Old Pueblo Archaeology

Bulletin of Old Pueblo Archaeology Center, Tucson, Arizona

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In 1909 Nephi Bingham paid a visit to his nephew and brother-in-law in Colonia Dublán, Chihuahua, Mexico. One purpose of this visit was to urge his relatives, living in an uncertain political climate, to relocate to a settlement he had founded around 1898 on the north banks of the Rillito River near Tucson, Arizona Territory.

Bingham’s fortuitous visit would contribute greatly to the success of a significant Mormon settlement. At that time, revolution was fermenting in Mexico, the adopted country of Mormon colonists who had sought refuge there from politically-motivated anti-polygamy laws of the United States.

As the regime of Mexican president Porfirio Díaz began to topple, Mormon settlers lost the support of the dictatorship that had fostered their colonization and tolerated their religious practices. Being foreigners, they were subjected to racial and nationalist attacks.

North of the border, conditions were safer and becoming increasingly tolerant for repatriation. In December 1909, eight wagonloads of Mormons from Colonia Dublán made the arduous journey north to locate in Nephi Bingham’s settlement, some six miles northeast of Tucson. An excellent account of this event is W. Lane Rogers’ “From Colonia Dublán to Binghampton: The Mormon Odyssey of Frederick, Nancy, and Amanda Williams” in the Journal of Arizona History (Spring 1993).

Old Mormon Schoolhouse on the Khalsa School grounds. Photo by Janet Parkhurst.

Editor’s note: Janet Parkhurst, who does business as Janet H. Strittmatter, Inc., is a historical architect. During an Old Pueblo project sponsored by Pima County, Janet prepared a report on Binghampton in an effort to nominate parts of the Binghampton area to the National Register of Historic Places. We thought our readers would appreciate her review of Binghampton’s early years.

Continued page 2...
Thousands of auto-bound Tucsonans pass daily through two distinct zones of the former Mormon settlement, a religious jurisdiction that was named Binghamton by Mormon Church officials in honor of the community founder. Much changed since Mormon days, drivers are undoubtedly aware of the distinctions, if not the origins, of these zones.

Separated by the Rillito River, they are connected by Dodge Boulevard, which symbolically links the Spanish Colonial-Revival style Latter Day Saints church (1927) one block southeast on Fort Lowell Road to the original one-room Mormon schoolhouse (1904) north of the T-junction at River Road (see photo pg. 1).

This vacant schoolhouse at 3701 E. River Road marks the site of Nephi Bingham’s initial settlement. The structure to its east is popularly believed to be Bingham’s farmhouse, now converted to a Montessori School building.

Currently Binghamton north of the Rillito is a geographically distinct, semi-rural enclave of individual residential agricultural properties up to ten acres in size. This district evolved from Mormon-held twenty- to forty-acre tracts which contained scattered farmsteads and cultivated fields watered by an extensive irrigation system.

Binghamton south was a more densely populated settlement legally known as the Lohrm Subdivision, platted in 1916 in a prescribed Mormon pattern. Keeping its Mormon identity until World War II, the unique platting of this subdivision led to today’s multiple use zoning, which mixes residential with commercial services, agricultural, retail, and light industrial uses.

Binghamton north is of special interest at present because of the County’s plan to widen and realign River Road, the major roadway passing through the area. For its preservation, the district is being nominated to the National Register as a rural historic landscape.

Diminished in land coverage from Mormon days, the proposed district lies roughly between the alignments of N. Alvernon Way and N. Country Club Road on the east and west and between the Santa Catalina Mountain foothills and the Rillito River where the “reverse-S” has generated the popular name “River Bend Area.”

The district is significant primarily for the post-Mormon era character evident today, that of 1920s to early 1950s modest-scale, owner-occupied ranches and farms used for horse culture, small livestock culture, and horticulture. Its pecan orchards, fallow fields, post and rail fences, tree-sheltered residences, hay barns, goats and horses (even camels!) are familiar Binghamton features.

The district is, of course, also significant for its early Mormon foundation evident in several historic buildings, the forty-acre LDS Cemetery still in use, irrigation canal remnants, and other features.

Three-quarters of this district, including the south and central portions, lie in the flat, active floodplain of the bank-protected Rillito River, also greatly altered today, which curves to form much of the south and west boundaries, and Finger Rock Wash, which penetrates into the heart from the east.

Rich soil has accumulated here, creating what
the first Mormon settlers called “the fertile valley between the river and the foothills,” the lush natural riparian habitat of cottonwood, alder, sycamore, willow, and walnut they cleared for their fields.

The northern quarter of the district incorporates hilly, natural desert terrain on the first alluvial terrace below the Catalina Mountain foothills. River Road, the historic east-west route along the north side of the Rillito River, bisects the area by its well known dual-bend pattern, undoubtedly determined by the land ordering system in this area.

Early Binghampton north is depicted on an undated map, “Map of the Rillito Irrigation District,” on file at the Arizona Historical Society library, Tucson. Drawn by civil engineer J. Mos Ruthrauff, this excellent source illustrates the Mormon field ownership and irrigation system in place some time between 1909 and 1926. An adaptation of the Rillito Irrigation District map, laid over present-day parcels, is shown on page 2.

The 20- and 40-acre parcels depicted were divisions of the standard township, range and section land ordering system operating in America since 1785. This was a typical American vernacular, isolated farmstead pattern, not a Mormon settlement pattern. Before this parcel division, the initial 60-acre tract Nephi Bingham and his associates had purchased was a ranch, the property of Alexander Johnson Davidson, a well known pioneer.

Names on the parcels like Farr, Webb, Cardon, Nelson, Williams, and Young were those of well known local Mormon families, some of whom were from Colonia Dublán. By this time the Bingham family was represented by brother Jacob, since Nephi’s family had moved around 1904 to establish a dairy farm in the vicinity.

The Rillito River had not ensured Bingham’s group a permanent water supply, and they needed to construct an irrigation system. Like most Mormons, they were agriculturists, forced to survive in a largely hostile and arid environment. Water control and management was critical to success and their irrigation technology was highly developed.

Around 1901 they built a large canal, averaging three feet in width and depth, to collect water six miles upstream from a permanent spring on the north bank of the Rillito River near the Tanque Verde Wash confluence. A secondary canal collected run-off water from the nearby foothills. Water from these canals was stored in a large reservoir just north of the Bingham house (later the Farr farmhouse). Distribution ditches emanating from the reservoir supplied water to the various fields.

After completion of the irrigation system, Binghampton Mormons planted fruit orchards and cultivated a variety of crops including alfalfa, wheat, barley, oats, vegetables, melons, berries and pumpkins. Currently there are several reminders of the Mormon irrigation system in the district. A remnant of the southernmost canal, located on Ernest Farr’s former tract, is a deep channel traversing diagonally in a northwesterly direction, not exactly as shown on the Rillito Irrigation District map.

Within a relatively short period, the water level in the Rillito began to decrease dramatically, and in the 1920s it became necessary to drill wells to feed irrigation ditches. Additional ditches, piping, and wells were installed after the Mormon era as well. The Binghampton irrigation system remained in operation until 1941 when a washout destroyed the main canal.

Gradually farming in Binghampton declined in importance and less water-intensive agricultural uses, such as horse culture, predominated.

A 1936 aerial photograph is possibly the best visual evidence found to date of Binghampton north when there were but few scattered farmhouses among cultivated fields and irrigation ditches (see above sketch). According to Janice Luepke, a resident since the 1930s, many of the early Mormon owners had sold their properties by this time. However, their large parcels had been divided into irrigated fields in a pattern undoubtedly similar to that shown on the aerial photograph.
Present land ownership appears to have evolved from earlier field patterns. The aerial also depicts former irrigation canals and residences and buildings that still stand.

The oldest known building, dating back to 1889 or earlier, is the landmark adobe house with a pyramidal roof at 3572 E. River Road. Possibly a Davidson Ranch feature, the property is popularly named “Davidson Place.” In addition to the Bingham complex was the J. Alma Young Place, 3449 E. River Road, built around 1910.

The pioneer portion of the 40-acre Latter Day Saints Cemetery, 4001 N. Alvernon Way, was established sometime between 1899 and 1901. Its current boundaries were formalized after a land dispute in 1927.

In the 1920s, Jacob Bingham’s family built the Spanish Colonial Revival-style house at 3337 E. River Road.

The 1936 aerial also shows the Lohrum Subdivision south of the Rillito River with dry-weather connections by Maple Boulevard (later Alvernon Way) and Dodge Boulevard to the north settlement.

The Lohrum Subdivision (see map below) was a sixty-acre tract located between present-day N. Alvernon Way, Fort Lowell Road, Richey Boulevard, and Kleindale Road. The subdivision plan comprised twelve blocks divided into four lots each; lots that were larger than average urban residential ones and suitable for both dwelling and small-scale horticultural pursuits.

The foursquare, large-lot pattern was a typical Mormon one found elsewhere in religiously founded settlements like Fredonia, Arizona. Streets were initially numbered but were later given names like Chapel Drive, Farr Place, and Hardy Drive associated with the early Mormon founding. Alvernon was Maple Boulevard and Fort Lowell was called Main Street. Apparently irrigation ditches served this subdivision.

As the years progressed, the small, self-contained subdivision of Binghamton Mormons gradually dispersed into the surrounding city. Most of Lohrum Subdivision’s large residential/horticultural lots were re-subdivided into smaller parcels. A few blocks, however, such as Block 4, still include some of the original 40,960-square-foot lots.

Today’s configuration very much suits the multiple uses evident today. Some early Mormon houses, largely bungalows, remain and this most interesting subdivision merits further research (see photo pg. 5).

More than 90 years have passed since several Mormon families heeded Nephi Bingham’s advice to leave Colonia Dublán and begin a new life along the Rillito River near Tucson. Even more refugees joined in 1911, the result of a mass exodus caused by pressures of the Mexican Revolution.

The exodus group arrived several years after Nephi Bingham’s group had toiled to clear fields and build the irrigation system on the north bank of the Rillito River. This population in-

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Lohrum Subdivision, 1916 plat. Map courtesy of the Pima County Recorder’s Office.
flux greatly stimulated the development of the Binghampton community on the south bank. In its heyday Binghampton thrived and embraced both banks of the river.

Over time and sooner on the north bank than on the south bank, Binghampton’s Mormons gradually dispersed from this physical location. Their strength as a Tucson community, however, is symbolized by their expanded and very active church on Fort Lowell Road dating back to 1927.

Typical Lohrm Subdivision streetscape today on Dodge Boulevard, showing multiple use. Note business next to bungalow home. Photo by Janet Parkhurst.

Falina Enriquez and Esther Wilch are two newly graduated students of University High School. Last fall, they embarked on a science fair project with Old Pueblo. They studied the temper in corrugated pottery from Sabino Canyon Ruin. Temper is a substance added to the clay of a pot to make the pot resistant to cracking. Common tempers include sand, crushed rock, and crushed up pieces of broken pottery.

Corrugated pottery was made commonly in central and northern portions of Arizona in areas traditionally associated with Pueblo and Pueblo-influenced cultures. Corrugated pottery has also been found in the eastern Tucson Basin in low numbers, particularly in the period A.D. 1150-1300.

The presence of corrugated pottery at that time and in that area of the Tucson Basin has been of great interest to archaeologists, because of its implication for migration, trade, and the cultural heritage of residents in eastern Tucson’s ancient villages.

Studying the clay and temper in pots is one of the most important methods used by archaeologists to determine where pottery was produced, who made it, and what that information implies about the cultural tradition of the pottery makers.

Esther and Falina studied Sabino Canyon Ruin corrugated pot sherds and current Hohokam research questions. James Heidke of Desert Archaeology, Inc., offered to train Falina and Esther in the methods of temper analysis, and shared with them the large comparative collections of temper and sands that Desert Archaeology has collected over many years of research.

James Heidke is a professional archaeologist and a ceramic analysis specialist. He has published extensively on the subject of pottery production and temper analysis. Old Pueblo is grateful for his help and the help of other staff members at Desert Archaeology who assisted Esther and Falina on their project.

Falina and Esther’s work took the grand prize at the Southern Arizona Regional Science and Engineering Fair competition in Tucson, a prize that included scholarships to the University of Arizona and a trip to compete at the International Science and Engineering Fair in Louisville, Kentucky, this May. At the International Fair, they won 3rd Place in the team competition, each receiving a $1000 cash prize.

On the following pages, I excerpted pieces of the research paper that Esther and Falina prepared for their science fair project. The reader should know that their paper is much more extensive than is printed here.

Falina plans to attend the University of Arizona next fall. Esther will attend Grinnell College. Old Pueblo extends our thanks for all their hard work and well deserved congratulations!
ASSESSING LOCALE OF PRODUCTION OF CORRUGATED POTTERY FROM THE SABINO CANYON RUIN SITE USING TEMPER ANALYSIS
by Falina Enriquez and Esther Wilch

Corrugated pot from the collection of the Fenster School of Southern Arizona. Photo by Allen Dart.

This project examines the social implications gathered from sourcing corrugated pottery. Corrugated pottery production began in the Mogollon Rim as early as the 8th and 9th century, it did not arrive in the Tucson Basin until several centuries later. The corrugated pottery in the Sabino Canyon Ruin represents a culturally influential presence in the area (Lengyel 1999). Corrugated wares were so individualized that in East Central Arizona differences in corrugated wares were evident between communities less than 15 km apart (Zedeño 1995).

Due to the fact that corrugated pottery was an everyday utilitarian ware, it was not commonly traded. Usually, the presence of corrugated pottery at a site implies that the makers were present (Lengyel 1999), since the transfer of technological information implies face-to-face interactions (Zedeño Post-1994). The appearance of corrugated pottery at the Sabino Canyon Ruin therefore implies the presence of the people who brought corrugation technology to the region.

Pottery production and usage is an important aspect of Hohokam culture; cauldrons, censers, plates, bowls, effigies, ollas and other wares offer a sampling of the diverse and influential role pottery played (Crown 1991). Pottery styles and designs reflect cultural identity. Various pot-making methods were employed including pinch pots, coil pots and pots made using the paddle and anvil method.

Clay for production was obtained from nearby arroyos and ground, whereupon water was added along with sand temper to prevent shrinking and cracking during firing. Temper analysis is one of the most reliable ways to source pottery since the sand used is unaffected by firing (Triadan 1997), and pottery makers do not travel more than a few kilometers to acquire temper (Miksa and Heidke 1995).

Some inhabitants of the San Pedro River Valley near the Sabino Canyon Ruin can be traced to the Kayenta Anasazi region near the Four Corners (Lindsay 1987) via migration routes through the Silver Creek Drainage and Safford Valley (Lengyel 1999).

The presence of corrugated wares at the Sabino Canyon Ruin poses the question, are the corrugated sherds found at the site a result of local or non-local production and what social implications does the locality of production have? Was corrugated pottery technology a result of Puebloan site-unit intrusion, which is the migration of one or more communities from one area to another, or trait-unit intrusion which is the spread of one or more cultural elements from one community to another without migration?

Hypothesis
If sherds were produced locally at the Sabino Canyon Ruin, then a migration of people from the North to the Tucson Basin (site-unit intrusion), is evident.

Methods
Corrugated pottery sherds were excavated from the Sabino Canyon Ruin from 1996-2000 by Old Pueblo Archaeology Center. Sherds were labeled at Old Pueblo Archaeology beginning on December 3, 2001. After the sherds were labeled, they were transported to Desert Archaeology for temper analysis.

Prior to temper analysis, familiarization with the petrofacies (geologic regions) of the Tucson Basin had to occur. The petrofacies included were the volcanic sands of the Beehive and Twin Hills regions, the granitic sands of the Sierra and Tortolita regions, and the metamorphic sands of the Catalina region, all found in the Tucson Basin. Each sand sample was studied meticulously, noticing the different types of rocks and minerals found in each petrofacies.

After we were familiar with various sand compositions, portions of sherds that had been point-counted previously were used to practice temper identification. When trial tests were accurate, the temper analysis for the Sabino Canyon Ruin sherds began.

Aside from the student temper analysis, research ceramicist James Heidke also analyzed the sherds to provide a reference of accuracy. The results for the student and ceramicist James Heidke’s analyses were tabulated. A statistical test indicated that there was no difference between the student and expert analyses.

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Results
Temper analysis indicates that the majority (64%) of the corrugated sherds analyzed were produced locally at the Catalina [petrofacies] location. A comparison of our student temper analysis versus that of the expert indicates high accuracy and agreement.

Discussion
Temper analysis of the 197 sherds shows that 64% were from local sources, namely, the metamorphic 3B Catalina region surrounding the Sabino Canyon Ruin. Most of the remaining sherds may have been produced locally as well, although those sherds did not display all the grain types required for an absolute assignment to the Catalina (3B) region. This suggests that corrugated pottery found in the Sabino Canyon Ruin is the result of localized production and not trade.

The presence of corrugated sherds in the region does not, however, extend to the western part of the Tucson Basin. The Puebloan people who moved to the Tucson Basin in the Classic Period brought corrugated technology. Their presence is restricted to the eastern-most portion of the Tucson Basin. If the presence of corrugated wares in the Sabino Canyon Ruin is the result of a migration and cultural merging between Puebloan and Hohokam peoples (site-unit intrusion), then the lack of corrugated wares in the western Tucson Basin could be accounted for by the Puebloan absence in the western region.

Changes in the Hohokam culture during the Classic Period may reflect a migration of Puebloan peoples to the area. The shift in function and importance of platform mounds from religious to economic and social during the Tanque Verde phase (A.D. 1150-1300) may be a response to Puebloan influence.

Feature 1001 in the Sabino Canyon Ruin has strong, thick walls and visible rooms, suggesting that it was a modified ball court [or housing compound] which had been altered to suit more social functions. The reason for the shift may be attributed to the importance of the plaza in Puebloan communities. Plazas functioned as nuclear centers of trade and socializing for the village elites (Zedeño 1995). Therefore, the Puebloan immigrants influenced Hohokam life not only through pottery, but architecturally, socially and economically as well.

An infusion of ideas as the method of adoption of corrugated wares (trait-unit intrusion) would mean that the wares would be an isolated instance of northern influence. A trait-unit intrusion is unlikely, as the corrugated pottery was not of aesthetic value and is thus unlikely to motivate imitation through limited exposure.

In fact, a past incidence of site-unit intrusion involving corrugation technology has been documented. Prior to the Classic Period, corrugated wares were foreign to the Tonto Basin area of Arizona; however, by A.D. 1250, northern influence caused a surge in corrugated pottery production (Stark et al. 1999). Using this example of site-unit intrusion, we can postulate that due to the proximity of Puebloan people to the Sabino Canyon Ruin, a site-unit intrusion was more likely than a trait-unit intrusion or a coincidental development of corrugation technology.

The use of local Catalina sand and the large appearance of corrugated sherds in pithouses and trash heaps suggest that these wares were produced locally and in large, replaceable quantities. Puebloan influence may have dictated the production of the practical pottery, which was largely used in modest homes and accompanied by other, dramatic social and physical changes to the Hohokam culture.

Conclusion
Temper analysis shows that a majority of the sherds were produced locally, using sand from the Sabino Canyon area as a temper. These wares are aesthetically plain, thus they were unappealing for trade. Furthermore, the absence of corrugated wares in the western Tucson Basin due to distance from Pueblo communities implies that the Pueblo people were responsible for the presence of corrugated pottery. Thus, it can be assumed that adoption of corrugated ware production at the Sabino Canyon Ruin is a result of a site-unit intrusion of Puebloan people rather than a trait-unit intrusion.

(Citations appear on pg. 8)
Volunteer Spotlight on JoAnn Cowgill

by Eric J. Kaldahl

JoAnn Cowgill at the Art for Archaeology II Auction. Photo by Steve Stacey.

JoAnn Cowgill has served on the Board of Directors of Old Pueblo Archaeology Center since April of 1995. She has worked tirelessly as Old Pueblo’s Treasurer and as a member of our fundraising committee. Her volunteer work in Arizona has been critical to the success of many nonprofits and charities.

JoAnn’s interest in cultural anthropology began in a college undergraduate anthropology course. Realizing anthropology was for her, JoAnn went on to earn her B.A. in Anthropology from California State University at Northridge and pursued graduate studies at both UCLA and CSU at Northridge in anthropology, education, and history.

JoAnn and her husband moved to Tucson to become owners of a single McDonald’s restaurant franchise. Today, they own three and are constructing a fourth.

The roles she has played in Tucson reach far beyond the family businesses. She helped found the Ballet Arts Foundation, serving on their board of directors for 18 years. The Ballet Arts Foundation operates a small professional troop, who you may see at their annual Nutcracker production. The Ballet Arts Foundation also supports youth education.

She is a founding member of Angel Charities for Children, and has helped lead them for 20 years. Angel Charities raises money for the “bricks and mortar” building costs of charitable organizations that support the well being of children, such as Ronald McDonald House, Casa de los Niños, San Xavier Mission School, the Boys and Girls Clubs of Tucson, Las Familias, the Community Food Bank, and Pío Décimo Center. Over $13 million has been raised.

JoAnn has served on the board of directors for the Arizona Archaeological and Historical Society (AAHS), where she met Al Dart. Carolyn Davis and Al asked JoAnn to join Old Pueblo’s board in 1995, and she has served as our treasurer ever since.

JoAnn helped with the archaeology education program at Tucson Unified School District’s Camp Cooper. During her work there she vividly recalls one student, a young Native American boy who was feeling down on himself. In learning about the cultures and traditions of native Southwestern people, JoAnn and others saw the boy awaken to a proud heritage that changed his attitude about himself. She never forgot him, and the positive effect Camp Cooper had on that boy still motivates JoAnn in her work at Old Pueblo.

JoAnn hopes to see Old Pueblo continue to grow and develop, and sees our strength being a focus on children. She is especially proud of her work on fundraisers that benefit children, like the Art for Archaeology auctions and the Ancient Discovery Tours program.

JoAnn is encouraged by the increasing number of children taking part in our programs each year. She believes Old Pueblo is making an impact on children’s lives, changing their outlook by teaching them about our history.

JoAnn’s advice to incoming volunteers is this: Be actively involved. Old Pueblo is a wonderful and intimate organization, where people can learn a great deal about Arizona’s heritage and people. On behalf of the board of directors, JoAnn wants those who contribute their time and talent to Old Pueblo to know just how valuable they are.

Thank you JoAnn! You have been and continue to be extremely valuable to us!

References Cited in the Enríquez and Wilich Science Fair Paper on pp. 6-7


Triadan, Daniela (1997) Ceramic Commodities and Common Containers: Production and Distribution of White Mountain Red Ware in the Grasshopper Region, Arizona The University of Arizona Press, Tucson


Town of Marana and Three Individuals Receive 2002 Awards in Public Archaeology
by Allen Dart

The Governor’s Archaeology Advisory Commission and Old Pueblo Archaeology Center are pleased to announce and offer congratulations to the recipients of the Commission’s 16th annual “Awards in Public Archaeology.” These awards were offered as part of the 2002 Arizona Archaeology Awareness Month celebration in March.

They were presented to three individuals and one program that have contributed time and energy to promoting the protection and preservation of, and education about, Arizona's nonrenewable archaeological resources. This year’s awards were signed by Governor Jane Dee Hull and State Historic Preservation Officer James Garrison.

Program/Other Category award: The Town of Marana. Old Pueblo Archaeology especially wishes to congratulate the Town of Marana for receiving this year’s Arizona Award in Public Archaeology for an outstanding public program: the Town’s heritage program at the Bojóquez-Aguirre Ranch and Yuma Wash sites in the new Silverbell District Park.

When a large plot of land was given to the Town by developers for creation of a new district park, Marana at first envisioned a great opportunity to develop athletic fields and community buildings on the site. But when town officials learned from Old Pueblo Archaeology Center that the property contained two important archaeological sites -- the historic Bojóquez-Aguirre Ranch and the ancient Yuma Wash Hohokam village ruin -- Marana’s planners and town council members sought an alternative plan that would preserve some of the area’s archaeological and historical features.

Marana then entered into a partnership with Old Pueblo Archaeology to develop a culture heritage exhibit and multiyear education program for the park. Since the fall of 2001 excavations open to participation by the public (under the careful supervision of professional archaeologists) have been conducted at the Bojóquez-Aguirre Ranch and Yuma Wash sites by Old Pueblo. Marana’s development plan calls for further scientific excavations at the sites, public interpretation and heritage education. A library and community center in the district park will include a heritage exhibit showcasing Arizona’s successive cultures: Native American, Mexican-American, and Anglo-American.

Since partnering with Old Pueblo, Marana has also made a commitment to preserve its rich history not only in the district park but throughout the 81-square-mile community. In addition to requiring that proposed development projects identify and properly manage archaeological and historical sites that might be affected by construction, the Town is putting its money into actively providing opportunities for children and adults to learn about and appreciate Arizona’s multicultural heritage.

The award to the Town of Marana was one of four Awards in Public Archaeology presented for 2002. Old Pueblo also offers congratulations to the other awardees, listed below.

Professional Archaeologist Category: Rick Martynec, Ajo. Richard Martynec, a professional archaeologist, has served as the Site Steward Regional Coordinator for the Ajo Region for the past three years. While claiming to be retired, he has involved the Ajo Stewards and the Ajo Chapter of the Arizona Archaeological Society in numerous field surveys to increase the number of statewide surveys on BLM lands.

Rick conducts lectures for the AAS meetings and arranges activities for the Stewards on a regular basis. His dedication extends to educating volunteers to serve numerous agencies, including the Bureau of Land Management, National Park Service, Organ Pipe National monument, and Luke Air force Base.

Avocational Archaeologist Category: John Sturgis, Flagstaff. John Sturgis has been a dynamic participant in the avocational archaeology community since 1990. His efforts have included advancement of the Arizona Archaeological Society’s Certification Program (in which Old Pueblo Archaeology participates), the Elden Pueblo Project, and the Heritage Program of the Coconino National Forest.

John became involved in the Verde Valley Chapter of the AAS and while he served as its president the group worked extensively with the Coconino National Forest Heritage Program. His promotion of archaeology ranges from volunteering on tours to visiting archaeology groups and service organizations on US Forest Service projects.

Site Steward Category: Ann Marie Wolf, Tucson. Ann Marie Wolf is the Regional Coordinator for the Tucson Region of the Arizona Site Steward program. Her enthusiasm extends to other Stewards as she travels to sites with them, attends award ceremonies for Stewards, and visits two to three archaeological sites per week.

Her professional manner has resulted in improved communication among agencies and individual Stewards. Ann Marie has arranged field trips, classes, and hiking trips for the Stewards, and was highly instrumental in finding an editor for the newsletter Artifacts. Her leadership has led to an outstanding stewardship program in the Tucson Region.
SUMMER CLASSES AND TOURS WITH OLD PUEBLO

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

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

Jannelle will be offering her 10-hour course in August and September. The class meets twice: first on Saturday, August 31 from 9 a.m. to 3 p.m. (1-hr lunch) and second on September 7 from 7 a.m. to noon (no lunch break). Participants meet at Old Pueblo, 1000 East Fort Lowell Road. Students will take a field trip to a real archaeological site to photograph features, stratigraphy, & artifacts in situ.

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. A list of recommended equipment and film will be provided upon registration. To register, call Old Pueblo at (520) 798-1201.

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:
- 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)

Class meets Sundays Sep. 22 to Nov. 3, from 1-4 p.m. Field trip Sep. 29, 2002.
Fee: $69 per session ($55.20 for Old Pueblo members)
Advanced registration is required. Call Old Pueblo today (520) 798-1201.

OPEN Pima Kids Program
(4-Day Session)
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.

Ancient Discovery Tours:
The Hopi Mesas with Emory Sekaquaptewa
Emory Sekaquaptewa, Research of Anthropologist at the University of Arizona, is a distinguished teacher, scholar, and member of the Hopi Tribe. In late August or early September, he will once again lead his exclusive Old Pueblo Archaeology Center tour of the Hopi Mesas. The tour is limited to 15 people. Due to the popularity of this tour, we ask interested participants to call Old Pueblo Archaeology Center now to be placed on a waiting list. We will call interested persons as soon as Mr. Sekaquaptewa finalizes the dates for the tour. Call today at (520) 798-1201 to reserve your spot!

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.

Individual and Household members get to participate in archaeological excavation and survey projects and can help study and reconstruct artifacts in the laboratory. “Friend” memberships receive all benefits except fieldwork participation. Other 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.
- A 20% discount on Old Pueblo Archaeology Center’s publications, merchandise, and courses.
- Invitations and discounts for field trips and other archaeology events.

More importantly, membership fees support Old Pueblo Archaeology Center’s programs.
A FAREWELL TO ROBIN RUTHERFOORD

Robin Rutherfoord bid farewell to Old Pueblo this May. Robin had worked for Old Pueblo since 1996. Her lasting contribution to Old Pueblo was her significant work on developing our educational programs for children.

Robin received her B.A. in Anthropology from the University of Oregon. She pursued her interest in archaeology first as a volunteer, and eventually became a certified crew member through the Arizona Archaeological Society’s field opportunities and classes. In 1996, she began her work with Old Pueblo Archaeology Center.

Robin was a key player in the development of Old Pueblo’s OPENOUT mock excavation program for children, as well as our OPENOUT classroom outreach talks. She worked with volunteers and staff to teach thousands of school children about archaeology over the last several years.

In addition to her work on the staff, Robin volunteered a great deal of her time and talent in developing these programs.

Robin also served as an instructor for adults and children participating in the Sabino Canyon Ruin public excavation program. She volunteered at Q-Ranch archaeological field school and for the National Park Service at Tonto National Monument.

Old Pueblo would like to thank Robin for all her many contributions, and we wish her the very best!

Supporters of Old Pueblo Archaeology Center, February 26 - May 28, 2002

Volunteers: Peggy Bommersbach, Jack Bona, Ron Cummings, Della Curnutte, Jane Delaney, Jackie Kinman, Mary Lu Moore, and Wendell Zipse (Welcome, Zip!) spent 132.75 hours volunteering in Old Pueblo’s office and lab. Special thanks go out to Frances Conde, Joe Joaquin, and Reynaldo Miguel for speaking on Old Pueblo’s behalf at a meeting with the Tohono O’odham Legislative Council’s Cultural Preservation Committee in April; and to Emory Sekaquaptewa, Carole Collins, and Carolyn Davis for leading and assisting with the Hopi Villages tour in May!

Unrecorded volunteer hours were also contributed by the Old Pueblo Archaeology bulletin mailing team of Carol Richardson, Ceil McPherson, & Bess Puryear, and by Dave Abbott, Peggy & Rebecca Bommersbach, JoAnn Cowgill, Ivan Curnutte, Ed Gladish, Jeff Jones, Eric Kaldahl, Melissa Keane, DolaMae Moore, Bridget Nash, Darla Pettit, Robin Rutherfoord, Kendal St. John, Emory Sekaquaptewa, Marc Severson, Steve Stacey, and Jim Trimbell.

Donors of dollars, materials, and other services: Recent money donors included Laurie Amado, Allen Dart, Mike and Kathy Hard, Mary Lu Moore, Doris Rickard, and Kathy Smith. Donors of material items included Allen Dart, Mike and Kathy Hard, Robby Heckman, The Kaibab Shops, Doug Lindsay, Janet Thomas, and Wendell Zipse. As usual, our appreciation goes out to 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 listserv, 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@dogyears.com. To subscribe to the AAC listserv send similar info to John Giacobbe at jgiacobbe@stantec.com.

Supporters include all of Old Pueblo Archaeology Center’s Members and Friends! There are currently 177 Archaeology Opportunities memberships (some of which include more than one person on the membership).

We sincerely thank all of these contributors & volunteers and apologize if we have failed to acknowledge other supporters.
Archaeological Photography
Course this Summer! For
details see page 10!

Taking photographs on the last day of excavation of
the Yuma Wash field season. Photo by Steve Stacey.

Old Pueblo Archaeology Center
1000 E. Fort Lowell Road
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Subscription/Membership Application

The Old Pueblo Archaeology Center Membership Program

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* 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 Old Pueblo Archaeology Center’s
excavations.

Archaeology Opportunities Enrollment/Old Pueblo Archaeology Subscription Form

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Please mail form with payment to Old Pueblo Archaeology Center, PO Box 40577, Tucson AZ 85717-0577

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

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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 (adocs@oldpueblo.org).
The Old Pueblo Archaeology Center Home Page (www.oldpueblo.org) is maintained by volunteer J. Steven
Stacey (e-mail stevetucaz@nol.com).