Arts and Culture of the Prehistoric Hohokam Indians

Hohokam Haberdashery: Personal Ornamentation or Group Identifier?

by Alan Ferg
Arizona State Museum, University of Arizona

If you met a Hohokam man and woman from A.D. 1199 in Tucson in A.D. 1999, how would you know it? They would be more fit than most of the people you meet, and they would speak a “foreign” language, although it might not be completely unfamiliar to Arizona’s Tohono O’odham residents.

Suppose you saw them at a Tucson Downtown Saturday Night event where there is usually an abundance of foreigners (Texans, New Yorkers . . .)? Most likely their clothing and jewelry would give them away, even in that varied crowd.

Let us look at what the well-dressed Hohokam man of the late Sedentary or early Classic period might have been wearing around A.D. 1100-1200. And I suggest we look at men not out of chauvinism, but because the evidence suggests that Hohokam men were far more “accessorized” than Hohokam women, for several reasons which we will consider in this issue.

Here we have a portrait of a Hohokam man, evidently of high status. He wears a bone hairpin in his coiffure, a stone nose plug, turquoise earrings, cheek plugs or labrets with parrot feather pendants, Continued on page 2
Hohokam Haberdashery (continued from page 1)

a Glycymeris shell armlet and a matching facsimile carved out of argillite to look like the shell. His finger rings are thin bands of shell and wider bands of bone. From a bead necklace hangs an elaborate shell pendant with turquoise overlay and a rectangle of red argillite in the center (probably representing a frog). Bright blue-green malachite or azurite face and body paint complete his ensemble above the waist. (Presumably he is wearing some clothing that we can’t see in this upper-torso view.

Information on Hohokam woven clothing and blankets will be addressed by Lynn Teague in a future Arts and Culture installment.)

The Evidence. We know that Doug Mellis’s color painting reproduced on page 1 is accurate because of information derived from a variety of archaeological investigations. Excavations in southern Arizona have recovered examples of all of the artifact types shown.

Our knowledge of how those artifacts were worn comes from recognizing them on Hohokam ceramic human figurines and human effigy vessels, from depictions on Hohokam pottery, from wear patterns on the artifacts themselves, and from knowledge of the use of similar artifacts in other southwestern Native American cultures, both prehistoric and historical -- and even from finding such items in place on mummies or in inhumations.

Of these, the information shown on figurines and effigy vessels is the most revealing for the Hohokam, because most burials were cremations in which the artifacts themselves were heavily burned and their orientations on the body were lost.

Hohokam Hair Styles.
The detail that we are least certain of in the page 1 portrait is the manner in which a Hohokam man may have worn his hair. And, as we all know, hair styles can be notoriously fleeting.

Our best direct evidence of prehistoric hairstyles in the Southwest comes from the hair-dressing of four Basketmaker II (Anasazi culture) mummies found in the Four Corners area. The one female had short-cropped hair, while all three of the males wore rather elaborate hair arrangements that include partially shaved or tonsured areas and a skinny braided or wrapped queue.

Whether Basketmaker men maintained more elaborate hair arrangements than did women of their time is uncertain; but the evidence does suggest that when it came time to harvest hair for making cordage and nets it was probably the women who were expected to cut off all their hair and grow it back, with the men likely retaining theirs as rank or status symbols.

For the Hohokam, stylized depictions of hair and perhaps feather ornaments can be seen on the human figures painted on ancient Arizona pottery. In the Tucson area, a cache of ceramic figurines in the Mrs. Ralph G. Vaughan collection (see page 3) show what are either highly elaborate hair arrangements or perhaps equally elaborate head-dresses.

Hohokam Headbands. A variety of headbands are modeled on Hohokam figurines with decoration indicated by incised or and punctate marks. Headbands may have been their most common hair accessory.

Bone Hairpins. Hairpins are distinguished from bone awls generally by being longer, heavier, blunter, and not infrequently having the large end decorated with turquoise mosaic overlay or carved in the shape of various animals and geometric forms. Some hairpins also have a drilled hole that was, to judge from depictions on Mimbres pottery, for the attachment or suspension of feathers.

In the Sinagua, Salado, and Western Pueblo areas, ancient bone pins are most often associated with male inhumation burials, and are found at the top of the head often enough to strongly support their identification as hairpins. The little information that can be gleaned from cremation deposits in the Hohokam area also supports an association of bone hairpins with adult males. Hairpins in other areas were most often decorated with incised designs, while hairpins in the Hohokam area were most often decorated with bighorn sheep and birds carved in the round. Elaborate painted designs are also
Ceramic figurines from the Tucson area from the Mrs. Ralph G. Vaughan Collection. Note the elaborate hair or headdress styles, necklaces, armlets and labrets. Photo courtesy of the Arizona State Museum, University of Arizona.

Painted bone Hohokam hairpin, warped by a cremation fire (right, three views). Norton Allen collection, Arizona State Museum, University of Arizona. Drawing by Ron Beckwith, courtesy of Alan Ferg.

known, although rarely preserved, in cremation deposits. Shown here is a cremated, but complete, painted hairpin from the Gila Bend area.

Pierced and Plugged. In historical times the men of many different southwestern tribes pierced the nasal septum in order to wear various types of ornaments including plain cylinders and
Hohokam Haberdashery (continued from page 3)

skewers pointed at both ends, made of stone, bone, wood, or shell. Pendants or beads might also be worn suspended from a small loop of string. These nose ornaments usually were worn as a sign of an individual’s maturity or strength.

The first proof that nose plugs were worn prehistorically in the Southwest was found in 1939 at the Ridge Ruin, a Sinagua culture pueblo site east of Flagstaff. An adult male inhumation with an extreme abundance of mortuary offerings was found with a curved argillite nose plug, to which turquoise end buttons had been glued on with lac. This is the type shown on our page 1 Hohokam man as well. (Art historian Wesley Jernigan has noted that some of these ancient nose plugs were so large that they must have made breathing difficult for the wearer!)

Nose plugs appear to have been worn rarely, if ever, by the ancient Mogollon, Mimbres, or Anasazi groups of the Southwest. However, that nose plugs were worn by the Hohokam in southern Arizona was confirmed by the discovery of a plain wood-cylinder nose plug in place on an adult male mummy found in Ventana Cave, about 90 miles west of Tucson. This individual was probably buried between 1000 and 1400.

Recent excavations in the Tucson Basin show that what appear to be plain cylindrical nose plugs were present here as early as 800 B.C. As such, it would now appear that nose plugs were an indigenous development of the Cochise Culture in southern Arizona. If the Pioneer period Hohokam were immigrants from Mexico, they could have adopted nose plugs from the locals, or may have possessed the trait when they arrived.

Lip Elaborations. Hohokam figurines often have small buttons of clay appliquéd below the corners of the mouth. These depictions suggest that certain stone ornaments were worn as buttons through the lips or cheeks, as the Inuit (Eskimo) did in historical times. Some of these stone labrets are perforated, presumably to allow the suspension of pendants or feathers, as shown on the Hohokam man in our painting. This is a prehistoric trait known from further south in Mesoamerica, and although apparently absent among southwestern Native Americans historically, one can now see stainless steel rods in the pierced tongues, eyebrows, noses, and nipples of numerous individuals in Tucson on any given day.

Shell and Sham. In the last installment of this Arts and Culture series, Arthur Vokes discussed the incredible variety and craftsmanship to be found in Hohokam shell assemblages, and noted that Hohokam men and women wore many different kinds of shell earrings, armlets, finger rings, necklaces, bracelets and anklets.

The Hohokam also occasionally created “reproductions” of shell jewelry in other materials: finger rings of argillite and bone, and armlets of argillite and fired clay. But shell was generally the material of choice.

Earrings of stone, as in our Hohokam portrait, are known, as are Mesoamerican style ear spools made of stone and shell. Wood too may have been used: two female mummies of

![Diagram of stone nose plugs (a-f) and labrets (g-i) from the Flagstaff area (side and end views). From John McGregor's book Winona and Ridge Ruin Part I (1941).]
about this same time period from the northern Sierra Madre were wearing small cylinders of wood and cane as earrings placed in slits in their ear lobes.

**Fragments on Frogs:**
*Mosaic Pendants.* The Hohokam made a wide variety of pendants, including human and many animal forms. Perhaps the most striking of these are a small number of frogs and birds made by gluing turquoise tesserae to a shell or wood backing. The frogs often have a rectangle of red argillite placed in the middle of their backs, like that shown in our Hohokam portrait. These pendants are a Classic period (A.D. 1100-1450) phenomenon found from Flagstaff on the north to Casas Grandes, Chihuahua, in the south, often in the inhumations of prominent men, but sometimes with children.

**Effigy, Figurine, and Inference:**
*Face and Body Painting.* What is assumed to be face paint and probably body paint are shown as painted designs on Hohokam ceramic human effigies, and possibly as incised designs on figurines. Actual evidence of this practice in prehistory may well be the red and blue-green pigment stains on the facial bones of inhumation burials in Salado and Sinagua culture sites to the north of the Hohokam, although they could also represent pigments placed only on the dead as part of mortuary rituals. However, historical groups in the Southwest are known to have practiced face painting to indicate a variety of associations or conditions. For instance, men might wear face paint while courting, on a raid, or during a ceremony. Women and children sometimes wore it as decoration, or during ceremonies. The elaborate designs worn by Seri girls and women is perhaps the best example of this practice in a modern southwestern group.

Besides body paintings, some designs shown on effigy vessels could depict textile designs, tattooing, or even scarification (cutting the skin to form decorative scars). Although each of these practices is very ancient in some parts of the world, the author is not aware of any definite evidence for prehistoric tattoos or scarification in the Southwest (on mummies, for example). In historical times the Mohave were well known for the chin tattoos worn by both men and women. But if tattooing was present prehistorically at all, it was not necessarily present among all groups at all times. Its popularity and significance could have waxed and waned as it has in modern day society.

In the modern Southwest, for virtually all ethnic groups, the significance of tattoos has changed dramatically over the course of only three generations. Those of us who have been around for more decades than we care to remember at least remember when tattoos generally had macho and pejorative connotations, and served largely to identify one as being or having been in the military, in jail, or in a gang or some other organization.

In the years since, tattoos have become more accepted and have identified their wearers with some club associations that are more benign. Today, tattoos worn by both women and men are largely decorative, and their significance is often known only to their wearers, although the designs they choose are often drawn from either a person’s own ancestral heritage or that of other, unrelated groups from around the world. The homogenization of world cultures has spread the use of certain designs far beyond their original distributions, but in so doing has also often diluted their usefulness as identifiers of particular cultural or ethnic or religious or social groups.

**Simple Accessories or Indicators of Identity?** How people adorn themselves is often a conscious or unconscious mix of their personal tastes with desires to make a visual statement about one’s background, religious affiliations, sexual orientation, or membership in social organizations.

Specific Hohokam symbols or artifacts may have functioned in analogous ways. Designs painted on pottery and/or the ways in which depictions were arranged on a vessel may have served as markers of a potter’s identity, or her extended family or village. At a grander scale, band or tribal identity
could have been signaled by variations in vessel forms and paint colors.

Rock art designs could have served a similar function, and it has been suggested that in northern Arizona the designs woven into sandals would have signaled the owner’s cultural identity or associations when not on his feet; when worn, sandal designs would likewise identify an individual or group to the person seeing sandal prints on the trail.

David Wilcox has suggested that the repeated use of a limited number of icons by the Hohokam, such as lizards, birds, water birds and snakes, may imply that these animals had religious associations, as might the mosaic frog and bird pendants. Arthur Vokes noted that in Preclassic times, before 1100, shell armlets were worn in various ways by both men and women. In the Classic period a distinct pattern emerged, wherein Glycymeris shell armlets were worn primarily by males, on their upper left arms.

What did all of this body accessorizing signify to the Hohokam? Even hairpins can do more than hold up your hair: historically at Hopi, a specific type of hairpin was made only from bear bones and worn by a particular group of religious practitioners.

Clothing, jewelry, makeup, and hair style can all incorporate images intended to convey information about the wearer. This is no less true of complex modern societies than it was/is of more traditional ones. Jewelry may be a more subtle medium than clothing or hair style (one has to be closer to the wearer to see it), but is a good example of “accessories” that still convey information in American society.

Finger rings not only can be used to signify a wearer’s marital status, they can also identify where and when one went to school, or the sorority or fraternity to which one belonged. Certain rings (not to mention fezzes!) identify one as a member of the Masons or Shriners.

More exclusive associations include Super Bowl, NBA, and other sports organizations’ rings, and Pro Rodeo belt buckles. And some rings and pendants commonly seen today identify the religious persuasion of the wearer: some of the most popular in southern Arizona are the Christian cross, the six-pointed Jewish star, and the Catholic Virgin of Guadalupe.

So the next time you consider an assemblage of Hohokam artifacts, remember that they very likely imparted far more than just esthetic appeal or functional utility to the people who made them. It is these deeper meanings that archaeologists seek, by looking at where artifacts are found, at their conditions and associations, and sometimes even at the actual remains of the people who made them.

Volunteers: Our thanks again to Carol Richardson, Bess Pyurey, & Ceil McPherson for mailing the September bulletin, and to the many people working with Old Pueblo’s fundraising committee to prepare for our January 2000 raffle and auctions. In addition to the unlogged hours those folks spent, another 201 recorded volunteer hours were donated to Old Pueblo during the period listed above by Peggy & Rebecca Bommersbach, Jose Camacho, Susan Harwood, Jami Kaminski, Mary Lu Moore, Bridget Nash, Robin Rutherford, and Linda Marie Small. Old Pueblo thanks these folks and offer apologies to anyone we may have overlooked in these acknowledgments.

Cash Donors/Grantors: Our thanks to donors David Abbott, Bobbie Lee, Lex & Jane Lindsay, Barbara Snyder, and Nathalie & Richard Woodbury, along with the many others who bought tickets for our January fundraising raffle!


New & Renewing Members: Carl & Vicki Beckman, Rosemarie Bergerson, Anne Browning, Debbie Carroll, Jane Delaney, Alan Ferg, Myrna Gary, Theresa Hagan, Carolyn Hatfield, Anne Hickman, Christen Hones, Deborah Iassen, Melissa Keane, Ana Landry, Elliott Lax, Bobbie Lee, Lex & Jane Lindsay, Betsy Marshall, Kyle Molloy, Mauricio Montero, Mary Lu Moore, Larissa Raven, Lindsey Reece, Jean Rhodes, Margaret Seck, Daniel & Kathleen Wilson, Nathalie & Richard Woodbury, Tom Wright, & Ron, Skye, & Rachel Zack.

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<th>Officers</th>
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<td>JoAnn Cowgill, Treasurer</td>
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Archaeology Opportunities members are welcome to attend Old Pueblo’s board meetings. Call Allen Dart for meeting times & places.
Old Pueblo Has Opportunities for Archaeology Volunteers at Fort Huachuca

Old Pueblo Archaeology Center has recently been subcontracted by Engineering and Environmental Consultants, Inc., to conduct archaeological work for the U.S. Army at Fort Huachuca, which is next to the city of Sierra Vista about a 1½-hour drive southeast of Tucson. This project will provide opportunities for avocational archaeologists to work as volunteers on historical and prehistoric site excavations, and to help prepare ancient artifacts for permanent curation.

These Fort Huachuca projects include the following activities. Members of Old Pueblo’s Archaeology Opportunities group, other archaeological societies, and the general public are welcome to participate.

Test excavations at historical archaeological sites: 8:30 a.m. to 2 p.m. on the following Saturdays:

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Excavations at prehistoric archaeological sites: 8:30 a.m. to 2 p.m. on the following Tuesday-Saturday dates:

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<td>June 6-10</td>
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Preparing artifacts for curation: 9:00 a.m. to 2:30 p.m. every Thursday and Friday except holidays, through June at the Fort Huachuca Archeological Laboratory and Curation Facility.

FREE Archaeological Laboratory Techniques Class that offers experience in the processing of artifacts recovered from Fort Huachuca prehistoric and historical archaeological sites for curation. You can receive Arizona Archaeological Society Certification Credit for this course if you take the full 20 hours.

Sierra Vista-area residents:

If you would be interested in taking either an Arrowhead and Flintknapping workshop or an Atlatl and Spearmaking workshop, please contact Old Pueblo Archaeology Center and let us know what day of the week you’re available (other than days Old Pueblo is sponsoring the volunteer-assisted Fort Huachuca programs listed on this page), and Old Pueblo will try to arrange to offer these workshops in Sierra Vista.

Test excavations at historical archaeological sites: 8:30 a.m. to 2 p.m.
of classroom time and spend 40 professionally supervised hours in hands-on processing of archaeological materials.

The 20 hours of classroom time will be held at the the fort’s Archeological Laboratory and Curation Facility in four 5-hour Saturday sessions, from 9 a.m. to 2:30 p.m., on January 8 & 22, and February 5 & 19.

Times for the 40 hours of hands-on laboratory experience can be arranged with Old Pueblo Archaeology Center, and can include experience at other archaeology laboratories besides the Fort Huachuca lab. Advance registration is required.

Please call Old Pueblo Archaeology Center at (520) 798-1201 for information on the locations of the Fort Huachuca volunteer-assisted projects and to let us know the dates on which you wish to participate in the field or lab work. For info on the volunteer-assisted excavation opportunities ask to speak with Eric Kaldahl. For the artifact-processing activities ask to speak with Darla Pettit.

... AND at Tucson’s Sabino Canyon Ruin!

Old Pueblo Archaeology Center offers 1- and 2-day archaeological field school sessions at Tucson’s Sabino Canyon Ruin, the site of a prehistoric Hohokam Indian village that was inhabited between A.D. 1000 and 1350. With guidance from archaeologists, participants learn to identify Pre-Columbian artifacts, architectural features, and other evidence of prehistoric human occupations. In this hands-on participation opportunity you can see for yourself how archaeological excavation preserves scientific information about animal bones, plant remains, and the soil associated with buried artifacts, so that all recovered information can be studied and interpreted after a dig is done.

Introductory one-day (8-hour) archaeological field school sessions are open for registration two Saturdays per month. Persons enrolling for two days automatically become members of Archaeology Opportunities, Old Pueblo Archaeology Center’s program for archaeology volunteers, allowing them to participate in the Sabino Canyon Ruin excavations as volunteers up to 10 more times during their membership year (and in the Fort Huachuca project excavations unlimited times!).

Non-weekend sessions at the Sabino Canyon Ruin can be arranged for groups, with fees based on the number of participants.

Participants must provide their own lunch and water.

Advance reservations are required for all dig sessions. Call (520) 798-1201 for reservations and directions to the Ruin.

Sabino Canyon Ruin Program Fees

- 1 day (8 hours) ........................................... $ 35.00
- 2 days (includes field school information packet + 1-year membership) ........ $ 50.00

10 Volunteers Needed to Take Free Tour of the University of Arizona’s archaeological dating facilities on March 18 & 19. Call Allen Dart at 798-1201 to sign up!
OPEN1 Mock Archaeological Dig Site Rebuilt and Roofed

Just in time for several elementary school-group programs that began in November, volunteers Robin Rutherford, Gail Roper, Steve Stacey, Jose Camacho, Bridget Nash, and several others finished a complete remodeling of the OPEN1 children’s education program area behind Old Pueblo Archaeology Center’s office! The site now provides a better educational environment than ever thanks to these volunteers.

Old Pueblo’s community sponsors and our supporters who have purchased tickets for Old Pueblo’s January 2000 fundraising raffle have also provided a highly significant contribution to the development of the OPEN1 program area. Using revenues generated by our raffle ticket sales, Old Pueblo managed to complete construction of a free-standing ramada over the entire OPEN1 outdoor program site on December 1!

Old Pueblo Archaeology Center extends our sincere thanks to all of our volunteers, raffle ticket buyers, and our corporate sponsors – Tucson Electric Power Co., Turner Structural Engineering Co., WestLand Resources, Inc., the Catalina Council of the Boy Scouts of America, and our neighbors at RentCenter -- for their assistance in getting the site ready and roofed for our 1999-2000 programs!

The Old Pueblo Archaeology Center Membership Program

Archaeology Opportunities

is a membership program for persons who wish to support Old Pueblo Archaeology Center’s education programs, and perhaps even experience for themselves the thrill of discovery by participating in our research.

Members get to participate in archaeological excavation and survey projects and can help study and reconstruct artifacts in the archaeology laboratory.

Membership Benefits:

- Opportunities to participate in Old Pueblo Archaeology Center’s Sabino Canyon Ruin excavations up to 10 days per year, and in Old Pueblo’s other archaeological digs, surveys, and research programs.
- Invitations and discounts for field trips and other archaeology events.
- A 20% discount on Old Pueblo Archaeology Center’s publications, other sales items, and courses.

Most important, though, your membership fee supports Old Pueblo Archaeology Center’s research & education programs!

Freebie for Archaeology Opportunities Members

Old Pueblo Archaeology Center was recently given several copies of two books in the Archaeology of the Grand Canyon series -- The Bright Angel Site and Unkar Delta.

Archaeology Opportunities members and Friends of Old Pueblo Archaeology are welcome to come to Old Pueblo and pick up one copy of each book for free, while supplies last! (We can mail you a copy of each if you send us $2 to cover the padded envelope and book-rate postage.)

VISIT OUR WEB PAGE:
www.azstarnet.com/nonprofit/oldpuebloatc

Would you like to subscribe to Old Pueblo Archaeology?

If this issue came to you with an address label showing a “Paid through” date of 19991231, you will need to take out a subscription to Old Pueblo Archaeology, or become an Archaeology Opportunities member, to receive future issues. The subscription rate is only $10 per year for four issues. Membership rates are shown elsewhere on this page.

Old Pueblo’s WISH LIST:

Old Pueblo Archaeology Center is seeking donations of the following items:

- Annual membership dues:
  - Corporation $1,000
  - Sponsoring $1,000
  - Supporting $500
  - Contributing $200
  - General Household $120
  - 2-person Household $80
  - Individual $40
  - Friend of Old Pueblo Archaeology* $25

* “Friend” members receive Old Pueblo Archaeology & 20% discounts but cannot participate in the Sabino Canyon Ruin excavations.

- $20 sponsorship per child for OPEN1 children’s education program
- 8 (or more) dark hardwood dining or office chairs (to go with the large wooden conference table donated last year by Ralph & Nancy Copp)
- 10 pointing trowels (5”-6” blade)
- 10 3 or 5 m (10 or 16 ft) tape measures
- 10 12” English/Metric rulers
- 500 sheets of colored 8½ x 11-inch construction paper

Old Pueblo Archaeology Center is a 501(c)(3) not-for-profit organization, so all donations are deductible to the extent allowed by law. If you can help, please call Allen Dart at (520) 798-1201.
OTHER UPCOMING ACTIVITIES

Dates and times of all activities are subject to change. Please call (520) 798-1201 for the latest information.

Dec 11 Sat, 9 a.m.-noon:
Making and Using Atlatsl (Spear-throwers) & Spears workshop with archaeologist Allen Denoyer at Old Pueblo Archaeology Center. Ages 9 and older. Participants must bring pocketknife to carve soft woods. Minimum class size 6, maximum 11. $40 fee ($32 for Old Pueblo members).

Dec 12 Sun, 9 a.m.-noon:
Arrowhead-Making and Flintknap- ping workshop with Allen Denoyer at Old Pueblo Archaeology Center. Ages 9 and older. Minimum class size 6, maximum 11. $25 fee ($20 for Old Pueblo members).

Dec 18, Jan 8 & 22, Feb 5 & 19, Saturdays, 8-4:30 each date:
Archaeological field school session & volunteer dig day at Sabino Canyon Ruin. Ages 12 to adult. $50 for both Saturday sessions in a month, or $35 for single session. Archaeology Opportunities members free.

Dec 18, Jan 22, Feb 19, Saturdays, 9-11 a.m.:
Guided public tour of the Sabino Canyon Ruin (nonmember adults $10, kids 12 and under $2 (Archaeology Opportunities members free).

Dec 18 Sat, 9-11 a.m.:
“Archaeology for All! OPEN1” mock archaeological dig & Native American crafts program at Old Pueblo Archaeology Center. $8 per person ($6 for Old Pueblo Archaeology Center members & their kids). Ages 8 and up.

Jan 8, 15, 22, & 29, Sat, 9-11 a.m.:
“Archaeology for All! OPEN1” mock archaeological dig & Native American crafts program at Old Pueblo Archaeology Center. Four-Saturday program (no single-day registrations). $28 if registering directly with Old Pueblo Archaeology Center (Old Pueblo members & their kids get 20% discount); extra fee if registering through Pima Community College.

Feb 5, 12, 19, & 26, Sat, 9-11 a.m.:
“Archaeology for All! OPEN1” (Repeat of the four-Saturday program listed for January; no single-day registrations).

January archaeology series by Dr. Eric Kaldahl at Pima Community College-Green Valley campus, Green Valley Mall Suite 13, 101 S. La Canada Drive, Green Valley. Free. Includes:

Jan 19 Wed:
9:30-10:30 am: “The Peopling of the New World: Ancient Elephant Hunters in Southern Arizona”
1-2 pm: “First Maize: The Agricultural Revolution in Southwestern Lifeways”

Jan 26 Wed:
9:30-10:30 am: “The Anasazi: People of the Plateau”
1-2 pm: “The Mogollon: People of the Mountains”

Feb 2 Wed:
9:30-10:30 am: “The Hohokam & Patayan: People of the Deserts”
1-2 pm “Historical Southern Arizona: Spanish, Mexican, and American Periods”

The drawing for the MIMBRES II POTTERY DESIGNS QUILT, “FIELD MOUSE GOES TO WAR” HOPI-MADE QUILT, PLATE-STEEL ROCK ART-DESIGN SCULPTURE, SOUTHWESTERN POTTERY, & OTHER EXCITING PRIZES will be held on Saturday, January 22!

There’s still time to GET YOUR RAFFLE TICKETS IN!

If you haven’t yet received your tickets in the mail from Old Pueblo Archaeology Center, or if you’d like to purchase more raffle tickets before the drawing is held, e-mail Allen Dart at aldart@azstarnet.com or call him at (520) 798-1201!

On this same date there will be auctions of quilts and original art to benefit Old Pueblo’s education programs for children in the archaeology and prehistory of the Southwest. Raffle and auction will be held at the Mountain Oyster Club, 283 N. Stone Ave., Tucson. For times, fees, and other details, please phone Carolyn O’Begy Davis at (520) 622-8957.

Lost & Found

The following items were left at Old Pueblo Archaeology Center by persons unknown:

- Silver ring w/ stones
- Child’s straw hat
- Appt. book & pen
- Adult blue jacket
- Purple sweatshirt
- Large plastic spoon

If you think any of these found items belong to you, please call Old Pueblo at (520) 798-1201 and describe the item in detail in order to verify your claim.
Late Breaking News:
Flintknapping and Atlati-Making Classes

In addition to the December dates indicated in page 9 of this issue, Allen Denoyer’s base “Arrowhead-Making and Flintknapping” workshop will be offered on January 29 and February 13, and his “Making and Using Atlatls (Spearthrowers) & Spears” workshop will be offered on January 30. He will also offer an advanced flintknapping class on February 12. Call (520) 798-1201 for details.

TIME TO RENEW?
If you received this issue in one of our mass-mailings, the 8-digit number on the top line of your address label indicates the year, month, and day your Old Pueblo Archaeology subscription will expire. If your label month is the same as or earlier than the month of this bulletin issue you need to renew your subscription or membership in order to receive more issues.

I. IN THIS ISSUE:

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Part of Old Pueblo Archaeology’s “Arts and Culture of the Prehistoric Hobokam Indians” series
Old Pueblo Has Opportunities for Archaeology Volunteers at Fort Huachuca
AND at Tucson’s Sabino Canyon Ruin!
10 Volunteers Needed to Take Free Tours of University of Arizona Archaeological Dating Facilities
OPEN! Mock Archaeological Dig Site Rebuilt and Roofed
The Old Pueblo Archaeology Center Membership Program
Other Upcoming Activities

Old Pueblo Archaeology is the quarterly bulletin of Old Pueblo Archaeology Center, a 501(c)(3) nonprofit corporation. Questions, comments, and news items can be addressed to editor Allen Dart at Old Pueblo’s address shown above, or by calling (520) 798-1201, faxing us at (520) 798-1966, or by e-mail (aldart@azstarnet.com).

The Old Pueblo Archaeology Center Home Page (www.azstarnet.com/nonprofit/oldpueblo) is posted for free by The Arizona Daily Star newspaper and is maintained by volunteer J. Steven Stacey (e-mail JSStacey@aol.com).

II. Subscription/Membership Application

Subscription/Membership Application

Archaeology Opportunities Enrollment/Old Pueblo Archaeology Subscription Form

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Enclosed is my payment for:
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If you are requesting a Household, Contributing, Supporting, or Sponsoring Archaeology Opportunities membership, please list names of all household members who will participate in membership programs in the box at right.

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