THE ARCHAEOLOGICAL PROCESS:
Starting the New, Finishing the Old

Old Pueblo Archaeology Center was first established to do research excavations with the public and school children. The portion of the Sabino Canyon Ruin, owned by the Fenster School of Southern Arizona has served us well as our first public research site, with over 950 people taking part in the excavations since we started. The time has come to move on, taking the lessons we learned there with us in the pursuit of new research and new public programs. We are very fortunate to have a partnership with the Town of Marana as Old Pueblo makes this move.

In this issue, I would like to share with our membership the exciting new changes we are making, and the reasons behind them. I would also like to highlight the archaeological process that includes so much more than excavation—which is only one part in the process of discovery. The new public research program has taken many months of planning, considering the best way to use, learn, and teach about an important cultural resource called the Yuma Wash site. At the same time, the process of interpreting our work at the Sabino Canyon Ruin continues, studying the artifacts, plants and animal materials recovered, and sharing what we have learned through our publications. The Sabino work will take another two years to complete.

We hope our membership will be energized by the new research program and that new members can be attracted to Old Pueblo as the program proceeds. Join us this fall as the process of archaeological research continues!
In Partnership: The Town Of Marana and Old Pueblo Archaeology Center

The Town of Marana is building a new regional park that contains two important archaeological sites. In fact, Marana intends to build several parks in their community to provide residents with more green space, athletic fields, and common ground. The park with the archaeological sites is located between Ina Road and Cortaro Road, bounded on the west side by Silverbell Road and on the east by the Santa Cruz River.

Athletic fields, an amphitheater, picnic area, equestrian trail head, library, river walk trails, and a community building are part of a beautiful master plan for the park, designed by McGann and Associates, landscape architects and planners. The park still has not received an official name. For now it is simply called the Marana regional park.

The two archaeological sites in the park gave Marana a great opportunity to celebrate its cultural traditions and history. Both sites have been previously investigated by Old Pueblo under the direction of project director Jeffrey T. Jones. The construction plans for the park require further excavation at both sites, and Marana sees this as an opportunity to use archaeology as a vehicle for public interpretation and heritage education. Old Pueblo is proud to be Marana’s partner in this endeavor.

One of the sites is the historic Bojorquez-Aguirre Ranch. The Bojorquez family operated a ranch in what is today the regional park starting in the late 1870s, and also owned and operated a grocery store in Tucson. The ranch was later homesteaded by the Aguirre family. Cultural materials left by both families are found within the park.

The other site is the Yuma Wash site, a large Hohokam village occupied from as early as A.D. 750 to the very end of the Hohokam period. The Town of Marana is doing a great deal to protect these sites in perpetuity, but all archaeological sites are fragile, and some of the cultural features are likely to be harmed by park development and the resulting increase in human traffic. Here then is the first part of the archaeological process—identifying a cultural resource (like an archaeological site or historical building) in danger of destruction due to natural forces or modern human development. Such endangerment necessitates further work, and requires that goals and questions to guide that work be defined.

The Yuma Wash Archaeological Site: Research Interests

A little over a year ago, Old Pueblo conducted excavations at a portion of the Yuma Wash site located west of Silverbell Road. Old Pueblo recovered information from a portion of the site that was going to be impacted by a housing development, and the land developer allowed Old Pueblo to go beyond the initial excavation plan to recover information from additional ancient features with the invaluable assistance of our volunteers. The land developer, Doug Kennedy of DCK Investments, also donated portions of land he owned to the Town of Marana for incorporation into the regional park.

The first Yuma Wash investigations demonstrated just how special a site this is. Hohokam pithouses were common, as well as small above-ground adobe roomblocks containing higher than usual amounts of Salado-style pottery. The Salado archaeological culture’s “heartland” is 100 miles north of the Tucson area around modern Lake Roosevelt. The roomblock style of architecture and the Salado-style ceramics suggests that some of the roomblock builders could have been immigrants, an interpretation that has been made at a very small number of other sites with roomblocks in the greater Tucson area. Ceramics also indicate that the Yuma Wash site dates to the very end of the Hohokam period, between A.D. 1300 and 1450.

The Testing Phase

The portion of the Yuma Wash site to the west of Silverbell documented important cultural materials. What about the part of the site in the
Marana regional park on the east side of Silverbell? Before we could formulate a plan of excavation there, we needed to know more about what is really under the ground. Old Pueblo conducted test excavations to address that question. In testing, we put small "windows" in the earth, by using a backhoe to open long trenches 70-cm wide (a little more than 2 1/4-ft wide).

The archaeologists climbed down into the trenches and sought evidence of buried homes, firepits, and trash. It is a very efficient way to get a look under the ground without disturbing much of the overall site surface area. Old Pueblo's underground "peek" documented at least 54 ancient homes and several outdoor cooking pits. We estimate that over 150 buried homes might be at the site.

Clearly then important cultural relics and refuse are in the park. Wherever drive-ways, buildings, or trails are to be developed, Old Pueblo will perform an excavation to study fragile cultural features and artifacts under the ground. The testing phase and the park development plans will tell us where to dig.

But archaeology is more than salvage, it is about learning, and learning requires questions. Archaeologists have a lot of questions about the post-1300 time period when people last lived at the Yuma Wash site. What makes that time period special to archaeologists?

A Summary of the Hohokam in the Classic Period

The Hohokam tradition was ancient Arizona's most socially complex culture, and Hohokam sites are some of the most commonly encountered prehistoric sites in Arizona's Sonoran Desert. Hohokam families were extremely adept farmers and desert consumers. In addition to growing their crops of maize, beans, agave, and squash, they used natural desert plants and animals extensively.

Bringing water to their crops required great engineering feats, from dams and reservoirs to the construction of great canal systems. For 500 years (A.D. 650-1150), the Hohokam in the Tucson Basin brought people together through communal meeting places, such as ballcourts, tying people together through great networks of exchange that reached from the Gulf of California to the Pueblo cultures of the Colorado Plateau.

In the Tucson Basin, archaeologists discuss the Classic period in two time units: the early Classic Tanque Verde phase (A.D. 1150-1300) and late Classic Tucson phase (A.D. 1300-1450). As with other portions of the Hohokam world, Marana area residents began to build above-ground rooms, some enclosed inside adobe walls to make groups of houses called compounds. Ballcourts, such as the one at the Los Morteros archaeological site just three miles from the Marana regional park, ceased to be used. An important focal site northwest of Tucson became the Marana Mound, where the Hohokam built a "platform mound." Platform mounds, a new form of public architecture, appear to have replaced ballcourts after A.D. 1150.

Wide spread cultivation and processing of agave plants became common in the Classic period. Evidence from sites in the Marana area has been critical to our understanding of this important crop in Hohokam villages.

As the earlier Classic phase gave way to the later Classic Tucson phase, still more cultural changes occurred. Many sites in the Marana area, such as Los Morteros and the Marana Mound site, were abandoned. Fewer villages were occupied in the Tucson Basin, although some of the villages were home to large numbers of people, indicating a contraction of the population into more nucleated settlements. Sites on terraced hillsides, called *trincheras* sites, were inhabited to the west, northwest, and southwest of the Marana-Tucson area.

A few sites have contiguous rooms, such as would be found in modern small apartment complexes. These contiguous roomblocks are a common architectural form in Pueblo and Pueblo-influenced cultures, and have been found in later Classic Tucson phase sites. Such roomblocks have been strongly associated with a northern pottery style produced by the Salado culture.

The origins of the Salado culture can be traced to a coalescence of Hohokam and Western Pueblo families in an area centered around modern Lake Roosevelt. The roomblocks and Salado pottery in Tucson phase sites suggest to archaeologists that a few immigrants from the Salado culture moved into the Marana-Tucson area after 1300.

By the end of the Classic period, the Hohokam-Salado presence in the Tucson Basin dwindled dramatically,
indicating wide-scale abandonment.

The Research Issues

The Yuma Wash site is one of the few southern Arizona places that has solid evidence of occupation during the tumultuous Tucson phase. Investigations at the site have real potential to shed new light on the life of the ancient Hohokam at the twilight of their tradition, and on possible immigrant families from the north who became part of the late prehistoric population decline.

Over the course of five years, 5 to 15 houses will be excavated in the Marana regional park along with outdoor pits and areas of ancient trash. Questions that will be considered include: Were the different houses occupied at the same time? Are there more roomblock structures in the Marana regional park? Is there good evidence for immigration of families from the north? Was the diet of these ancient families focused more upon wild plants and less upon domesticated crops? What might have led to the abandonment of the site and region? What is the relationship between occupants of the Yuma Wash site and the Native O’Odham people who were described by the Spanish?

Members Only
Excavation Week!!

Our first ever member’s only excavation week will be held at the Yuma Wash archaeological site October 23-27 (Tuesday to Saturday), 8:00-2:30. Bring a lunch. Space is limited to 12 volunteers/day. Free of charge to members. Call Old Pueblo today to reserve your spot! (520) 798-1201.

12 Old Pueblo members volunteers are also welcome to dig during the Dig for a Day programs this winter. Session dates are February 14, 15, 16, 28, and March 1, 2, 14, 15, 16, 21, 22, 23, 2002. Call to reserve your spot!

Becoming Involved:
The Five Year Public Research Plan

The Yuma Wash site contains important cultural information about the past. The site will be impacted by the park development. Wherever those impacts might occur, excavations need to be conducted. How will the archaeology be done? That was the question the Town of Marana had to ask itself. A professional crew of archaeologists could be hired to come in and quickly excavate and recover the information from the site, or the park could become the focus of an archaeological conservation program featuring a public excavation that will highlight, teach, and illuminate Marana’s heritage for all ages.

By choosing the conservation and public research program, the Town of Marana has created numerous opportunities for Old Pueblo’s volunteers, Arizona’s avocational archaeologists, teachers and students, and interested members of the public who would like to work with professional archaeologists at the site. The Town will be supporting five years of public excavation and involvement, and the analysis of artifacts, animal and plants remains. The Town will also help to fund the costs of storing the collections at the Arizona State Museum, University of Arizona, in perpetuity for re-examination by future researchers.

The Programs
Old Pueblo Members Only Week

Each fall, the excavation will open with an Old Pueblo members only volunteer week. The Town is helping support the cost of 12 volunteers working for 5 days. While we are working at the site, the public will be able to drop by the excavation at no cost, to learn about the site and the research program. The area around the excavation will be demarcated, so that visitors can get close to the volunteers and archaeologists without actually getting in the excavation units or the work space around the screens and site records.
Visitors will be escorted around the site by an interpreter from Old Pueblo’s staff. The whole point of the program is public education and outreach, so everyone working on the project should be aware that the public will be encouraged to ask questions of any of us as we work.

During their site visits, we will teach the public about the ancient Hohokam, discuss current discoveries, and highlight the educational opportunities that the Town of Marana and Old Pueblo are providing. It is the civic responsibility of every American to steward our archaeological and historical sites, and highlighting Marana’s positive role in site protection, preservation, and research will be important.

We will also encourage the public to take part in the excavation later that winter in the Dig for a Day and 5-day program packages.

Dig for a Day
In February and March, the Town will support another set of 12 volunteers working for an additional 12 field days. These field days will be organized as four sets of 3-day sessions. During these programs, interested members of the public can sign up for however many excavation days they like, at a cost of $38/day/person. The fees will help pay their portion of the curation costs that will be owed to the Arizona State Museum for storing the artifacts and site records in perpetuity (see “What’s a Curation Fee?” pg. 8). Also, their fees will support the payment of a crew chief/educator who will be supervising each group of four Dig for a Day participants.

Five-Day Programs
Two sessions 5 days in duration will be held for members of the general public. We hope to attract people who want to spend a vacation-length period of time doing archaeology, and enjoy a week of wintertime in our beautiful and sunny climate. These programs must pay for themselves at a cost of $550/person. If we fill the sessions, then our members will be welcome to volunteer while the 5-day programs are in progress, potentially adding another 10 volunteer days to the schedule.

School Programs and Specially Arranged Tours
Old Pueblo will continue to encourage schools to take advantage of the public excavation program. As with the specially arranged school programs we held at the Sabino Canyon Ruin, schools will be charged fees sufficient to cover the costs of these programs. We will also continue to provide specially arranged group tours through excavated areas at the Yuma Wash site and the Sabino Canyon Ruin in the 2001-2002 academic year for a fee. As fundraising permits, we will extend classroom scholarship funds to help the most impoverished schools.

The Field Season and Program Duration
The excavation field season for the Yuma Wash program will run October through March each year for the next five years. Tours through the site will be limited to the excavation season. After each season, the open excavations will be backfilled for the protection of the underlying features.

With the support of the Town of Marana, the collections will be analyzed by appropriate specialists as part of an ongoing research process, making results available every year of the program. Interim reports will be prepared regularly, and we should be able to publish the results of the entire project within 2 years after the conclusion of the program.

Why the Changes?
Those among our volunteers who worked at the Sabino Canyon Ruin may be wondering about the changes being made to the public excavation program. Tracking Old Pueblo’s program enrollments on a monthly basis indicates that the summertime is our most inactive time—and not because we have failed to schedule programs during the summer months. This means that our best field time for attracting participants is the winter, hence the decision to limit each excavation season. Also, leaving excavations open to the elements is

Multiple buildings at the Yuma Wash site. In the foreground are walls from two adobe roomblock features. Underneath them is another pithouse.
never good policy. Backfilling on an annual basis protects fragile archaeological features from the elements. Under the old program schedule, we would excavate one day and then take 2-4 weeks off. In the summer months when registrants were low, it could be 2-3 months before we returned to the site. It is easier to maintain a coherent train of thought and to see exactly what the excavations are accomplishing when field days are closer together and the work is more intense.

Old Pueblo has been fortunate to have patient volunteers who have been willing to teach and supervise our new amateurs and first-time students. But we know that not all of our experienced volunteers are willing about being the supervisors and instructors of the new recruits. Under the new program design, our volunteer-members will excavate in separate teams from the new participants. The new students will pay a fee that will be used to provide them with a supervisor and pay the Arizona State Museum fees required for the permanent storage of the collection.

For those of you who do love the teaching, you are more than welcome to teach and supervise the new folks, just talk to the excavation director, but no volunteers have to play that role anymore if they do not want to.

If you have any questions about the new program, please don’t hesitate to call Old Pueblo in Tucson and talk to project director Eric Kaldahl. Our number is (520) 798-1201.

The other archaeological site on the Marana regional park property is the Bojórquez-Aguirre Ranch. This historical site, and the two families who worked the land there, spanned an important juncture in the history of the Santa Cruz River countryside in the Arizona Territorial period. Old Pueblo previously conducted investigations at the Bojórquez family ranch buildings and tested buildings in the Aguirre family farm. Further work at the Aguirre buildings is needed prior to park development. Here is what Old Pueblo’s studies have learned about this piece of Marana’s history.

The 1870 United States Census indicates that Juan Bojórquez was a retail grocer living in Tucson with his wife Maria. The Bojórquezes listed assets of $6,000.00 in real or personal property. Historian Tom Sheridan suggests the Bojórquez family was one of a growing number of Mexican entrepreneurs settling in mining and commercial communities across Arizona.

By 1875 Bojórquez had filed a homestead claim on a 160-acre parcel of land with water rights and improvements along the San Pedro River approximately 8 miles north of Benson. He owned that land at least until 1876, but had moved to the Rillito/Marana area and built the Bojórquez Ranch house by 1878.

In 1879 the Bojórquezes had as many as 200 head of cattle and 50 horses on their ranch. The ranch house that they built was well made, with plastered walls and glass windows. Whether these windows were installed when the house was constructed in 1878 or were added after the railroad came to Tucson is unknown, but in either case glass windows suggest that the Bojórquez family was able to maintain a moderate level of prosperity raising and selling cattle.

The presence of purchased condiments including peppersauce, ketchup, and mustard at the Bojórquez Ranch also suggests a certain level of prosperity. Commercial food containers were relatively rare at the site but this is perhaps more related to the Bojórquezes’ Mexican heritage than economic level. Archaeologist Jonathan Mabry and historian James Ayres, in their study of the 1880-1920-era Block 83 in downtown Tucson, found that at all income levels Mexican households tended to consume relatively more fresh meat and
fewer prepackaged foods and beverages than did Anglo households.

Food preparation and consumption artifacts from the ranch suggest that most of the cooking was done using Tohono O'odham ceramics, many of which were sooted from cooking fires. Tortillas and other foods were cooked on a comal placed over the fireplace but larger cuts of meat were probably cooked or smoked at an outdoor barbecue.

Most of the recovered artifacts represent manufactured items that were purchased, presumably in Tucson and hauled to the ranch by horse or wagon. Makers' marks and other features of artifacts indicate that items came from across the United States as well as China, Japan, Mexico, and Europe.

Archaeologist Randy McGuire's study of ceramic artifacts from the pre-railroad Rancho Punta de Agua (a ranch built in 1855 on lands that later became the San Xavier Indian Reservation) indicates that over 88 percent were Papago wares and just over 10 percent were United States and English whitewares. By contrast, slightly over 63 percent of the Bojóquez Ranch ceramics were Papago wares while over 34 percent were United States and English whitewares. As McGuire points out, ceramic items shipped from the eastern United States prior to the coming of the railroad were expensive, with simple plates costing $2.25 and bowls $2.00 each -- almost a day's wages for a farm hand in 1877. Therefore, the relatively higher percentage of whitewares at the Bojóquez ranch may reflect a decrease in shipping costs and thus the overall costs of dishes.

Other imported items include Mexican and Chinese liquor bottles. The latter in particular suggest the presence of ethnic Chinese people at the Bojóquez Ranch. Some Chinese were employed during major up-grades of the Southern Pacific Railroad in the late 1880s and early 1890s. After the frenzy of railroad work declined, Arizona's Chinese people tended to enter service industries, working as laundrymen, cooks, merchants, domestics, and farmers. The 1880 census lists 160 Chinese residing in Tucson, and it is possible that one or more of them left the Chinese ceramic liquor bottles at the Bojóquez Ranch, possibly while employed there or perhaps just passing through.

With the coming of the Southern Pacific Railroad in 1880, a more commercially oriented economy flourished in Tucson. Although cattle could now be marketed across the United States, the increased cost of doing business drove many small ranchers out of business while small holdings were consolidated into larger ones. The great drought of 1893, compounded by a national financial panic, further devastated the cattle industry. It was during this time that Fileberto Aguirre bought the Bojóquez Ranch.

Historical records indicate that Aguirre filed a homestead petition on the property on January 22, 1896, and gained title on January 2, 1900. Improvements listed on the property include a stone and concrete water tank, a windmill, a steam pump, a 6-ft-wide irrigation ditch with 8 to 10 laterals, and approximately 40 acres of irrigated land.

The portion of the Bojóquez-Aguirre Ranch located in the Marana Regional Park contains remnants of the stone and concrete water tank built between 1896 and 1899, an adobe house foundation probably built between 1900 and 1904, and a stone and concrete house foundation built after 1900. One or two water wells were located near the stone water tank but are not visible today. A water well located approximately 70 m south of the adobe building foundation could have been used by Aguirre, but shows no evidence of ever being used.

The Town of Marana will be leaving portions of some of the historical foundations in the center of the park for public interpretation. Other portions of the old buildings are too fragile to survive the traffic at the park. Old Pueblo crews will be returning this fall to conduct further excavations at the site, and perform stabilization and site protection for the preservable portions. This new research will further the comparison between the Bojóquez ranch and the Aguirre farming operation.

Map of the Bojóquez ranch house.
The Regional Park and its Exhibits

Perhaps one of the most interesting aspects of Old Pueblo’s public research program is the development of the Marana regional park. If you visit the land there today, you will find a large undeveloped parcel. While Old Pueblo works at the Yuma Wash site over the next five years, all around us the land will be transformed. Riparian restoration is planned for the washes that cross the property. The Santa Cruz River Walk will be developed, which will also be part of the Juan Bautista de Anza National Historic Trail. The new community center will showcase exhibits of Marana’s history, including Old Pueblo’s prehistoric and historical discoveries. Athletic fields, benches, and equestrian trails will develop around us as the excavation proceeds. The Bojórquez-Aguirre Ranch and Yuma Wash site discoveries will be permanently interpreted with standing structures, replicas of underground features, and trail side signs. Exciting work is on the horizon with great partnerships between Old Pueblo, the Town of Marana, the local community, and the schools who will become involved with this new public heritage program.

We hope to see you there, too!

The Fun Stuff: After The Digging Is Over

The Office of the Iowa State Archaeologist does wonderful educational programming in their state. One of their programs sends “time capsules” to schools. The four time capsules are boxes that contain pictures, artifacts, replicas, and animal bones from four periods: the Paleolindian, the pre-agricultural portion of the Woodland period, the prehistoric agricultural Oneota tradition, and the historical Euro-America Pioneer period.

The kids who are expecting an archaeological activity, which in their minds must include digging, are somewhat shocked to get a box full of stuff to examine, rather than a sandbox to dig through. The instructors then say something very wise to them: “This part—where archaeologists make sense of what they found, and make interpretations about the lives of past people—this part is the FUN stuff.”

This issue of the Bulletin has touched on some important parts of the archaeological process for our new public program: identifying sites that are endangered, designing a plan of work, considering the research questions that we want to ask, and then conducting the excavation. Of course, excavation is the most photographed part of what we do, and often in the minds of students the only thing archaeologists do. Nothing could be further from the truth. The purpose of archaeology is to answer those research questions, so the fun part comes as we examine and make sense of what we have recovered.

In coming issues of the Bulletin, we will be reporting on the results of the Sabino Canyon Ruin analyses. Ground stone and some macro-botanical remains (studies of ancient plant remains) have begun. We have two years of study ahead of us before putting the final book to press. Stay tuned for the fun part!

What’s a Curation Fee?

Professional archaeologists never keep what they excavate. We place our materials in repositories (like museums) that will safeguard the collection, including site records, and make them accessible to future generations of researchers. Of course, the people who run the repository need to process the collection, describe it, and catalogue it so future researchers actually know what is in the repository. Libraries are useless without book catalogues, so are collections of artifacts. Then, the repository has to keep the collections safe literally forever, in a climate controlled secure building, to keep the collection from rotting, decaying, or being eaten by mice.

Curation is an expensive proposition, and a vital part of modern archaeology. The curation fee is what organizations such as Old Pueblo pay to a repository, such as the Arizona State Museum (ASM), for doing this important work.

The ASM’s curation fees we pay are based on hours of field work. For every person, amateur or professional, who works on any archaeological project for one hour, a certain fee is calculated. The fee for all of the field hours for all of the project’s workers is due to the repository when we give them the collection to store (to curate) in perpetuity. The Town of Marana is helping pay a portion of these fees, supporting 12 of our volunteers and their project director for 17 field days each field year. For any additional people working on the excavation, that fee is passed on to the participant.

Pottery vessels from prior studies at the Yuma Wash site.
Volunteer Spotlight on Jim Trimbell
by Eric J. Kaldahl

Serendipity is defined in Webster's Ninth New Collegiate Dictionary as “the faculty of finding valuable or agreeable things not sought for.” Serendipitous is a good word for describing the archaeological career of Old Pueblo's Board President, and long-term volunteer, Jim Trimbell.

Jim is a veteran who served as a U.S. naval aviator. After his tour of duty, he became a pilot for Northwest Airlines based in Minnesota. As a boy in Wisconsin, he sought out arrowheads and grew interested in the past. During his 34 years of flying, he crossed and re-crossed the American Four Corners innumerable times, always with a great passion about the archaeology below him.

After seeing an ad in Archaeology Magazine, Jim volunteered on the Cedar Mesa survey with the University of New Mexico in 1988. In 1989, he volunteered with the Sierra Club doing back country mapping work in the Chaco Canyon National Historical Park. One of his survey instructors was Tom Windes, a leading Chacoan expert with the National Park Service. While working with Tom, Jim received a site mapping lesson from Gwinn Vivian, perhaps the most recognizable and well-known Chacoan expert in the world.

Having made Gwinn's acquaintance, Jim would work with him for two more years. He said that sitting around campfires talking about archaeology with Gwinn and others was one of the most educational experiences of his life. Since 1989, Jim has continued volunteering actively in the Four Corners, including Chacoan mapping and survey projects and tree-ring sampling at Mesa Verde and Canyón de Chelly. His most significant discovery was recording a previously unknown great kiva site.

Jim and his wife Pat wintered in Green Valley six years prior to their permanent move here in 1999. A friend told Jim about the Sabino Canyon Ruin program, where he met Old Pueblo's Jeff Jones. Shortly thereafter, Jim volunteered with Jeff on Old Pueblo’s largest field project to date in the Green Valley area. His most significant discovery with us, Jim said, was a complete ceramic bowl from the floor of a pithouse at the Sabino Canyon Ruin.

In addition to volunteering for excavations, Jim has led site tours, staffed the Archaeology Expo, and served on our Board of Directors. While volunteering at the Archaeology Expo, Jim met Linda Pierce, who opened a new volunteering avenue for Jim as part of the Center for Desert Archaeology's San Pedro project.

What Jim likes about Old Pueblo is everyone’s patience and willingness to teach. His vision for Old Pueblo is to see us grow, conducting more research and educational projects, without losing the intimacy of our operation. He advises potential volunteers to take a good field school and then seize any field work opportunity. As Board President, he would like to say to our membership: Stay with Old Pueblo. In the next few years some very interesting and exciting things are happening here. He believes that Old Pueblo will become an important force in Southwestern archaeology.

Seizing opportunities through serendipitous encounters with archaeologists has given Jim a very active archaeological career. His service to Old Pueblo has been serendipitous for all of us. Thanks Jim!

The Old Pueblo Archaeology Center Membership Program

Archeology 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 public excavation 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.

More importantly, membership fees support Old Pueblo Archaeology Center’s programs.
FALL AND WINTER CLASSES WITH OLD PUEBLO

Southwest Prehistory Class for the Arizona Archaeological Society

The Arizona Archaeological Society (AAS) is a state-wide organization of avocational archaeologists. The AAS has recently named Old Pueblo a corporate affiliate.

AAS provides volunteer opportunities around the state in field work, and they are a significant force in the Site Steward program. For their membership, they offer short courses on archaeological subject matter. This fall, Dr. Eric J. Kaldahl of Old Pueblo will be offering one of those short courses: Prehistory of the Southwest. This 21-hour course will meet at Old Pueblo for 7 Monday nights, starting September 24 from 6:00-9:00 p.m. The course covers the basic culture, prehistory, and history of the American Southwest.

Fee: $45 for non-members; $36 for Old Pueblo’s members. Minimum enrollment is 16 students. Call to register at 798-1201.

Radio Show: Uncovering Arizona

Old Pueblo and AAS will be on the air with the Phoenix radio station KFNX, hosting a weekly radio broadcast about archaeology in our state and opportunities for volunteers. KFNX broadcasts on AM 1100. Our 1-hour weekly show will air Fridays from 2 to 3 p.m. starting September 21 for a 13 episode pilot season. The show will be simulcast on the internet at www.streamaudio.com. Old broadcasts can be accessed through the Old Pueblo and AAS web sites:

www.azstarnet.com/nonprofit/
www.AzArchSoc.org

Traditional Pottery Making (Level I)

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, ladles, 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.

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

Session 2: Meets Thursdays Nov. 1 through Dec 13 (excluding Thanksgiving). Field trip is Nov. 3.

Fee: $69 per session.

Advanced registration is required. Call Old Pueblo today (520) 798-1201.

Art Auction

Mark your calendars and buy your tickets! Old Pueblo’s art auction is back! Beautiful quilts, paintings, and sculptures from the Southwest’s finest artists will be up for sale this January 26, 2002! All proceeds benefit Old Pueblo’s youth education programs and our scholarship fund for economically disadvantaged classrooms.

Arrowhead Making and Flintknapping

Flintknapper Sam Greenleaf will offer the ever-popular “Arrowhead Making and Flintknapping” workshop on Saturday, October 13 and again on Saturday, November 17. Class time is from 9 a.m. to noon.

As he teaches you how to make an arrowhead out of obsidian and other stones just like prehistoric Arizonans did, Sam 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.

OPEN1 Pima Kids Program

Once again this fall, Old Pueblo is offering Saturday programs for children at our mock archaeological dig site OPEN1. This fall one session will be held October 13th, and a second session will be held on November 3rd. Both classes are offered in conjunction with Pima Community College.

The classes meet from 9-11 a.m. at Old Pueblo’s office, located at 1000 E. Fort Lowell Road. Although the activity area is in the shade, children and parents are encouraged to bring water bottles.

To register your child, call Pima Community College Community Campus at (520) 206-6468. Ask for course number SW#901. For children 8 years and up. For program details, call Old Pueblo’s office and ask for Bridget at (520) 798-1201.
The Mata Ortiz and Paquimé Tour
with Archaeologist Gloria Fenner

Old Pueblo is pleased to announce a tour to Mata Ortiz and the site of Paquimé, Mexico. Mata Ortiz is a village in Chihuahua that is home to 500 potters who have launched a now-famous art industry. The founder of this artistic movement is Juan Quezada, who was inspired by the pottery sherds from the prehistoric site of Paquimé.

During this 3-day tour, you will enjoy the opportunity to meet artists, purchase beautiful pottery, and take in the gracious hospitality of Mata Ortiz and Nuevo Casas Grandes. Tour leaders Mary Erickson and Piet Van de Mark with Baja’s Frontier Tours offers a wealth of experience about the natural and cultural history of the area.

The tour will also take in the famous trading center of Paquimé. In its heyday, this town of over 2,000 rooms had ballcourts, macaw-raising pens, jewelry workshops, a sophisticated water system, and served as a trade center linking the Southwest and Mexico. Recent tree-ring studies suggest that the site was occupied from A.D. 1200 to 1500. A new museum interprets the site, and well-marked trails lead you to the heart of the ruins.

The most famous excavation conducted there was by the Amerind Foundation. Gloria Fenner has generously agreed to join us. She worked on the Joint Casas Grandes Expedition (1963-1974) and was a contributing author and editor of the 8-volume report. Now a curator with the National Park Service, Gloria Fenner has been honored for her ceramic studies.

This is a fund raising tour to provide scholarships for children who can participate in Old Pueblo’s educational programs. The scholarships awarded to impoverished classrooms help bring the past alive for young people who cannot afford these learning opportunities.

Reserve your spot on the tour today! Call Old Pueblo at (520) 798-1201. Cost $599 includes transportation, hotel, one breakfast, one lunch, pre-trip reception, and the expertise of the tour guides.

Supporters of Old Pueblo Archaeology Center, June 1-August 31, 2001

Volunteers: Johanna Christensen, Theodore Danning, Scott Doty, Cheryl Gerhard, Sam Greenleaf, Doug Lindsay, Drew & Irene Monson, Alexis Mills, Steve Stacey, Brett & Steve Walker, and Maren Wilson spent a total of 111 volunteer hours in Old Pueblo’s final Sabino Canyon Ruin excavations in June. Unrecorded volunteer hours were contributed by Peggy Bommersbach, Eric Kaldahl, Robin Rutherford, Lynn Tague, and Old Pueblo’s board members (Françoise Conde, Joan Cowgill, Carolyn Davis, Ed Gladish, Marc Severson, and Steve Stacey each put in substantial amounts of their time outside of board and committee meetings) Carol Richardson, Coll McPherson, and Bess Puryear have continued sorting and sending the Old Pueblo Archaeology bulletin out via the bulk mail system.

Donors of dollars and materials: The not-for-profit Southwestern Archaeology, Inc (SWA), supports Old Pueblo Archaeology Center by helping us get the word out on our programs via the Got CALICHE? on-line newsletter. Read SWA’s on-line news at www.swanet.org or subscribe to the email Got CALICHE? free by writing to swa@dogyears.com with your name, your professional or avocational research interests in the Greater Southwest, and how SWA can contact you.


We sincerely thank all of these contributors & volunteers and apologize if we have failed to acknowledge other supporters.
Trip to Mata Ortiz & Paquimé!! Details Pg. 11

Mata Ortiz pots on sale at the Kaibab Courtyard Shops

Old Pueblo Archaeology Center
1000 E. Fort Lowell Road
PO Box 40577
Tucson AZ 85717-0577

RETURN SERVICE REQUESTED

DATED MATERIAL – PLEASE DELIVER PROMPTLY
September 2001 Old Pueblo Archaeology.

Subscription/Membership Application

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.

Annual membership rates

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*Every membership category includes a 1-year subscription to Old Pueblo Archaeology. Each “Friend” membership receives Old Pueblo Archaeology & 20% discounts but does not allow participation in Old Pueblo Archaeology Center’s excavations.

Archaeology Opportunities Enrollment/Old Pueblo Archaeology Subscription Form

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Enclosed is my payment for:

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TOTAL ENCLOSED $

* Each membership receives four issues of Old Pueblo Archaeology
** If you are requesting a Household, Contributing, Supporting, or Sponsoring membership, please list all household members who will receive membership benefits in the box at right.

Questions? Call Old Pueblo at (520) 798-1201

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 Eric Kaldahl at Old Pueblo’s address shown above, or by calling (520) 798-1201, faxing us at (520) 798-1966, or by e-mail (oldart@msn.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 JSSacey@aol.com).