



MAY 2016

# PCAS NEWSLETTER

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PACIFIC COAST ARCHAEOLOGICAL SOCIETY

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## MAY PCAS SPEAKER

**Dr. Amy Gusick**

*Paleocoastal Landscapes,  
Marginality, and Initial Settlement of  
California's Islands*

Islands have long been viewed as marginal habitats compared to mainland regions where terrestrial resources are generally more abundant and diverse. Yet researchers working on the Northern Channel Islands of California have identified over 50 archaeological sites that date to the Late Pleistocene and Early Holocene. These sites show a diversity of  
*(Continued on p. 3)*



**Dr. Amy Gusick.**

## PCAS MEETINGS CALENDAR

### GENERAL MEETING

*Free and Open To the Public*

**May 12 - 7:30 pm**

**Speakers:** Dr. Amy Gusick

**Topic:** *Paleocoastal Landscapes,  
Marginality, and Initial Settlement of  
California's Islands*

**Location:** IRWD Community Room  
15500 Sand Canyon Ave., Irvine

*The Irvine Ranch Water District neither supports nor endorses  
the causes or activities of organizations that use the District's  
meeting rooms which are made available for public use.*

### BOARD MEETING

*All Members Welcome*

**May 19 - 7:00 pm**

**Location:** Old Orange County Courthouse  
PCAS Library, Ground Floor  
211 W. Santa Ana Blvd., Santa Ana

## INSIDE THIS ISSUE

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## DINNER WITH THE SPEAKER

Please join this month's speaker, Dr. Amy Gusick, for dinner before the May 12 meeting, 6 pm, Mimi's Café, 4030 Barranca Parkway, Irvine.

**CALL FOR VOLUNTEERS**

**See p. 4 in this Newsletter**

## APRIL SPEAKER NOTES

### *Kumeyaay on the Coast: Overlooked Aspects of Native Fishing and Maritime Technology*

By Megan Galway

Richard Carrico described the early record of the Kumeyaay people which portrayed them as “an inland people.” Then he asked the question: “Why no talk about Kumeyaay on the coast?” He went on to explain how early anthropologists from Berkeley reported on coastal archaeology at a time when the Kumeyaay people had been pushed inland, had no reservation within 30 miles of the coast, and offered no personal memories. During the Mission period, Native American people were given names relating to the local mission, so the people living on the southern coast of California were given the name Diegueno for the nearby Mission San Diego. In the 1970s this group regained their tradition name, Kumeyaay, meaning “Coastal People.”

The cosmos of the Kumeyaay people is represented by land, water, and sky reflecting their coastal environment where these three elements meet and interact. Their local legends also describe the snake as positive and powerful. Kumeyaay mythology tells of a serpent on San Clemente Island who was The Keeper of Knowledge. Birds were sent to bring him to the mainland. During this journey, his tail dragged and created veins and grooves in the rocks which can still be seen today. An alternate version attributes the grooves and veins to a tail-dragging Coyote.

Southern California’s wide coastal plain and nearby mountains provided an environment for both coastal and mountain villages for the estimated 20,000 Kumeyaay people. Contrary to earlier impressions which reported the Kumeyaay as having no established settlements, we now know they had both coastal and mountain villages. They traveled between these villages seasonally to take advantage of different resources; Mr. Carrico drew a parallel with some Southern Californians who today have both mountain and beach homes.

While fishing in the salt water bays and lagoons, the people used both tule rafts and dugout pine canoes. Their fishing implements included shell fishhooks, bone gorgets, and nets. From the coastal environments, the Kumeyaay were known to use salt (used locally and for trade), kelp, medicinal plants,



**PCAS Programs Co-Chair Brian Steffensen and April Speaker, Richard Carrico, at the April meeting.**

and shells for ornaments and tools. Asphaltum was extremely important as a sealer and faster and has been identified on a 9,000 year-old blade. Burials found during excavations at Mission San Diego contained *olivella* shell beads.

The ocean influence is seen as far inland as La Rumorosa in Baja California, known as a place where “rocks move.” One rock formation gives the appearance of a shark from one angle, but the shark’s eye becomes a vulva symbol from another angle. Another rock appears to be a turtle that moves. Mr. Carrico emphasized that the mythology doesn’t claim that these were real creatures that had been turned to stone but that they had always been stone animals.

In 1769 the coming of the missions also brought diseases to the local coastal population. Records indicate that in 1778 when Mission San Diego was short of rations the local Indians provided food in exchange for trade beads. Later records indicate the coastal villages were abandoned by 1820 although the census of 1833 records *Pescadores*, or fishermen, who were likely Kumeyaay. These were replaced by Chinese fishermen by 1870.

Mr. Carrico has recorded 450 place names but has not been able to identify the locations of 20 of these. He is working on placing these on an interactive map for use in schools. He also offered translations of some of these names, which closely relate to the names we use today. *Tiquan* in Kumeyaay is knife, and today that is known by the Spanish translation of Tecate. *Hamil*, or sweet water, today is Aqua Dulce. The identified villages were placed 5 to 6 miles apart. Southern California Kumeyaay people are actively working to import elements of their traditional knowledge from Baja California.

## MARCH BOARD MEETING SUMMARY

*Submitted by Gail Cochlin*

President **Sheri Gust** called the meeting to order at 7:00 pm at the Old Courthouse in Santa Ana, California. Board members present: **Rene Brace, Gail Cochlin, Steve Dwyer, Scott Findlay, Jane Gotthold, Joe Hodulik, Hank Koerper,** and **Kathleen Shada.** Members present: **Bob Brace** and **Megan Galway.**

The February 2016 minutes were approved with corrections, and the Treasurer's report was approved.

### Old Business

**Sheri Gust** reported on the status of the Old Courthouse space. Her report included a description of her contacts with OC Parks staff and a visit to the Cooper Center to review additional offered space. She noted that there have been no repairs or upgrades to the original space as promised. The space offered is contingent on PCAS acquiring liability insurance and a lease agreement with the cost of \$1 per year. She confirmed the OC Parks offer to move the contents of the current space to the new space. Following a discussion among Board members, it was agreed that the current space being offered (though inadequate) will not be rejected, and **Sheri Gust** will continue to negotiate.

**Scott Findlay** reported on the progress of sorting and boxing books, the contents of file cabinets, etc. The Board discussed the best way to box and store our *PCAS Quarterly* inventory. It was agreed that **Bob Brace** would lead this activity and determine what assistance he will require.

**Joe Hodulik's** Donation-Award table earned \$167 at the April meeting! **Steve Dwyer** will lead an April 29–May 1 trip to the Mojave Preserve. **Megan Galway** reported that the PCAS Facebook page is operating and receiving more hits. **Hank Koerper** stated the next *PCAS Quarterly* issue will be delayed until May.

The meeting was adjourned at 8:05 pm.

## CURATION WORKDAYS

May 14

June 11

Contact Mark Roeder, [curator@pcas.org](mailto:curator@pcas.org), or Scott Findlay, [fieldtrips@pcas.org](mailto:fieldtrips@pcas.org), for information.

## May Speaker *(continued from p. 1)*

habitat use, extensive site complexes, and a 13,000 year-long history of habitation that is one of the longest in the New World. Throughout this habitation history, the island populations had to adapt to a shifting environment with various periods of climatic instability. The most dramatic of these periods may have occurred during the Early Holocene, when Paleocoastal people experienced extensive sea level rise and rapidly changing habitats. Unfortunately, this sea level rise has hindered research into the earliest habitation on California's islands as it submerged hundreds of square kilometers of land-mass that had been subaerial at the time of initial island occupation. Evidence that has been collected, however, suggests that early island populations not only survived in this shifting environment, but thrived on the ample available resources that sustained a growing population. This presentation will consider the Paleocoastal settlement of the Northern Channel Islands, with a focus on the Early Holocene, to show a trajectory of adaptation within a changing, but optimal, habitat for a culture with a maritime focused economy.

Dr. Gusick earned her Ph.D. from the University of California, Santa Barbara, where she fostered her research interests in human-environmental dynamics, the development of maritime societies, peopling of the Americas, and hunter-gatherer subsistence and settlement. She recently accepted an Assistant Professor position at California State University, San Bernardino (CSUSB), where her current research projects focus on early human coastal migration and settlement and the effect of environmental stress on Late Pleistocene and Early Holocene human groups along the Pacific Rim. Dr. Gusick uses both terrestrial and underwater archaeological methods in her research, which has been supported by the National Science Foundation, the National Oceanic and Atmospheric Administration, the National Geographic Society, and the American Philosophical Society. Dr. Gusick is also currently the Coordinator of the Graduate Program in Applied Archaeology at CSUSB. Her cultural resource management experience includes the design, implementation, and direction of projects for federal clients, utility companies, and state agencies. This experience stems mainly from her former position as a Cultural Resources Program Manager at a multinational engineering firm located in San Diego.

## PCAS LIBRARY RELOCATION UPDATE

Due to our relocation, we are in the process of reducing the quantity of items in our possession. The Board has determined that PCAS should keep important reference books plus all types of reports, catalogs, field notes and photos relevant to the collections we curate. Diligent volunteers have sorted through our books and journals, removed duplicates for use as donations to the SCA or on our donation-award table, and separated the remaining items into categories such as “keep,” “meeting table,” and “donate.” All reports are in the process of being inventoried. We anticipate moving before June.

## PCAS FIELD TRIP

**April 29–May 1, 2016**

### **East Mojave**

This field trip was rescheduled from the early April dates. It can be two-days or longer. For information or to sign up for this field trip, contact **Steve Dwyer** ([fieldtrips@pcas.org](mailto:fieldtrips@pcas.org) or 714-969-1911).

## CALL FOR VOLUNTEERS

Archaeology Day at Garfield Elementary School will be June 13, and volunteers are needed to man the activity stations. No experience necessary! You will be paired with an experienced volunteer. For information or to volunteer, please contact Scott Findlay, 714-342-2534 or [vicepresident@pcas.org](mailto:vicepresident@pcas.org).



Working with clay, Garfield Elementary School Archaeology Day, June 2015.

## ILLUSTRATIONS OF CALIFORNIA INDIAN ACTIVITIES DECORATING AN 1856 GOLD RUSH LETTER SHEET

**Henry C. Koerper**

A recurrent scenario in the author’s capacity as a committed PCAS member assumes the following pattern: (1) feigned politeness to a request to provide filler (text with figures) that might replace currently blank pages of a *Newsletter* in progress; (2) begging-off tactics, sincere to disingenuous; (3) requester’s arm twisting; (4) ambivalent acceptance of the opportunity to pad a resume. Most recently, at Step 4, the decision to proceed was enabled with the requester’s imprimatur for a piece that could be short on words and with but a single figure, a good fit, I thought, to an earlier contemplated presentation of a certain extremely rare, 1856 Hutchings’ letter sheet acquired at an Anaheim paper ephemera expo.

Varied kinds of letter sheets were popular with California Gold Rush miners, whose missives home often recounted the trials and travails of prospecting the Mother Lode. With scenes rendered, for instance, of life in the mines, or as with the Figure 1 example, Indians engaged in several activities, letter sheets were forerunners of picture postcards.

The mint condition, double letter sheet featured here shows eight vignettes, all drawn by Charles Nahal (see Kruska 2009:186–187). The eight panels printed on the 11 3/8 inch x 9 1/16 inch, gray laid paper together frame a block of text that addresses the behaviors occurring in each scene.

Readers curious about James Mason Hutchings and *Hutchings’ California Magazine* are referred to Olmsted (1962).

### References Cited

- Kruska, Dennis  
2009 James Mason Hutchings of Yo Semite: A Biography and Bibliography. The Book Club of California, San Francisco.
- Olmsted, R. R.  
1962 Scenes of Wonder & Curiosity from Hutchings’ California Magazine, 1856–1861. Howell-North, Berkeley, California

# HUTCHING'S CALIFORNIA SCENES.

# THE CALIFORNIA INDIANS.



GATHERING ACORNS.



GATHERING SEEDS.



MODE OF TRAVELING.



AN INDIAN FANDANGO.

The California Indians are in stature short, but they are well and stoutly formed. Their features are coarse, broad, and of a dark chocolate color; their hair is black, heavy and matted. In their habits they are unclean, and indolent. Their huts are built of boughs, bark or old canvass, and are smoky, small and dirty. The women do the work, the men the eating, grumbling and sleeping. Their dress consists of any odd and cast-off garments of the whites. Their food is acorns, roots, grasshoppers, weed and flower seeds, grass, clover, wild greens, rabbits, rats, squirrels and fish; but they prefer beef, biscuit and whiskey. The following are their methods of providing for their wants:—

**GATHERING ACORNS.**—A large cone-shaped basket is carried on the backs of the females, fastened by a band running across their foreheads. The acorns, picked from beneath a tree, are thrown over their shoulders into the basket; they are then dried and stoned, or ground.

**DIGGING ROOTS.**—This is accomplished by the females and children driving a pointed stick into the ground, and forcing out the roots.

**GATHERING SEEDS.**—This is done by the females beating them with a bush into a cone-shaped basket.

**CATCHING GRASSHOPPERS.**—A hole is first dug deep enough to prevent their jumping out, after which a circle is formed of Indians, both old and young, who with a bush beat the insects towards the hole, into which they fall and are taken prisoners. Sometimes the grass and weeds are set on fire, by which they are disabled, and afterwards picked up.

**GRINDING ACORNS, &c.**—Acorns, berries and flower seeds are reduced to flour, and grasshoppers to paste, by the females pounding them upon a rock with an oblong stone, weighing from six to ten pounds.

**COOKING FOOD.**—Bowl-shaped and water-tight baskets, holding from two to four pecks, are filled with water, into which flour or meal is stirred; hot rocks are then put into the basket, until the water boils. It is then poured into smaller baskets to cool; when it is about the consistency of paste or mush, and is eaten from the baskets with the fingers. Rabbits, rats, squirrels, &c. are broiled upon a stick, or boiled in the basket until they are cooked. Grasshoppers are gathered into sacks and saturated with salt water; they are then placed in a hot trench and covered with hot rocks for about fifteen minutes, when they are eaten like shrimps; or, after being ground, are mixed with the soup or mush.

**FANDANGOS.**—These are popular and social gatherings of Indians for dancing, eating, laughing, talking and learning the traditional greatness of their noble dead. Any particular tribe, wishing to give a fandango, send messengers to the chiefs of the surrounding tribes, who receive a small bundle of reeds or sticks, which show the number of days before it takes place. Preparations immediately commence upon an extensive scale, by those invited as well as those giving the invitation. Rabbits are snared, grasshoppers and fish are caught; acorns, roots, weed and flower seeds, clover, grass, wild greens and onions are provided in suitable quantities. As each Indian dresses according to his own extravagant notions of paint and feathers, several weeks are sometimes consumed in making head dresses of different colored feathers, nose and ear ornaments, and coat decorations, in every ludicrous variety of style and color. When the day arrives, groups of Indians may be seen wending their way toward the festive scene. In the evening: when all are assembled, the "band"

begins a monotonous "feau, feau," with a reed whistle and wooden castanets—while the dancers keep time by a perpetual "hi ha! hi ha!" until out of breath when they seat themselves to hear from the lips of their greatest chief, or patriarch, the heroic deeds of their warrior ancestors; after which comes the feast. That being over the dancing is renewed, and generally continued until morning, when they finish the remaining eatables and retire to rest under a large tree.

**BURNING THE DEAD.**—The motive which impels the California Indians to burn their dead, arises from their religious views. They believe in a vast and pleasant camping ground somewhere westward, where Indians live together in perpetual ease and plenty, and which is presided over by a great spirit of unspeakable goodness. They believe also in an evil spirit, who is constantly watching every opportunity to injure them, and who having the power to keep them out of heaven, it is their duty, by conciliation or stratagem, to thwart. They believe, also, that the heart is immortal; that while the body is burning the heart leaps out, and if by noises or motions they can attract the evil spirit's attention, the heart escapes to its heaven of rest, and is forever safe; but if the body is buried, the evil one keeps continual guard over the grave, and when the heart would escape, it is made prisoner, and is thenceforth employed to annoy their living relatives. When an Indian is known to be dying, his head is lifted gently upon the lap of some relative, and his eyes softly closed; while those who are standing around recite in a low monotonous chant, the virtues of the dying. The moment his heart has ceased to beat, the sad tidings are conveyed to his relatives, and the low chant is changed to mournful wailing, and beating upon their chests, with streaming eyes, they apostrophize the spirit of the departed. The corpse is now prepared for burning, the knees being forced toward the chin upon the breast, and the limbs and body bound firmly together into the smallest possible compass; it is then wrapped in a blanket and placed upon the back on the ground, with the face exposed; every sound is hushed, and both men and women sit in silent groups around the corpse for about twenty minutes, when all simultaneously rise—the women to renew their wailing, the men to build the funeral pyre. When this is about two feet in height, every sound again ceases, and, amid a death-like stillness, the men lift the corpse upon the pyre, after which it is completely covered with additional fire-wood. The eldest and dearest relative then advances with a torch and fires the pile. When the first curl of smoke is visible, the discordant howlings of the women become almost appalling. The men stand in sullen and unbroken silence, while the nearest relatives, having poles in their hands, commence a frantic dance around the burning body, occasionally turning it over that it may consume more speedily, and give the heart a better chance to escape, while, with waving of cloths and hideous noises, they are attracting the attention of the evil one.—Meanwhile all the personal property of the deceased is cast into the fire, his relatives frequently adding their own valuables, even to the scanty garments upon their persons, that he may want nothing in the great camping ground. When the whole is consumed, the ashes are scraped together, and a rude wreath of flowers, weeds and brush is placed around them. A portion of the ashes being mixed with some pitch, is spread over the faces of the relatives, as a badge of mourning, which is allowed to remain till it wears off which is generally about six months.



CATCHING GRASSHOPPERS



GRINDING ACORNS, &c.



COOKING FOOD



BURNING THEIR DEAD.

Excelsior Print.

Figure 1. "Hutching's [sic] California Scenes" letter sheet, 1856. Excelsior Print, operated by James Towne. Opposite side of sheet was for correspondence and an address.

## DIG THIS...



### Lectures

***Stones of the Butterfly: Archaeological Investigation of the Yapese Stone Money Quarries in Palau, Micronesia***, by Professor Scott Fitzpatrick (University of Oregon), sponsored by the LA County Society of the AIA, Cotsen Institute of Archaeology, and Fowler Museum. Lenart Auditorium (Fowler Museum, UCLA), May 5, 7 pm. Free; parking \$12. Information: [www.ioa.ucla.edu/events](http://www.ioa.ucla.edu/events).

***Not All the Mummies Are Created Equal***, by W. Benson Harer, MD, May 8, 2–3 pm; ***Mummies Unwrapped; the Art of CT Scanning***, by Dr. Linda Sutherland, May 22, 2–3 pm; ***The Magic of Death***, by Dr. Kara Cooney and Dr. Liv Nilsson Stutz, June 4, 1:30–3:30 pm; ***Mummification: Resurrection of a Lost Art***, by Dr. Bob Brier, June 26, 7:30 pm. Parts of Mummy Mania Speaker Series, Bowers Museum. Fee varies. Information: [www.bowers.org](http://www.bowers.org).

***Sudanese Antiquity: New Insights from the 'Bio-Archaeology of Nubia Expedition (Bone)'***, by Dr. Brenda Baker (Arizona State University). An ARCE lecture, Bowers Museum, May 14, 1:30 pm. Free. Information: [www.bowers.org](http://www.bowers.org) or 714-567-3677.

***California Channel Islands***, by Dr. René Velanoweth (CSU Los Angeles). A lecture of the AIA, Orange County Chapter. DeNault Auditorium in Grimm Hall, Concordia University, May 15, 2 pm. Fee: \$5; students and members free. Information: [www.aia-oc.org](http://www.aia-oc.org).

***An American Genocide: The United States and the California Indian Catastrophe***, by Benjamin Madley (UCLA). The Autry, May 21, 11 am. Fee: Free with museum admission. Reservations recommended. Information: <https://theautry.org> or 323-667-2000.

***Coachella Valley Archaeological Society lecture*** by Wanda Raschkow. Portola Community Center, 45-480 Portola Ave., Palm Desert, May 19, 6:30 pm. Free. Information: [www.cvarch.org](http://www.cvarch.org).

***1177 BC: The Year Civilization Collapsed***, by Eric H. Cline (George Washington University). The Getty

### Lectures (continued)

Villa, May 22, 3 pm. Free; parking \$15. Advance tickets required: [www.getty.edu](http://www.getty.edu) or 310-440-7300.

***The Sea as a Resource for the Acjachemen of Orange County***, by Stephen O'Neil. A Dragonfly Lecture, Dorothy Ramon Learning Center, 127 N. San Geronio Ave., Banning, May 23, 6 pm. Donation: \$5. Information: [www.dorothyramon.org](http://www.dorothyramon.org).

***San Diego County Archaeological Society lecture*** by Susan Hasegawa (San Diego Japanese American Historical Society). Los Peñasquitos Ranch House, May 24, 7:30 pm. Free. Information: [www.sandiegoarchaeologicalsociety.com](http://www.sandiegoarchaeologicalsociety.com).

### Classes, Meetings, and Events

***Stone Tool Lecture and Workshop***, by James Bowden. San Diego Archaeological Center, May 7, 10 am–2:30 (in two parts). Fee: \$30–\$60; members \$25–\$50. Information and registration: 760-291-0370 or [www.sandiegoarchaeology.org/events](http://www.sandiegoarchaeology.org/events).

***Malki Fiesta***, a day-long celebration will honor Native American veterans. Food, entertainment (Cahuilla Bird Singers), and demonstrations will be held at the Malki Museum, May 29, 10 am–4 pm. Free. Information: 951-849-7289 or [www.malkimuseum.org](http://www.malkimuseum.org).

***Applied Archaeology Field School***, offered by the San Bernardino National Forest and the Hamilton Museum & Ranch, will be taught by Daniel McCarthy and Bill Sapp and will be located in the Garner Valley near Idyllwild, July 18–August 19. Fee: \$2950 includes meals. Enrollment deadline July 1. Information: Bill Sapp, Forest Service Archaeologist, [billsapp@fs.fed.us](mailto:billsapp@fs.fed.us).

Visit [www.pcas.org](http://www.pcas.org) for all the latest news.

***Editor's Note: Please confirm time and place of listing prior to the event. Submit items for Dig This to [newsletter@pcas.org](mailto:newsletter@pcas.org).***

## PCAS CODE OF ETHICS

The Pacific Coast Archaeological Society (PCAS) is a nonprofit group of professional and avocational people dedicated to proper management of our cultural resources, public education, and the protection and preservation of archaeological materials and collections.

The following principles have been adopted by the PCAS:

1. Professional methods and forms will be used on all archaeological field surveys, excavations, and laboratory sessions.
2. A complete record of field and laboratory work will be filed with the PCAS Curator and stored at a facility approved by the Society's Board of Directors.
3. No archaeological materials will be removed without proper permits, landowner permission, and a field research design.
4. Unless otherwise legally stipulated before activity commences, all materials collected will be deposited for further research with the Curator at a facility approved by the Society's Board of Directors.
5. All generated reports will be the property of the Society and distributed as deemed appropriate.
6. All Society field activities will be performed only under the direction of a qualified field archaeologist (Principal Investigator) and the supervision of field or site directors.
7. The above principles will be observed on both Society approved projects and projects performed under the direction of an authorized institution or organization.
8. The Society and its members will strive to educate the public of the importance and proper management of our non-renewable cultural resources and to discourage the collection and commercial exploitation of archaeological materials.
9. PCAS members shall not benefit from the acquisition, purchase, sale, or trade of archaeological artifacts, materials, or specimens.
10. All members shall adhere to City, County, State, and Federal antiquities laws.



Come to the May 12 meeting and learn about Northern Channel Island archaeology!

## PCAS SPEAKER CALENDAR

**June 9, 2016**

**Richard Fitzgerald**

*Ten Years After: The Archaeology of the Marsh Creek Site (CA-CCO-18/548)*

**No meetings in July and August**

**September 8, 2016**

**Dr. Jennifer Perry**

*The Archaeology of Interior Landscapes on the Channel Islands*

**October 13, 2016**

**Desirée Renée Martinez**

*A Donation to the Museum (documentary film)*

**November 10, 2016**

**Dr. Adolfo Muniz**

## 2016 PCAS BOARD MEMBERS AND COMMITTEE CONTACTS

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\*PCAS Board Member

## PACIFIC COAST ARCHAEOLOGICAL SOCIETY

### 2016 Calendar Year Membership and Subscription Form

Name(s): \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_

Newsletters will be sent by email unless a mailed copy is requested.

*I have read and agree to abide by the PCAS Code of Ethics* \_\_\_\_\_

Signature

**Membership** (Includes Quarterly/Newsletter)

- Active Member - \$45
- Family Membership - \$50
- Supporting Member\* - \$55
- Donor Member\* - \$75
- Lifetime Member\* - \$1000

\* May be individual or family membership

**Subscription Only**

- Quarterly* - \$40
- Newsletter* - \$20
- Student Associate - \$10 (email Newsletter only)

**Scholarship Fund**

- Donation \$ \_\_\_\_\_

**Return form with payment to:**

**PCAS Membership  
PO Box 10926  
Costa Mesa, CA 92627-0926**

[www.pcas.org](http://www.pcas.org)