THE EARLIEST SCOUTS AT CAMP GERONIMO
by Sarah Herr, Desert Archaeology, Inc., Tucson

There are many areas across Arizona and the Southwest that are “between” better defined archaeological areas such as the Hohokam of southern Arizona, and the Ancestral Pueblos inhabiting the Colorado Plateau.

The Mogollon Rim is one such area. Across this broad strip of rugged terrain, archaeological sites are small and dispersed, and the behaviors that created these settlements are not obvious. The region east of Payson – an area of finger ridges, broken by occasional spring-fed meadows and perennial streams – is so poorly known that every archaeological site investigated contributes substantially to understanding the past history of the region.

The State Route 260 - Payson to Heber archaeological project (hereafter the SR260 project) provides such an opportunity. The SR260 project is a cultural resource management (CRM) effort that is being conducted by Desert Archaeology, Inc., in advance of Arizona Department of Transportation highway construction along approximately 26 miles of road from Payson to where the road climbs the Mogollon Rim escarpment. The route is almost entirely on Tonto National Forest land in an area termed the “sub-Mogollon Rim region.” Through surface surveys, the Forest Service has documented over a thousand sites in this region but, until recently, very little excavation has been conducted, especially in the area east of Payson.

Previous excavations in the area have been close to Payson or at large, late sites such as Shoofly Ruin (A.D. 900 to 1225). One advantage of working on large CRM road projects is that every site along the road corridor is investigated at some

Continued page 2...
level, whether the site is large or small, early or late.

Thus, there is great potential to learn about the diverse range of past human behaviors that took place within a region. The road corridor crosses settlements, although none as large as Shoofly Ruin, but it also crosses campsites, field houses, and plant processing areas.

By the end of the SR260 project roughly fifty sites between Payson and the Mogollon Rim will have been investigated. This sizable sample will help archaeologists understand the thousand sites nearby that haven’t been excavated.

Because the prehistory of the region is not well known, the SR260 excavations have yielded many surprises, so perhaps more questions have been raised than answered. One of the largest unresolved questions is who lived here? Also, when did people move into the region and did they live in this area year round, or were groups using this area during certain portions of the year before returning to homes elsewhere? And if so, where were their permanent homes?

The answers to these questions vary with time and place along the narrow project area. During spring and fall 2001, the SR260 project had the opportunity to begin answering some of these questions for the Archaic period, one of the earliest periods of occupation in the region, at the “Camp Geronimo” site.

**Camp Geronimo**

The wide terrace and nearby perennial Tonto Creek have made the “Camp Geronimo” location attractive for residents and recreational users for thousands of years. The Lower Tonto Creek campground sits atop two earlier versions of Forest Service campgrounds (probably first constructed in the early 1930s), a Boy Scout camp used during the first half of the twentieth century (1924 to 1955), ceramic period pithouses (approximately A.D. 700 to 1050), and a late Archaic period settlement (approximately 800 to 400 B.C.). The Boy Scout camp gives the site its name.

Campers still use the site and former scouts return to reminisce, although the buildings have long since been dismantled and moved. Use by earlier residents of the region was not realized until the first prehistoric structures were found in spring 2001 by a Desert Archaeology field crew during the SR260 project.

While documenting the remains of the Boy Scout camp a dense prehistoric artifact scatter was noticed on the east side of Tonto Creek and a light scatter of stone tools and manufacture waste was noted on the west side of the creek. Further work showed that the artifact scatter on the east side of the creek was actually the eroding ruins of two ceramic period pithouses. Stone artifacts on the west side of Tonto Creek lay above a well preserved late Archaic period campsites.

We were fortunate to be able to excavate and screen 100 percent of the Archaic features at Camp Geronimo. Excavations were completed in November 2001. Ultimately, we can also be equally thorough in our analysis of this important site. However, this process has barely begun, so what we know of the site so far is largely based on observations in the field and some very preliminary analysis.

The Archaic period camp is nestled in a hillside about 50 ft above Tonto Creek. The camp consists of five pithouses (Features 2, 3, 6, 57, and 58 on the map), 8 pits (Features 4, 51, 52, 55, 61, 96, 97, and 98), a
trash scatter, and a single burial (Feature 22). (Other features on the map of Locus A are from the Boy Scout camp).

Four of the five houses are clustered on the southern side of the area, three are so close together that they cannot possibly have been occupied contemporaneously, three houses had floor assemblages, and all houses were at least partially burned. Each house yielded slightly different clues that will help us reconstruct the behavior of its past inhabitants.

House 2 was one of the deeper pit structures at the site. The structural pit was deeper on the uphill side, and the floor was generally level and compacted. Several postholes were found inside the structural pit, but we are not sure if these posts supported wood and mud walls inside the structural pit (a form called a house-in-pit construction) or whether they helped support walls on top of the pit, as in true pithouse construction. If a true pithouse, the lower portion of the wall would have been earth and the upper portion would have been wood and mud. A small oxidized divot in the center of the floor served as a hearth. House Features 6 and 58 also had hearths, and other details of construction were probably similar among all the houses.

Two metates were piled together near the center of the floor and deliberately left behind in House 2. Other floor artifacts included two manos, a stone ball, and a polishing stone. After the residents left, trash was thrown into the house depression - as can be seen by the large amount of fragmentary bone found just above the floor. But, this was not the final use of the house.

By chance, we excavated the eastern portion of House 2 in southern and northern halves. As we screened the fill from these areas separately it became clear that a much greater quantity of stone tool manufacturing waste was being collected from the southern area. Past flint knappers would sometimes use the pits of abandoned residences as places to practice their craft and contain sharp waste debris that can cut into hand and foot. The abandoned depression of House 2 was probably one such work area.

There were no artifacts on the floor of House 3 to help us reconstruct the activities that had occurred within. The main feature of this house was a large, bell-shaped pit in the center of the floor. This was probably built as a storage pit by the residents, but its final use was as a burial pit.

A person, probably female, was placed in a sitting position against the pit wall and then the pit was refilled. No funerary offerings were buried with her. A slab lining was constructed around the top of the pit and was capped with ground stone pieces and cobbles. Future analysis will tell us more about her age, health, and maybe cultural and genetic affiliation.

This woman had at least a couple of notched teeth. Modified teeth have only been found on 13 other individuals in Arizona, New Mexico, and Texas. In the case at Camp Geronimo, the notching may have been a form of personal ornamentation (more common in areas south of the international border) or they could have been caused by use wear, for example by a basket maker who pulled fibers through her teeth. The construction of the burial pit and the sitting position of the individual share some characteristics with generally contemporaneous burials in northeastern Arizona.

After House 3 was abandoned, House 57 was built in almost the same location. However, when the residents abandoned this structure they left many of their belongings on the floor including deer skulls and jaws, worked antler, manos, projectile points, other stone tools and cores. On the west side of the house, a basin metate was intentionally "killed" and placed upside down on the floor. A metate is "killed" when the bottom of a heavily used metate is intentionally broken through.

Usually botanical samples are collected by a procedure for extracting carbonized remains called flotation, but even while excavating we could see that House 58 had large quantities of botanical materials mixed into the collapsed remains of the burned roof. Food may have been stored in rafters or on the roof of this structure.

The most common plant remain recognized in this feature, and in others at the campsite, was juniper seed. In some cases, even the flesh of the juniper seed was preserved. Another common plant remain was black walnut. It is clear that deer were also an important part of the diet, but samples from House 58 and other burned contexts across the site will help us understand what plant foods contributed to the diet. In the few flotation samples that have been
analyzed, no domesticated plants (such as maize, squash, and beans) have been found.

House 6 was also partially burned. A juniper seed from the roof fall was sent to a laboratory in Florida for Accelerator Mass Spectrometry (AMS) radiocarbon dating. This yielded a date of 800 to 400 B.C., a time period that is called the Early Cienega phase or Early Agricultural period in southern Arizona, or more generally Late Archaic across the Southwest. It is very unlikely that this settlement was used for 400 years, so more samples will be sent for AMS radiocarbon dating in the hopes of refining this time frame.

Most of the pits in the settlement were filled with rocks. The rocks are a combination of unmodified cobbles and broken pieces of ground stone, but the stones are not burned as they usually are in rock-filled roasting pits so the function of these features is unclear. Perhaps they were used for storage.

The only other feature at the site is an area of trash between the structures and Tonto Creek. This area is so substantially disturbed by tree roots that it will never be fully understood.

Discussion

Considering the number of Archaic sites recorded by Tonto National Forest surveys, the Camp Geronimo site isn’t entirely a surprise. Projectile points, including many Middle and Late Archaic period examples, are abundant across the region; one surveyor identified 11 Archaic points per square mile in his survey area.

Furthermore, Archaic period points are found at sites of all time periods. The desire to collect these old tools is not new, as prehistoric residents of the Mogollon Rim collected points made by their ancestors. So, it is clear that the region was used repeatedly by hunting groups.

However, the number of definitive Archaic period sites in the region is much smaller. Flaked stone scatters comprise an estimated 5 percent of the total sites in the region. Some of these may be Archaic sites, but many others may be specialized quarrying or hunting sites from later periods.

The only other excavated Archaic period site in the region, the Oxbow site, is 20 miles to the west and 2 miles south of Payson. The Oxbow site was heavily damaged prior to excavation. Archaic period materials were few and no houses were identified. The exceptionally well preserved site at Camp Geronimo gives us a first comprehensive view of a Late Archaic period settlement in the region.

The settlement at Camp Geronimo isn’t very large or very complicated, but that in itself is revealing. As can be seen on the map at least three of the five houses were constructed so close together they cannot possibly have been occupied contemporaneously — they must have been constructed and occupied sequentially.

Because House 57 was built over House 3, and because House 2 was filled with trash and possibly reused as a work area, we can determine that activities at the site continued as houses were abandoned one by one. As yet, we cannot be certain of the relative dates of occupation of the other two houses.

The population of this site was probably never more than 15 people, and was possibly as small as a single family that came repeatedly to the same spot over a number of years. Therefore, the site is interpreted as a campsite, rather than a place of more substantial occupation such as a village.

People certainly came to the site to hunt deer as demonstrated by the 58 projectile points and the large quantity of deer bone found across the site. The many deer skull parts found on the floor of House 57 seem to indicate that this animal was more than just a source of meat, although we don’t yet know how the skull, jaws, and antlers may have been used.

The meat was supplemented by plants gathered primarily from trees and bushes. Because certain plants can only be harvested in certain seasons our analyses should be able to tell us what portion of the year people were camping here, and possibly if occupation here can be measured in weeks or months. Juniper berries, the most common plant identified so far at Camp Geronimo, are available in September through November.

Occupation was substantial enough to show that the site was used for more than just short food gathering trips. Stone tools were made and maintained, and outdoor and indoor pits attest to at least short term food storage. A large number of well used metates suggests extensive plant processing.
It would be quite a leap of faith to characterize the lifeways of the Archaic inhabitants of the entire sub-Mogollon Rim region from a single site, but work at Camp Geronimo reaffirms that the "Archaic" isn’t a uniform adaptation across Arizona. Although plenty of evidence exists for maize agriculture during this interval in the basins of southern Arizona, there is no evidence of "Archaic" agriculture of any kind in the mountain setting of the SR260 project.

Perhaps high mobility and short settlement duration explains the many isolated Archaic points, but few Archaic sites in this region. But still unexplained is where these people spent the remainder of their year. Did they have large settlements elsewhere or did they spend much of the year moving from one seasonal encampment to another? Do similarities with the inhabitants of northeastern Arizona extend beyond burial practices?

Projectile point styles and manufacturing techniques may reveal cultural connections if, for example, they look more like the "Basketmaker" points of northern Arizona than the Cienega points of Southern Arizona, although, it appears that both styles are present at the site. Over the next five years analysis of artifacts and samples, and continuing excavations along the highway corridor, will provide more information with which to address the questions raised by the diverse array of sites dating from the ninth century B.C. to the fourteenth century A.D. in the sub-Mogollon Rim region.

Excavation continued at the Yuma Wash archaeological site in Marana through two projects. Old Pueblo’s public research program, which utilizes volunteer and student excavators, continued in February. Also, Old Pueblo archaeologist and project director Jeff Jones took a crew out to the site to conduct testing operations.

Testing Operation Results
In a testing operation, an archaeological crew uses a backhoe to dig narrow trenches into the ground to assess what buried cultural features (house ruins, old cooking fires, canals, etc.) could be found there. A proposed realignment of Silverbell Road will impact part of the Yuma Wash site, and Jeff Jones's crew examined the portion of the site that will be affected. The 2002 phase of testing followed up on testing operations conducted in 1999 and 2001, and a large data recovery operation that many Old Pueblo volunteers and staff worked on during the summer of 2000.

Two pithouses were found in 1999. In 2002, another 9 pithouses were located. Two different kinds of construction methods are represented in the pithouses: house-in-pit buildings and adobe-walled pithouses. In general, the house-in-pit houses appear to be deeper stratigraphically and possibly older than the adobe-walled buildings. All appear to be fairly well preserved.

Across the street from the new Marana District Park, Old Pueblo had uncovered two roomblock structures in 2000. These were homes constructed on the surface of the ground using puddled adobe with wooden post-reinforcement. The walls of the rooms are contiguous, bringing to mind the small apartment complexes of modern Tucson.

In 2002, two new roomblocks made of puddled adobe mud were encountered. Such structures resemble homes built by Pueblo and Pueblo-influenced cultures.

Another exciting discovery was a canal. The Hohokam were famous for engineering canal systems to bring water to their crops. The canal segment Old Pueblo encountered in 2002 appears to have been constructed to bring water from Yuma Wash to fields on the Santa Cruz River floodplain, rather than for drawing water from the Santa Cruz River.

Outdoor pits are commonly found in desert sites. They can serve a variety of functions. Outdoor pit features found during Old Pueblo’s 2002 testing at the Yuma Wash site include rock-filled fire pits used for cooking and basin-shaped pits that probably had a variety of uses that are not identifiable without further investigation.

For further reading about the Payson area, Sarah Herr recommends Charles L. Redman’s 1993 book entitled People of the Tonto Rim: Archaeological Discovery in Prehistoric Arizona, published by the Smithsonian Institution.
Artifacts recovered from the vicinity of features include corrugated and Tanque Verde Red-on-brown pottery sherds, and portions of a black-on-white tall-necked jar (see photo) that originated from the north in the Western Pueblo area. The jar was probably manufactured in the late A.D. 1200s. Archaeologist and pottery analyst Sarah Herr (see lead article) identified the pot as a Kayenta style Cibola whiteware manufactured between A.D. 1275 and 1300. She has analyzed similar pots found in the Roosevelt Lake area.

Old Pueblo’s earlier excavations at the Yuma Wash site in 1999, 2000, and 2001 suggest that this site was a Hohokam agricultural village that was first occupied during the Cañada del Oro or Rillito phase some time after A.D. 750, 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.

**Volunteer Work Continues**

The volunteer crews encountered an adobe-walled pithouse, similar to the ones that Jeff Jones previously found. Also uncovered was a fireplace and several postholes in a deeper, and perhaps older pithouse. Excavations continue, but portions of the older house might be buried under the newly discovered adobe-walled house. By the end of the season, the crew will attempt to uncover both of these house features, and explore when each was built.

Complete projectile points, a turquoise bead, Salado polychrome sherds, obsidian pieces, complete bone awls, and small sea shell beads continue to be found by excavators. The analysis of the artifacts will help us understand the trading relationships of the people who lived at the Yuma Wash site, and perhaps hint at the origin point of the migrating Salado families who built the above-ground adobe structures.

The volunteer season for this excavation season will end March 31, 2002, and immediately afterwards the study of all the recovered artifacts will begin. A report of our findings for the first season at the Yuma Wash site should be available before the next season of excavation that will begin in October 2002.

The outlines of the uncovered houses discovered this year will be duplicated on the surface in weather-resistant materials. They will become a permanent outdoor exhibit in the new Marana District Park. People will be reading about the excavations conducted this season, and learning about the past through our results, for years to come. Join us!

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**ART FOR ARCHAEOLOGY II—ANOTHER SUCCESS!!**

$30,000 RAISED FOR YOUTH EDUCATION PROGRAMS

This January, Old Pueblo’s fundraising committee sponsored the second Art for Archaeology Auction. Artists and business people contributed to the program and the proceeds will go to support Old Pueblo’s educational initiatives.

During an interview for Carolyn O’Bagy Davis’s Volunteer Spotlight (this issue), I asked Carolyn about the auction. Carolyn has served on the fundraising committee and helped plan both Art for Archaeology I and II. She said that the Art for Archaeology Auction was a clear success. Businesses, artists, and quilt makers proved their generosity in spite of our nation’s current economic situation.

Carolyn expressed her appreciation for all the Art for Archaeology committee volunteers, and wanted to especially thank Cynthia Cobb for all her work as chairperson of the silent auction event.

Laurie Amado served as the Chairperson for the Live Auction event. Many hours of hard work were donated by Laurie Amado, Cynthia Cobb, Melissa Cobb, Carole Collins, JoAnn Cowgill, Laura Davis, Carolyn O’Bagy Davis, Karen Porter, and Helen Sanders. A complete list of people, artists, and businesses who made contributions can be found on page 11 of this issue.

Thank you all for donating your time and talents to make Old Pueblo educational program available to all children.
A BANNER YEAR FOR OLD PUEBLO’S EDUCATION PROGRAMS!

Education Report 2001

by Eric J. Kaldahl

Enrollments in Old Pueblo’s educational program more than doubled between the year 2000 and 2001. Nearly 5,000 people participated in our programs, close to 4,000 were school children and 1,000 adults.

Every program Old Pueblo offers saw increased numbers of participants including the mock excavation, outreach talks in schools and in the community, the public excavation program, tours of archaeological sites, and classes on traditional arts and crafts.

Most important for the school students, Old Pueblo’s youth education scholarship program that awards financial help to economically disadvantaged classrooms played a large role in the enrollment boost. Clearly, many teachers wanted to enrich their students’ classroom experiences with Old Pueblo programs. But until some financial support became available, they couldn’t take advantage of Old Pueblo’s activities.

Fundraising and grants awarded to Old Pueblo assisted 2,177 school children from 90 classrooms representing 45 schools in 19 school districts and 4 private/charter schools during the year 2001.

Also new in 2001 was the advent of Old Pueblo’s joint venture with the Town of Marana, providing a public research program at their newest regional park that includes the Yuma Wash archaeological site. Important new evidence will come to light in the next five years, thanks to the work of Old Pueblo volunteers and students who will take advantage of this important resource.

The future is bright for Old Pueblo’s programs. We hope to see a continued and steady rise in enrollment, and look forward to expanding quality educational programs to both children and adults in the coming year.

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 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.

MEMBERS’ EXCAVATION OPPORTUNITIES!!!!

Come excavate at Old Pueblo’s public research site: The Yuma Wash Archaeological Site. This ancient village contains the ruins of houses occupied from A.D. 750 to the early A.D. 1400s.

Individual members (or higher) excavate at no additional charge, just call Old Pueblo to register: (520) 798-1201. We excavate 8:00-2:30 each session. Session dates: March 14, 15, 16, 21, 22, and 23, 2002.

Non-members can also excavate for $38/person/day. Call Old Pueblo to register for program at (520) 798-1201.
VOLUNTEER SPOTLIGHT ON CAROLYN O'BAGY DAVIS

by Eric J. Kaldahl

Carolyn O'Bagy Davis at the Art for Archaeology II Auction. Photo by Steve Stacey.

Carolyn O'Bagy Davis served as Old Pueblo's founding president in 1994. She remembers the day Old Pueblo was born when she, Marc Severson, and Al Dart met at Coffee Etc. for lunch and Al explained his ideas for a nonprofit educational center.

Carolyn is an accomplished researcher and historian, with a degree in anthropology. She has written 6 books, several about the lives of women in the American West. You can find several of her works for sale at Old Pueblo and in bookstores around town, including Hopi Quilting: Stitched Traditions from an Ancient Community and Treasured Earth: Hattie Cosgrove's Mimbres Archaeology in the American Southwest, published by Sanpete Publications and Old Pueblo Archaeology Center.

Carolyn said that of all her research projects, her favorite to date was her project on the life of Hattie Cosgrove, an important avocational archaeologist in the American Southwest.

Carolyn has had an interest in anthropology since her neighbor Ethel Mueller, a psychiatric nurse with a master's degree in anthropo-

logy, brought the subject to her attention. Carolyn has great appreciation for the women who helped defined the West, such as Hattie Cosgrove, and Goldie Richmond, a trapper, quilter, and Indian trader. Her love of the Silver City area also inspires her work, and her next book to be published by the University of New Mexico Press recounts the life of Nat Straw, one of the last mountain men in the Gila Wilderness.

Carolyn's research, like any good historian, requires her to listen and understand the people of the American Southwest. Pick up one of Carolyn's books and you will find a skilled interviewer with a warm voice who brings her subject to life for the reader. She believes in sharing what she has discovered, and has curated several traveling exhibits that tour libraries, community centers, and schools throughout the Midwest and West.

Carolyn got involved in Old Pueblo archaeology because she saw its great potential to serve the community and especially children. I asked her what has motivated her to serve on our Board of Directors for so long. She said that visiting children participating in Old Pueblo's mock excavation program, and asking the children what they are learning gives her all the energy she needs. The children's enthusiasm and exuberance about their discoveries sweeps people up and makes them want to get involved. The children always seem to be learning far more than they realize.

Carolyn is especially proud of the work that she has done in fundraising for Old Pueblo. The money she and others have helped raise benefits children from economically disadvantaged schools. This allows Old Pueblo to carry its educational mission to a broader audience, and to

make our educationally enriching programming available to everyone.

Carolyn, a fourth generation quilter, traces her roots to Mormon pioneers in southern Utah. She thinks that she has made more than 300 quilts so far, and most of them have gone to benefit charitable organizations. She has donated her art to Old Pueblo's youth education fundraisers. Her artwork has benefited Tucson area women's shelters and "Youth on their Own" a program that helps homeless teenagers stay in school.

Carolyn has been in the process of retiring from many organizations, including Old Pueblo's Board of Directors. She will continue to advise and assist us from her position on Old Pueblo's advisory committee.

I asked her where she hopes Old Pueblo will go in the future. She wants to see Old Pueblo reach a broader audience, particularly in rural southern Arizona and on the Tohono O'odham Nation. In this way, Old Pueblo expands its audience and extends its educational mission to involve more young people. She also hopes that our educational tour programs, which are still in their infancy, will become an important part of Old Pueblo's programming.

She would like to see the funding of our educational programs stabilize through the creation of endowments. And she encourages members to remember Old Pueblo and its work as they think about their long-range and estate planning.

Historian, anthropologist, Old Pueblo founder, board member, artist, and fundraiser—Thank you, Carolyn, for all you have done for Old Pueblo's staff, volunteers, and especially its young students.
A SPECIAL THANK YOU TO THE WOODBURYSES

Old Pueblo has been grateful on many occasions for the generosity of Dr. Nathalie Woodbury and Dr. Richard Woodbury. They have been generous with their contributions, and with their personal ethnographic collections. For instance, one of the top prizes in our current fundraising raffle to benefit our youth scholarship fund is a Navajo rug. The Woodburies bought it at Dan Watson’s Trading Post in Cortez, Colorado, in 1963. This is but one example in years of support for Old Pueblo and its research and educational mission.

The Woodburies reside in Amherst, Massachusetts. Their names are instantly recognizable to many anthropologists and archaeologists across the world. Dr. Nathalie Woodbury was a critical force in both archaeology and anthropology. She has helped the establishment of many professional societies and fostered the role of women in the discipline.

Dr. Richard Woodbury is known for his work in Mesoamerica and the American Southwest, and was also critical in the development of many academic programs in anthropology, including the anthropology program of the U.S National Museum. He served as the editor of American archaeology’s most widely read journal American Antiquity and as the editor of anthropology’s most widely-read journal American Anthropologist.

The Woodburies continue to be a crucial source of information for researchers. The photographs above pictures Carolyn O’Bagy Davis at their home. Richard and Nathalie Woodbury proved important sources of information and support to Carolyn during her writing of Hattie Cosgrove’s autobiography.

Old Pueblo is grateful for the ongoing support of these anthropological leaders.

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FREE ARCHAEOLOGY MONTH EVENTS OFFERED THROUGH OLD PUEBLO

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<th>Time</th>
<th>Event Description</th>
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<tr>
<td>March 1, 2, 14, 15, 16, 21, 22, 23</td>
<td>9 a.m.-2 p.m.</td>
<td>Watching Archaeology at Work: Free tours at the Yuma Wash Archaeological site in Marana. Call for directions (520) 798-1201. Your tour guide: Dr. Eric J. Kaldahl, Excavation Director.</td>
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<td>March 9</td>
<td>7-9 p.m.</td>
<td>Old Pueblo Archaeology Center Member’s night and raffle drawing. Dr. Emory Sekaquaptewa, Department of Anthropology, University of Arizona, will present a talk entitled “Hopi Metaphor as a Tool for Archaeological Interpretation.” Presentation will be at the University Medical Center’s Duval Auditorium, 1501 N. Campbell Avenue.</td>
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<td>March 15</td>
<td>7-9 p.m.</td>
<td>Tohono O'odham cultural resources scholar Daniel L. Preston, Jr. will present a slide, artifact, and photograph talk entitled “History and Culture of the Tohono O'odham People, Past and Present,” at the City of Tucson’s Sentinel Building, 320 N. Commerce Park Loop.</td>
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<td>March 16</td>
<td>7-8 p.m.</td>
<td>“Marana’s Heritage: Recent Excavations at the Yuma Wash Site.” A slide-illustrated presentation by archaeologist Dr. Eric J. Kaldahl, with artifact display. The talk will be held at the Coyote Trail Elementary School auditorium, 8000 N. Silverbell Rd. (520) 798-1201.</td>
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<td>March 25</td>
<td>9:30-10:30 a.m.</td>
<td>“Arts and Culture of the Ancient Hohokam Indians:” Slide-illustrated presentation by archaeologist Allen Dart, with artifact display, for Pima County Seniors Program (Pima County Parks program) at Joan M. Swetland Community Center, 15500 S. Sahuarita Park Road, Sahuarita AZ.</td>
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Get your free Archaeology Month Posters at Old Pueblo Archaeology today!!!
SPRING CLASSES WITH OLD PUEBLO

Archaeological Photography Workshop
Jannelle Weakly is the professional photographer of the Arizona State Museum. This April, she will teach a workshop in archaeological photography at Old Pueblo. Participants will learn to take publication quality photos.

Jannelle has been working in the field and laboratory since 1981, when she worked with the Arizona State Museum. She has been a professional photographer since 1984, and an educator since 1992. She has taken photographs all over the world, and can create professional quality images with a minimum amount of field equipment.

Her Archaeological Photography Workshop will teach students about photographing in the field and studio, artifacts, stratigraphy, and cultural features. She will also teach students about digital photography and the storage of images, which undoubtedly will become some of the most important methods of photographing the archaeological record in the future.

Jannelle will be offering 2 sessions in her 10 hour course. Session I meets April 9 and 10 from 7-9 p.m. at Old Pueblo, 1000 East Fort Lowell Road. Then students will meet on Saturday, April 13th. The class will meet at Old Pueblo and then take the program to the field to practice photographing features, stratigraphy, and artifacts in situ. Due to the heat, the Saturday class will meet from 7:30 a.m. until 2:00 p.m. with a half-hour for lunch.

Session II meets April 16 and 17 from 7-9 p.m. at Old Pueblo, then 7:30-2:30 on Saturday, April 20th. The Saturday class will meet at Old Pueblo and then go to the field, and will include a half-hour for lunch.

Transportation is the responsibility of the student. Cost of the class is $40 per session for Old Pueblo members and $50 for nonmembers. Students will use their own cameras and film for practice. A list of recommended equipment and film will be provided upon registration for the course. To register, call Old Pueblo at (520) 798-1201.

Arrowhead Making and Flintknaping
Flint knapper Sam Greenleaf will offer the ever-popular "Arrowhead Making and Flintknaping" workshop on March 17, April 13, and May 11. Class time is from 9 a.m. to noon.

As he teaches you how to make an arrowhead out of obsidian and other stones, 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. Call (520) 798-1201. Participation is limited to 11 persons ages 9 and older. Cost for each class is $25 per person.

Traditional Pottery Making (Level I and Level II)
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, can teens, 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:
- 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! (Level I only)


Level II: For participants who have taken Level I. This level focuses on larger vessel, micaceous clay, storytellers, and wedding vases. Meets Saturdays Mar. 16, 23, 30; Apr. 20, 27; and May 4.

Fee: $69 per session.
Advanced registration is required. Call Old Pueblo today (520) 798-1201.

OPEN1 Pima Kids Program
(1-Day Sessions and 4-Day Session)
Old Pueblo is offering Saturday programs for children at our mock archaeological dig site OPEN1. This spring one session will be held April 13, and a second session will be held on May 25. Both classes are offered through 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. Fee $20. For children 8 years and up. For program details, call Old Pueblo's office and ask for Bridget at (520) 798-1201.

Old Pueblo is once again offering a 4-day summer mock excavation program, June 17-20 (Monday-Thursday). Students participate from 9-11 each morning for all four days.

To register your child, call Pima Community College Community Campus at (520) 206-6468. Ask for course number SW/#901, CRN 70131. Fee $59. For children 8 years and up. For program details, call Old Pueblo's office and ask for Bridget at (520) 798-1201.

WATCHING ARCHAEOLOGY AT WORK
Everyone is welcome to drop by Old Pueblo's public excavation at the Yuma Wash site on our excavation days between 9:00 a.m. and 2:00 p.m.

Session dates: March 1, 2, 14, 15, 16, 21, 22, and 23. Call for directions (520) 798-1201.
Guided Tour to Ventana Cave, Santa Rosa Children’s Shrine,
Traditional Meeting House, & Other Tohono O’odham Culture Sites

Advance reservations are required for Old Pueblo’s rare opportunity to visit Native American culture sites on the Tohono O’odham Reservation with experienced guide Marc Severson on Saturday, April 6. The tour lasts all day, and may return to Tucson after 6 p.m.

Marc has participated in reservation archaeology projects, taught primary school and a Pima College-Bureau of Indian Affairs college prep course in schools at Sells, and has led Tohono O’odham Reservation tours for Old Pueblo and Pima College since 1986.

Sites to be visited include Ventana Cave, where archaeological excavations revealed southern Arizona’s longest sequence of prehistoric through historical material culture; the Santa Rosa Children’s Shrine, where tradition Tohono O’odham believe that children were offered to floodwaters that threatened to engulf the world; and one of the few remaining traditional “round houses” still used for Tohono O’odham community meeting places.

The tour will also visit two Tohono O’odham villages and at least one trading post. You will get to see early twentieth century Tohono O’odham abandoned village while driving.

Participants must provide their own transportation (carpools encouraged), wear hats and shoes suitable for hiking, and bring their own a lunch and water. No alcoholic beverages are allowed on the reservation. You may also want to bring small offerings or coins for the

Supporters of Old Pueblo Archaeology Center, November 22, 2001-February 25, 2002

Donors of dollars, materials, and other services: Old Pueblo’s January 26 “Art for Archaeology II” fundraiser was a smashing success because of the help from many of the volunteers just listed, donation of the event facilities and services by the Mountain Oyster Club, and contributions of cash and art works for the auction from the following donors: Dave Abbott, Henry & Laurie Amado, Amanda Atwood, American Home Furnishings, Roger Archbold, Arizona Diamonds, Arizona Theatre Company, Arizona Lithographers, Aztec Frame & Moulding, Mark Bahri/Bahri Indian Arts, Baja Frontier Tours, Nancy Stewart Bascourt, Bistro Zin, Way Brian, Lillian Brooks, Chris Kennedy Bugbey, Penny & William Burroughs, Loretta Cain, Mike Chumbley/MC Metal Art, Cynthia & Robert Cobb, Carle & Corky Collins, Dave Craig, Force Fine Arts, Crème of the Crop Salon, Allen Dart, Carolyn O’Bagy & John Davis, Laura Davis, Desert House Shop, Ed Devlin, Mary Erickson, Valerie Evans, Fox Restaurant Concepts, Friends of Western Art, Helen Young Frost, Terry & Art Gould, John Guerin, Barbara Gurwitz, Walter R. Haasen, Jerry Hall/Hall Garden Art, Deb Harney-Bombersbach, Alice Henry, Janice Holzman, Joanne Tudor/House’s Garden, Virginia Howard, Anthony Howell, Richard Iams, Brian Jones, Kaibab Courtyard Shops, Nancy Landon, Lawrence Lee, Buck McCain, Sheila Moller, Linda Morris, Native Seed Search, Barbara O’Bagy, Fred Odom, Old Pueblo Quilters, Matt Galaz/Obis Studio, John Palacio, Diana Izzo/Paradise Bakery and Cafe, Jim Parsons, Peggy Pecel, Philabum Studios, Peter Picuro/Picuro Pizzeria, Brent Kyte/Pizza Hut, Karen Porter, JoAnn Prescott, Diane Princehouse, The Quilt Basket, Quillers Desert Patch, Mark Rossi, Barry Sapp, Kaylin Stith/Sav-On-Flowers, Mary Schaefer, Emery Selakapetwos, Bill Shaddox, Robert “Shoofly” Shufelt, Phyllis Sirrine, Spirit Salon, Table Talk, Tahoe Dining, Terry/Terry/The Gaslight Theatre, Troy Encantos, Patricia & Jim Timbell, Twin Rocks Trading Company, Tucson Parks Foundation, University of Arizona-Men’s Basketball, Piel De Mar, Ms Sandy Urban, Ms Victoria West, Greg Whipple, Whipple Restaurant, and Judith Williams

Other recent cash donors included A. F. Sterling Home Builders, Ltd. (courtesy of Peter Aronoff), Remymundo Aguille, Thomas Bevers, Judith Boebert, Robert Brei, Arch Brown, Joan Clark, Allen Dart, Bill Doelle, Felix Frame, Edward Gladish, Aline Goodman, Virginia Rea Hanson, Barbara Harper, Loren & Jan Haury, John & Dawn Lashley, Carolyn M. Ormond, Lily Padilla, Miles Prescott, Michael Reusswaat, Doris L. Rickard, Frances Scott, Margaret Seck, Shurban, Steve Stacey, Sara Carter Staples, Patricia Stoddard, Mary Pat Sullivan, Tierra Right of Way Services, Ltd. (courtesy of Randy Rabb), Richard Ulmer, Gwinn Vivian, Janniel Weakly, Elisabeth Zall, and Daureen Zickerman.

Ivan and Delia Curnnute very thoughtfully wrote a letter nominating Old Pueblo Archaeology Center for the Society for American Archaeology’s 2002 Award for Excellence in Public Education, and Gwinn Vivian wrote a letter of support for their nomination. It is volunteers like these who really keep Old Pueblo going in our efforts to provide archaeological and cultural education programs for children and the general public.

We again thank the not-for-profit Southwestern Archaeology, Inc (SWA) and its Got CALICHE? on-line newsletter at www.swanet.org, and the Arizona Archaeological Council (AAC) email listwire, for posting news about Old Pueblo Archaeology Center’s programs on the web. To subscribe to SWA’s Got CALICHE? send your name, address, phone number, email address, and info on your professional or avocational research interests to swa@dogears.com. To subscribe to the AAC listwire send similar info to John Giacobbe at jgiacobbe@stasteac.com

Old Pueblo Archaeology Center’s new & recently renewed Members and Friends: Virginia Anderson, Thomas Bevers, Peggy & Rebecca Bombersbach, Denis Boon, Robert & Kathy Brei, Ruth Campbell, Kathryn Cerrino, Mike Chumbley, Alex & Madelyn Cook, Donna Cusich, Ronald Cummings, Ivan & Delia Curnnute, Dave Dechant, Sherry Eisler, Jennie Fitzgerald, John F. Flanigan, Bobbie Foust, Jean Gilberto, Ed & Barbara Gladish, Jackie Glossner, Joan & Christopher Griffin, Michael & Kathryn Hard, Virginia Rea Hanson, Loren & Jan Haury, Bud Hiscox, Joan Hood & David Davis, Jess Jackson, Deborah Jassem, Bea Kahler, Alene Katz, Janet Krueger, Dawn Lashley, Don & Lenore Marken, Mike Meagher, Anita Nami, Lynn Nami, Nancy O’Leary, Janet M. Paulsen, Gray Phillips, Andrew Presler, Wolf & Eva Maria Rittershausen, Barbara Roth, Mary L. Schaefer, Paddy Schwartz, Margaret Seck, Don & Caroline Slettner, Eleanor A. Smith, Phyllis Smolnick, Virginia & Ms Danielle Spencer, Steve Stacey, John C. & Regina Todd, Lloyd Treichel, Everett & Marlene Vorthmann, and Glen Walker

We sincerely thank all of these contributors and volunteers and apologize if we have failed to acknowledge other supporters.
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.

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

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