net weaving, visiting a ceremonial dance pit, and a presentation by renowned elder traditional herbalist and basketweaver Josephine Peters. The archaeologists and volunteers have also assisted the basketweavers in preparing hazel and beargrass areas for burning in the fall. The preparation for burning includes removing heavy fuels so that they do not damage or kill the basketry materials and constructing firelines to control the burn around the units.

SCA NAPC “Cultural Resource Management for California Indians and CRM Professionals”

The SCA is proud to announce that the SCA Native American Programs Committee’s “Cultural Resource Management for California Indians and CRM Professionals”
Program has been recognized with a 2004 Governor’s California Historic Preservation Award. Since 1992, the SCA has maintained a Native American Programs Committee to promote communication and exchange information between California Indians and professional archaeologists. As part of this program, the Committee has sponsored CRM workshops, distributed hundreds of copies of Sourcebook on CRM, Archaeology, and Cultural Heritage Values, and sponsored symposia involving Native scholars. This ongoing program is chiefly designed to empower Indian people to be more effective in interpreting, managing, and protecting significant Indian sites throughout the state.

E eric B lind’s and Ben W ood’s Mission Dolores Digital Mural Project

This award concerns the rediscovery of wall decorations in the Mission Dolores, painted circa 1791 but covered over in 1796 by an elaborate reredos at the rear of the altar. Two volunteers—Eric Blind, an archaeologist for the Presidio of San Francisco and Ben Wood, an artist—heard of the murals and developed a process for lowering a digital camera and lights into the narrow space between the murals and reredos, taking the first-known images of the 200 year old folk art. The project brought to public view this artwork which will likely not be seen in any other manner, since public view would require demolition of the 1796 reredos. The SCA is working with Eric and Ben to present this imagery in the 2005 Archaeology Month poster, so make a note to get your poster at this year’s Annual Meeting.

The SCA congratulates Past President Ken Wilson, current NAPC committee chair Janet Eidsness past NAPC chair Philip DeBarros, and SCA member Eric Blind and all others involved for their excellence. Additional details on the Governor’s Historic Preservation Awards are available at:


New CDF Publication

New Publication on the History of the California Department of Forestry and Fire Protection Archaeology Program, 1970-2004

Dan Foster

Over the years, the CDF Archaeology Program has faced criticism from many of our colleagues—some of which I took personally. After more than 20 years, hopefully a little wisdom is creeping in along with the laziness and forgetfulness that comes with aging, and I am beginning to understand these criticisms better. I believe they are made by people who mean well but are misinformed or naive about the unique working environment here, and unaware of the challenges we face and the progress we have made. Rather than continue to get angry, I am trying hard to educate and inform my fellow colleagues and members of the public about our program and the constraints we face, so they can better understand and appreciate the years of hard work that have been given here to make California a better place and give Archaeology a bigger role in forestry and environmental planning. That is one of the reasons why we produced this volume. My hope was to create an interesting, informative account that would provide a better understanding of the program to all who read it.

Foster, Daniel G., and John Betts


Review of “History of the California Department of Forestry and Fire Protection Archaeology Program, 1970-2004”

E. Breck Parkman
Senior State Archaeologist
California State Parks

The “History of the California Department of Forestry and Fire Protection Archaeology Program, 1970-2004” by Daniel G. Foster and John Betts (2004) reveals the history of one of California’s most important and perhaps least understood archaeological programs. This history is informed by a variety of sources, including the program’s published record as well as the anecdotal remembrances or “voices” of those associated with it. I was especially moved by the story told in parts by the voices associated with CDF’s archaeological program. Their story is informative and entertaining. But where I was moved, there may be some who will object to anecdotal remembrances as history.

For example, let’s take Dr. Robert Heizer (1915-1979), one of California’s most famous archaeologists. If he were still alive, Heizer would probably have disliked this publication. Foster and Betts remind us that when Heizer was asked by Arlean Towne to provide comments, biographical information, and taped interviews that would help her capture his contributions to the history and development of the archaeology of central California, he had this to say:

In answer to your letter of February 17, I have to tell you that I have no interest at all in being interviewed, nor do I feel that I “owe” anyone or any other subject...
any comments. I say this because history is not personal recollections, but what people have done. My principal teacher, Alfred Kroeber, was not an anecdotal person, and perhaps I learned this from him. Over the weekend I went through a big accumulation of notes, letters, and the like going back to 1932, and reading this really convinced me that it is the published writings of a person that must be the basis of his contribution to a subject. I have destroyed that file, precisely so it will not become “archival” and subject to the possibility of being pawed through and its contents “interpreted” (Robert F. Heizer – February 24, 1975 in Towne 1976).

I remember reading Heizer’s letter when Towne’s thesis (“A History of Central California Archaeology, 1880-1940,” CSU–Sacramento, 1976) was first published by Coyote Press in 1984. It struck me as tragic then, and even more so now. I feel strongly that Heizer was wrong, and yet I believe he really believed what he wrote. My only encounter with the man came a few months later that same year (1975), when Sally Dean and I telephoned him at Berkeley to question him about his 1950s excavation of a Central Coast archaeological site (CA-MNT-85). We were working on the site that year, and were interested in what had become of an infant burial Heizer had encountered there earlier. Unfortunately, it was clear to us from the start that he did not wish to cooperate. When pressed for information, he grew angry and hung up the phone. I regret that this is the only story I have to share about Robert H. Heizer. He was a significant (some would say “great”) figure in California archaeology, whose many achievements I respect, but I think he was wrong about the makings of history. His letter to Towne suggests that he failed to grasp the historical and anthropological importance of anecdotal and archival information in detailing the history of a movement, program, or culture. Personally, I believe that a history consists of many things, including oral traditions, anecdotal recollections, and written correspondence. Some of these other sources of data are just as important as a person’s publications. In certain ways, they are probably more important.

I regret that Heizer destroyed his files because there were undoubtedly materials in them that would have helped better explain his own contributions to California archaeology, and inform us how we got to where we are today as a profession. Apparently, Heizer did not see that, but fortunately, Dan Foster and John Betts do. In their “History of the California Department of Forestry and Fire Protection Archaeology Program, 1970-2004,” Foster and Betts have utilized both published and anecdotal data to best detail and explain the history of CDF’s archaeological program. Because of this, they have succeeded in telling the story of one of California’s most important archaeological programs. It is an interesting story that largely begins with Dan Foster in 1981.

In 1981, I had the good fortune to work with Dan Foster on a large archaeological survey at Cuyamaca Rancho State Park in San Diego County. I have referred to that time in my own anecdotal contribution to the “Voices” section of the Foster and Betts history. I remember the CDF announcement in 1981 that advertised for a permanent State Archaeologist. I was happy in my role at State Parks, but for a brief time, I entertained the notion of applying for the CDF position. I figured that it would be a good challenge and I liked the idea of creating an archaeological program from scratch. However, as I thought about it, I realized this was a challenge that I was not prepared for. I did not apply. Dan did apply. Without a doubt, he was the best candidate, and perhaps the only one who could have met the challenges that confronted the position. Dan met those challenges with great skill, and he succeeded in creating a superb program that has benefitted the archaeological record and the citizens of California. To be perfectly honest, I do not believe that he gets enough credit for what he has done.

The CDF archaeological program has sometimes been maligned and often misunderstood, especially in its early years. However, with the publication of this history, Foster and Betts have presented the readers an inside look at how the program really works. They have discussed past failures along with the successes. As a result of their candor and openness, we can each judge for ourselves if this program has contributed significantly to California archaeology. Personally, I believe it has made an enormous contribution, and I would like to challenge other State and Federal agencies, universities, and private companies to do as much.

The “History of the California Department of Forestry and Fire Protection Archaeology Program, 1970-2004” by Foster and Betts is an important work. I believe it is something that all California archaeologists will want for their libraries.

Far Western Anthropological Research Group, Davis, California

Any archaeologist who has ever worked within a government agency probably knows all too well the frustration of having legal mandates to meet but not enough money to meet them (and often little sympathy from managers). Some in this situation give up – either by moving on to other jobs or by “retiring in place.” But there are those archaeologists, thankfully, who stick with it and find creative ways to stretch their budgets as far as possible.

Dan Foster and his colleagues at CDF are good examples of this kind of archaeologist. Over more than 20 years, they have created a viable program despite constant budget cuts, often uninformed management, the on-going problem of dealing with private lands and private landowners, and a lack of appreciation from many of their...
archaeological colleagues for the very difficult job they do. The CDF Archaeology Program consists of six individuals who have to cover nearly one-third of this huge state, responding to fire emergencies, inspecting timber harvesting plans, working with Native Americans, consulting with other agencies, educating foresters and fire personnel, reaching out to the public …

But don’t take my word for it; read it for yourself. Dan Foster and CDF consultant John Betts have just completed a history of the CDF Archaeology Program from 1970 to 2004. Roughly the first half of the publication, which will be Number 30 in a series of CDF Archaeological Reports, is a brief history of the development of forestry and conservation ethics in California; the enactment of federal legislation to preserve cultural resources; and the implementation of that legislation by our state agencies, including the Office of Historic Preservation, Parks and Recreation; the Governor’s State Historical Resources Commission; and CDF. This is a good review for anyone who wants to know more about the various regulations under which most of us operate.

Following this is a more detailed discussion of the primary regulations under which CDF carries out its cultural-resources protection program: CEQA, NAGPRA, the Forest Practice Act, and many others. This section illustrates how closely CDF must work with other agencies and organizations to protect cultural resources on 31 million acres of privately owned wildlands in California. Using case histories from the mid-1970s to the late 1980s, the authors illustrate the struggle by archaeologists from CDF, State Parks, and elsewhere to change the attitudes of foresters and agency officials toward the protection of these resources.

The next section is a comprehensive overview of the CDF Archaeology Program, from its inception in the mid-1970s to today. This section covers in detail the CDF Archaeological Training Program for non-archaeologists; how the agency conducts archaeological inventories; their review of timber harvesting plans and other projects; consultation with Native Americans; efforts at public outreach; and the complex dance between CDF’s need to fight wildland fires and its desire to protect cultural resources. Anyone who has ever wondered what “those CDF archaeologists” do must read this: you will be awed by the number and extent of the duties fulfilled by this tiny but dedicated staff. This section ends with a special tribute to Fritz Riddell, who played such a huge role in establishing the cultural-resources programs for State Parks and CDF.

Roughly the second half of the publication is filled with the “Voices” of archaeologists, historians, CDF and State Parks managers, Native Americans, foresters, university professors, museum directors, students, and volunteers, all sharing their experiences working for or with CDF. Many of the names and faces will be familiar. I personally have worked with Dan Foster and his staff for only about three years, and so my view is somewhat limited. What I learned from reading the “Voices” of those who have known them much longer is that they (and especially Dan) have a passion and dedication to cultural resources that is infectious. Any archaeologist who has forgotten – or not yet felt – such passion should read this publication, and see if you don’t catch it, yourself.

Also available as a .pdf with all photographs in color at <www.indiana.edu/%7Ee472/cdf/proginfo.html>, and on the CDF Archaeology Program web site at <www.indiana.edu/%7Ee472/cdf/proginfo/cdfarchhist.html>.

From the President
(continued from page 3)

Sharon Waechter and Don Laylander have in-hand 42 submissions for Proceedings 18, which they are currently editing. This compilation of papers presented at last year’s Annual Meetings remains on schedule for distribution at the upcoming Sacramento Annual Meetings.

The Board was very pleased to see the 2004-05 Membership Directory in members’ mailboxes in early August. The previous issue was several years old, and the number of members with email contacts has easily doubled since then. Our Directory now also includes a list of all SCA Awards Recipients in years past, as well as the Society’s bylaws with the changes adopted this past spring. If you haven’t received it, please give our Business Office a call ([530] 898-5733) or drop them a note (SCAOffice@csuchico.edu) to check on what address we have for you, or the status of your membership dues.

Based on comments received via email, our first “e-zine” Newsletter was well received. Commonsense keeps me concerned though, that we haven’t heard from a representative sample of members. So, if you think of it, give your Board members some feedback. Let us know if you accessed it, if you are indifferent, etc. And if you haven’t been to www.schome.org lately, you are truly missing out on a great resource. Back issues of our Newsletters are posted for open access (1998-2004), as are interviews with past Banquet speakers, news on upcoming archaeology and anthropology meetings, and contact information for Board members and Committee chairs. Plus, we have a regularly updated Job Board, now with seven full-time positions announced.

Look for a 2005 Annual Meeting preliminary schedule to post up in the weeks ahead.

— Amy Gilreath
A “Phase Shift” in California CRM

Mark Q. Sutton
CSU Bakersfield

As frozen water melts, it changes from solid ice to fluid water; that is, it shifts phases from a solid to a liquid. The actual form of water during this transition is poorly known, as it has no real substance. A similar phase shift seems to be taking place within the CRM component of California archaeology, a sort of “phase mutation” from the traditional and relatively clear-cut Phase One (discovery) and Phase Two (evaluation) to a nebulous “Extended Phase One” (often called “XPI”). Where did this new form of matter come from? Who developed it? What is its substance?

Whatever its nature, the purpose of XPI seems clear. It is a fast and cheap way to conduct some sort of limited evaluation of the significance of an archaeological site within the confines of the inventory phase.

Money is hard to come by and while inventory is unavoidable, there is always pressure to reduce costs. Thus, contractors are increasingly being asked to “take a look” at a site without the contracting agency having to go through the process of developing or funding a formalized testing contract. While no formal Determination of Eligibility or significance may be made in an XPI, some sites that do not appear promising may not “make the cut” and thus never advance to the testing and formal evaluation stage. By embedding the testing within the inventory and dropping seemingly insignificant sites early in the process, a sort of “triage” can be conducted and in theory, precious resources can be devoted to more promising sites.

The problem lies not in the goal of an XPI, but in its execution. In the push to retain the illusion of “inventory,” field methods for site testing during an XPI are very limited, with shovel test pits (STPs) being a major element, perhaps because a real excavation could not be called inventory.

I think that the concept of the Extended Phase One could benefit from some open discussion to determine whether it should be a part of California archaeology. It is my impression (and only an impression since no one seems to know) that XPI was developed by some agency and imposed on agency archaeologists without much professional deliberation. Is site significance triage appropriate? In reality, we already do it to some extent. Few archaeologists would recommend testing for every single site encountered in a survey, and some judgment is employed in recommending which sites should be tested. In a traditional Phase Two testing program, the testing has generally been more comprehensive than what seems to be done in an XPI. Do we really want to circumscribe the testing and evaluation process? We should think about this before the XPI becomes an entrenched procedure.

Reference

New Publications

Denise Thomas

This series offers an annotated bibliography of recently published and some unpublished literature pertinent to current debates and methods in Californian archaeology. Prehistoric and historical archaeology will appear in alternate issues. If you have any news or ideas about how this section can better fit the needs of its audience feel free to email the author: dthomas@netptc.net. Please limit contributions to those that can be easily accessed by all members of the SCA and have appeared within the last five years.

Clementz, M.T., P.H. Olden, and P.L. Koch

Currently, nitrogen isotopes and elemental concentrations have been used in archaeological and palaeontological research to reconstruct trophic levels. The limitation of using nitrogen isotopes is that samples (i.e., hair, muscle, collagen) are not typically preserved in specimens over 200 kyr, limiting the method to relatively young samples. Recent studies have shown that calcium isotopes also correlate by trophic level. If calcium isotopes are shown to be consistent with the nitrogen findings, because calcium isotopes are more stable, information on trophic relationships within foodwebs could be calculated for specimens that are millions of years older than presently possible.

Expanding on recent research, Clementz et al. focused on establishing trophic relationships among modern marine mammals with the goal of verifying previously observed patterns in a single species remaining true for a multi-species study that crossed phylogenetic boundaries. Of particular interest was determining whether clear differentiation in calcium isotopes exists among marine mammals at low trophic levels (i.e., plant-feeders versus invertebrate feeders).

Results of the study confirm that marine mammal bone and tooth enamel calcium isotope values contain dietary level information that can discriminate herbivorous and molluscsivorous marine mammals from higher trophic level carnivores. Although the exact mechanism for the isotopic fractionation is not clearly understood, similar values for distantly related marine mammals feeding on similar diets suggest that this mechanism is not affected by physiological differences between groups and the method can be applied across phylogenetic boundaries.

Fagan, B.

It has been well documented that the Chumash used the planked canoe to deep-water fish offshore of the Channel Islands. The common assumption is that the planked canoe—otherwise known as tomol—originated about 1500 years ago. Fagan proposes, however, that forms of the planked canoe existed earlier than currently postulated, perhaps as early as 8,500 years ago. The rise in sea level and the need for long offshore expeditions is suggested to be the motivating circumstances for the development and use of planked canoes in Southern California, particularly in the Santa Barbara Channel.

Three main types of early watercraft—dugout canoe, reed canoe, and planked canoe—are compared to delineate the potential advantages and limitations characteristic of each form of vessel used in the open sea. Frequent voyaging required a vessel made of durable materials that could be maneuvered quickly. Fagan suggests that the planked canoe has several key factors that render this type of vessel ideal for travel and transport; 1) durability and repairable, 2) greater load capacity, and 3) relative ease of handling in rough water. Since Chumash canoe builders built planked canoes using a basic toolkit, the author argues that visualization skills were a more important consideration than technology. Optimal skills were used in selecting driftwood, preparing the planks, and constructing the body.

Early archaeological sites located on San Clemente and Santa Catalina islands are offered as indirect evidence for...
early voyages between mainland and offshore islands. Bead exchange networks extended offshore by 4500 B.P. as demonstrated in archaeological assemblages from San Clemente Island, an island 73 kilometers from mainland. Exchange networks imply a certain degree of regular contact between island and mainland groups. Although archaeological evidence of early planked canoes is currently lacking, Fagan believes that careful attention to inconspicuous traces of planked canoes such as stone tools and asphalt plugs in sites dating pre-1500 B.P. could clarify the question of tomol adaptation.


 Elevated soil phosphorus levels have traditionally been used for archaeological site identification and delimitation. Recent studies have employed sediment chemistry more as an interpretive tool for the detection of specific activity areas. Phosphorus can be effective in detecting human occupation, but due to the ubiquity of phosphorus, producing valuable data necessary to interpret activity loci is difficult. For meaningful interpretation, Middleton emphasizes the need for a holistic approach by implementing a multi-elemental characterization technique which considers more than a single attribute such as phosphorus. Defining additional elements makes it possible to differentiate between distinct sources of phosphorus enrichment.

 Middleton clearly outlines the procedure employed for conducting multi-elemental characterization of sediments including the method of extraction and digestion of the sediment sample used in the study. The author also discusses the formation of anthropogenic chemical residues and multi-elemental characterization and identification of residues. Lastly, Middleton presents results of two case studies: a domestic residence (AD 250-750) known as E Jutla shell workshop located in Oaxaca, Mexico and Building Five—Neolithic residential structure—at Catalhöyük (7500-6500 BC) on the Konya Plain of Turkey.

In conclusion, Middleton emphasizes two points in reference to the utility of multi-elemental characterization. First, multiple elements (or other sediment properties) must be assessed to make specific identifications of residue sources. Single sediment properties are indistinct and useless in revealing discrete activity areas. Second, methods chosen to address research questions must be selected based on the ability for that method to produce valuable data to answer those questions, particularly in sediment chemistry. Modern equipment makes multi-elemental characterization a feasible and effective method for analysis. The method can determine a large suite of elements simultaneously, rapidly, and relatively inexpensively for a large number of samples.

In Memoriam: Bert Alfred Gerow, Professor Emeritus at Stanford University, December 26, 1915-August 9, 2001

Richard T. Fitzgerald, William R. Hildebrandt and Alan Leventhal

In the last decade or so the archaeological community of California has sadly lost many of its most important scholars and mentors including Francis Riddell, Franklin Fenenga, Clem Meighan and James Bennyhoff. We must now add Bert Gerow of Stanford University to this list. Dr. Gerow, or simply “Bert” as we called him, passed away in 2001 at the age of 85 leaving behind an important legacy of study on central California prehistory.

Bert was born in L afayette, California in 1915. His father was an architectural sculptor who designed and produced some of the figures used for the Panama-Pacific Exposition. Bert’s family moved away from the Bay Area to Inglewood when his father found work on the movie sets of Hollywood. He attended Inglewood High School, where he was elected President of his class. Upon graduation at the height of the Great Depression, Bert enrolled at U C L A but, at the urging of his father, went out to find work. Bert was unable to find employment, so like many other young men he joined the Civilian Conservation Corps (C C C). He was sent to Yosemite National Park for about a year, and would return for vacations for the rest of his life. During his time in Yosemite he found the time to teach algebra to some of his fellow C C C laborers. After completing his work with the C C C, he returned to U C L A and graduated with a Bachelors degree in Classical Languages. After U C L A, he applied to graduate schools hoping to get into a prestigious E ast Coast institution, but found it difficult for students west of the M ississippi to get accepted. As a result, he applied to U C Berkeley where he was admitted to the D epartment of Anthropology in the fall of 1938.

It was at Berkeley that Bert came under the tutelage of Alfred Kroeber, and in 1940 was sent to conduct a study of southern California Indian basketry. During these first years of graduate school Bert supported himself as a teaching
Today, assistant, and met his future wife, Marjorie Ward, just before the onset of World War II. They were introduced through a mutual friend and got to know each other while Marjorie was attending one of Kroeber’s classes for which Bert was the Teaching Assistant. Marjorie recalled that Kroeber was a strict teacher who demanded the absolute attention of his students during his lectures. Bert and Marjorie were married just before the war, a marriage that lasted over fifty years and produced five children.

With the outbreak of the war Bert tried to enlist but was turned away due to a physical problem. In 1942, however, he was contacted by the Navy School of Oriental Languages who were looking for graduate students with outstanding language skills to participate in intelligence work. It was Kroeber who recommended Bert for this duty, and in short order Bert headed off for the Naval school in Colorado to learn Japanese. Upon graduation in 1943 he was sent to the Advanced School of Naval Intelligence in New York City, where he graduated in 1944.

Bert was then sent to Tinian as a Japanese Language Officer assigned to the Atomic Bomb Mission. According to Marjorie Gerow, Bert assisted one of the two planes, either the Enola Gay or the Bock’s Car, that were used to drop the atomic bombs on Japan, — this, of course, was unknown to his wife until after the war. Following the Japanese surrender, he was sent to Tokyo to serve as an interpreter, and later became a language instructor at the School of Naval Administration, Stanford University, upon his return to California. In 1946 he was sent overseas once again — this time to Seoul, Korea — where he continued his military duties as a Divison Chief of Engineer Intelligence until 1947. Bert finally returned home to California and quickly landed a temporary anthropology teaching position at Stanford before finishing his Ph.D. at Berkeley in 1950. His dissertation, in keeping with his ethnological training under Kroeber, was on Midwestern Native American folklore and was entitled “Bloodcot Boy: An Historical and Stylistic Study of a North American Indian Hero Tale.” A year after finishing his degree he was hired as Assistant Professor of Anthropology at Stanford in 1951 where he remained until his retirement in 1979.

During Bert’s professional career he made several important contributions to California prehistory, some pioneering for their time. During a period when many people did not regularly save or analyze faunal remains, Bert not only analyzed faunal remains from Bay Area sites, but was the first to document evidence for “resource intensification” and “increased diet breadth.” Although his research predated the regular use of evolutionary ecology and the aforementioned terms, Gerow with Force (1968:31-33) found that large terrestrial mammals like deer and elk were depleted early on, while the more elusive sea otter became more important later in time. Documenting these various relationships continues to be a focus of many researchers in the region today.

Bert and one of his students, Donovan Clark, began analyzing obsidian hydration readings from central California archaeological sites back in 1959 (see Gerow with Force 1968:119), many years before the method was used elsewhere, and decades before it was embraced by many of us. Bert’s interest in the dating technique continued into his retirement, when he was always willing to train students at his hydration lab on the Stanford University campus.

Most of us, however, are more familiar with his work at University Village and other San Francisco Bay Area sites. Principal among his findings were the flaws in application of the Central California Taxonomic System (CCTS) developed in the Delta Region by Lillard, Heizer, and Fenenga in the 1930s. Gerow’s excavations at the University Village site identified a prehistoric culture (“Early Bay”) that was as old as the Early Horizon/Windmiller culture of the Sacramento-San Joaquin Delta region, but was significantly different along a variety of archaeological dimensions (e.g., burial posture, osteometrics, certain beads and ornaments, and several types of utilitarian artifacts). This finding ran counter to the CCTS system which saw a single, unilinear cultural sequence that covered much of central California. He presented his ideas in a 1954 paper entitled “The Problem of Cultural Sequences in Central California Archaeology” to the Annual Meeting of the American Association for the Advancement of Science, but they were largely ignored for 25 years due to the powerful influence of Heizer and other of his Berkeley students.

The fact that Gerow’s perspectives on central California prehistory were largely disregarded in the published literature and at archaeological meetings impeded Gerow’s career and frustrated him to the extent that he would harbor a grudge towards Heizer for the rest of life. Whenever spending a significant amount of time with Bert, one would be sure to hear his lament about how he was right and Heizer was wrong. The time, however, was on Gerow’s side and subsequent research by Fredrickson and others throughout central and northern California has shown that there was a great deal of inter-regional variability among prehistoric cultures and, ironically, the identification and tracking of this variability is Gerow’s greatest legacy to California prehistory. Bert more fully developed his ideas in what was probably his most important synthetic publication “Co-Traditions and Convergent Trends in Prehistoric California” where he used osteometric and archaeological data to study large-scale interactions and possible gene flow between prehistoric populations of the central valley and the south coastal region. In recognition of that legacy he was awarded the Lifetime Achievement Award by the Society for California Archaeology in 1989.

His training of students and propensity for lively debate was clearly illustrated between 1981 and 1985 when the current authors worked and studied together at San Jose State University. When Hildebrandt first arrived at San Jose State as a young Ph.D., he immediately visited Gerow at Stanford,
and later, with the assistance of Leventhal, helped Bert teach some classes on our campus. Leventhal became good friends with Bert — not an easy task — by regularly picking him up at his home and delivering him to the San Jose State campus, to SCA meetings, and archaeological gatherings at other locations. Bert freely shared his published and unpublished data, and all he wanted back was lively discussion and a simple “thank you.” Bert’s contributions during this special time at San Jose State included a comprehensive analysis of the mortuary population and artifact assemblages derived from the SJSU excavations at the Ryan Mound (ALA A-329) where he directed excavations between 1959-1967. Through this and other efforts Bert enhanced the careers of several students and colleagues, including Rick Fitzgerald, Mark Hylkema, Terry Jones, Alan Leventhal, Jim Nelson, Glen Wilson and several others who continue their studies of central California prehistory. As students of Bert’s “Advanced Topics in California Archaeology,” we were often intimidated by his gruff teaching style. But his command of the archaeological literature, attention to detail and critical examination of competing explanations left us with a lasting impression.

Another attribute of Bert’s, and one particularly appreciated by Terry Jones, was that he was unafraid to criticize what he considered to be sub-par research efforts, or interpretations which he didn’t feel were consistent with the data at hand. Political correctness was not an issue with Bert (as he proved at Stanford over repatriation of Native American remains and collections) and his honest criticism has prevented many of us from pursuing useless research agendas. For those with a propensity to continually split the archaeological record into smaller, more complicated units, you should take heed of his classic reprimand that you are simply “slicing the bologna thinner and thinner.” His criticism should stand as a legacy for current and future students of central California prehistory, as the archaeological record we have created is still largely incomprehensible to many archaeologists from adjoining regions due to its troubling layers of complexity.
Bear Shamanism and Social Control in Native California Societies

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In many Native California societies, bear shamanism is a mechanism of social control. The threat of punitive action by the bear doctor is sufficient to maintain appropriate behavior by most members of the group. While there are certainly other mechanisms and agents of social control, the role of the bear shaman is the focus of this discussion.

A distinction must be made between groups that displayed bear impersonators who performed in a variety of ritual contexts, and those who believed in a special class of persons who were capable of transforming into bears, and then back to human status. In the former example, the shaman wore a bear suit, but even within a given group, consultants might differ as to which type of bear doctor occurred in their society (e.g., the Yuki [Kroeber 1925:201, 854-855] and the Chumash [Hudson and Blackburn 1985:157]).

Examples of the former, where the bear suit and other paraphernalia bestowed the power, and human instruction was required for effective use, include Pomoans, Maidu, Miwok, Sinkoyne, Kato, Nongal, Coast Yuki, M atole and Hupa; examples of the latter, where bear power is acquired and transformation into a bear allows the execution of enemies, include the Yokuts, Wintun, Salinan, and Chumash (see Kroeber 1925 and H eizer 1978 for surveys).

The examination of bear doctors as social control agents can be discussed in the context of emerging complexity. The bear doctor, and similar officers, could provide the potential force and authority employed by political leaders, such as the chief. Although there are numerous analogous figures in Native California societies, such as the Tolowa “Indian devils” (t’na’ge [D river 1939:421]), I confine my discussion to bear shamans and those who were culturally sanctioned to act as executioners.

**Power Acquisition and Maintenance**

Throughout Native California societies, it is generally believed that power is unevenly distributed in the universe; extrapolating from this principle, power is then also unequally distributed in humans (Bean 1992:29). Individuals might gain power in two basic ways: inheritance and personal acquisition, the latter often obtained during altered states of consciousness. A person might be instructed in the knowledge, attainment, and employment of power by the power giver itself, such as a sacred being or tutelary spirit, or through training from a shaman or other ritual specialist (Bean 1992:27). In many Native North American cultures, the shaman is seen as the mediator between human and spirit worlds, and the role is considered a highly skilled one requiring a specialist, where the skills are passed from an expert to a novice through an apprenticeship (Shennan 1996:371).

An example of this principle is found among the Yuki, where a bear doctor received supernatural instruction in the form of dreams about bears, and the novice would then live in isolation away from the village for a period of time. After returning to human society, the apprentice would be instructed by experienced bear doctors, particularly with regard to physical agility and fitness, and feats of legendendem. It was believed that these persons actually turned into bears and that they would kill individuals against whom they bore a grudge. In other instances, consultants indicated that the bear doctor was encased in a bear hide, which was so hard that it could repel arrows (Kroeber 1925:201). This feature certainly lends to the impression that bear doctors were invincible, and partially explains the common belief that they had the power to return to life after being killed (Kroeber 1925:855). In contrast, among the Kato, bear impersonators could sometimes be killed by being shot in the back or buttocks where the hide was fastened (D river 1939:421).

It is the institutionalization of ritual specialization that informs questions concerning emerging organizational complexity. In some Native California societies, the elaboration of hereditary power maintenance likely went hand in hand with ascribed socio-economic and political power, such as that found in the chiefdom form of sociopolitical organization (see Bean 1978, 1992). Placing one’s faith, or an entire community’s fate, in the logistical abilities of others is a hallmark of non-egalitarian forms of organization; “The common ascription of charisma to persons willing to make the effort to lead and help their fellows may be couched in terms of drawing upon spiritual power, or upon unusual intelligence” (Kehoe 2000:69). Therefore, persons such as shamans are elites by virtue of their opportunity to affect the lives of their communities. “As a result of his mediating position with the spirit world, the shaman has power, privileges and position which are unavailable to anyone else” (Shennan 1996:371).

Such a situation was described among the Numic groups of the Great Basin, as well as societies in California (e.g., Blackburn 1976; G ayt on 1930):

> It was only through the acquisition of shamanistic power that men could truly become political actors and gain prestige and status in Numic society. In turn, this advantaged them in a number of ways: women desired such men as preferred marriage partners, and the population at large respected them, largely out of fear of their potentially malevolent [power]. And in that shamanistic power was partly inherited, but in any case limited to a small segment of the population (estimated at about 2%), it is apparent that a very restricted, incipient elite group, comprised of shaman/hoodmen, existed within the ostensibly egalitarian Numic society (Whitley 1994:366-367).

Indeed, many so-called egalitarian societies may recognize differences in ability and temperament, but may not endow all those differences with organizationally meaningful results. For example, among the Canadian Inuit, superior hunting
ability is not a legitimate basis for the formation of social inequalities, but the role of shaman is such a basis (Shennan 1996:371).

Employing Power as a Mechanism of Social Control

Social control can be accomplished through many cultural mechanisms, such as formal legal institutions, ostracism, and other means. Features such as taboos and systems of classification are sustained through the strategic work of shamans, such that they have a key role in determining what are approved and disapproved modes of behavior, and in transmitting these and the cultural framework on which they are based (Riches 1992:383; Shennan 1996:371). Specifically, rituals can function in multiple ways, sequentially or simultaneously, including as a mechanism for social control, and in maintenance of the power structure (Burns and Loughlin 1979:250-251). “Correct” behavior may be displayed, and “incorrect” behavior can be exposed and negatively sanctioned. When ritual maintains the power structure, there is restricted access to ritual by persons in authority.

From where does this authority come? Sorcery is a means whereby the authority achieved through shamanic performance can be carried over from ritual to non-ritual contexts, because a reputation for sorcery is an advantage in performance can be carried over from ritual to non-ritual contexts, because a reputation for sorcery is an advantage insofar as others attribute power to him or her, and that motivation for the shamanic office does not rest solely with the individual but rather derives from, and is promoted by, the interests of wider social groups (Atkinson 1989:279).

An example can be seen among the Chumash during the contact period. It was widely believed that an executioner or “poisoner” was appointed from among the ranks of the antap. The title *alit’apatswh* was glossed as the “master of herbs and keeper of poisons” (Walker and Hudson 1993:45, 55). While the identity of this individual was a closely-guarded secret, he or she could be distinguished by specific actions during large mourning ceremonies. It was thought that rival chiefs would target each other for poisoning, and that a wealthy man would begin to be poisoned some months before the mourning ceremony. The poisoner had the prerogative of ransoming the man for a cure, or allowing him to die. If the latter occurred, the poisoner received a percentage of “the gate” from the chief at the subsequent mourning ceremony. This is a prime example of social control. Whether or not the poisoner frequently (or ever) killed someone is irrelevant; the belief that this person could do so “provided a chief with indirect coercive abilities that undoubtedly augmented his political power significantly (Blackburn 1976:237-238).

A similar institution was documented in Lake Miwok and Coast Miwok societies. The Coast Miwok recognized four kinds of professional poisoners (Kelly 1978:419). Among the Lake Miwok, professional poisoners were tolerated because they were often the only recourse for those with serious grievances. The wallipo poisoner dressed in owl feathers and ran at high speeds, hooting as he went. Anyone in his path risked sickness or death, and sometimes these poisoners were ambushed and killed (Callaghan 1978:269).

A cognate exists in Kashia Pomo traditions, and the noted healer, the late Essie Parrish, saw a walipo when she was young (Osvalt 1964; Vivian Parrish Wilder, pers. comm.). While Loeb (1926:329) doubted that much poisoning ever took place, he noted that the belief in poisoners heightened the fear of them throughout the populace. In fact, Loeb (1926:334) concluded that the cultural emphasis on poisoning fears contributed significantly to the development of Pomo etiquette and hospitality rules, and that childhood enculturation included precautionary instruction about poisoning (see also Aginsky and Aginsky 1967; Colson 1974; Theodoratus 1971). My informal ethnography among the Kashia and Dry Creek Pomo demonstrated that bear doctors are still in existence in these societies, and that the threat of punitive action still resides with these social control agents.

Bear Shamans as Agents of Social Control

In much the same way, bear shamans function as social control agents by virtue of the threat they pose to “wrongdoers.” When the identity of a potential executioner is unknown, it behooves people to behave with deference and propriety, in order to not offend someone who might retaliate. Civility is reinforced by fear of the possibility of losing one’s life at the hands, and weapons, of the bear doctor. Nevertheless, the bear shaman appears to have been tolerated or even encouraged as a “necessary evil,” believed by the group to be acting on its behalf in removing external threats from enemies of the group (Kroeber 1925:855). It is also possible that the bear shaman might serve as a convenient scapegoat when someone from the community was attacked or killed by a bear (see Hudson and Blackburn 1985:157).

Symbolic Properties of Bears

Bears are large, potentially dangerous to humans, but display many human-like qualities. In part, this explains the bear’s nearly universal supernatural significance (Rockwell 1993; Shepard and Sanders 1985; see also Hollimon 2001 for a summary of Eurasian and North American examples). Their association with supernatural power led many Native American societies to espouse fictive kinship with bears (Hallowell 1926; Kroeber 1952; Miller 1982).
**The Bear Shaman’s Equipment**

Among many groups, an actual bear suit was constructed and donned by the Shaman. The Eastern Pomo bear doctor wore a suit made from an openwork twig basket, over which the bearskin was attached. Abalone disks with tiny holes for the wearer to see through were placed in the eye openings of the basket. If a bearskin was not used, a soap root fiber garment could be substituted. Woven basketry shoes were attached directly to the costume, giving the impression of a bear’s feet. A sort of armor was made from shell beads, and wound tightly around the doctor’s body, in order to protect against arrows. The beads could also be used to buy the doctor’s secrecy; if a person were attacked by a bear doctor who was found out, the doctor could pay for the victim’s silence (see Collier and T. Halman 1996:368). Two baskets were half filled with water, and encased in woven fabric or rawhide. These made a swashing sound that resembled the viscera of the bear as it moved (Barrett 1917:455-456).

A similar elaborate costume was used by the Chumash bear shamans and impersonators. The suit was often referred to as a “machine” due to its purported ability to be “driven” as a car would be; a system of reins was inside the suit, and could be employed to guide the suit and control its speed (Hudson and Blackburn 1985:154-158). A consultant indicated that the bear machine was treated with ‘ayìp, a ritual substance (most likely alum) that was analogous to Christian “holy water, for these people had much respect for it [the suit]” (Blackburn 1975:259; Hudson and Blackburn 1985:156).

A common feature of Native California shamanism is the idea that shamans can travel great distances at high speeds, especially when transformed into a bird (“magical flight”), bear, or another creature (Bean 1992:24). The ability to travel at great speed, analogous to the “magical flight” of the shaman, is frequently attributed to the suit, or to the transformed human-bear. This has been noted among the Sinkyone, Kato and Coast Yuki (D. River 1939:364), the Lake Miwok (Callaghan 1978:269).

Weapons used by bear doctors included daggers and knives. Among Pomo groups, the dagger was made of elk horn, and was between six and ten inches long. Its tip was sharpened, and it was suspended from a string loop, from either the neck or the belt (Barrett 1917:457). Obsidian knives were also employed by bear shamans; the Eastern Pomo version was hafted with string to a split oak handle (Barrett 1917:457), while the Chumash bear suit had obsidian knives in the elbows (Hudson and Blackburn 1985:156).

**Ritual Maintenance and Disposal of Equipment**

As Corbett (1999:54-56) has noted with regard to Chumash deer tibia whistles, the regulated manufacture, maintenance, and disposal of regalia is a key factor in the establishment and continuity of elite organizations, such as the ‘antap religion. Controlled access to ritual knowledge, and its attendant spiritual sanction, was a feature of many Native California societies that displayed emergent organizational complexity. For example, the “functional families” of the Patwin employed ritual formulas, charms, and medicines that ostensibly made them more successful in their particular functions (McKern 1922), as did the canoe manufacturing guild, “the Brotherhood of the tomal,” among the Chumash (Hudson et al. 1978).

Among the Patwin, the Bear organization was sometimes a third level of elite secret society (L. Oeb 1932; Kroeber 1932). Bear shamanism was also practiced by members of a secret society among the Lake Miwok. It initiated donned bearskins with appropriate ceremony and breastplates of armor. They were invulnerable and traveled at superhuman speed. A Coast Miwok consultant from Bodega Bay stated that Lake Miwok female bear shamans used their powers to gather food and seashells from distant places, but male bear shamans were dangerous and might kill anyone they encountered (Callaghan 1978:269).

Informal associations of bear doctors were also present in Native California groups. Western and Northeastern Pomo bear doctors possessed a special set of magical religious paraphernalia (particularly the bear costume) with which they acquired power of movement, poisoning and curing. Their position was purchased from a previous doctor, and it required special training and many ritual restrictions. Bear doctors had an informal association and were greatly feared and admired (Barrett 1917; Bean and T. Heodoratus 1978:294; L. Oeb 1926:335-338). Chumash bear shamans appear to have worked more or less independently of the ‘antap society, the formal religious/political institution (Walker and Hudson 1993).

Finally, the bear doctor may have operated independently from any recognized organization, essentially as a “rogue agent.” Few ethnographic references describe bear doctors in this way, suggesting that in most cases, there was some means of community recognition and tolerance of the role. As an analogous example, the Chumash master of herbs and keeper of poisons was apparently on the chief’s payroll, granting the poisoner’s actions the weight of moral authority. The mourning ceremony, at which the poisoner performed, brought together distant communities, but also provided a venue for competitive display of power by some individuals. If the chief paid the executioner to poison someone, he/she had an audience to which he/she could demonstrate social control. Further, these persons were usually held accountable for the results of their actions in which power was manipulated; several mechanisms of social control applied to the power holder, and negative sanctions could be employed for those who broke culturally approved rules about the use of power (Bean 1976:412).

The secrecy surrounding the storage and disposal of the bear suit and other paraphernalia increased the likelihood that members of the community would not identify the bear
doctor (see Collier and Thalman 1996:362, 368). Among the Chumash, the bear doctor hid his skin in a cave somewhere very secretly (Blackburn 1975:259). In addition, the threat of the bear shaman could be maintained, even if his power were only illusory; a Chumash oral narrative describes a man who was a shaman, who turned into a bear “to return to his kinsmen,” and he was described as harmless, “although nobody knew it” (Blackburn 1975:265).

Archaeological Implications

The material correlates of the bear doctor might be found in archaeological contexts. These include the suit and weapons that were unique to the bear shaman. Of course, differential preservation limits the likelihood that these would be recovered. Perhaps the most promising archaeological evidence of bear shamanism can be found in the “ritual” deposition of bear bones, such as accompaniments in human burials, or bear skeletal remains that were deliberately buried and lack evidence of food preparation (see H eizer 1980). Examples come from C CO- 308, where a California grizzly bear (Ursus horribilus) was discovered in a Middle Horizon context (Fredrickson 1966), and C CO-138, which yielded a California black bear (Ursus americanus californiensis) buried with a child about five years of age in a Late Horizon deposit (Cowan et al. 1975).

Archaeological evidence of bear shamanism may ultimately date to extremely old sites in North America. Hallowell (1926) and others have noted the similarity of beliefs in bear ceremonialism that range throughout northern Eurasia and North America. T his suggests that these beliefs have a great antiquity, and their particular development in Native California shamanism can be further examined.

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