The Conclusion of the “Arts and Culture of the Prehistoric Hohokam Indians” Series:

A Peregrine View of Hohokam Archaeology

by David R. Wilcox
Museum of Northern Arizona

The first Hohokam archaeologist, I like to think, was the Jesuit priest Eusebio Kino, who held mass in the Casa Grande Ruin in 1694. His account put this building on the world’s cognitive map, stimulating thought about its relationships to other known points. The Jesuit scholar Francisco Javier Clavigero tied it to his interpretation of Aztec migration stories, a hypothesis that was soon supported by the scientific polymath Alexander von Humboldt.

Should this surprise us? For many centuries the Casa Grande was a northern outpost of a world empire headquartered in Spain and Mexico. With Mexican independence, in 1821, it still was regarded as a "northern" expression of an ancient people. Only with the western expansion of the United States in the 1840s did it become a part of the "Southwest." Interestingly, at that very moment, Albert Gallatin, the founder of the American Ethnological Society (in 1842), who had also been Secretary of the Treasury for both Thomas Jefferson and James Madison, wrote an account arguing against the Aztec interpretation.

Gallatin inferred an indigenous development influenced from Mexico by the introduction of maize, a tropical plant (as shown by Humboldt). Publication of William Emory's account of his "reconnaissance" along the Gila River to the Casa Grande and on to California in the 1840s celebrated the acquisition of this landmark as an icon of American conquest.

---

Pseudo-cloisonné design found on the back side of an iron-pyrite 'mirror' disk. These pyrite-encrusted disks have been found in several Hohokam sites that date between A.D. 700 and 900 but probably were made in West Mexico. The style of the long-nosed god on this one (recovered from the Grewe site near Coolidge in 1930) is clearly Mesoamerican, showing that the Hohokam came face to face with the iconography of a high civilization.

Late Classic Roomblocks in Marana

by Jeffrey T. Jones

In July and August 2000 Old Pueblo Archaeology Center conducted archaeological data recovery excavations at a portion of the Yuma Wash Hohokam village site, AZ AA:12:311 (ASM), in Marana, Arizona. During this project 21 pithouses, 2 above-ground room blocks, 2 midden areas, 40 outdoor pits, and 18 human burials

NEED A HOLIDAY GIFT THIS SEASON??
2001 AMERICAN INDIAN ART CALENDAR (Page 10)

Continued on page 2

Yuma Wash story continues on page 7
What can be called the first professional archaeological excavations in the Southwest occurred in Phoenix, in 1887, by the Hemenway Southwestern Archaeological Expedition led by Frank Hamilton Cushing. Their petition to Congress and Cushing’s lobbying made the Casa Grande Ruins the first prehistoric site to be set aside for preservation in the United States.

After so bold a beginning, however, it would be another two generations before modern Hohokam archaeology began with the excavations of Harold Gladwin at Casa Grande Ruins. Having made a fortune on the New York stock exchange, Gladwin founded a research institute called Gila Pueblo in Globe, Arizona (in 1928) to study the prehistoric culture of southern Arizona, whose pottery was distinctly painted in red designs on a buff background. A conference held at Gila Pueblo in 1932 agreed to call this “red-on-buff” culture the Hohokam.

Gladwin’s assistant director, Emil Haury, wrote up Cushing’s collections from the Salt River Valley as his Harvard Ph.D., thus defining what they called the “Classic period” of the Hohokam culture sequence. Many other efforts culminated in Gladwin’s excavations of Snaketown, a large village on the north bank of the Gila River west of modern Interstate 10. The sequence of occupation there ended when the Classic period began, about A.D. 1100. The study of Snaketown’s deposits led Gladwin and Haury to identify three earlier periods, the Pioneer, Colonial, and Sedentary, thus “fleshing out” the whole cultural sequence, which they estimated began about 2300 years ago.

By the late 1920s, archaeological investigations in other parts of the Southwest had cemented the view that cultural development here in the Southwest, after the introduction of cultivated plants and pottery was -- to use a wonderful word -- autochthonous -- that is to say, local, independent of further influences from the civilizations of central Mexico. At Snaketown, however, Haury and Gladwin found evidence that the Hohokam, at least, did experience and react to periodic influences from Mexican civilization. Not only were there physical objects such as copper bells and objects with pseudo-cloisonné designs and affixed iron pyrites, but Haury inferred that large oval, earthen embankments found at many Hohokam settlements were ballcourts analogous to the ritual features where sacred ball games were still played in Mexico at the time of Spanish Conquest. Many eminent archaeologists agreed with this view, but soon others began to offer their "two
The large Hohokam ballcourt at Snaketown. The flat-bottomed, oval depressions with stadium-like embankments like this one may have been used for ritualized ball games between separate communities. Constructed at most large Hohokam settlements occupied between A.D. 500 and 1100, the “ballcourts” began to be replaced in the twelfth century by platform mounds -- public structures that resemble the flat-topped pyramids of central Mexico.

cents” worth of interpretation and it was not long before quite a diversity of competing hypotheses were being advocated.

By 1938, Haury had left Gladwin and was the head of the Department of Anthropology at the University of Arizona and the Director of the Arizona State Museum. Many of the critics of his theory of Hohokam prehistory were his students -- and his old boss Harold Gladwin! Biding his time, Haury waited until he retired in 1964 and then got a National Science Foundation grant to return to Snaketown to collect new data to reevaluate the nature of Hohokam prehistory. The result was his magisterial and clearly written book, The Hohokam: Desert Farmers and Craftsmen (University of Arizona Press, 1976). All recent studies of Hohokam archaeology begin with this book.

In the last 25 years a fabulous amount of work on Hohokam archaeology has been completed and published, due largely to federal and state historic-preservation laws for which Emil Haury was one of the principal advocates. Tens of millions of dollars have been spent, and the record of Hohokam archaeology is now incredibly more detailed and complex. Great progress has been made in the study of Hohokam irrigation systems, agricultural landscapes, social organization, ceramic production and distribution, religion, and politics. Some of Haury’s conclusions have been swept away as vast amounts of new data have led to new conclusions about the Hohokam chronology, origins, settlement structure, ballcourts, and other issues. Archaeological discoveries only a decade ago in the floodplains of the Tucson Basin (that are only now being published) have filled in the picture of another whole millennium or more before pottery was adopted in the Southwest. Consolidation of data on large, late settlement distributions is shedding new light on political organization and warfare. Reconstructions of annual stream flow in both the Salt and Gila rivers from tree-ring studies have revealed differences in environmental conditions for irrigation between these drainages, previously unsuspected, that will change the stories archaeologists tell yet again. Findings like these are what make Hohokam archaeology exciting.

Take ballcourts as an example. In 1967 Edwin Ferdon disputed Haury’s interpretation, pointing out that courts in Mexico are rectangular and made of stone, while those in Arizona are oval and made of earth. He suggested they were dance courts. As the result of a National Park Service project surveying around the site of Snaketown, I had a chance in the early 1980s to systematically reexamine this dispute. After pulling together data on about 200 Hohokam-style courts, I argued that it was the ball game, not the ballcourt, that diffused from Mexico, maintaining that functionally the Hohokam courts could have been places where ritual ball games were played.

After organizing and publishing an international symposium on the Mesoamerican ball game (with Vernon Scarbrough), I was invited to a week-long conference in Culiacan, Sinaloa, where in addition to other scholars the organizers brought in about 150 men from all across Mexico who put on about 12 different versions of
games all thought to derive from aboriginal times. One was hip ball, played with an eight pound rubber ball. I paced the area they were using, finding it measured 12 x 20 of my paces: such a game could have been played in a Hohokam court. However, the only rubber ball known from a Hohokam site in Arizona is a little smaller than fist-sized: it was not a hip ball. Interestingly, there are many small stone balls found in Hohokam sites, and I now think that a kick-game, or stick-game, are the most likely kinds of games that may have been played in Hohokam courts.

There is another possibility. Hohokam courts are dug into the earth and the dirt is piled up in mounds forming a closed oval shape. As portals into Mother Earth, these places of public ritual may have symbolized fertility, sexual intercourse, emergence, and contact with the vital sources of nature's power. One can readily understand why irrigation farmers would be interested in these things. Similar symbolic associations with Mexican ballcourts are also well known, so -- bottom line -- the Hohokam courts may have been both dance- and ball-courts.

The latest Hohokam-style courts date into the early Classic period, A. D. 1100-1250. Already in the late 1000s, another form of public architecture, called platform mounds, was being built in a patterned spatial relationship to the courts. Studies by many Hohokam archaeologists, but especially David Gregory's work at the Las Colinas site in Phoenix, have shed considerable new light on the evolution of platform mounds. Beginning about A. D. 1250, after the "ballcourts" ceased to be used, habitation-like structures were built on top of the platform mounds and they were surrounded by massive coursed-caliche compound walls. Debate now centers on whether an elite was resident on the mounds, or whether they were specialized ritual precincts -- or both! We are all waiting with bated breath for Christian Downum to publish his detailed analyses of Julian Hayden's 1930s excavations of the top of the Pueblo Grande platform mound, as that will shed a great deal of new light on this fascinating issue.

Hohokam religion has also been the focus of new research. Rock art studies by Henry Wallace and James Holmlund, as well as Todd Bostwick's more recent researches, have extensively documented what is called the "Gila Style." Much information about religious ideology appears to be encoded in the rock art symbols. This style appears to begin just as the Colonial period was getting underway (say between A. D. 600-750), and is correlated with the first construction of Hohokam courts, death ceremonies involving cremation and the use of a distinctive set of ritual paraphernalia (palettes, carved stone censers, carved shell, etc.), and the concentration of "secondary cremations" in cemetery groups that served to socially differentiate one set of households from others in Hohokam villages. We thus believe that a distinctive Hohokam religion crystallized at the beginning of the Colonial period, and that with the appearance of platform mounds and the disappearance of platform mounds and the disappearance of the cremation ritual paraphernalia ca. A. D. 1100 (the time Snaketown was abandoned), that profound changes in religion came about that were further transformed ca. A. D. 1250 with the further elaboration of platform mounds and the abandonment of ballcourts discussed above.

By correlating these moments of transformation with the patterning of settlement systems in areas surrounding the Phoenix Basin, bold new theories are being proposed involving warfare and increased political complexity. Arguably, the whole Salt River Valley was politically integrated, centered on
the duality of the Pueblo Grande and Mesa Grande platform mounds. This "polity" appears to have dominated the platform mound villages of the middle Gila and to have been in conflict with polities to the north, northeast, and southeast. The accompanying map shows the Hohokam polities or the Phoenix Basin in the larger macro-regional context of contemporaneous Pueblo IV polities in central Arizona. The circles are a measure of territoriality and the gaps between them indicate "buffer zones" that helped to reduce the conflict between them. Much work needs to be done to test these exciting theories.

From time to time, however, it is useful to step back from all of this hullabaloo and try to put things like Hohokam archaeology as a whole into a larger context. This is what I mean by a "peregrine view"; by "flying like a hawk," we may gain a perspective not as easily seen up close. The moment we do this, a striking fact becomes apparent: a single family of languages stretched continuously from the Great Basin through the Southwest to northern and western Mexico and on into the Basin of Mexico. It is the Uto-Aztecan language stock that the Philadelphia savant Daniel Brinton first named in 1891. It includes both Hopi and Piman, Yaqui-Mayo, Tarahumaran, Opata, Huichol, Tepehuan, and Nahuatl. In fact, in the 1500s, Tepehuan and Piman were dialects of a single language, which linguists call "Tepiman." It seems highly likely that the Hohokam of southern Arizona spoke proto-Tepiman, and that other speakers of related dialects lived in what is now the northern Mexican state of Sonora, and possibly even farther south, in Sinaloa, Durango, and Zacatecas.

It is from the Teuchitlán tradition of Zacatecas or the Chalchihuites culture of Zacatecas-Durango that the pseudo-cloisonné/iron pyrites mirrors, copper bells, and other cultural traits came from that are found at Snaketown and other Hohokam sites. Some kind of social network, very probably one founded on common language, brought about the movement of those objects over 1000 miles northward from West Mexico to southern Arizona. Our knowledge of Hohokam archaeology cannot be complete until we can account for the nature of those networks and the history of their transformations.

Much of Sonora, like southern Arizona, is part of the Sonoran Desert. The Yaqui and Mayo in the historic period had large-scale irrigation systems and may well have had systems comparable to the Hohokam in earlier centuries. Old maps show that large-scale irrigation systems also existed in Sinaloa. Clay figurines very like Hohokam ones are known from southwestern Sonora (in the Huatabampo culture). These are but a few of the facts that should interest both Hohokam archaeologists and all of us fascinated by the human experience in the North American Southwest.

Fortunately, a beginning has been made to study the archaeology of northwestern Mexico. The
Instituto Nacional de Antropologia e Historia (INAH) has an office in Hermosillo, Sonora, that has been active for over a decade. Several American archaeologists, such as Randy McGuire and Paul and Suzanne Fish, have started graduate programs in collaboration with INAH archaeologists in northern Sonora. This is a field that is pretty much wide open, to which American students willing and able to become fluent and literate in Spanish may contribute profoundly. For the rest of us, who speak and write "English only," we regrettably may find it increasingly difficult to keep up with the changing story of the Hohokam and their linguistic relatives to the south. Now back on the ground, but having seen the future, what are we going to do about it?

### Suggested Readings on the Hohokam


---

Illustration Credits: All illustrations accompanying David Wilcox's article were provided by Dr. Wilcox except the photo of Harold Gladwin, which is from The Kiva Volume 50, used by permission of the Arizona Archaeological and Historical Society and The Kiva. All the other photos are from the photographic collections of the Arizona State Museum, University of Arizona. The politics map is from "Organized for War: The Perry Mesa Settlement System and Its Central Arizona Neighbors" by David R. Wilcox, Gerald Robertson, Jr., and J. Scott Wood, 2001 (In Deadly Landscapes: Case Studies in Prehistoric Southwestern Warfare, edited by Glen E. Rice and Steven A. LeBlanc, University of Utah Press, Salt Lake City). The pseudo-pictograph artifact design is Old Pueblo Archaeology Center's redrawn version of a sketch that appeared in "Hohokam Mosaic Mirrors" by Arthur Woodward, 1941 (Los Angeles County Museum Quarterly 1[4]:6-11). The illustration of Father Kino is from Francis O'Brien, a Tucson Artist, courtesy of the Arizona Historical Society, Tucson.

---

### A Fort Huachuca Farewell

Old Pueblo’s Fort Huachuca field program drew to a close in September. Our staff is.busily working on the final technical report for the historical site testing project. Laboratory work with the Garden Canyon archaeological site collection continues under the direction of volunteer laboratory director David Dechant.

Old Pueblo would like to thank the many dedicated volunteers who took part in the laboratory and field programs during the last year. Those many hours of labor will help the U.S. Army determine the National Register of Historic Places eligibility of the Heritage Park and Game Management archaeological sites. This information will help the U.S. Army make provisions for the management of these two cultural resources. The many hours volunteers have spent in the laboratory has also put the Garden Canyon collection computer cataloguing and processing project over 21,000 items closer to completion.

The volunteers of the Arizona Archaeological Society's Cochise Chapter, in both the field and lab, always displayed great enthusiasm, no matter how much paperwork or horse manure they were asked to work through. At each meeting, the volunteers arrived with smiles on their faces and a willingness to tackle any task, rain or shine. The volunteers for Fort Huachuca also always displayed an eagerness to learn that made our work together enjoyable. Darla, Eric, and Al wish the volunteers of the Cochise Chapter the best in their future archaeological work, and we hope that Old Pueblo and the Cochise Chapter may work together again.
Late Classic Roomblocks in Marana 
(continued from page 1)

human burial features were investigated during this fieldwork. Over half of the excavations were carried out by volunteers in an effort to recover more information from the site than was required by agency reviewers, at no additional cost to the project sponsor, DCK Investments, Inc., a Tucson company headed by Mr. Doug Kennedy.

Preliminary analysis of artifacts and samples recovered during the excavations suggest the Yuma Wash site was a Hohokam agricultural village that was first occupied during the Rillito phase, some time after A.D. 850, and that occupations continued into the Classic period after 1150. Finds of Gila Polychrome pottery and above-ground Pueblo-style rooms suggest the occupations continued at least periodically into the late Classic period after 1325.

From the fact that some structures at the Yuma Wash site were built on top of older houses, it is clear that there were changes in construction methods and structure types through time. The earliest houses there were oval or semirectangular house-in-pit structures with plastered walls, but later on rectangular adobe-walled pithouses appeared. The latest house type was the above-ground poured-adobe room block. This shift represents a fairly radical change in construction styles and in space management suggesting a migration of groups or at least ideas from outside the Hohokam community, perhaps from the Tonto Basin region in central Arizona. The presence of an above-ground room block with an enclosing compound wall may indicate a blending of ideas rather than a replacement of older construction methods.

The 10 human cremation burials, 5 inhumation burials, and the contents of 3 human crematorium features identified during the summer 2000 excavations were removed and repatriated to the Tohono O’odham Nation in accordance Arizona’s 1990 burials discovery law, under an agreement that the Arizona State Museum coordinated between Old Pueblo Archaeology and four southwestern Indian tribes with interests in the project: the Tohono O’odham, Hopi, Zuni, and San Carlos Apache. On October 5, 2000, exactly two months after Old Pueblo’s excavations for DCK Investments had been completed, Mr. Peter Herder, a representative of the D. R. Horton home building company (which had purchased the property from DCK), called Old Pueblo to report that more human remains had been discovered during grading of a new-house lot in the vicinity of Old Pueblo’s excavations.

Mr. Herder asked Old Pueblo to remove these human remains and repatriate them to the appropriate Native American tribe at the D. R. Horton company’s expense. Old Pueblo therefore reported the October 5 discovery to the Arizona State Museum and sent archaeologists back to the Yuma Wash site, resulting in the removal and repatriation to the Tohono O’odham Nation of human remains and associated artifacts from 1 additional cremation and 1 additional inhumation burial.

The D. R. Horton company’s acknowledgment that ancient human burials were found during its construction project is something that rarely happens in Arizona. According to Ms. Lynn Teague, the Arizona State Museum’s repatriation coordinator for the Arizona burial discovery laws (A.R.S.§41-844 and A.R.S §41-865), “As to the number of construction jobs that have shut down because they hit burials since 1990 when the Arizona laws were passed – I can count them on the fingers of one hand and still play heart and soul with the remainder.” Therefore, some words of appreciation from archaeologists and Native Americans are due to DCK Investments, Inc., and D. R. Horton, Inc., and other developers who are willing to comply with state law, especially when it involves extra expense for their projects.

The information recovered from the Yuma Wash site by Old Pueblo is now being analyzed and will be made available in the final technical report that is now being prepared for this project.
Traditional Technology Workshops

Southwestern Indian Pottery

Gourd scrapers, mineral paints, and yucca brushes can be used to produce pottery today just as they have for centuries. Instead of modern potters’ wheels, molds, and paints, these ancient tools are still used by Native Americans to maintain the “spirit” of the traditional pottery.

Experienced southwestern potter and artisan John Guerin teaches Old Pueblo’s pottery workshops to show you how to make traditional Indian pottery the way it has been made here in the Southwest for over two thousand years. Dig your own clay, then hand-make your own pots, seed bowls, canteens, corrugated ware, ladies, and rattles using the coil-and-scrape method. The paddle-and-anvil method will also be demonstrated. All equipment is provided.

Children under 16 may take the pottery class if a parent enrolls with them. Maximum enrollment is 15 persons/class.

The upcoming Level 1 Workshop features six 3-hr in-class sessions plus a 4-hr field trip, for 22 total class hours. Class includes:

- Southwestern history: Anasazi, Mogollon, Hohokam & Pueblo pottery
- Initial steps in forming, shaping & smoothing
- Completing scraping, sanding, polishing, slipping & painting
- Making canteens
- Making corrugated ware
- Making ladies & rattles
- Plus a field trip to dig clay!

Level 1, Session 1 dates: . . . Sundays 2-5 p.m. Jan 14 & 28, & Feb 4, 11, 18, & 25; + field trip Sun. Jan 21, 2-5 p.m.
Level 1, Session 2 dates: . . . Tuesdays 6-9 p.m. Feb 20 - Mar 27, 2001; field trip date will be determined in class.

Fee: $69, includes all materials

Level 2 workshop for advanced students:
Tuesdays 6-9 p.m., April 10 - May 15; field trip date will be determined in class.

The Art of Ancient Jewelry

This class, taught by Allen Denoyer, covers how to make fine pendants, beads, earrings, and other jewelry and ornaments by cutting and polishing stones like ancient southwesterners used to do. Stones and tools will be provided.

Dates: Saturday, Dec. 10, 9 a.m.-noon
Fee: $25, includes all materials

The jewelry class is for ages 9 and older. Minimum class size is 6 persons and maximum is 11. Fee is $25 ($20 for Old Pueblo Members)

Making & Using Atlats & Spears

Allen Denoyer also will offer the exciting “Making & Using Atlats & Spears” workshop on Saturday February 10 and Sunday April 1 from 9 a.m. to noon. In this workshop, he teaches how to fashion traditional atlats and wooden spears like those utilized by ancient peoples worldwide, using natural Sonoran Desert woods and leather materials. He will show how to straighten the spear by heat-curing over an open fire, and talk about how prehistoric people’s lifeways are better understood by experiencing their technologies.

Participants need to bring your own pocketknife to carve the wood, but all other equipment is provided. Participation is limited to 11 persons ages 9 and older.

Cost is $40 per person, and pre-registration is required.

Members of Old Pueblo Archaeology Center’s Archaeology Opportunities program are entitled to a 20% discount on all of Old Pueblo’s program fees and publications.

Arrowhead Making and Flintknapping

Archaeologist Allen Denoyer will offer the ever-popular “Arrowhead Making and Flintknapping” workshop on Saturday December 9, Saturday January 21, and Saturday March 31. Class time is from 9 a.m. to noon on each date.

As he teaches you how to make an arrowhead out of obsidian and other stone just like prehistoric Arizonans did, Allen helps you understand more about prehistoric people by studying how they made and used their artifacts.

All equipment is provided, and pre-registration is required. Participation is limited to 11 persons ages 9 and older. Cost for the class is $25 per person.

All of the Traditional Technology workshops are held at Old Pueblo Archaeology Center, located at 1000 E. Fort Lowell Road, Tucson (at the intersection of Park Avenue). Registration deadline is 24 hours before the class starts.

To register call (520) 798-1201.
Advance fee payment is required.

Fees will be refunded for missed sessions only if Old Pueblo Archaeology Center is given at least 24 hours advance notice of absence. Fees for reservations made less than two days before a class date are nonrefundable.

Cash, checks, Visa, and Mastercard are accepted for all Old Pueblo Archaeology Center programs.
Research Opportunities & Classes for Adults and Kids

Sabino Canyon Ruin
Public Excavations

Old Pueblo Archaeology Center offers hands-on training in archaeological excavation at the Sabino Canyon Ruin two Saturdays per month. Between A.D. 1000 and 1350 the ruin was a vibrant village of the Hohokam Indians, ancestors of the modern Pima and Tohono O'odham peoples. Excavations have recovered pottery, stone, bone, and seashell artifacts, and have revealed prehistoric “pit houses,” apartment-like housing compounds with adobe and rock walls, ancient canals, and dog burials.

The first Saturday of each month’s two-Saturday program begins with an orientation to show participants how to recognize artifacts and to provide information about the site’s ancient residents and about archaeological methods. Most of that Saturday will then be spent excavating under the supervision of an archaeologist. During the final two hours registrants will get to clean and label recovered artifacts.

On the second Saturday program each month, excavations begin at 8 a.m., and the last two hours of the session are devoted to a discussion and question-answer session.

The next Sabino Canyon Ruin excavation dates are Dec. 2 & 16, Jan. 13 & 27, Feb. 3 & 17, and Mar. 3 & 17, from 8 to 4:30 each day. Registration for two days of the field school allows one to continue volunteering in the excavations for one year. Minimum age to participate is 12 years old.

The Sabino Canyon Ruin excavations are on private property in northeastern Tucson, about a mile away from the Sabino Canyon Visitor Center. Directions to the ruin are provided upon pre-registration. Cost for a single session is $35 per person. The two-day program costs $50 and includes a one-year membership with Old Pueblo that allows the registrant to continue participating in the Sabino Canyon Ruin excavations as a volunteer for a year following the two-day program. Cash, checks, Visa and Mastercard are accepted.

For Sabino Canyon Ruin dig reservations call Old Pueblo Archaeology Center at 520-798-1201 at least two days ahead of the session.

Old Pueblo Lecture Series
and the
Pima Community College
Community Campus

Old Pueblo Archaeology Center, in partnership with Pima Community College, is offering three lecture series this winter. Marc Severson is offering Southwestern Archaeology Course SW/#280, January 3-5 from 1-4 p.m. with a field trip on January 6 from 8 am-2 pm. Classes will be held at Old Pueblo Archaeology Center. To register, call the college at (520) 206-6468. Course number 72399D. Cost is $39.

Eric Kaldahl is offering two courses about the Ancient Southwest (SW/#291). The first set of four presentations considers the Peopling of the New World, an overview of the Chaco phenomenon, and discussions of the Mogollon and Hohokam traditions. The course will be offered four Thursdays (Jan. 25-Feb. 15) from 10-11:30 at the OASIS Center, located on the third floor of Robinson’s-May Department Store at El Con Mall. To register, call the college at (520) 206-6468. Course number 72893D. Cost is $58.

Eric’s second course about the Ancient Southwest includes four presentations on the prehistory of northeastern Arizona, Mesa Verde, the Sinagua, and a specific discussion of Hohokam villages in Tucson. The course will be offered four Thursdays (Feb. 22-Mar. 15) from 10-11:30 at the El Con Mall’s OASIS Center. To register, call the college at (520) 206-6468. Course number 73021D. Cost is $58.

Old Pueblo Archaeology Center’s Board of Directors:

James W. Trimbell (President), Laurie M. Amado (Vice President), JoAnn Cawell (Treasurer), Ronald H. Towner (Secretary), Frances Conde, Carolyn O’Baig Davis, Deborah Jassem, Emory Sekaquaptewa, Marc Severson, and J. Steven Stacey

Archaeology Opportunities members are welcome to attend board meetings. For info on meeting times & places call 798-1201.

Pima Community College’s
“Pima Kids” Programs
and OPEN1

Old Pueblo’s OPEN1 mock excavation will be hosting two Pima Community College children’s classes (Course SW/#901). Session 1 is scheduled for 9-11 a.m. on February 17. Course number 72761D. Cost is $18. Session 2 is scheduled for 9-11 a.m. on May 19. Course number 72762E. Cost is $18. Both courses are held at Old Pueblo Archaeology Center. To register, call the college at (520) 206-6468.

Volunteer Appreciation Dinner

Mark your calendars!! On March 31, at 6:00 p.m., Old Pueblo’s second annual Volunteer Appreciation Dinner will be held at Old Pueblo Archaeology Center! It’s just our way of saying thanks to the many volunteers who make our research projects and youth education programs possible.

Watch for your invitation if you’ve been spending a lot of time volunteering for Old Pueblo this year!
YOUTH EDUCATION PROGRAMS:
GROWING STRONGER BY THE SEASON

GRANTS AT WORK
FOR CHILDREN

Since the start of Old Pueblo’s Scholarships for Classrooms program, 520 children from 22 classrooms in southern Arizona have benefitted from that fiscal support as of November 27, 2000. The many generous donors of Old Pueblo’s 2000 art auction, the Stocker Foundation, and the Arizona Humanities’ Council are to be thanked for making our programs available to kids who would not be able to afford our enrichment programs on their own. A total of $5,808 has been used in scholarship-supported activities, including outreach programs to classrooms, tours of the Sabino Canyon Ruin, and, of course, participation in our OPENI mock excavation program. Another $5,542 has been awarded to 22 more classrooms who will be attending our programs in the coming months.

Teachers, take note! Old Pueblo has scholarships as yet unawarded. Take advantage of the generosity of our youth education program sponsors today! Call Old Pueblo at (520) 798-1201 for information!

Old Pueblo Archaeology offers the attractive American Indian Art Calendar 2001 to raise money for our youth education program. The featured works of art include:

- Hopi katsina doll made in about 1950 by carver Wilson Tawaquaptewa
- San Ildefonso Pueblo pot made ca. 1917 by Maria and Julian Martinez
- Jicarilla Apache basketry wastebasket made in about 1936 and handled tray from circa 1940
- Comanche painted buffalo calf robe collected from Indian Territory in 1868
- Abeinaki (?) quilled drawstring pouch collected in the eighteenth century
- Yup’ik crane mask made between 1875 and 1900
- Ingalik-style Alaskan wood mask made in 1920

The New Year is upon us! Order your 2001 American Indian Art Calendar today!

NEED A HOLIDAY GIFT THIS SEASON???

2001 AMERICAN INDIAN ART CALENDAR AVAILABLE

- Kiowa beaded lattice cradle made in 1998
- Iroquois center-seam moccasins, early eighteenth century
- Ojibway shirt of an Alberta Plains Cree chief, ca. 1860-1890 Osage peyote ceremony painting, 1979
- Tlingit frog feast bowl, early twentieth century

Calendar sales will raise funds to underwrite Old Pueblo’s education programs for children in the archaeological and traditional cultures of the Southwest.

The Calendars are $7.16 each for Archaeology Opportunities Members and Friends, $8.95 for nonmembers. Stop by Old Pueblo Archaeology or order yours today by calling (520) 798-1201. (Shipping and handling: $1.95 for one calendar and $1.00 for each additional calendar).

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. Benefits include:

- 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, merchandise, and courses.

Membership fees support Old Pueblo Archaeology Center’s programs.

<table>
<thead>
<tr>
<th>Annual membership rates</th>
<th>Annual subscription (4 issues)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corporation</td>
<td>$1,000*</td>
</tr>
<tr>
<td>Sponsoring</td>
<td>$1,000*</td>
</tr>
<tr>
<td>Supporting</td>
<td>$500*</td>
</tr>
<tr>
<td>Contributing</td>
<td>$200*</td>
</tr>
<tr>
<td>General Household</td>
<td>$120*</td>
</tr>
<tr>
<td>2-person Household</td>
<td>$80*</td>
</tr>
<tr>
<td>Individual</td>
<td>$40*</td>
</tr>
<tr>
<td>Friend of Old Pueblo Archaeology*</td>
<td>$25*</td>
</tr>
</tbody>
</table>

* Every membership category includes 1-year subscription to Old Pueblo Archaeology. Each “Friend” membership receives Old Pueblo Archaeology & 20% discounts but does not allow participation in the Sabino Canyon Ruin excavations.

Middle Rincon Red-on-brown pottery design (above) reconstructed from piece of a nearly complete pottery bowl found by Old Pueblo Archaeology Center at the Rancho Esperero site in northeastern Tucson. Excavation at the site was sponsored by the A. F. Sterling Home Builders company of Tucson.
Free Programs Arranged by Old Pueblo Archaeology Center: Public Talks


Mar 1 2 p.m.  “Arts and Culture of the Prehistoric Hohokam Indians”** free slide-illustrated presentation by archaeologist Allen Dart, with artifact display. Old Pueblo Archaeology Center, 1000 E. Fort Lowell Road, Tucson. Early arrival suggested -- only 30 seats available. (520) 798-1201.

Mar 2 2 p.m.  “Archaeological Excavations at the Yuma Wash Hohokam Village Ruin” free slide-illustrated presentation by archaeologists Jeffrey T. Jones and Allen Dart, with artifact display. Old Pueblo Archaeology Center, 1000 E. Fort Lowell Road, Tucson. Early arrival suggested -- only 30 seats available (520) 798-1201.

Mar 3 2 p.m.  “Archaeological Excavations at the Sabino Canyon Ruin Hohokam Village Site” free slide-illustrated presentation by archaeologist Dr. Eric J. Kaldahl, with artifact display, at Old Pueblo Archaeology Center, 1000 E. Fort Lowell Road, Tucson. Early arrival suggested -- only 30 seats available (520) 798-1201.

Mar 7 2 p.m.  “Prehistoric Pottery of the Hohokam Indians in Tucson”** free slide-illustrated presentation by archaeologist Allen Dart, with artifact display. Old Pueblo Archaeology Center, 1000 E. Fort Lowell Road, Tucson. Early arrival suggested -- only 30 seats available. (520) 798-1201.


Mar 15 7 p.m.  “Arts and Culture of the Prehistoric Hohokam Indians”** free slide-illustrated presentation by archaeologist Allen Dart, with artifact display. City of Sierra Vista Parks & Leisure Services’ “Amazing Arizona” series. Oscar Yrn Community Center, 1011 N. Coronado Drive, Sierra Vista AZ. Bob Boysen, (520) 417-6980.

Mar 17 2 p.m.  “Prehistoric Pottery of the Hohokam Indians in Tucson”** free slide-illustrated presentation by archaeologist Allen Dart, with artifact display, for Cave Creek Museum. Cave Creek Museum, 6140 E. Skyline Drive, Cave Creek AZ. Jane Bunnamy, 480-488-2764.

* The Arizona Humanities Council is providing funding for these programs.

... and Archaeological Site Tours

Two guided tours of Old Pueblo Archaeology’s Sabino Canyon Ruin excavations will be offered for Archaeology Month. Tours meet about 1 mile away from the Sabino Canyon Visitor Center, not at the tram place. Call Old Pueblo Archaeology Center for details: 798-1201.

Mar 10 Sat 9 a.m. Guided public tour of the Sabino Canyon Ruin (nonmember adults $10, kids 12 and under $2; Old Pueblo members free): call (520) 798-1201.

Mar 24 Sat 9 a.m. Guided public tour of the Sabino Canyon Ruin (nonmember adults $10, kids 12 and under $2; Old Pueblo members free): call (520) 798-1201.

Supporters of Old Pueblo Archaeology Center, September 1-November 30

Volunteers: In September Dr. Emory Sekaquaptewa hosted a tour of Hopi Indian Reservation archaeological and historical sites for board members and friends, who learned a lot from him and really enjoyed Emory’s and his wife’s hospitality. (We look forward to having Emory offer his expertise on another fundraising tour for Old Pueblo supporters in May 2001!) Tom Sheridan and the Arizona State Museum staff helped with illustration credits in this issue. Peggy Bommersbach, José Camacho, JoAnn Cowgill, Ivan & Della Curnette, Jane Delaney, Taylor Genovese, Kathi Greenaway, Jackie Kinman, Elliott Lax, Doug Lindsay, T. J. McCarthy, Mary Lu Moore, Margaret Nagore, Robin Rutherfoord, Jacob Schumacher, Steve Stacey, Kirsten Tobin, and Jim Trimbell volunteered a total of 138 75 recorded hours for lab and office work + 120 recorded field hours helping with Sabino Canyon Ruin excavations. Carol Richardson, Bess Puryear, & Ceil McPherson continue to do the Old Pueblo Archaeology bulletin bulk mailings (hours not recorded).

Cash Donors/Grantees: in this period: Laurie M. Amado, Monette Bebow-Reinhard, Cynthia Cobb, JoAnn Cowgill, Allen Dart, Carolyn Davis, Myrna Gary, Deborah Jassem, Roberta Lee, Edward Gladish, James W. Trimbell, and several folks who have bought raffle tickets.

Noncash Donors: The Carlson family (furnace for Old Pueblo’s garage building), Mike & Jan Chumbley (prehistoric artifacts collected and left on their property by former owners; artifacts will be utilized in Old Pueblo’s OPEN! education program), Janet Chumbley (486 computer), Carolyn Davis (Mata Ortiz pottery bowl, for use as prize in Old Pueblo’s March 2001 raffle), MC Metal Art (glass-topped table with Native American geometric design plate-steel legs, and Navajo ye’i figure plate-steel sculpture, for 2001 raffle prizes), Steve Stacey (computer equipment), and Treasure Chest Publications (author-autographed book, The Many Faces of Mata Ortiz, for raffle prize).


We sincerely thank all of these contributors & volunteers and apologize if we have failed to acknowledge other supporters.
Want a Great Gift Idea?

How about the 2001 AMERICAN INDIAN ART CALENDAR?!

Old Pueblo Archaeology Center offers this beautiful 2001 calendar for only $8.95 ($7.16 for our members) to raise money for our youth education program. The calendar’s 12 full-color photographs feature art works of the Hopi, San Ildefonso Pueblo, Jicarilla Apache, and nine other tribal peoples.

See page 10 for ordering information.

---

Subscription/Membership Application

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 JStacey@aol.com).