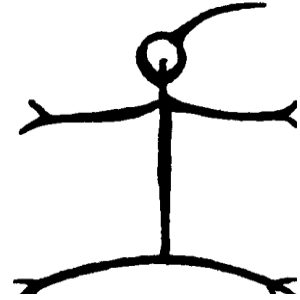


NEWSLETTER  
 ANTELOPE VALLEY  
 ARCHAEOLOGICAL SOCIETY

P.O. BOX 4233  
 Lancaster, California 93539-4233  
[www.avarchaeologicalsociety.org](http://www.avarchaeologicalsociety.org)



VOLUME 41

APRIL 2011

NUMBER 4

The Antelope Valley Archaeological Society is an avocational, educational, and scientific organization dedicated to the interests of archaeology in the Antelope Valley and surrounding areas. General meetings are normally held at 6:30 P.M. on the third Monday of the month. Check the website for location. The public is invited to attend all meetings. Membership in the Society is open to all persons with an interest in the field of archaeology. Annual membership begins on June 1 of each year. View the AVAS Code of Ethics and access the Membership application via our website.

MEMBERSHIPS:	<u>REGULAR</u>	<u>STUDENT</u>	<u>FAMILY</u>	<u>PATRON</u>	<u>LIFE</u>
	\$15.00	\$10.00	\$20.00	\$50.00	\$500.00

CALENDAR

*AVAS MEETINGS ARE FREE AND OPEN TO THE PUBLIC*

**April 16 & 17, 2011:** 20<sup>th</sup> Annual California Poppy Festival at Lancaster City Park. Over the last two decades, the California Poppy Festival has entertained hundreds of thousands of visitors with remarkable exhibits, great entertainment, delicious food and fun for the whole family. The 20th anniversary edition of Lancaster's annual spring Festival will bring new talent and experiences to all who attend. For more information: [www.poppyfestival.com](http://www.poppyfestival.com).

**April 18, 2011:** 6:30 P.M. General Membership meeting, to be held at the **Antelope Valley Indian Museum**, 15701 E. Avenue M, Lake Los Angeles. Museum Curator, Peggy Ronning, will provide AVAS members with a special tour. Donations accepted. **DON'T MISS THIS MEETING, IT IS SURE TO BE SPECIAL.**

**April 30, 2011:** Field trip to Red Rock Canyon State Park, led by Mark Faull. Details to be announced soon.

► **LAST MONTH: MARCH 21, 2011 GENERAL MEMBERSHIP MEETING:**

We met at 6:00 P.M. for dinner at the Sizzler on Palmdale Boulevard and 10<sup>th</sup> Street West, in Palmdale. After dinner President Barbara Tejada brought the meeting to order. The upcoming Poppy Festival and possible participation of the AVAS in conjunction with the Lancaster Museum and their exhibit was discussed, should there be enough interest from AVAS members. Barbara also confirmed that there will be a field trip to Red Rock Canyon State Park, which will be led by Mark Faull. The exact date and other details will be announced as we receive confirmation. Barbara also confirmed the location of the **April 18<sup>th</sup>** meeting--the **Antelope Valley Indian Museum**, when we will receive a special tour of the Museum from Curator Peggy Ronning. Remember, donations are accepted. Following the business portion of the meeting we were treated to an informal talk by archaeologist James Johannsmeyer. Jim gave us a brief, unofficial, but interesting account of the work he was involved in at Edwards Air Force Base in the area surrounding the now defunct Muroc settlement. We left knowing a bit more about the history of Muroc, thanks to Jim.

► **JANE PINHEIRO WATERCOLOR TO BE RAFFLED BY THE POPPY RESERVE**

A painting by Jane Pinheiro, a well-known wildflower artist and community activist will be raffled off at the end of the Poppy Reserve season. The painting was donated by Louise Levin in memory of local environmental activist Richard 'Dic' Dowen, according to Margaret Rhyne, association president. The watercolor, described in writing by Pinheiro as a "Prickly Pear or Apple Cactus," has been double-matted and replaced in its original 32- by 40-inch refinished frame. A plaque created with the help of AV Trophy has been mounted on the frame, giving the artist's name and the approximate date of the painting, 1956. Working in cooperation with the Graphic Experience frame shop in Lancaster, the organization will raffle the approximately 22- by 20-inch painting. The painting is on display at Graphic Experience, 624 Lancaster Blvd. Raffle tickets may be purchased there at **\$5 each**, or **five for \$20** and will also be available at the Poppy Reserve Resource Center.

► **THE GOVERNOR'S HISTORIC PRESERVATION AWARDS PROGRAM**

Established in 1986, the **Governor's Historic Preservation Awards** are presented annually under the sponsorship of the State Office of Historic Preservation (OHP) and California State Parks to individuals, organizations, companies, and public agencies whose contributions demonstrate notable achievements in preserving the heritage of California. Nominations for individuals, organizations, firms or agencies you believe are deserving of the Award for the 2011 year must be postmarked (or hand-delivered) on or before **June 3, 2011**. Recipients of this year's awards will be announced at the State Historical Resources Commission meeting on August 5, 2011. Presentation of the awards will take place in Sacramento in mid-November. Questions concerning the awards program may be directed to Diane Thompson, Awards Program Coordinator, at (916) 445-7026 or [dthompson@parks.ca.gov](mailto:dthompson@parks.ca.gov). or [http://www.ohp.parks.ca.gov/?page\\_id=24513](http://www.ohp.parks.ca.gov/?page_id=24513)

[Awards program information and Instructions](#)

[Nomination Form \(Download to fill in\)](#)

## NEWSBRIEFS

► **ENGLAND-University of York, The Heslington Brain:** A 2,500-year-old preserved human brain and skull were discovered in a muddy Iron Age pit by Sonia O'Connor, a postdoctoral research fellow at the University of Bradford, in 2008. They were found when the University of York planned to expand its Heslington East campus. It seems that after being deposited in the water-logged pit, the Heslington brain began to change chemically, then developed into a durable material and shrunk to a quarter of its size. The skull, which belonged to a man probably between 26 and 45 years old, was accompanied by a jaw and two neck vertebrae, bearing evidence of hanging and then decapitation. Cut marks on the inside of the neck indicate that the head was severed while there was still flesh on the bones, according to O'Connor. Except for the brain, all of the skull's soft tissue was gone. There is, however, no indication of why the man was hanged, and the rest of his remains have yet to be found. Archaeologists have also found circular features they believe were probably thatched-roof houses, as well as a pond-like feature probably used for water storage in the vicinity. To date, the purpose of pits like the one in which the skull was found isn't clear. No other human remains have been found on the site. The skull has been dated to sometime between 673 and 482 B.C.

Interestingly, over a decade ago O'Connor was involved in the discovery of 25 preserved brains within medieval-era remains from Kingston-upon-Hull in England. At that site, besides the brains, only bones remained, and all other soft tissue was gone. In this regard, the so-called Heslington brain and the medieval remains from Kingston-upon-Hull are quite different than mummies, frozen bodies, or intentionally preserved remains because in these cases other soft tissue — skin, muscles and so on — is also preserved. None of the remains from the medieval-era discovery show any signs of intentional preservation, nor does the Heslington brain. These discoveries prompt questions about how a brain could have survived so long and how frequently this type of preservation occurs since a brain's a high fat content usually causes it to be the first organ to deteriorate.

► **ILLINOIS - East St. Louis Site:** The "Exchange Avenue figurine," a ceramic figurine of a kneeling woman holding a vessel made of shell, was discovered in a cultural resource management project directed by the Illinois State Archaeological Survey (ISAS) on a Mississippian site known as the East St. Louis Mounds Center. The figurine measures almost 4 inches high and is one of the project's notable discoveries. The project began in 2008 to recover and document cultural resources before the site is destroyed by the construction of a new bridge over the Mississippi River. Holly Mitchell Nazetta, then a student at Southern Illinois University, made the discovery in the summer of 2009. The figurine and the structure in which it was discovered are part of a recently discovered residential district thought to be related to a ceremonial district about a mile away. The ceremonial center was first identified in 1988 by Washington University archaeologist John F. Kelly during another cultural resources survey. Additional excavation since then has determined the layout of the center which resembles the layout of the famous Cahokia site. The current ISAS project at East St. Louis uncovered evidence of more than 300 houses near the ceremonial center. No residential

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district remnants were found prior to this. Significantly, across the river, in St. Louis, another major Mississippian community once existed; also significant is the proximity of the East St. Louis site to Cahokia, the largest Mississippian city. Only a few miles separate these two sites.

It has been suggested by some that East St. Louis was also a city similar to Cahokia and that East St. Louis and Cahokia developed simultaneously. Currently, the archaeology impacted by the bridge project is being mitigated, but the remainder of the buried site is endangered since it is now prime real estate slated for development. Congress is being lobbied to purchase the land for preservation.

## **MEETINGS, EVENTS, EXHIBITS AND LECTURES & PLACES TO GO**

► **WILDFLOWERS OF THE TEHACHAPI AREA WITH JON HAMMOND**, Sunday, April 10<sup>th</sup>, 6-8 PM at the Historic Bee Kay Theatre, 110 S. Green Street, Tehachapi, CA. Jon has always had a deep and abiding interest in the Tehachapi Mountains - the geography, wildlife, climate, and human history - and has spent the past 30 years researching, photographing and writing about this unique and fascinating part of California. Please join us at the historic BeeKay Theatre as Jon presents the results of his research into the wildflowers of the Tehachapi region. - \$10.00 admission - For more information: [rsvpmuseum@gmail.com](mailto:rsvpmuseum@gmail.com).

► **EXPLORING THE ANCIENT DESERT: THE CAMPBELL'S ARCHAEOLOGICAL LEGACY**, by John Hale. An Old School House Lecture, 6760 National Park Dr., Twentynine Palms, April 8, 7 pm. Fee: \$5. Information: 760-367-5535 or [desertinstitute.homestead.com](http://desertinstitute.homestead.com).

► **CHUMASH DAY POWWOW & INTERTRIBAL GATHERING, "The Legacy Continues."** To be held at Malibu Bluffs Park, 24250 Pacific Coast Highway. April 16; 11:00 A.M.-7:30 P.M.; & April 17; 10:00 A.M. – 5:00 P.M. Native American foods, crafts, storytelling, children's activities, and more. Free event, open to the public. For more information phone (310)317-1364 or go to: [www.ci.malibu.ca.us](http://www.ci.malibu.ca.us)

► **ANTELOPE VALLEY INDIAN MUSEUM:** The museum is open on weekends from 11:00 AM to 4:00 PM. Admission is \$3 for adults. Children age 12 and under are free. The museum reopened on September 18, 2010 after completion of a \$2 million, 4-year project to install a geothermal heating and cooling system in the museum and stabilize the historic building. The museum offers exhibits, hands-on activities, a gift shop, and a nature trail. The museum is located at 15701 East Avenue M, in Lake Los Angeles, east of Lancaster, California. From the 14 Freeway in Lancaster, go east on Avenue K to 150<sup>th</sup> Street East, then follow the signs to the museum. For more information, phone the museum at (661) 946-3055, 711, TTY relay service, or visit the website at [www.avim.parks.ca.gov](http://www.avim.parks.ca.gov).

► **THE SAQQARA NECROPOLIS**, by Dr. Harold Hays (University of Leiden, Holland), an ARCE lecture. Bowers Museum, April 9, 1:30 pm. Free. Information: [www.bowers.org](http://www.bowers.org) or 714-567-3677.

[MEETINGS, EVENTS, EXHIBITS AND LECTURES & PLACES TO GO . . . continued on page 5]

▶ **Conference on Archaeoastronomy of the American Southwest:** June 16-18, Hibben Center for Archaeology Research, University of New Mexico, Albuquerque, NM. Details at [www.caasw.org](http://www.caasw.org).

▶ **Pecos Conference 2011:** August 11-14 at " Mile-And-A-Half Lake" Large Group Camp Site, Kaibab National Forest, in the Arizona Strip. For more information go to: [http://www.swanet.org/2011\\_pecos\\_conference](http://www.swanet.org/2011_pecos_conference).

▶ **THE LAST NEANDERTALS**, by Dr. April Nowell (University of Victoria). A lecture of the AIA, Orange County Chapter. DeNault Auditorium, Grimm Hall, Concordia University, Irvine, April 10, 2-4 PM. Fee: \$5; members, students free. Information: <http://aia-oc.org>

▶ **INTRODUCTION TO FLINTKNAPPING AND STONE TOOLS** (ANT 495), by Daniel J. Reeves, a two-day introduction to flintknapping, incorporating background lectures with hands-on activities. The course assumes no previous knowledge of stone tools and is designed for the beginning archaeologist and for avocationalists. Offered through Extended and International Education, CSU Dominguez Hills, April 23-24, 8 am-5pm. Fee: \$218. To enroll, call 310-243-3741. Contact: Jerry Moore, [jmoore@csudh.edu](mailto:jmoore@csudh.edu). Information: [www.csudh.edu/ee/flintknapping.html](http://www.csudh.edu/ee/flintknapping.html).

▶ **RACE: ARE WE SO DIFFERENT?** This exhibit explores race from biological, cultural, and historical points of view. San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101. February 12 through May 15, 2011. Fee: \$7.50-\$10.00. Information: 619-239-2001 or [www.museumofman.org](http://www.museumofman.org)

▶ **AMERICAN ROCK ART RESEARCH ASSOCIATION CONFERENCE:** May 27 through 30, 2011, at the Shilo Inn Conference Center on the Snake River, Idaho Falls, Idaho. More information at: [www.arara.org](http://www.arara.org)

## LINKS

▶ Check out these links to various NATIVE AMERICAN CULTURAL CENTERS around Southern California:

<http://www.haramokngna.org>

<http://satwiwa.org/>

<http://chumashindianmuseum.com/>

▶ **MORE LINKS**

**San Diego County Archaeological Society (SDCAS)**

[www.sandiegoarchaeologicalsociety.com](http://www.sandiegoarchaeologicalsociety.com)

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**Pacific Coast Archaeological Society (PCAS):** <http://www.pcas.org/>

**The Archaeological Conservancy:**  
<http://www.americanarchaeology.com/aawelcome.html>

**The Albuquerque Archaeological Society:** [www.abqarchaeology.org](http://www.abqarchaeology.org)

**BETA Analytic Inc.** [www.radiocarbon.com](http://www.radiocarbon.com) BETA Analytic Inc., is an accredited ISO/IEC 17025:2005 testing laboratory operating in conformance with ISO 9001:2008 management system requirements. Email: [beta@radiocarbon.com](mailto:beta@radiocarbon.com).

**NATIONAL PARK SERVICE PLACING BOOKS, STUDIES AND OTHER REPORTS ONLINE:** More than 1,000 books, studies, and reports are available online, courtesy of the National Park Service's Park History Program. Highlights of the latest additions include The Historic Period at Bandelier National Monument (2002).  
[http://www.nps.gov/history/history/online\\_books/band/historic\\_period.pdf](http://www.nps.gov/history/history/online_books/band/historic_period.pdf)

*Editor's Note: The Editor solicits articles from AVAS members related to Anthropology/Archaeology for inclusion in our Newsletter. Members may send relevant articles to the Editor for possible inclusion in future Newsletters @ [intrikater@att.net](mailto:intrikater@att.net). The Editor reserves the right to accept or reject articles and to edit any articles accepted as necessary for length or content. The following article ran in a previous issue several years ago.*

### **SEXUAL DIVISION OF LABOR, By Shannon Kelley-Clark**

Sexual division of labor is “universal” to all human cultures. The reason it exists in every culture is to increase “the chances that the learning of necessary skills will be more efficient, since only half the adult repertoire needs to be learned by any individual.” Also to be considered are the [biological differences between men and women](#), men being larger and stronger, and [women giving birth](#) and having the responsibility of caring for infants. The customs and rules within a culture preordain the sexual division of labor, who does the work, what kinds of work must be done, how the work is accomplished, and who controls the resources and tools. While there are some patterns in how the division is structured, they are not carved in stone. Men and women do not always do the same things. Some men cook the food and some women carry very heavy burdens over long distances. Depending on the culture, the [division of labor](#) may be strongly enforced in one society and weakly enforced in others.

Sexual division of labor in some form or another has been observed in all human cultures and may well go back to the dawning of culture itself. Biologically, men are, for the most part, larger and stronger than women. Hunting and butchering large game is considered in almost all cultures to be man’s work. To be successful hunters, men must be quick and be highly mobile, going sometimes great distances to obtain meat for the family. Women cannot be as

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[SEXUAL DIVISION OF LABOR . . . continued from page 6]

mobile as men; they need to stay near a home base while pregnant or caring for infants and small children. Women therefore contribute to the family what she can gather near the home, wild or cultivated plants, bird eggs, and firewood.

The gathering of wild plants and the hunting of animals are indispensable components of the human diet. Both **males and females** play a significant role in the survival of the family unit. With shifting and unpredictable resources, strategies must sometimes be flexible. Males in most food foraging societies do considerable gathering when the hunting is lean; and women when the hunting is good, contribute significantly to meat acquisition by taking part in the arduous tasks of butchering.

There are, however, some recognizable patterns in the sexual division of labor in the majority of human cultures. In eighteenth century America, the basic unit of colonial society was the household. The family worked together to produce goods for consumption or sale. The man managed the finances and held legal authority over his wife, children and servants or slaves. In colonial households, work was allocated by sex. So rigid were the divisions of labor that when households for one reason or another lacked either the “master” or the “mistress”, their jobs were simply not done.

The men were responsible for the outside labor, planting and cultivating fields, building fences and out buildings, chopping wood, harvesting and marketing crops, and the butchering of livestock. The women did the inside labor, prepared the food, cleaned the house, did the laundry, made the clothes, planted and cultivated the garden, harvested and preserved the vegetables, smoked the meat, milked the cows, made butter and cheese and did all the cooking and baking. Colonial families were considerably larger than American families today and they included all the people living together in one household, whether they were blood kin or not.

Economic change and urbanization transformed the **roles of women** and families in nineteenth century America. With the specialization in business and production, men acquired new and narrow skills that they applied outside the home. As manufacturing left the home, so did wage workers. The urban family became suburban, grew more nuclear, and therefore smaller. Most women’s work centered, as it always had, on the home. Household upkeep and **child rearing** grew in importance and required women’s full time attention.

Cross-cultural evidence reveals that men and women are capable of great sexual labor divisional varieties. In modern America, there are restrictions on the amount of weight that **working women** are permitted to lift. Yet among the Arapesh of **New Guinea**, the women carry very heavy loads because it is believed that their heads are harder and stronger than men’s, and among the Tasmanians, the most dangerous type of hunting, swimming out to remote rocks in the sea to stalk and club sea otters is assigned to women.

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[SEXUAL DIVISION OF LABOR . . . continued from page 7]

In a study of the division of labor by sex in 244 societies, “Comparative Data on the Division of Labor by Sex”, a study by George P. Murdock shows that there are patterns in cultures around the world of which sex will perform which task. The study showed that of the cultures studied men always did 100% of the hunting, 97% of the boat building and 95% of the trapping of small animals. The women in the study did 93% of the cooking, 85% of the manufacturing and repairing of clothing and, 70% of the tending and harvesting of crops.

It seems that in all cultures there are certain expectations that define the ways in which the members of each sex should behave. The definitions of what constitute “men’s” work and “women’s” work differ from culture to culture. In modern North American culture, the sexual divisions of labor are no longer strongly enforced. Women are more and more doing jobs that were at one time considered men’s work; firemen, police and correctional officers, and even corporate executives. While in the South American culture of the Yanomamo, men are still regarded as “more valuable than women... boys more valuable than girls.” Women are not allowed to participate as equals in [political affairs](#) of the kinship group and seem to do most of the work without enjoying many of the privileges. So strongly enforced are the sexual divisions of labor if a woman does not respond quickly enough to hurrying home and rapidly preparing her husband’s meal she is subject to being beaten, cut by a machete or ax, or seriously burned. Women must not only respond to their husbands’ demands, they must anticipate them. In the [United States of America](#) we women have come a very, very long way. To you fellows out there with moms, sisters, girlfriends or wives, we know *ya’ll love it!*

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Haviland, William A., 1999, [Cultural Anthropology](#), Harcourt Brace College Publishers

Nelson, Harry & Jurmain, Robert, 1988, [Introduction to Physical Anthropology](#), West Publishing Company

Norton, Mary Beth & Katzman, David D., 1991, [A People And A Nation](#), Houghton Mifflin Company

Van Zanden, 1988, [The Social Experience](#), [Random House](#)

**DID YOU KNOW:** The Antelope Valley Archaeological Society held its first general membership meeting on June 15, 1972, and published its first newsletter, Volume 1, No. 1, in September of 1972. So, counting back from the present, it seems that the current issue is mislabeled. Somewhere along the way the Newsletter numbering has picked up an extra year!

## PUBLICATIONS

# Antelope Valley Archaeological Society

### OCCASIONAL PAPER #1:

*Prehistory of the Antelope Valley, California: An Overview.* Edited by R. W. Robinson (1987/96)

### OCCASIONAL PAPER #2:

*Archaeology and Ethnohistory of Antelope Valley and Vicinity.* Edited by Bruce Love and William H. DeWitt (1990)

### OCCASIONAL PAPER #3:

*The Grayest of the Gray: Selections from Antelope Valley's Most Obscure Archaeological Literature.* Edited by R. W. Robinson (1996)

### OCCASIONAL PAPER #4:

*Papers in Antelope Valley Archaeology and Anthropology.* Edited by Roger W. Robinson (2005)

**FOR PURCHASE INFORMATION:** [www.avarchaeologicalsociety.org](http://www.avarchaeologicalsociety.org)



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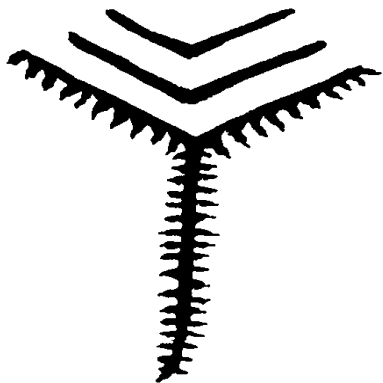
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**SUBMISSION DEADLINE FOR  
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**APRIL 18, 2011**

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**APRIL 2011**