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PCAS NEWSLETTER

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JANUARY PCAS SPEAKER

Dr. Richard J. Chacon

*Tibenuk and Chuji:
Status Attainment and Collective Action
in Egalitarian Settings*

Zoom Meeting

January 14, 7 pm

Registration required

Please see instructions on p. 5.

This research documents how incipient social inequality in egalitarian settings arises and serves to foster collective action. The investigation outlines the strategy by which a Western Dani individual seeks and obtains big man status. This work also documents how an Amazonian Achuar (Shiwiar)



**Dr. Richard
J. Chacon.**

man uses his elevated social status to assertively and effectively coordinate collective action in a time of crisis. The findings of this investigation support the “Status Theory of Collective Action” (Willer 2009) which contends that status allocation motivates individuals to solve collective action problems.

This research offers insight into the social processes that may have fostered the rise of social complexity cross-culturally.

Dr. Richard J. Chacon is an Associate Professor of Anthropology at Winthrop University who conducts anthropological investigations throughout Latin America. He documented the subsistence patterns and belief systems of the Yanomamö of Venezuela, the Yora of Peru and the Achuar (Shiwiar) of Ecuador. Additionally, he studied the traditional belief patterns of the Kuna of Panama. He currently investigates ritual violence among the Otavalo and Cotacachi Indians of Highland Ecuador. His specializations are in Human Behavioral Ecology, Optimal Foraging Theory, indigenous subsistence strategies, warfare, ritual violence, beliefs, secret societies, the development of complex societies, collective action, long distance exchange, ethnohistory, the effects of globalization, and analyzing the impacts of missionization on indigenous peoples. He has a special interest in encouraging members of minority communities to pursue higher education. He currently serves as editor for Springer's *Conflict, Environment, and Social Complexity (CESC) Series*. He also serves as editor for Springer's *Anthropology and Ethics Series*. His publications include: *Feast, Famine or Fighting? Multiple Pathways to Social* (Continued on p. 4)

Happy New Year!

**Please remember to renew your
PCAS membership.**

DECEMBER SPEAKER NOTES

Revisiting the Santa Barbara Museum of Natural History 1935 Hurricane Deck Expedition

By Megan Galway

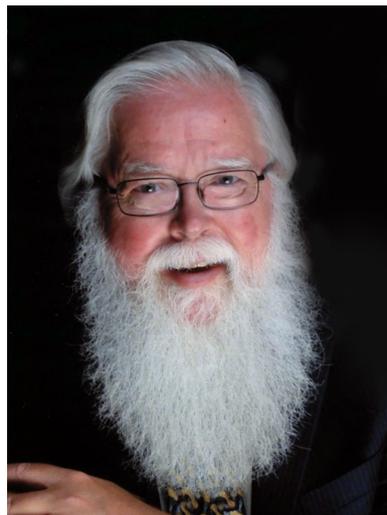
The Hurricane deck rock art sites were first reported by members of the Civilian Conservation Corps (CCC) in 1935. The CCC was building a road through the Los Padres National Forest. Hurricane Deck is a long escarpment in the forest, and at the base of this, CCC volunteers identified a number of rock shelters containing rock art and artifacts.

David Banks Rogers, the acting Director of the Santa Barbara Natural History Museum, organized an expedition into the area and identified 40 rock shelters or cache caves. A great deal of pot-hunting disturbance was noted. Rogers identified these sites as sacred places. The results of this expedition were not published.

Mr. William D. Hyder, a research associate with the museum focusing on rock art, learned of this extensive collection. He and his co-author Tom Hnatiw, using the 1935 notes, set out to relocate and record the sites. He noted that early rock art studies by Alfred Kroeber and Campbell Grant considered painted caves as the work of male shamans and off-limits to others. Now these sites are considered to co-occur with everyday life.

Mr. Hyder believes there is a new way to look at rock art involving the role of women, healing or medicine, and archaeoastronomy, and he applied these concepts to his study of the Hurricane Deck sites. Cupules, in particular, had long been believed to be associated with shamans' caves and spiritual medicine, but this study places them in a different context. In the Hurricane deck complex, many are found in association with bedrock mortars as well as shelters and caves. Mr. Hyder and others have now documented that rock art sites are often found in conjunction with seasonal activities. He believes that the cupules and bear paw petroglyphs found on grinding rocks were placed there by women with the purpose of showing the site as belonging to a specific family or clan.

Two resource areas were identified a short distance from a historic village. The Lone Tree Potrero Resource Area contains a number cache caves, bedrock mortars, cupules, and rock art. What were once described as public and private sites are now defined as "inclusive," visible from the activity areas, or "exclusive," not visible. The Lone Tree Potrero area contains both types. Cache caves and rock art sites, such as Negus Cave where the painting cannot be seen from outside the cave, are considered exclusive. At



William D. Hyder.

Bear Paw Cave, which includes middens, bed rock mortars, cupules, and petroglyphs, the paintings can be seen from the activity areas and is therefore inclusive. The inclusive activity areas are also generally found in association with a water source.

The extensive occurrence of bear paw petroglyphs is considered significant in that the bear is an important totem in Chumash culture as a spirit helper and a medicine shaman. The petroglyphs may have been placed around activity areas by shamans or others but it is now considered likely that they were used by women as previously noted. The predominate clan in this area was the Bear Clan and as a matrilineal society it follows that bear paw petroglyphs would be made by women to mark their territory.

Some sites are considered by Hyder to be medicine sites, particularly those with chewed wads of bark cached in the cave wall crevices. Some of these wads have been found to be *Datura*, the leaves of which are known to have been chewed in some cultures and the flowers brewed in a medicinal tea. Illness was believed caused by malevolent spirits from the underworld. Pool Cave has painted symbols illustrating both the malevolent and helper spirits and is considered a medicine or healing cave. The spirits are illustrated by ticks, rattlesnakes, and lizards. The healing spirits are bears, red ants, and other snakes. Entering the cave would allow support from the healing spirits.

The West End site is isolated from the other resource areas. Artifacts from the site include possible arrow shafts, basketry fragments, and a steatite pipe. A shelter has painting, cupules, bedrock mortars, and a midden. A small alcove contains burned sandstone and pieces of hematite pigment. This is believed to be a hematite processing site where the ochre was heated to various temperatures to create varying colors of paint. There were also cached tools and more of the chewed wads. Mr. Hyder suggests the process was performed by women rather than men and that *Datura* was chewed to imbue the paint (some of which was for trade) with power

Another aspect of the area is that Hurricane Deck parallels the Milky Way, and symbols believed to depict the Milky Way are identified at a number of the sites.

An International Student with a Helping Hand from Dr. Gloria Bogdan

By Stephen O'Neil

The *Friends of the Eastern California Museum Newsletter* Fall 2020 issue had an article by Takamichi Go entitled "All Roads Lead to Manzanar: My Internship and How I Became a Historian of the Japanese Ethnicity and Diaspora." Starting as an international student in 2002, Mr. Go attended Orange Coast College in Costa Mesa. One of his professors there was Dr. Gloria Bogdan who encouraged him to study the history of Japanese immigration to the United States, and even though he was still at a community college, she brought him to the attention of professors at CSU Fullerton's Asian American Studies Department. This helping hand to a promising foreign student soon led him to an internship at Manzanar with the National Park Service, studies for a degree at CSU Fullerton, and work for several Japanese-American nonprofit organizations. Takamichi Go wrote:

I came to the U.S. as a typical international student in 2002....While taking ESL and other courses at OCC (Orange Coast College), "Farewell to Manzanar" (written by Jeanne Wakatsuki Houston) and "Through Harsh Winters" (written by Dr. Akemi Kikumura-Yano) were among the required texts, and I visited Manzanar National Historic Site (MNHS) and ECM [Eastern California Museum] for the first time in 2003. Then, the late Dr. Gloria Bogdan, a former anthropology lecturer at OCC, strongly encouraged me to study the history of Japanese Americans and kindly introduced me to several faculty members of CSU (California State University) Fullerton's Asian American Studies Department (Dr. Arthur Hansen, Dr. Craig Ihara, and Dr. Thomas Fujita-Rony). After earning my associate degree at OCC in 2005, I transferred to Fullerton. There, my mentors strongly encouraged me to participate in an internship program with NPS (National Park Service). From December 2005 to January 2006, I spent four weeks in Manzanar. Not only was I the first student intern of Japanese background, it also turned to be a great start for my career as a historian of the Japanese Ethnicity and Diaspora.

Members of PCAS knew Gloria Bogdan for the many years she was a member of the Society as one who set an example of an active and involved

member, bringing together archaeologists and Native Americans, reaching out to students to encourage their growth within academic disciplines, and as an outgoing, warm, and friendly presence within our midst. A concrete example of Gloria's outreach is the Gloria Bogdan Scholarship, an endowment provided by her husband, Tom Bogdan, following her untimely death in 2009. This is awarded yearly to a deserving student scholar advancing to upper division status. Tom Bogdan has remained an active Society member, never missing the monthly meetings.

So it was with surprise and an upwelling of warm memories as I read Mr. Go's article in that *FECM Newsletter*. But it was no surprise at all to read of Gloria's helping hand to yet another student that has resulted in research that benefits a local ethnic community and promises even greater accomplishments on the part of Takamichi Go.

SCHOLARSHIP DONATIONS NEEDED!

In more "normal" times when we were able to meet in person, each meeting would end with **Joe Hodulik's** donation-award activity with a wide variety of treasures on the tables. Every donated dollar went to the PCAS scholarship fund. All the awarded treasures were donated, and an invoice was never submitted to cover anything related to the scholarship effort.

Since our last in-person meeting in March 2020, there has been no income to support the scholarship fund. PCAS will still be presenting scholarships as usual in 2021 and until the funds run out. Donations to the scholarship fund will be sincerely appreciated. To make a donation online using PayPal, go to www.pcas.org and click on Latest News on left menu or send a check with "scholarship" on the memo line to the address on p. 6 of this newsletter.

Effective immediately and ending the day before our next in-person meeting, you can receive a ticket for each dollar you donate. Bring the tickets that Joe sends you to the next non-Zoom meeting that you attend, and the corresponding stub will be detached and put into the drawing pool for that night. If you do not wish to participate in the drawing and not receive any tickets, please make that note.

Joe is always looking for donated treasures for the donation-award table. If you have any items, Joe will gladly make arrangements to pick them up. Please contact him at donation-awards@pcas.org or 949-300-1864.

Thank you for your support of PCAS!

DIG THIS ...



Lectures

San Diego County Archaeological Society has past presentations available on YouTube:

www.youtube.com/channel/UCQ7YTQjDMojOn_oaYXYqmSw.

Postcards from Mecca - The California Desert Photography of Susie Keef Smith, by Steve Lech (author and historian). A Coachella Valley Archaeological Society Zoom lecture, January 8, 6:30 pm. Free. Information: www.cvarch.org; required registration: cvasnews@dc.rr.com.

California Indian Basketry: Ikons of the Florescence, by Eugene Meieran (author) and Alan Garfinkel (editor). Webinar of the Anza-Borrego Desert Natural History Association, January 8, 6:30 pm. Free, donations accepted. Registraton required: www.abdnha.org/calendar1.htm.

The Beautiful One Returns: Nefertiti and the Altered Identities of an Icon, by Dr. Nicholas Brown (UCLA). An ARCE/Bowers Museum online lecture, January 9, 11 am. Fee: \$10; ARCE and Bowers members free. Information and required registration: www.bowers.org.

Diet, Status, and Social Change on Southern California's Islands and Coasts: Bayesian Modeling of Trans-Holocene Dietary Patterns, by Dr. Mikael Fauvelle. A Ventura County Archaeological Society Zoom lecture, January 12, 7 pm. Free. To request registration, email vcas.arch@gmail.com.

California Indian Basketry: Artistry and Symbolism, by authors Wayne A. Thompson and Eugene S. Meleran with editor Alan P. Garfinkel. A pre-recorded presentation of the Bowers Museum, January 16, 11 am. Fee: \$10; members \$5. Information and required registration: www.bowers.org.

Where's the Loo and Where Can I Get a Drink? An Analysis of Private Latrines and Public Water Fountains in Pompeii, by Dr. Kate Trusler (University of Missouri). A San Diego County Archaeological Society Zoom lecture, January 26, 7:30 pm. Free. Information and registration: sdcas.org/upcomingevents.

Lectures (continued)

Living Room Lecture: Ironworking in Togol, Africa, by Dr. Philip de Barros (Professor Emeritus of Anthropology, Palomar College). A San Diego Archaeological Center Zoom lecture, January 27, 5:30 pm. Free. Information and required registration: <https://sandiegoarchaeology.org>.

Colleagues, Communities, and Conservators: Partnerships Towards Repatriation and Ethical Stewardship, by Lylliam Posadas. A Cotsen Institute Zoom lecture, January 29, 11 am. Free. Information and required registration: ioa.ucla.edu/events/upcoming.

Meetings

The 2021 Society for California Archaeology Annual Meeting will be a virtual event, March 4–6. Fees vary. Registration deadline February 23. Information and registration <https://scahome.org/meetings/>.

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

Visit www.pcas.org for all the latest news.

January Speaker (continued from p. 1)

Complexity (Eds., R. Chacon and R. Mendoza), New York: Springer (2017); *The Great Awakening and Southern Backcountry Revolutionaries*, co-authored with Michael Scoggins, New York: Springer (2014); *The Ethics of Anthropology and Amerindian Research: Reporting on Environmental Degradation and Warfare* (Eds., R. Chacon and R. Mendoza), New York: Springer (2012); *North American Indigenous Warfare and Ritual Violence* (Eds., R. Chacon and R. Mendoza), Tucson: University of Arizona Press (2007); *Latin American Indigenous Warfare and Ritual Violence* (Eds., R. Chacon and R. Mendoza), Tucson: University of Arizona Press (2007); *The Taking and Displaying of Human Body Parts as Trophies by Amerindians* (Eds., R. Chacon and D. Dye), Springer: New York (2007). In 2016 he was a Visiting Scholar at the University of Gothenburg, Sweden.

Visit Dr. Chacon's faculty website at www.winthrop.edu/cas/faculty/chacon-richard.aspx.

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.

PCAS ZOOM MEETING

- Email a registration request to membership@pcas.org by **noon on Thursday, January 14.**
- You will receive an email shortly with a link to the Zoom meeting.
- Guests (non-PCAS members) are welcome with registration.
- When the presentation starts, please **mute your microphone and turn off your webcam.**

PCAS host Steve Dwyer will open the Zoom meeting at 7 pm to allow time to resolve any technical problems prior to the beginning of the PCAS General Meeting and lecture at 7:30 pm.

PCAS SPEAKER CALENDAR

February 11, 2021

Jon Harman

DStretch on the Baja California Peninsula

March 11, 2021

Dr. D. Clark Wernecke

The Gault Site

April 8, 2021

Dr. Thomas Deméré

May 13, 2021

Dr. Jon Erlandson

June 10, 2021

Dr. Donn R. Grenda

A Railroad Runs Through It: Historical-Period Ethnic Chinese and Mexican Communities in Downtown Redlands, California

2020 PCAS BOARD MEMBERS AND COMMITTEE CONTACTS

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PACIFIC COAST ARCHAEOLOGICAL SOCIETY

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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

www.pcas.org

Scholarship Fund

- Donation \$ _____

Return form with payment to:

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

or

Join online:

www.pcas.org/membrs.html