



MAPOM NEWS



MIWOK ARCHEOLOGICAL PRESERVE OF MARIN

VOLUME XXVI NO. 2

APRIL-MAY-JUNE 1995

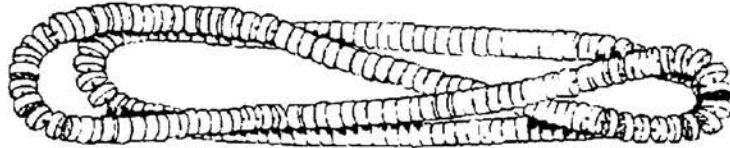
Spring Classes

MAPOM'S Spring Classes are filling nicely. What?? You didn't get a flyer?? Call immediately 415-479-3281. Reminder: MAPOM'S policy on cancellations is that you can cancel without penalty if you notify us one week before the class. We notify our instructors at that time as to the number of people in the class, and they prepare their materials for that number and a couple more. Some of our instructors travel a long distance to teach for us, and must plan at least a week ahead. If you must cancel less than a week ahead, and we can fill your place from a waiting list, we will also then return your fees.

Shells Needed

The Beadmaking class is always in need of Washington clams. If you are a clammer, or know a clammer, we can use any of these shells you have. They come from Tomales Bay, Bodega Bay and Limantour Estero and possibly other sources. They are thick white shells with distinct grooves in them. Call Don 415-883-4310 or Sylvia 415-479-3281. And Thanks!

ALSO do you or your kids have stashes of seashells that you would like to give to a worthy cause? Don and Sylvia use these at Big Time to give kids a chance to drill shells. Any variety, from anywhere, broken ones okay. Please call numbers above if we can help you with your spring cleaning in this way.



Dates to Remember

April 26 7:30. Miller Creek School. Second in MAPOM's Spring Lecture Series "The Miwok Struggle to Regain Identity". Panel discussion by Federated Coast Miwok members

May 7. Olompali Open House and Heritage Day. Blacksmith, bat talk, booths, Jose Rivera as Camilo Ynitia.

May 18 7:30 Miller Creek School. "An Introduction to Traditional Plant Sources of Tools, Food and Medicine Found in the Woods of Marin." Featured speaker is Kurt Rademacher.

May 20. Gala exhibit opening at the Marin Museum of the American Indian. New exhibit entitled "Toys, Tools, and Miniatures," the Charles Miles collection.

July 15. BIG TIME at Kule Loklo. This is the 15th annual Big Time, and we're planning a special commemorative T-shirt. We'll keep you posted.

Exciting Discovery Among the Collections

(from "Sunletter" of March 1995. Published by Sun House, a museum in Ukiah which focuses on the work of John and Grace Hudson)

A little leather notebook that has been part of the museum collection for years holds the key to documenting Pomo baskets in collections all over the country.

Pomo scholar Sherri Smith-Ferri found the notebook while working on the

Museum's National

Science Foundation funded project to document material in the collections that pertain to Pomo peoples.

The notebook contains detailed information about the Hudsons' basket collections. There were actually three separate basket collections. Smith-Ferri says Grace Hudson bought baskets for their artistic and sentimental value, John Hudson took a more scientific approach and tried to represent different types of baskets in his collection, and Helen Carpenter (Grace's mother) collected baskets that were functional.

Grace wrote in the notebook where she purchased her baskets, who made them, and what she paid for them. The numbers assigned to each basket in the notebook match the numbers etched in the negatives of photographs the Hudsons took of their basket collections.

Smith-Ferri says this information means that much of the museum's basket collection now can be documented and that documentation can shed light on the origins of Pomo baskets in collections all over the United States.

The museum's storage retrofit project proved to be a blessing in Smith-Ferri's work. It allowed her to spread out the basket collection in the gallery and compare to photographs, notebook information and the actual baskets.

Before the project began, only one basket in the collection was fully documented; now there are 20."

To learn more about the collection and Sun House, or to work as a docent, call Elaine Johnson 707-462-7392.

Lower Fat Recipe For Fry Bread!

By using this recipe you can make fry bread with 20% less fat, 60% less sodium and added calcium!

Makes 8 breads.
4 cups flour
3 teaspoons baking powder
1/2 cup nonfat dry milk
1 1/2 cups warm water
1 cup vegetable oil

In a large bowl, combine flour, baking powder, and nonfat dry milk. Add water and stir until mixture forms a ball, and does not stick to spoon.

Knead dough for a few minutes. Turn dough out onto floured board. Roll dough into three inch balls. Pat flat on board and roll to 1/4 inch thickness with a rolling pin. Fry in hot oil until brown on one side (about 1 minute). Turn. Brown other side. Drain on paper towels.

Thanks to "Yacha", the bulletin of the United Indian Nations, Inc. at 1320 Webster Street, Oakland. 94612.

Olompali: In The Beginning

June Ericson Gardner, a long time member of the Olompali People, a support group for Olompali Historic Park, has written a new book, *Olompali: In the Beginning*. It deals with Olompali's history before 1580. Publication is expected shortly and the book will be available through the author at Apt. 2, 1002 Railroad Avenue, Novato 94945. The price will be about \$6.95. We'll keep you posted.

Summer Indian Camps

The Marin Museum of the American Indian is again sponsoring summer Indian camps for children. These have been very successful in the past and we recommend them highly.

The camps are designed for children 6 through 11, and run from 9 a.m. to 5 p.m. Sessions in June and July will be held on the grounds of Falkirk Cultural Center in San Rafael; August camps will be held at Miwok Park in Novato. Cost per 40 hour session is \$175.

Sessions at the San Rafael campus are June 19-23 Indian Toys and Games 1; June 26 to 30 Eastern Woodlands, Plains and Southwest Indians; July 3, 5-7 Indian Trail Camp: Hiking, California Indians; July 10-14 More Indian Toys and Games 2; July 17-21 Alaska and Northwest Coast Indians; Sessions at the Novato campus are August 21-25 Indian Toys and Games 3; August 29-Sept. 1 Indian Toys and Games 4.



Under the guidance of adult Museum staff and Wildcare nature guides, children will learn through stories, games, toys, cooking, trail walks, stream exploration, natural crafts, singing and more. The emphasis will be on well-directed, active hands-on learning, and each weekly session is different. For Information call Wildcare at 415-453-1000 or the Marin Museum of the American Indian 415-897-4064.

A VERY SPECIAL THANKS to Greg Brown, a new MAPOM Board member. He is responsible to the upgrade of the MAPOM Bulletin, as well as the flyers for the Lecture Series.

SECOND HAND BOOK REVIEWS

(someone else read and reviewed them)

Ethnology of The Alta California Indians 1: Precontact

MAPOM Board member Sandy Teller gets wonderful bulletins from a wide variety of organizations. *Ethnology of the Alta California Indians 1: Precontact*, is the title of Volume 3 of Garland Publishing's *Spanish Borderlands Sourcebooks*, edited by David Hurst Thomas. Volume 3 concerns the Native Americans of Alta California before contact with Europeans. It was edited by Lowell John Bean and Sylvia Brakke Vane, and published in 1991. Price is \$75, 898 pp.

This consists of 27 facsimile reprints of articles, book chapters, monographs and reports, ranging in original publishing dates from 1908 to 1984. Articles include:

- Some Explanations for the Rise of Cultural Complexity in Native California with Comments on Proto-Agriculture and Agriculture, edited by Bean and Lawton. Some explanations of why agriculture failed to spread across prehistoric California. According to them, "Until the 20th century, the problem of why agriculture did not become established in California was never really dealt with except in terms of aboriginal lassitude or deficient intelligence.... The authors then go on to question why should hunters and gatherers become agriculturists.... They also present evidence that agriculture may well have been practiced in aboriginal California. They discuss how Native Americans manipulated their environment to produce more edible wild plants, particularly through burning.

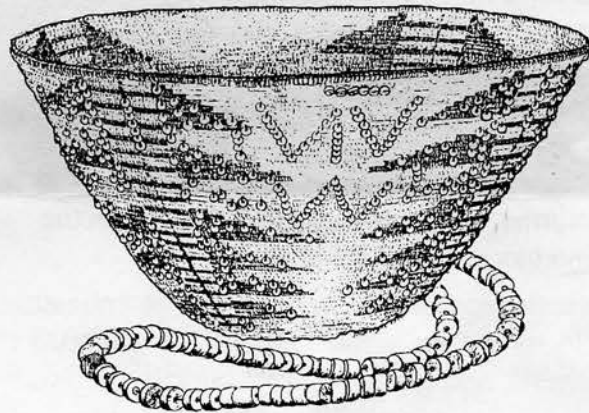
Bean and Lawton argue that trying to cram California's Native Americans into some sort of evolutionary schema culminating in agriculture ignores the systemic complexity of their subsistence activities.

In short, agriculture was an unnecessary alternative for the California Indian because of an efficient interlocking series of energy extraction processes, some of which were semi-agricultural... California Indians were able to create socially stratified societies based upon the accumulation of surplus and the exchange of foodstuffs as well as shell, obsidian, and other goods via far-flung trading networks.

- Sherburne F. Cook, one of the deans of Native American demographic history in *The Aboriginal Population of California*, attempts to determine popu-

lation densities by extrapolating from the known to the unknown and from village population figures recorded in early European and Anglo American accounts. He also factors in historic population trajectories, including decline due to pandemics of Old World diseases like smallpox. Cook concludes that the Sacramento Valley had about 3.35 persons per square mile and that the entire northern region had 2.41 persons per square mile.

For the coastal mission strip, Cook has to turn to mission baptism books and censuses because of the "utter lack of ethnographic information with respect to native habitation. The original occupants were completely transferred to the mission centers prior to 1810." He concludes that the demographic equilibrium of the mid 18th century was shattered by missionization; disease and social and economic disruption that led to much greater mortality and drastic population decline.



- James T. Davis, in *Trade Routes an Economic Exchange among the Indians of California*, the author surveys early accounts of Indian trade routes and the materials traded. Routes are mapped and materials are listed in order of importance. Salt and basketry top the list but foodstuffs were widely exchanged, especially food that could be dried and stored.

- Michael J. Moratto in *Linguistic Prehistory*, describes "California as the Babel of ancient America. The Indians of California accounted for about 20% of the nearly 500 separate languages spoken in America north of Mexico in A. D. 1492. In many ways the linguistic features of aboriginal California were more complex than any other area of equal size on earth, possibly excepting coastal New Guinea. There were in pre-conquest California no fewer that 23 language families and isolate languages, together accounting for some 90 distinct languages, further differentiated into a large but unknowable number of dialects."

- Napoleon A. Chagnon in *Ecological and Adaptive Aspects of California Shell Money* examines how the exchange of shell beads among Indians of northern California prevented periodic famines and food shortages by incorporating people gathering different foods and living in different ecological zones into a larger trading network. "Thus the spring run of salmon in the larger rivers coincided with the "starvation period" of the "hill" peoples. The latter, having nothing in the form of edibles to exchange for the salmon used shell beads and other valuables until they could reciprocate with acorns when the fall crop ripened."

- Steven R. James and Suzanne Graziani in *California Indian Warfare*, divide aboriginal California into five areas of interaction. With the exception of the Mohave and Yuma Indians along the Colorado River, the tribes of California were considered to be peaceful, yet peaceful is an ambiguous word. While there was no large scale or organized warfare outside the Colorado River area, all tribes seemed to be, at one time or another, engaged in fighting with their neighbors. There was a great deal of feuding between groups (tribelets or villages) within individual tribes, also. The basic cause for warfare was economic competition, which included trespassing and poaching, as well as murder. The Mohave and the Yuma on the other hand glorified war for itself.

- Travis Hudson in *California's First Astronomers* goes on to survey aboriginal Californians' conceptions of the universe and the power that pervaded it. Most groups divided the universe into upper, middle, and lower worlds which were placed one above the other. Of greatest significance was the upper world as the home of powerful celestial objects.



California's first astronomers compiled a body of astronomical information and devised explanations for what they observed in the sky, to an extent far beyond what had been previously credited to hunter-gatherers. Because celestial objects

were perceived as supernaturals, capable of acquiring and using power to alter the universe, it was essential for people to watch them in earnest and not for mere entertainment.

- Alfred L. Kroeber, as the dean of California ethnology, in *The History of Native Culture in California* indulges in a "soaring hypothesis" to trace the developmental sequence of aboriginal Native American cultures in California. During the first period, ancestors of the modern Hokan, but probably not Algonkins, Athapaskins, or Shoshoneans, occupied the region, subsisting on seeds, mollusks, and game. During the second period, influences from the coastal cultures of the northwest appeared along with the Algonkin and Athapaskan-speaking people in northern California. Meanwhile, Shoshoneans from the Great Basin and southwestern cultural elements moved west. During the third period, there were no new waves of immigration but considerable local differentiation. During the fourth and final (proto-historic) period, most California cultures became increasingly more sophisticated in their technologies, their social organization, and their ceremonialism.

"In many ways the linguistic features of aboriginal California were more complex than any other area of equal size on earth, possibly excepting coastal New Guinea."

- Nona Christensen Willoughby in *Division of Labor among the Indians of California*, surveys the division of labor regarding hunting, fishing, gathering, preparation and cooking of food, agricultural practices and crafts. She also examines some specialized occupations --- chiefs, shamans, berdaches (transvestites). Most divisions were based on gender and age but a limited amount of craft specialization occurred, especially among the Pomo, Wappo, and Patwin.

Summarizing, Willoughby felt that most of California Indians tended toward cooperative assistance rather than inflexible dichotomy. Life was too difficult not to require work by both sexes, especially during harvest time. Women worked somewhat harder than men but this was due to the nature of the economy. Either sex might be recognized as specialists in a particular art, as basketry or arrow making, but this was primarily a side line and afforded chiefly prestige opportunities.

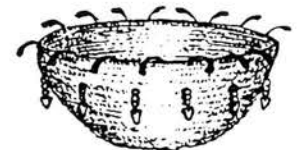


Exhibit at the Jack Mason Museum

An exhibit called "West Marin Graveyards: an Historic and Aesthetic Appreciation of Cemeteries" featuring rubbings of old grave-stones, photographs and historical information about the cemeteries of West Marin and some of the people buried in them, will be open at the Jack Mason Museum until June. The museum is in the Gables (Inverness Library) in Inverness.

New Superintendent for Pt. Reyes National Seashore

MAPOM is delighted to welcome Don Neubacher as the new superintendent at Pt. Reyes National Seashore. Don is a 14 year veteran of the Park Service, who was recently named to that post. Neubacher has been the Deputy General Manager of the Presidio of San Francisco where he led the Presidio Planning Team over the last three years.

Don is well known to people involved at Kule Loklo since he served as the ranger in charge there during its early days. He served as Chief of Visitor Services and Interpretation at the Seashore 1983 to 1992. He holds a bachelor's degree from the University of California in Environmental Planning and Management, and a Masters Degree from Humboldt State University in Resource Management. He and his wife Patty live in Pt. Reyes Station. Don replaces 28-year Park Chief John Sansing who retired last year.

WELCOME, DON! WE'RE GLAD YOU'RE BACK!

Use of Obsidian Blades in Surgery

Larry Van Horn, Editor of *High Plains Applied Anthropologist*, a journal of the High Plains Society for Applied Anthropology, provided this interesting article. Larry is with the National Park Service, Denver Service Center, Colorado.

Obsidian and its use by the Native Americans is the subject of many valid articles and other imaginative flights of conjecture about its properties, value as a trade item, uses to which it's been put and methods by which it was worked. We would like to occasionally reprint some of the observations we've encountered that tell us more about this precious stone.

From High Plains Applied Anthropologist, Volume 8, Number 2, Fall 1988 comes the following: "Applied Archeology -- The Use of 'Pre-historic' Obsidian Blades in Modern Micro-surgery", by Payson D. Sheets, University of Colorado at Boulder.

NEW WORLD OBSIDIAN

Although obsidian was used prehistorically in the Old and New Worlds, this brief communication focuses on the New World, then and now. Obsidian - natural volcanic glass - was fractured into usable cutting implements by the earliest inhabitants of the New World, dating to some-time earlier than 10,000 B.C. Although there are only a few dozen outcroppings in the New World, obsidian was traded widely, and most indigenous people had at least some access to it. (*Ed. The author seems not to be aware of California's multiple sources for obsidian.*)



In Mesoamerica some technological innovations of a "break-through" nature occurred circa 2,000 B.C. that greatly increased the cutting edge produced per unit of mass. A core was preformed through precise percussion. Then a pressure technique was applied that produced a few hundred long prismatic blades from one core. Previous techniques had been able to produce only a few meters of cutting edge per kilogram of obsidian whereas core-blade technology rapidly became the principal means to manufacture cutting edges and lasted until the Spanish conquest. Conquistadores as individuals found obsidian blades preferable to those of steel for shaving and similar tasks, but Crown policy dictated the elimination of obsidian tools. The reasons were economic and religious. The Spanish held a monopoly on metal tools and wished to suppress native religions, especially since obsidian implements, from the Spanish point of view, had been employed in blood sacrifices to pagan deities.

SHARP FIELDWORK

I first became interested in prehistoric obsidian technology during my fieldwork at Chalchuapa, El Salvador, and subsequent artifact analysis for my dissertation at the University of Pennsylvania, 1969-1974 (Sheets 1974, 1978). I was struck by the sharpness of the blades made 3000 years ago. They were so sharp in excavating that we had to use great care to avoid slicing our fingers.

COMPARING SHARPNESS

In 1979, I decided to use the scanning electron microscopes at the University of Colorado at Boulder to compare the sharpness of different blades (Rocky Mountain News 1988). I found that the cutting edges of obsidian blades, razor blades, surgical scalpels, quartzite blades, and chert blades range from the sharpest to the duller in that order. I was surprised to learn that a Gillette razor blade is twice as sharp as a standard Sterisharps surgical scalpel and that obsidian blades range from 100 to 500 times sharper than razor blades.

OBSIDIAN APPLIED IN MEDICINE

At that point, Firmon Hardenbergh, an ophthalmologist in Boulder, Colorado, became interested in my research and began using obsidian blades in eye surgery. Because the obsidian edge is so much sharper than the surgical blade, there is less tissue resistance to cutting and, consequently, less tissue damage. The advantage to the surgeon is greater precision in cutting, and the advantage to the patient is improved healing after surgery.

The cleaner cutting of skin by obsidian over surgical steel results in less scarring and better healing. Therein lies the potential value of re-introducing obsidian for breast biopsies, plastic surgery, and many other medical applications.

MODERN OBSIDIAN TOOLS

I have now devised a machine that focuses two vectors of force to precisely fracture obsidian-like glass under controlled conditions. Molten glass is poured into a bronze mold to make a core from which the blades are fractured. Last year, I received a patent on the specifications and the resultant blades.



Much research lies ahead to develop and market "prehistoric" obsidian scalpels before they can be made routinely available to modern surgeons. However, the basic problems have been surmounted of designing a dual-vector pressure machine and obsidian-core mold as a small but exciting effort in applied anthropology.

References cited:

Stone Age Blades on Cutting Edge. In: *The (Denver) Colorado Rocky Mountain News* 130 (149); 26, 28 (September 18, 1988).

Sheets, Payson D. 1974. *Differential Change Among the Pre-Columbian Artifacts of Chalchuapa, El Salvador*. Ph.D. Dissertation, Philadelphia, Department of Anthropology, University of Pennsylvania.

Sheets, Payson D. 1978. *Artifacts*. In: *The Prehistory of Chalchuapa, El Salvador*. 2:1-131. Edited by Robert J. Sharer. Philadelphia: University of Pennsylvania Press.

About the author:

Payson D. Sheets is an archeological anthropologist who received his Ph.D from the University of Pennsylvania. He is now [1988] a full professor and the chair, Department of Anthropology, University of Colorado at Boulder, Boulder, Colorado, 80309-0233.

Federated Coast Miwok

The Federated Coast Miwok met the first Saturday in February in Petaluma. New Tribal Council members were elected as follows

Gibb Olivarez, Santa Rosa, Tribal Chairman

Gene Buvelot, Novato, Vice Chair

Tim Campbell, San Francisco, Secretary

Dean Hoaglin, Santa Rosa, Treasurer

Brian Campbell, Daly City

Frank Ross, Novato

Rita Carrillo, Santa Rosa

Lorelle Ross, Sebastopol

A great deal of hard work on the part of Federated Coast Miwok members resulted in an outstandingly successful Pasta Dinner fundraiser. It included a raffle and dancers. More than 200 people attended - a sellout.

The tribe will meet again in early May, probably in Santa Rosa.

MARIN MUSEUM OF THE AMERICAN INDIAN



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turn right & go 1 block, turn left into School; See signs to room.

FOR MORE INFO. CALL DON THIELER AT (415) 883-4310

TWO WEDNESDAY, APRIL 26th 7:30 PM

FROM ETERNITY TO INVISIBILITY:

The Miwok Struggle To Regain An Identity

Sit with Elder Miwok Descendants and other members of the Federated Coast Miwok and hear their stories of a People who were not only robbed of their land and way of life, but told by the government that they never even existed! This powerful evening should provide outsiders with a glimpse of local history, from the days of the Missions to now, from a Miwok point of view, as well as an appreciation of their current struggle to attain Federal recognition as a Tribe. Moderated by author Malcolm Margolin.



THREE THURSDAY, MAY 18th 7:30 PM

A GARDEN WHEREVER YOU LOOK:

An Introduction to Traditional Plant Sources of Tools, Food, and Medicine Found in the Woods of Marin.

Nature Conservancy naturalist Kurt Rademacher will present a picture of living in abundance and harmony with the natural world, as did the original residents of Marin - The Coast Miwok. Seeing the local woods as potential sources of food, tools or medicine will give you a new relationship to the natural world - your Mt. Tam hikes will never be the same!



MIWOK ARCHEOLOGICAL PRESERVE OF MARIN 2255 Las Gallinas Ave., San Rafael CA 94903

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I have enclosed a donation of \$_____ for the NATIVE PLANT GARDEN at Kule Loklo.

I have enclosed a donation of \$_____ for the MAPOM PUBLICATION FUND.

Please send me the following items. All prices include Tax. Please add \$1.25 per item for mailing.

BOOKS

- Thalman: THE COAST MIWOK INDIANS OF THE POINT REYES AREA \$ 6.45
- Hellweg: FLINTKNAPPING, THE ART OF MAKING STONE TOOLS \$ 6.40
- Peterson & Heidinger: DAWN OF THE WORLD \$ 4.80
- Hamm: BOWS & ARROWS OF THE NATIVE AMERICANS \$16.10
- Hamm et al: THE TRADITIONAL BOWYERS BIBLE - Volume One \$21.40
- Hamm et al: THE TRADITIONAL BOWYERS BIBLE - Volume Two \$22.75
- Hamm et al: THE TRADITIONAL BOWYERS BIBLE - Volume Three \$22.00
- Goerke & Cowan: THE PACHECO SITE (MARIN-152) \$12.85
- Goerke et al: UNCOVERING THE PAST AT COLLEGE OF MARIN \$12.85

NOTE: Vol. 3 of the Bowyers Bible is new material and is an addition to Vol. 1 & 2

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MAPOM NEWS

MIWOK ARCHEOLOGICAL PRESERVE OF MARIN
 VOLUME XXVI NO. 2 APRIL-MAY-JUNE 1995



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GORDON BAINBRIDGE
 P.O. BOX 2210
 SAN ANSELMO, CA
 94979

DEAR FRIENDS:

This is a copy of a letter sent last year to one of our Board members from Malcolm Margolin, editor of News from Native California, regarding the health and family financial crises of Bun Lucas, who as many of you know has been a source of great knowledge and inspiration to many. An assistance fund has been set up for Bun and his family. If you can help, the letter explains what to do. Thank you!

- MAPOM NEWS Editor

News from
NATIVE CALIFORNIA

P.O. BOX 9145, BERKELEY, CALIFORNIA 94709

September 2, 1994

Marty Falkenstein
P.O. Box 2503
San Anselmo, CA 94979

Dear Marty Falkenstein,

Bun Lucas needs our help.

As I'm sure you know, he has been suffering from strokes, diabetes, and is in weakened condition. He is not able to work, and his wife, Tami, has quit her job at McDonald's to take care of him at home. (She is keeping her job with the school district, since this is providing the insurance that covers Bun's medical bills.) When I spent a day with them recently, it became apparent to me how little money they had and how difficult it was to get by.

For years, Bun has given generously of his time, of his great fund of knowledge and spirit. We now have an opportunity to reciprocate with a show of generosity on our part.

I would like get together a number of friends who will commit to a monthly contribution for as long as necessary (I imagine \$10 to \$25 a month, although of course more will be welcome and less will not be refused). If you can do so, here's what will happen:

-At the beginning of every month, *News from Native California* will send a reminder that the money is due—a kind of "Bill of the month club."

-Before the 15th of the month, you will mail a check to *News from Native California* made out to "Native California Network" and earmarked for the Bun Fund.

-We will batch the checks, record the amounts, and forward the checks to Mary Bates at the Native California Network for deposit.

-After depositing the checks, she will issue a single check to Bun for the total amount collected that month.

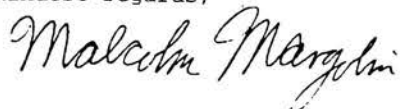
Neither *News from Native California* nor the Native California Network will charge anything, of course. And by running the checks through Native California Network, which is a nonprofit, those who wish may take an appropriate tax deduction.

If you can join us in this effort, please begin right now by issuing a check to the Native California Network. And if you can think of any other friends of Bun's who might be contacted, please let Wendy Low of our office know.

And if you have any questions, please contact Wendy or me.

It would be a great piece of work to help Bun out—it would indeed enrich us all.

Kindest regards,



Malcolm Margolin, Publisher

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