BRIEF NOTES . . . Save the date: On Saturday afternoon at 1:00 pm on July 25, SLOCAS Board member Christopher Ryan will give a presentation at the Center. The illustrated lecture will be about recent archaeological studies conducted at Vandenberg Air Force Base including the oldest known prehistoric site identified on the Central Coast mainland dated at 10,660 years ago . . . SLOCAS welcomes new members Doug and Denise Overman from Cayucos. The Overmans are active with the Los Padres Partners in Preservation. We hope to meet them at Ryan’s talk . . . Check out the new issue of “American Archaeology” which features a self-guided summer tour of 13 of California’s Historic Missions with guidance from our own Bob Hoover for Mission San Antonio . . . Several SLOCAS members were on hand to help Doug Jenzen celebrate the sphinx unveiling and the announcement that the Guadalupe Dunes Center will be expanding into the former site of the Far Western Restaurant with what well may be the largest museum between Santa Barbara and Monterey. We never realized how heavy the sphinx was! A speedy recovery to Doug’s back after the big event was held . . . It is hard to keep up with SLOCAS member and Cal Poly archaeologist Terry Jones. He has recently edited two publications: “Contemporary Issues in California Archaeology” with Jennifer E. Perry, and “Violence and Warfare among the Hunter-Gatherers” with Mark W. Allen . . . . . . For all you calendar wonks out there, the San Diego Museum of Man Mayan exhibit features casts of the original carved stone monuments
from Quirigua, Guatemala as well as Mayan masks, bowls and figurines through July 31. The Southwest Mission Research Center will be sponsoring a bus tour of 6 missions from Santa Barbara to San Antonio, as well as the Presidio of Santa Barbara, on October 9-14. Bob Hoover will be bus guide and lecturer.

GOING TO THE DOGS

BOB HOOVER

A request by members of the Salinan Tribe of Monterey and San Luis Obispo Counties for permission from the Diocese of Monterey to repair the eroding wall of the 1804 cemetery at Mission San Antonio resulted in a visit of some world-famous four-footed detectives in April, 2013. A meeting of all Salinan groups was held in the church with representatives of the Diocese to discuss the issue of wall repair. Not all individuals were convinced that mission burials were confined within the cemetery. Some persons even felt that burials might be randomly scattered outside its walls. The idea of a people restoring the cemetery of their own ancestors was appealing, but as responsible custodians of a very historic site, the Diocese first needed answers to this locational question. One Salinan descendent suggested using the services of the Institute for Canine Forensics (IFC) to determine the presence or absence of historic human remains scent outside the wall in a completely non-destructive and unbiased manner. The project was generously funded by the Xolon Salinan Tribe, the Salinan Trawt’ raahl, and the Friends of Historic San Antonio Mission.

The IFC's Historic Human Remains Detection (HHRD) Dogs have examined pioneer cemeteries, the campsite of the Donner Party, many prehistoric cemeteries, and a battlefield site of the Napoleonic Wars in the Czech Republic with great success. Human scent has been detected that is 1500 years old. As with other methods of remote sensing, such as geophysical methods, the use of HHRD dogs has many advantages and a few limitations. The dogs are not machines and need periodic breaks. They work best in mild temperatures, moderate soil moisture, and under low wind conditions typical of the days of this survey. On the other hand, they will not react to modern human scent, be distracted by pin flags, or be affected by surrounding magnetic or electrical anomalies. Their sense of smell is several thousand times keener than that of humans. In fact, they alert to the smallest bone fragments and not only to human remains themselves, but also anything
could easily access the scent. Boxes were handled using surgical gloves to avoid human scent contamination. Three dogs did a search of the lineup separately in “blind” tests, without letting the other handlers/dogs know the results. Boxes with no alerts were returned to storage. Boxes with two or three alerts were emptied of bags which were then lined up for the dogs to complete a more focused search. All bags with multiple alerts were visually searched. The vast majority of boxes (160 of 180) contained no human scents. Boxes with two (7) or three (7) alerts probably had human scent associated with them. In both the cemetery and collections studies, the sensitivity of canine noses was never in question. The problem was one of interpreting the alerts. As in geophysical surveys, it remained for the experienced handlers/operators to interpret their responses. Most of the multiple alerts were from boxes containing material from residential areas - places where intense human scent in the soil or lost teeth could result in an alert. In another case, a box containing no bone had been stored near an old coffin plank and it was contaminated with human scent. Canine historic human scent detection is one of a number of new exciting methods for identifying the absence or presence of human scent in a rapid, inexpensive, and non-destructive manner, both in the field and museum.
Throughout history, humans have had a close and evolving relationship with any number of animals species, including dogs, cattle, camels, horses and goats. For better or worse, at each step in our development, from hunter-gatherer to herder to apartment dweller, animals have been at our side. In *The Intimate Bond: How Animals Shaped Human History* (Bloomsbury Press, $28), Brian Fagan shares the fascinating stories of the most transformative of those relationships. Long before FedEx, it was the unassuming donkey that brought about globalization, delivering food, luxuries and commodities to a developing world - although overnight delivery was probably out of the question.

**ELCAMINO REAL DE TIERRA ADENTRO**

This road is the earliest Euro-American trade route in the United States. Tying Spain's colonial capital in Mexico City to its northern frontier in distant New Mexico, the route spans three centuries, two countries and 1,600 miles. El Camino Real was blazed atop a network of trade footpaths that connected Mexico's ancient cultures with the equally ancient cultures of the Southwest. El Camino Real de Tierra Adentro began in Mexico City. As the "Royal Road of the Interior Lands", this frontier wagon road brought Spanish colonists into today's New Mexico. Once travelers crossed the arid lands above Ciudad Chihuahua, they followed the wide Rio Grande Valley north into New Mexico. Many of the historic campsites (*parajes*) and early settlements created by the Spanish colonists became modern towns in the Rio Grande Valley. In the United States, the trail stretched from the El Paso area in Texas, through Las Cruces, Socorro, Belen, Albuquerque and Santa Fé to Ohkag Owinge (San Juan Pueblo), the first Spanish capital in New Mexico (1598). The capital was relocated in 1599 to the nearby pueblo of Yungue (San Gabriel), then to Santa Fé in 1609. In Mexico, the historic road runs through Chihuahua, Durango, Zacatecas, San Luis Potosí, Aguascalientes, Guanajuato and Mexico City.

The "Dead Man's Journey" is the longest waterless stretch of the route called a *jornada*. Caravan camps were located about 20 miles apart. The route was divided into the Rio Arriba above the escarpment known as La Bajado north of Cochiti Pueblo. Below this point was the Rio Abajo.
Presidios were established at El Paso del Norte and nearby San Elizario, as well as at Santa Fé to house troops. Other *caminos reales* existed in California, between Loreto and San Francisco, and another between Matamoros and Los Adaes in Texas. Others extended across Mexico between Veracruz and Acapulco, passing through Mexico City.
The Spanish treasure fleets spanning the world carried, besides gold and silver, a number of other luxury products, including emeralds from Colombia, pearls from Venezuela, spices, silk and porcelain from the Far East, and various medicinal plants. Beeswax has been recovered from several Spanish colonial shipwrecks of the Manilla trade due to the ability of the wax to preserve well over time. This material was used for a wide variety of purposes, including high-grade candles, as a medical/dental agent, as an adhesive for embalming, and for the lost wax (cire perdue) method of casting metals. Beeswax was used as early as 400 B.C., when it first appears in the documentary record in the Levant. It was primarily obtained from Russia during the Middle Ages and later from Indonesia, where its trade peaked in the 19th century. Large chunks of beeswax have been found in the wreck of the San Felipe in Baja California and on the “Beeswax Wreck” on the coast of Oregon during the Spanish period. Documents indicate that 60-100 tons of beeswax were carried by Manilla Galleons to the New World for church use.

Beeswax was produced exclusively in the Old World by Apis melifera. A. crana, or A. dougite. The honey was first drained from the waxy comb. The comb was then melted in hot water, creating slabs of wax with comb detritus adhering to one side. Plant pollen has been extracted from this archaeological wax which provides clues as to origin. Pollen of the Myrtaceae indicate a tropical Australian or Asian origin (Eucalyptus, Ficas, Brassica and Epitheae). Nupohor and Ephedra are not tropical in origin. There are also differences in wax from insect or wind pollinators. Thus, the organic wax cannot only be dated, but can also reveal its source material through chemical and environmental analysis. There are certainly more variables that can be studied for artifactual and environmental studies.
The Wedgwood Museum collection has been “saved for the nation” after reaching its 15.75m pound target in a month. The collection features 80,000 works of art, ceramics, manuscripts, letters and photographs. It faced being sold to help pay off the pottery firm’s pension bill, inherited by Wedgwood Museum after Waterford Wedgwood collapsed in 2009. The collection is expected to remain on display at the museum in Barlaston, Staffordshire. The Heritage Lottery Fund, the Art Fund and a number of smaller trusts have contributed 13m pounds, while a public appeal, including donations from businesses, has raised a further 2.74m pounds since it launched at the start of last month.

Stephen Deuchar, director of the Art Fund, said the Save Wedgwood appeal has been the fastest fundraising campaign in the charity’s 111-year history, reaching its target almost two months before its deadline. He said it demonstrated “nothing less than a national passion for Wedgwood. Together we’ve ensured that one of the most important collections in the world can continue to be enjoyed by all.” Tristram Hunt, Labour MP for Stoke-on-Trent Central, described the collection as “perhaps the most compelling account of British industrial, social and design history anywhere in the world. I’m extremely pleased that this treasure trove will now remain intact, in Staffordshire and on display to the public as Wedgwood himself would have wanted.” The collection will be gifted to the Victoria and Albert Museum, with plans to loan it to the Wedgwood Museum. It is expected to go on display in a new visitor centre, part of a 34m pound, redevelopment of the Barlaston site, set to open in spring 2015.
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