

Attachment 5.

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**From:** Sam Cohen <scohen@santaynezchumash.org>  
**Sent:** Saturday, April 01, 2017 6:14 PM  
**To:** Termini, Valerie@FGC; Ashcraft, Susan@FGC; Yaun, Michael@FGC  
**Cc:** Jacque Hostler-Carmesin (jacque.dfgc@gmail.com); Jacque Hostler-Carmesin; Albert Knight; Sam Cohen  
**Subject:** FW: Point Dume - Anacapa Island --Chumash Cultural Affiliation draft document  
**Attachments:** Point Dume-Anacapa by Knight 3-31-2017.docx

Dear Ms. Termini:

Solely to expedite your review, I am submitting the latest draft of the Santa Ynez Band of Chumash Indians, "Point Dume and Anacapa Island Chumash Cultural Affiliation to the California State Marine Conservation Areas."

Please contact me at your earliest convenience if you have any questions or comments.

Sincerely,  
Sam Cohen  
Santa Ynez Band of Chumash Indians

# **Point Dume and Anacapa Island Chumash Cultural Affiliation to the California State Marine Conservation Areas**

**by Albert Knight**

**3/31/2017**

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Broadly speaking, we know that the first people arrived on the coast of southern California during the terminal Pleistocene/early Holocene period (ca. 13,000 to 8,500 years ago). Linguistic evidence supports the idea that some of these people were ancestral to the Chumash, whose descendants have remained in place in the Santa Barbara Channel region since that time. "Archaic people ventured out to sea as far as San Nicolas Island . . . The watercraft of that time were adequate to allow the colonization of all of the major islands . . . Pacific peoples developed the necessary skills, tools, and knowledge to fish offshore . . . Rich beds of kelp near Santa Barbara made that region the most productive prehistoric fishery on the coast" (Chartkoff and Chartkoff 1984:154, 156, 158). Indeed, archaeologists have found that " . . . the earliest human settlements in California lie on the Northern Channel Islands . . . In 11,000 B.C., they were . . . far larger [and were] only six miles from Point Hueneme, the nearest promontory on the mainland . . ." (Fagan 2003:69). Based on the dating of the Arlington Springs woman, Erlanson (1991) stated that, " . . . [the] skeleton from Santa Rosa Island, the earliest evidence for human occupation of the northern Channel Islands, may date to . . . roughly 10,500 and 11,000 . . ." years ago. Some twenty years later, Erlanson et al. (2013:53-54) were able to report that " . . . more than 60 terminal Pleistocene and early Holocene sites have been identified on the northern islands . . ." These sites are those that have been shown to be at least 10,000 years old, with a few of these sites having been dated to about 13,000 years ago. Erlanson et al. (2013:58) note that, " . . . we will not be surprised if the human occupation of the Northern Channel Islands was essentially permanent and continuous for 13,000 years or more."

When the Spanish arrived, languages belonging to the *Chumashan Language Family* were spoken along the entire coast of south-central California, from central San Luis Obispo County, south to and including all of mainland and insular Santa Barbara County, Ventura County, and western Los Angeles County, inland to the southwest edge of the San Joaquin Valley. Although the *Chumashan Languages* were once considered to belong to the *Hokan Language Family*, modern research has shown that *Chumashan* is a linguistic isolate, with a deep antiquity, of at least 10,000 years (Golla 2007:71-82), which suggests that the ancestral Chumash were those that colonized the southern California coast, long ago. There were at least six distinct Chumashan languages, some of which had two or more dialects.

The Chumash of the Santa Barbara Channel, and the adjacent Malibu Coast to the east, were organized into multi-village polities, that often controlled relatively large geographical areas. According to Timbrook, et al. (1993:120): " . . . the Santa Barbara Channel coast is regarded as a cultural climax area [that included] . . . a very large, sedentary population with a complex social, political, economic, and religious organization and a high development of material culture and the arts supported by a hunting, gathering, and fishing subsistence base." Blackburn (1975:12-13) states that, "The political organization of the Chumash achieved a complexity surprising even for California . . . The primary political unit was the village, presided over by the *Wot* or chief, whose duties included caring for visitors and the poor, furnishing ceremonial property and personal for fiestas and other ceremonies, and representing the village on such occasions . . . Chumash villages were linked in a number of loose federations that might possibly have been coterminous with . . . dialect groupings . . . these federations may have been based on kinship relationships between the *Wots* of the component villages, on membership in the *Antap* cult, or both. They seem to have been organized around a principal village (Malibu, Mugu, Santa Barbara, Dos Pueblos, etc.) whose *Wot* was recognized as having some degree of authority over the villages in the confederation."

The importance of marine resources to the various Chumash, along the entire coast and adjacent inland areas, cannot be overstated. "Some of the most significant staples in the diet of the people living on the coast and around the lagoons were marine resources, particularly fish and sea mammals. Marine mammals such as seals, sea lions, sea otters, and dolphins were important resources for the mainland coastal and island Chumash . . ." (Gamble's 2008:25-26); her table 4 (p. 26) lists marine mammals that were important food resources. Gamble also quotes from Landberg's (1965:59-76) extended discussion of marine resources, as follows: "Fish became increasingly important in the Chumash diet over time . . . and were captured in several habitats, both close to shore and out in deeper waters. Near-shore kelp beds off the . . . coast and around the Channel Islands are more extensive than any found elsewhere in California and are the habitat of at least 125 species of fish" (Gamble 2008:26). She notes that "Pelagic fish were probably caught from plank boats" and that "Schooling species of fish, such as sardines and anchovies . . . attracted larger fish such as Bonito, Tuna, and Yellowtail." Gamble's table 5 (p. 27) list the most important fish species . Shellfish, such as mussels, clams, oysters, scallops, abalone, and other species were widely used, as any person that has seen a shell midden can confirm; Gamble lists the most important of these species in her table 6 (p. 28). Marine resources were so important to the Island Chumash that there was a Swordfish Dance, a Barracuda Dance, and a Seaweed Dance (Librado 1981:72-79).

Area marine resources are described in Fitch and Lavenberg (1975), Hinton (1969), Jazwa and Perry (2013: 9-11), King (1990:47-54; 2000:35-40; 2011:122-127), Landberg (1975), Salls (1988), State Water Resources Control Board (1979), and elsewhere. A nice description of edible area seaweeds and kelp can be found in Howorth (1977:137-147). Chumash fishing gear is described in detail in Hudson and Blackburn (1979:147-225) and in King (1990:80-88). Information on food preparation, including the preparation of fish and shellfish, is found in Hudson and Blackburn (1983).

The Chumash used numerous species of marine mollusk shell to make beads and other types of personal ornaments, and to add to many objects (e.g. bowls and baskets) to enhance their appearance and value (Hudson and Blackburn 1984:223-310). Bead manufacturing and bead nomenclature is described in a number of sources, especially King (1974:75-93; 1990:103-114). Shell was also used to make fish hooks, small scrapers, and other utilitarian items. Shell beads and other ornaments were traded with interior tribes, and they are commonly found in archaeological sites as far southeast as the Pueblos of Arizona and New Mexico, and as far northeast as the Rocky Mountains. Many of these shell beads were manufactured on Santa Cruz Island, and the Island Chumash traded the finished beads, as well as shell, fish, otter and seal skins, steatite, chert bifaces, baskets, and other goods., to coastal peoples, in return for acorns, pine nuts, chia sage, deer and rabbit skins, bows and arrows, serpentine bowls, obsidian, and other useful items.

The archaeological record for the south-central California coast has been described by several researchers; the most important for the discussion here is that by Chester King. King produced a detailed analysis of Chumash cultural chronology by studying burial lot seriation (i.e. his system is based primarily on the analysis of shell bead artifact types, which were recovered from native burials, and how bead styles evolved over time). King proposed a basic three period division - Early, Middle and Late. Each period (see Glassow 2007) is then subdivided, based on discernible changes in the archaeological record, over time.

The *Early Period* in King's framework ranges from 6000-600 B.C. During its initial phase, hunting continued as the primary subsistence strategy. Projectile points were large and many of the other tool types can be interpreted as those necessary for the exploitation of wood and fibers for use as clothing and shelter. People living in coastal areas relied on marine resources for sustenance. Artifactual data indicates fishing and sea-mammal hunting from boats using bone fish hooks, and increasing trade with Channel Islands peoples. Manos and metates appear in large numbers for the first time. Bone awls appear at roughly the same time, which indicate that basketry was being produced; this meant that storage of foods was increasing. Marine resources continued to be utilized. Early settlements were located near reliable sources of water in areas commanding a view of the surroundings, presumably for defensive reasons. The area surrounding an encampment or village was used for hunting, collecting and initial processing of resources. Mortars and pestles appeared near the end of this period; these allowed for the utilization of the acorn as a food resource, and this plentiful resource probably accounts for the increase in population. Leisure time also increased, as indicated by growing numbers of non-utilitarian objects of art, ritual and decoration.

King's *Middle Period* extends from approximately 600 B.C. to A.D. 1100. There was an overall increase in the number and types of shell beads and personal ornaments. Of particular note is the change from rectangular to circular *Haliotis* and *Olivella* beads. Changes in the organization of cemeteries during this time indicates a development of social stratification (King 1994:114). The annual round settlement pattern was still used in the early Middle Period, but permanently occupied settlements were present during this time.

King's *Late Period* begins about A.D. 1100; it saw the introduction of *Olivella* callus beads and clam disk and cylinder beads. Shell beads became more common in burials of persons who had high status. There was a steady increase in population during the period, and objects of art and decoration became more frequent. During this time, differentiation of bead types suggests the further development of economic subsystems culminating in the Chumash shell-bead money system noted by the first European explorers. This period continued until the first decades following the *entrada* of the Spanish, in the late 18th Century.

## **2. Point Dume**

The "Malibu Coast," including the stretch from Point Mugu, east to Latigo Point, has long been considered to be an Area of Special Biological Significance (State Water Resources Control Board 1979). Note that Point Mugu is west of Point Dume, while Latigo Point is to the east of Point Dume. The SWRCB (1979:104-105) notes that there is submarine canyon off of Point Dume (Figure 2). This canyon is host to numerous marine species that are not found in such abundance along near-by sections of the coast. It seems likely that the Chumash found the fishing especially good here.



Figure 2  
Point Dume, looking north

Point Dume is about five miles east of the Ventura/Los Angeles County line, near the southeastern corner of Eastern Coastal Chumash territory (Grant 1978a). The village of *Sumo* was located at Point Dume, and was positioned on the east-west oriented marine terrace below the Santa Monica Mountains to the north, and the ocean to the south. ". . . According to King and Johnson (1999:77) "*Sumo*" (now Zuma) apparently referred to all of the Point Dume area and possibly included all the marine terraces between Little Sycamore and Malibu Canyons. *Sumo* was said to mean 'abundance' in the *Humaliwu* Chumash dialect . . . The name abundance is reflected by the high density of archaeological sites in the Point Dume area. It appears that the area was intensively used by the ancestors of the Chumash people." Elsewhere, King states that "Mission records indicate that 38 individuals were baptized from *Sumo*. Numerous archaeological sites from different time periods have been recorded in the vicinity of Point Dume. One site with historic artifacts (CA-LAN-207 at Paradise Cove) was probably the settlement of *Sumo*" (King 2000:55; 2011:162-163). *Sumo* was closer to the large village at *Humaliwu* (Malibu), to the east (Gamble 2008:108-109), than it was to the even larger village of *Muwu* (today's Point Mugu), to the west (Gamble 2008:104-107). The majority of the recorded Mission Period kinship ties for *Sumo* were with *Humaliwu* (King 2000:53; 2011:161).

Some ethnographic data suggest that, by the time the Spanish arrived on the scene, the mainland Chumash villages along most of what is now the Ventura County coast had formed a "province" called the *Lulapin*, whose capital village was at *Muwu/Simo'mo* (i.e. the Point Mugu area), which was one of the two most populous villages on the southern California coast. To the east of the *Lulapin* was the "*Humaliwu Province*," which controlled the entire Malibu Coast and the area inland as far as the western San Fernando Valley (Clewlow and Whitley 1979:149-174; Librado 1981).

The first recorded direct contact between the Eastern Chumash and Europeans occurred on October 12, 1542, when the Spanish explorer, Juan Rodriguez Cabrillo came ashore and visited the large village of *Shisholop* (šišolop, or "port") at what later became known as *San Buenaventura* (our Ventura). A subsequent Spanish naval expedition, led by Sebastian Vizcaino, explored the Chumash coast, in 1602. The first land expedition to cross south-central coastal California was led by Portola, in 1769; this was followed by the Anza expeditions of 1773 and of 1775-1776. The first Spanish colony in California was established at San Diego in 1769. In 1782, the Spanish established Mission San Buenaventura, near the same village that had been visited by Cabrillo over two centuries earlier. By 1805, the Spanish had relocated the majority of the native people from the Malibu Coast and the other eastern-most Chumash villages, as well as the islands, to Mission San Fernando, which had been established in 1797. Eventually, Eastern Chumash people would comprise about 25 percent of the population of Mission San Fernando (Johnson 1997:252, 254-255, 259-261, Table 4).

The Chumash *tomol*, or plank canoe (Figure 3) was used along the south-central California coast, from Point Conception on the west, all the way east and south, to at least Palos Verdes (Tongva plank canoes were known as *Tiat*), including along the Malibu Coast, and for transportation back-and-forth to all eight of the Southern California Islands (Hudson 1978). Because they were especially important for cross-channel travel, they are described with the information on Anacapa Island, following.



Figure 3  
Contemporary Chumash Tomol



Detailed information on the people of *Sumo* is found in Johnson 1999, Volume 1, pp. 296-300. This information is summarized here. According to Johnson, "A total of 38 people from *Sumo* have been identified in the registers of the various missions." of these, eighteen people were listed in the baptismal records for Mission San Buenaventura records, sixteen were listed in the baptismal records for Mission San Fernando, and two "went to Mission Santa Barbara. Mission registers also list 10 children, who were born in villages other than *Sumo*, but whose parents (one or both) were born at *Sumo*. "Eleven children born at the mission had parents from *Sumo* . . . There were 23 children whose grandparents came from *Sumo*. Ten were identified in the third generation descended from *Sumo* ancestors and one from the fourth generation." Johnson identifies at least one lineage where ". . . there is a strong likelihood that descendants from *Sumo* have survived to the present day" (1999:297-298). Information on several specific people from *Sumo* and their descendants is provided on pp. 298-300; one of these descendants- Simplicio Pico- "was extensively interviewed by J.P. Harrington." Additional data on the people of *Sumo* are found in McLendon & Johnson, Volume 2 (1999:V-3, VI-4, XIII-21-23).

### 3. **Anacapa Island**

Anacapa Island, which had no permanent resident population, is located immediately east of Santa Cruz Island (*Limuw*), which was well-populated and had permanent villages. Although we know that Anacapa was frequently visited by the various people that traveled back-and-forth between the mainland and the Northern Channel Islands, it seems safe to assume that the people of the villages on the eastern end of Santa Cruz Island would have considered Anacapa to be within their sphere of influence (see Arnold 2001, 2004, etc.).

Anacapa "Island" actually consists of a string of three narrow islets, which together are about 6 miles long. They are sometimes referred to as "The Anacapas." Anacapa Island and all of the other Northern (or Santa Barbara) Channel Islands, plus Santa Barbara Island, are part of Channel Islands National Park, and the waters around them are federally protected as the Channel Islands National Marine Sanctuary. Vela Peak, also known as Summit Peak, on West Anacapa Island, is 930 ft (283 m) in height. The total land area of Anacapa is 699 acres, or about 1.1 square miles (2.8 km), with the majority of the land area being steep to very steep. Anacapa Island is about 11 miles from the mainland coast at Port Hueneme; this is the shortest distance between the mainland and any of the eight Southern California Channel Islands. During the late Pleistocene, when the off-shore islands were first settled, the ocean was 350-400 feet lower than it is today, and the land-area of the islands covered a greater area than it does today. Today's Anacapa is considered to be a *Peripheral* island, due its small size and steep topography, and the lack of a reliable source of fresh water. "The Indians visited peripheral islands to hunt, gather seabird eggs, or collect lithic materials not available on other islands. Among the northern islands, Anacapa qualifies as a peripheral island" (Altschul and Grenda 2002:44). All of the people that lived on the Northern Channel Islands spoke the *Island Chumash* language (Golla 2011:194, 198-200; Grant 1978b; Klar 2002).



Figure 4  
Anacapa Island, Looking West  
East Santa Cruz island in the Distance

Although sites over 10,000 years old have been found on all three of the larger Northern Channel Islands, no sites of that age have been identified on Anacapa, which during the late Pleistocene, would have been the top of a fairly steep mountain, with a precipitous drop-off into the near-by ocean. The oldest sites on Anacapa date to about 3000 B.P. (Rozaire 1993:68). 100s of chert bladelets and drills, which were used to manufacture shell beads, were found at a site recorded as ANI-8. Rozaire notes that Santa Cruz Island ". . . is the primary . . . source of raw materials [i.e., for chert] for a bead making industry, both from the standpoint of the tools (i.e. drills) and the product (i.e. Purple Olive shells)" (Rozaire 1993:71). In other words, both most of the shell(s) to make the beads from, and the chert bladelets and drills to make them, were brought to Anacapa Island from one of the other northern islands- likely eastern Santa Cruz. This is a clear indication of the close connection between the people of the two adjacent islands (Figure 4). Unsurprisingly, excavations at East Anacapa, the only one of the three islets with enough level ground for a camp site, showed that the main foods people consumed when they visited the island, were fish, shellfish, and sea mammals.

As noted above, the Chumash are famous for their large plank canoes, the *tomol*, but they also frequently used tule balsa boats, and they occasional used dugouts (Hudson et al. 1978:27-37). It is interesting that the archaeological record shows that people had reached and settled on the Channel Islands long before the invention of the *tomol*. However, the need for watercraft that was superior to balsas or dugouts was undoubtedly obvious long ago, and this need would certainly

have been the main impetus for the eventual development of the *tomol*. All three types of boat were used for fishing and perhaps for short journeys, but it was only possible to carry several people, or a good load of cargo, or fish for larger species and/or greater catches, after the *tomol* was developed. The largest *tomol* could carry up to 10-12 people, or fewer people and more cargo, and more species of fish could be caught.

Hudson et al. caution, however, that "Though in some respects the board canoe [i.e. the *tomol*] was quite capable of faring the open sea, the craft was used mostly during fair weather. There was constant fear among the Indians of storms at sea, and accidents and sinking's were numerous. Therefore, they avoided the open sea when possible by hugging to the mainland coast in their canoe trips until they reached Port Hueneme [*Wene'mu*, or "sleeping place," in Chumash]. From Hueneme they crossed the channel to the islands" (Hudson et al. 1978: 23). Hudson et al. also commented that "Sailors go to sea only in daytime and only in fair weather, for they fear the ocean when it is angry with rough waves and when darkness comes. They seldom venture far out to sea, for if they are close to shore and anything should happen to the *tomol*, they can swim to land" (1978:140). Thus the need to use the shortest route possible.

Therefore, because Anacapa was (is) the closest island to the mainland, it was frequently used as a resting-place, before or after a crossing. The Chumash rarely tried to cross from the Santa Barbara mainland coast, directly to any of the northern islands, and vis-versa. If one began on the Santa Barbara mainland, the goal was to sail to *Wene'mu*, and then cross to Anacapa; if one began on the islands, the goal was to sail to Anacapa, and then cross to *Wene'mu*. According to Hudson et al. (1978:135-136, 139), when the currents and the winds were favorable, a trip between Hueneme and the ports at the eastern end of Santa Cruz Island (i.e. *Kahas*, at today's Prisoner's Harbor, and *Swahil*, on the northeast corner of the island), could be made in about three hours (note that Johnson (1997) gives these as *Xaxas* and as *Swaxil*); a similar trip between Anacapa and the mainland might, in the best of conditions, take about the same amount of time. If conditions were perfect, the voyagers might try going more directly to their final destination . . . say from *Sumo* (Point Dume) to Anacapa, or from *Wene'mu* to the east end of Santa Cruz Island. One can easily imagine the tired but happy mariners sitting around the evening's campfire, having dinner, and saying to everyone "What a great day . . . You won't believe how far we sailed today, and with a full load too!"

Other voyages did not turn out so well. One Chumash story specifically mentions Anacapa Island, as follows: "One time, early in the morning, two canoes started out from Anacapa Island. They were steering directly for Paredon Blanco, back of the "water-that-was" spring. At about the middle of the channel a wind came up. Both canoes did their best to make Paredon Blanco, but instead they landed at the mouth of the Santa Clara River. One of the canoes sank in the channel with three men aboard" (Hudson et al. 1978:145). The Paredon Blanco ("white cliffs") referred to here would probably have been the bluffs near Point Mugu, or perhaps the large cliff-side sand dunes near Big Sycamore Canyon.

The Island Chumash that lived in the villages at the east end of Santa Cruz Island, and who were probably the people that were most directly connected with whatever took place on Anacapa Island, were all removed to the missions on the mainland by the second decade of the 19th century. Mission San Buenaventura was established in 1782, Mission Santa Barbara in 1786, Mission La

Purisima in 1787, and Mission Santa Inez was established in 1804. No mission was established on any of the islands, and various groups of Island Chumash were parceled out to these mainland mission. Johnson summary of the records from these four missions (1999:53) shows that the majority of the natives from the east Santa Cruz Island villages, became associated with Mission Santa Barbara. Some of the natives of the east end of the island were taken to San Buenaventura, as were the majority of the people from the rest of the island.

Following their removal to the mainland, many of the Island people retained a sense of group-identity; they were still, for a time, distinct from the mainland Chumash groups that they had been taken to live with. During the first half of the 19th century, relatively large distinct communities of island-people, and part-island people, existed in Santa Barbara and Ventura, and smaller islander communities existed at the inland missions. According to Johnson and McLendon (1999:143), "The islander communities at Missions Santa Inez and La Purisima were smaller than those of Santa Barbara and San Buenaventura in post-Mission times. In 1855, the Indians at Santa Inez were forced to move from their adobe homes adjacent to the mission and were resettled at Zanja de Cota, later to become the Santa Ynez Indian Reservation . . . Maria Solares told Harrington there were three families of Islanders at the Zanja de Cota . . ." It is probable that these were the Santa Rosa islanders, who had been baptized at Mission Santa Ines in 1815-1816. Johnson (1999:185-350) discusses the *Lineal Descendants from the Northern Channel Islands*, to the degree that is possible. Additional data on the people of Santa Cruz Island is found in McLendon & Johnson, Volume 2 (1999:XII-1).

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