THE MARANA PUBLIC RESEARCH PROGRAM:
A FIRST YEAR REPORT
by Eric J. Kaldahl


Excavations for the public

Old Pueblo Archaeology Center’s heritage education program at the Yuma Wash archaeological site finished its first year. Our partnership with the Town of Marana gave 227 adults and children the opportunity to participate in real archaeological research. The discoveries of the last season are the first part of a five year program.

As we gear up for our second season, we invite all Old Pueblo Archaeology members to come and see the excavation in action, or participate in one of our 17 public excavation days. Remember, we have space for 12 Old Pueblo members to participate each public day at no extra charge, provided you hold an individual (or higher) membership with us. Come join the discoveries and fun this year!

Research History

As many of our volunteers recall, the Yuma Wash site once extended to either side of Silverbell Road. Much of the portion of the site to the west of Silverbell was excavated by Old Pueblo Archaeology Center in the year 2000. All the material recovered from that excavation season has been analyzed, and shortly, Old Pueblo’s report will be available to the public.

The information from that season has proven fascinating. Read on to learn about some of the discoveries made during the 2000 excavations and the 2001-2002 field season, and for information on next year’s excavation agenda.

Continued page 2...
Learning from Pottery

Archaeologist and ceramic analyst Linda Gregonis reports that most of the pottery from the site was probably made between A.D. 1200 and 1350. Of course, the vast majority of pots in the collection were typical Hohokam decorated and plainware vessels.

Sherds from pots made by Patayan people were also found. The Patayan is one of Arizona’s indigenous cultures, whose home region extended from northwestern Arizona southward along the lower Colorado River. This archaeological culture is considered ancestral to the Colorado River Yuman peoples.

Unlike most Hohokam pottery, Patayan ceramics were finished in a distinctive way, by wiping them. While the pot was hardening, the potter would wipe the surface with a piece of cloth or a brush. Pieces of pots with wiped surfaces probably made in the Patayan home region were found. But more than this, several “wiped” pieces of pottery decorated in a Hohokam style and made from local materials were also found at the site. This leads Linda Gregonis to suggest that some of the potters at the Yuma Wash site were Patayan potters who resided there.

Many ceramics were brought to the site by trade from diverse areas of southern Arizona. Some of the ceramics found at the site were made by the Hohokam of the Phoenix area and others by the Hohokam of the Papaguería to the west. A few vessels even came from the Western Pueblo region in the vicinity of the Mogollon Rim. Others were produced by people of the Mogollon cultural tradition in southeastern and east-central Arizona.

Finally, many Salado sherds were found that could have come from pots made in the Salado cultural heartland, or they could have been traded into the site via the Phoenix area Hohokam villages. Clearly the residents at the Yuma Wash site had some far ranging social contacts.

Learning from Architecture

When archaeologists excavate and find houses on top of houses, this provides some important clues about the timing and sequence of home construction. If House B was built on top of House A completely sealing over House A, then House B was probably built more recently in time.

Sometimes, prehistoric home-builders dug their pithouses very deep. Such builders sometimes dug through the remains of older houses. Archaeologists refer to this as a cross cutting relationship. The older abandoned house was cross cut by the construction of the more recent home.

By studying houses that seal other houses, or houses that cross cut other houses, a lot can be learned about the site’s history of construction. Such studies show that for the Yuma Wash site, pithouses were built first, adobe walled pithouses were built second, and the above ground adobe roomblocks were built third.

In between the building of the adobe walled pithouses and the adobe roomblocks, probably no one lived at the site. Jeff Jones, who directed the year 2000 excavations, suggests that the people who came to Yuma Wash to build their adobe roomblock homes found an already abandoned village. Further, he suggests that the roomblock builders had ties to the Salado cultural area.

The Salado culture’s heartland was centered in the vicinity of modern day Roosevelt Lake. Salado pottery was an extremely popular trade item throughout southern Arizona and northern Mexico.

Salado pottery sherds, by themselves, do not support the presence of Salado immigrants at the Yuma Wash site. However, there are other pieces of evidence to mention. The roomblock form of architecture is common in the Salado area. Just about one mile from the Yuma Wash archaeological site is the Dairy site, where roomblocks were most recently studied by the archaeological firm Statistical Research, Inc. Their archaeologists uncovered 8 courtyards.
with 10 contiguous rooms and many pieces of Salado pottery.

The Salado sherds and the room-blocks at the Yuma Wash site and the nearby Dairy site suggest that sometime after A.D. 1300, immigrants whose origins might be traced back to the Salado heartland moved to the sites in the Yuma Wash area.

Learning from Seashells

The Hohokam traded sea shells from the Gulf of California and the Pacific Coast throughout their history. From those shells, they made beautiful pieces of jewelry.

Archaeologist and shell artifact analyst Arthur Vokes believes that people at the Yuma Wash site were actually making jewelry from whole or partially finished marine shells.

In his extensive studies of shell trade in southern Arizona, Vokes has come to the same conclusions about the marine shell trade routes that people used to move shell from coastal areas to Tucson. During the occupation of the Yuma Wash site, marine shells were probably gathered along the Gulf of California, moved across northern Sonora, and then traded by people in a series of villages northward through the Altar Valley southwest of Tucson.

Shell was moved from the Altar and Avra valleys into the Tucson Basin proper in areas north of the Tucson Mountains. Sites in northwestern Tucson and Marana, including the Yuma Wash site, received raw shell pieces that were then finished by local shell jewelers. Sites in the southern end of the Tucson Basin acquired the finished products, rather than making their own jewelry. Hence the jewelers of the northwestern Tucson Basin had an important commodity to produce and trade.

Learning from Animal Bones

Archaeologist and animal bone specialist Judi Cameron has produced reports on the Yuma Wash animal bones from the year 2000 excavations and from the 2001-2002 volunteer season.

The bone collection is typical of many Hohokam sites. The most commonly found animal remains were from rabbits. The collection contained both jackrabbit and cottontail bones. Entire rabbits, usually adults, were brought into the site. Many charred and partially charred bones indicate that the rabbits were roasted.

In smaller numbers, desert tortoise and Sonoran mud turtle remains were found. Some snake bones were recovered, one of which was partially charred, suggesting at least part of one snake might have been put in a human fire.

A few bird remains were found. The recognizable remains included woodpecker, duck, roadrunner, quail, dove, and hawk.

There were several large mammals in the area, such as deer, antelope, and bighorn sheep. Bones from these larger mammals were found at the site, including many that were charred.

Twenty-six bone tools were found by excavators. The majority were made from the foot bones of larger animals. Sharpened to a point, these tools were probably used as awls for basketmaking and for punching holes in things like leather. The antler tines found by excavators were probably used for making flaked stone tools.

Learning from Ground Stone

Stone tools manufactured by grinding or polishing were common throughout the Hohokam world. Metates, those tools used to grind seeds, are one of the most recognizable artifacts of ancient times.

Project director and ground stone analyst Jeff Jones found some interesting trends at Yuma Wash. Houses of greater age had trough metates. Metates with deep troughs in them would have been ideal for grinding corn.

The houses built in more recent times were associated with agave knives and basin metates. Basin metates have a more oval shaped grinding surface, as opposed to a deep trough. Basin metates are better suited for grinding wild seeds, and the agave knives were probably used for cutting agave leaves. This suggests that earlier residents relied more heavily upon maize from their fields and gardens. In later periods of time, Yuma Wash residents used more wild plants.

Other kinds of ground stone tools included polishing stones used to burnish a pot's surface smooth and glossy. Polishing stones indicate that

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Wendell "Zip" Zipse at the screen, volunteering at the Yuma Wash site. Photo by Darla Pettit.
there were potters at the site.

On a particular memorable volunteer excavation day, an unusual piece of ground stone jewelry was found. The small item was a little longer than a thumbnail, and was ground into a rounded dumbbell shape. The item was probably a nose or cheek plug, and was no doubt quite striking on the person who wore it. (Body piercing is not a recent phenomenon!)

The Pithouses Excavated in 2001-2002

The volunteer excavations at the Yuma Wash site uncovered one roasting pit, three pithouses, and one outdoor surface.

The first pithouse (#224) worked on by the volunteers was rich in artifacts because it had been filled up with trash. That is very common at any pithouse site—old abandoned homes were “recycled” as trash receptacles.

The trash in Pithouse #224 contained a surprising array of artifacts probably spanning several centuries. For instance, a fragment of a carved stone palette was found. Stone palettes tend to be more common from sites that date before A.D. 1100. Also mixed in with the trash were decorated Salado pottery sherds that probably date after 1300.

Unfortunately, Pithouse #224 suffered from a lot of erosion. Located on a slope and close to a wash, the abandoned home was probably flooded and washed out many times, destroying most evidence of floor features, for instance postholes or a fireplace.

The second pithouse (#300) was the oldest of three cultural surfaces that I will discuss next. This not-quite-oval pithouse suffered from erosion as well. It, too, had been filled with trash. A rich layer of grayish black earth was found above the floor.

The grayish colored earth is always a good indicator to archaeologists of trash filling. As ancient people threw out the trash, ash from their fireplaces and charred remains from their dinners went with it. That gives the sediments in a trash area a distinct grayish tinge. The gray layer, as you would expect, yielded most of the artifacts found in the pithouse.

The house had a well defined set of postholes on the floor, as well as a fireplace. The two postholes at the front door were large with puddled adobe collars built around them. The entrance of the home faced east toward the Santa Cruz River.

Archaeology allows us to surmise what life was like when people lived in Pithouse #300. Along the river mesquite and cottonwood probably grew, and water birds could have been found. Perhaps the view from the front door of the home was pleasant all those centuries ago, looking across the Santa Cruz Valley toward the western side of the Santa Catalina Mountains.

Pithouse #330, which was built after Pithouse #300 had been abandoned, was the best preserved of all three houses. The entryway walls included adobe pilasters. Pilasters in a Hohokam pithouse consist of thick masses of adobe defining a house’s entryway ramp and entryway walls.

A very shallow step divided the entryway from the floor of the home.

Two pits that served as the hearth, probably at different times in the house’s life history, were uncovered a short distance inside the door.

Also inside the entryway was a small pit with two pottery bowls, one decorated and one plain. Was this an offering that people left behind after abandoning the home? Or did the home owners bury the pots there when the home was first built? We will never know, but leaving such tokens behind is one of those distinctly human gestures that sparks our curiosity centuries later.

The floor of the home was well plastered, and two events of plastering the floor were found. The house perimeter was defined by postholes. The entryway ramp of this home faced east. In fact the entryway ramp from Pithouse #330 extended over the top of the abandoned Pithouse #300.

Above both Pithouses #300 and #330 was a later occupation surface. It was tricky to detect and all the volunteers did a wonderful job of finding this cultural feature, which was only a short distance below the modern ground surface.

On this last ancient surface, which we called Feature #236, large portions of broken clay pots were found. Three dark circles, arranged in a line, were all that remained of a wooden post supported outdoor structure—perhaps a ramada. On the surface east of the postholes was one roasting pit, rich in grayish black material, charred plant remains, and blackened rocks.

Feature #236 was probably a surface from a well trafficked outdoor area. Ancient people walked here, cooked food in the roasting pit, and perhaps made their arts and crafts in the shade. The fact that the surface is well above the floor and wall
remains of Pithouses #300 and #330 indicates that the ancient people who walked on Feature #236 lived at the site well after the two pithouses had been built, lived in, and abandoned.

**Yuma Wash: A Cultural Crossroads**

Our work at the Yuma Wash site continues to reveal a surprising and complicated history. People lived at the site on and off over many centuries. The site's residents were undoubtedly Hohokam, but some of the residents apparently emigrated from the ancestral Yuman area along the Colorado River, and some may have come from the Salado country to the north.

The items found at the site come from throughout the Southwest, from east-central and southeastern Arizona to the Mogollon Rim area, from the Phoenix Hohokam to the Hohokam of the Papagueria. Artifacts hailing from the Hohokam, Western Pueblo, and ancestral Yuman cultural areas have all been unearthed.

Many studies by anthropologists, sociologists, and historians have examined the relationship between cultural insiders and cultural outsiders in modern times. For example, ethnic enclaves in America's cities were founded by immigrants. Finding themselves in another culture, they attempted to be successful in an environment that was frequently hostile.

The families of the Yuma Wash site were at some remove from the larger settlements of the Tucson Basin. A few hours walk would bring Yuma Wash residents to villages built up on terraces, or a village with a platform mound in the center. If some of the Yuma Wash families came from remote areas of our state, how did they form relationships with these larger villages? How did their people come to fit into the greater Tucson-Marana community of their day? Were they treated as outsiders? Did their traditions differ from those of people at the larger villages?

**The Second Season’s Research Plan**

The questions above are some of the subjects that the public excavation program will address in the coming season. As you read this, analysts are examining shell, pottery, flaked stone, and ground stone artifacts, as well as plant remains from the first year's public field season. Also there are laboratories examining samples that should tell us more precisely when the pithouses were constructed. Previous research directs our future plans. The Yuma Wash site's best preserved cultural features are those pithouses that were built in the Hohokam Early Classic period (A.D. 1100-1300). The upcoming excavation season will continue to study Early Classic period pithouses.

We are particularly interested in studying the social building blocks of the Yuma Wash community. In large Hohokam villages, related families lived in courtyard groups. A courtyard group was a set of 2-4 pithouses built around a common open space.

Archaeologists suspect that the residents of a courtyard group formed the most basic social unit of Hohokam society. We think this unit of people farmed land together, and passed down their family traditions from generation to generation. In larger villages, these courtyard groups were arranged into something like our neighborhoods, which in turn formed larger communities.

In the Classic period, courtyard groups developed into compounds, in which the basic social unit built adobe fences around their homes and enclosed a private yard. Large and small Classic period villages often had several compounds in a settlement, such as the five compounds found at the Sabino Canyon Ruin.

Next season, we will attempt to learn whether the pithouses uncovered in the first season were part of a courtyard group or not. This will require opening up an excavation area around last year's homes to seek out neighboring houses. No courtyard groups were identified in the year 2000 excavations conducted on the west side of Silverbell Road.

Expanding outward from the first season's excavation, we will attempt to explore the relationships among pithouses. In doing this, we will be finding out whether the basic social unit of Hohokam society can be found in the vicinity of last season's excavations.

We will continue to collect and study artifacts that should yield further insights about the site's residents, their cultural backgrounds, and their relationships with people in ancient southern Arizona.
Old Pueblo’s OPEN1 mock excavation program served over 2,400 children last year. The challenge of the program is to have children think like archaeological researchers.

A mock excavation is difficult to teach effectively. Children can get lost in the excitement of digging and finding things, and miss the important messages we try to teach.

We want children to know that archaeology is a way of studying other lives and other cultures. To study ancient people, archaeologists look at the materials they left behind. Our work is carefully guided by research questions.

Archaeologists share whatever we learn, usually through the written word. In that spirit, Old Pueblo provides classrooms who attend the 5-hour mock excavation program with a report writing activity.

In this activity children pose their own research questions, and they try to support their inferences from the things that they observed. We promised to publish a few of the best of these research papers each year in the Old Pueblo Archaeology bulletin.

Old Pueblo received a number of delightful reports this year, but the two you see here were particularly well received by the mock excavation staff.

The authors demonstrate an engagement between experience, observation, and inference. These students picked up on some of our most important messages.

We would like to thank their teacher Mrs. Ella Schulz for sending us her students’ reports, and for driving a long way from Fort Thomas, Arizona, to take part in the OPEN1 program. And thanks, too, to Old Pueblo’s supporters who helped provide this classroom with scholarship money so they could attend.

**A Research Paper by Lakisha Lang**

(5th Grade at Fort Thomas School when she attended the program in March 2002)

**Student Research Question:** What did they use to hunt? What animals did they hunt?

**Hypothesis:** I think they used to hunt deer with bows and arrows

**Expectations to test:** If they used to hunt deer we would find antlers. If they used to hunt with bows and arrows we would find arrowheads.

**Testing the expectation:** To prove that I was right I went around to see if they were antlers and there was a group that found antlers. To prove that I was right about what they hunted with we found a lot of arrowheads in the pits.

While we were at an Archaeology Center, we were digging in a small pit. We found only statues that looked like toy animals. We also found some chipstones and some arrowheads. We went to another pit. They found two antlers of a deer. But we never found any parts of bows. But most of us kids found a lot of chipped arrowheads.

I think they only hunted deer because they only found antlers, not rabbit skin or anything like that. I guess they used arrows to hunt a deer down. But did they throw it or not? I need some more information how they work the arrow. So if they didn’t have any bows, then what did they use to shoot the arrow?

We expected to find all kinds of animals and some parts of bows that probably were still good.

How my research was done: I just went around looking for items we wrote down. We mostly found a lot of arrows that they used. I think I might want to be an archaeologist when I grow up. I really like learning about the Hopi culture and the way they lived.

The thing I learned when we were there was to never pick up an object that is near my house. Let an archaeologist work with it.

What I think is interesting is digging and writing a report. They have to write a report about what they find.

**A Research Paper by Kesha D. Lomayesva**

(6th Grade at Fort Thomas School when she attended the program in March 2002)

**Student Research Questions:** What happen to the people of the village? How can you tell?

**Hypothesis:** The village might have burned down. The people left their belongings. The posts were burned down to the ground and turned into charcoal.

**Expectations to test:** If the village was burned down and the people left, some of their belongings would still remain. The posts were burned down into charcoal. There are no human bones in the house. Maybe they abandoned there home because of starvation, a fire or even they might have moved and their home just burned down.

**Testing the expectation:** Maybe the roof collapsed and shattered the rim of some pottery. There are no human remains. Some of the artifacts are chipped and burned. Also the artifacts still remain in the same place.

The two research questions I have chosen are: What happened to the people of the village? How can you tell? My hypothesis for these two questions are the village might have been burned down or abandoned. If the village burned down some artifacts would still remain. I know that they left because there are no human remains. Maybe if there was more charcoal I could prove that the village was burned down. The roof might
have collapsed because the top of most pottery is chipped.

The village was probably burned down because the posts were burned to the ground. If the people of the village left none of their belongings would remain, but the belongings still remain.

I expected to find more pottery than I did. The artifacts I wanted to find were bows and arrows. I really wanted to find cups, clothing, and dishes. I didn’t expect to find clay dolls but I did.

On the day of the trip we left at 6:00 am. We first went to the archaeology exhibit and went on a mock dig. First we measured the unit. It was a two by one meters. To dig we used a spade, shovel, brushes, dust pans, and pails. I was sifter first Tashayla was a paper worker and Lacie was a digger. On that day I got down and dirty.

An important thing I learned is how to excavate in a unit. I learned how people lived in the past. Here is a question to ask: What did they do for water, food, shelter, and warmth? I learned how people lived in the past: how to make pottery and how to excavate the area. The mock dig was really important because if you just pick up an artifact and not put the clues together you won’t know what it’s for.

I would recommend this excavation to others to learn how the real job was done and to also have them learn about the past.

About 15 years ago, Sam Greenleaf was hunting quail. As the quail ran a good deal faster than Sam, he paused to take a breath. As he looked down, he found the most beautiful piece of decorated pottery.

Curious, Sam called the Arizona State Museum. He learned that the quail he chased ran onto a large Hohokam village where people lived 1,000 years ago. This left Sam to wonder how the paint on that piece of pottery could last 1,000 years while the paint on his truck was coming off.

To investigate further, Sam took a class from the Arizona Archaeological and Historical Society (AAHS) during which he made traditional pottery. Now hooked, Sam went on to take another class on making flaked stone tools. From that moment on, Sam was on his way to becoming a flintknapper, one of the most frequent flintknappers to visit our schools.

Sam’s eyes were opened up to the past through traditional technology, and he sought to bring the past to life for our city’s children. Sam has demonstrated flintknapping to kids at every grade level.

For Sam, kids are a lot of fun, and there is nothing quite so exciting as seeing the moments when “light-bulbs” go off in kids’ heads as they start to understand the making of an ancient tool, and as they glimpse something of an ancient way of life.

After joining AAHS, Sam later served on its board of directors together with archaeologist Allen Dart. One of Sam’s first tastes of excavation came when Sam was on his way to work in downtown Tucson, and he came across a site excavating a site. Sam asked Al what he was doing, and Al asked him to join the excavation.

Since then, Sam has been a regular volunteer on excavations, before and after the founding of Old Pueblo Archaeology Center. He also made many of the stone tool replicas our educators take to classrooms, and helped build our mock dig site.

Last fall, we roped Sam into teaching Old Pueblo’s flintknapping course for the public. You’ll find his upcoming classes on page 10.

I asked Sam what he liked about volunteering in archaeology. He said that by and large he found archaeologists to be good people with inquiring minds. The people who volunteer on archaeology projects and take classes come from all walks of life and bring a lot of perspectives together in discussing the past.

His advice to people interested in archaeology: Get involved! Join Old Pueblo or AAHS or other archaeological organizations.

He would like to tell all our volunteers to keep up the good work, and always keep learning new things.

Sam is very happy with his job as the Building Engineer for Tucson’s TransAmerica building. He has no intention of retiring, ever! But he will keep on learning and doing archaeology, because he loves to meet new people and share new ideas.

Thanks, Sam, for sharing your love of learning with so many adults and young people. And thanks, too, for reminding us that one of the best parts about learning is sharing the experience with others!
Farewells and Welcomes to Old Pueblo Archaeology Center Employees
by Allen Dart, Executive Director

It is with regret but also with fond farewell wishes that I announce the departure of Old Pueblo Archaeology Center’s Educational Project Director Dr. Eric J. Kaldahl and our Lead Instructor Ms. Bridget R. Nash, and with enthusiasm that I welcome new employees Dr. Courtney Rose and Ms. Christine A. Jerla to Old Pueblo.

Farewells to Eric and Bridget . . .

Eric Kaldahl, the archaeologist who has supervised Old Pueblo’s archaeology education programs since 1999, has accepted a position with the University of Nebraska-Lincoln’s Department of Anthropology and Geography, to begin this fall. His job offer there culminated a long effort on Eric’s part to obtain a teaching position in an academic institution, a quest that was fully supported by Old Pueblo since we knew that an academic position was one of Eric’s goals even before he was awarded his doctorate from the University of Arizona.

Eric’s first major responsibility for Old Pueblo was to take over management of our public education programs at the Sabino Canyon Ruin, where we had been operating our public archaeological field school since 1995. By the time we hired him he had already served as an adjunct faculty member at the University of Arizona, the University of Nebraska-Lincoln, and at Tucson’s Pima Community College, and had worked at the U of A’s archaeological field school near Pinedale, Arizona.

In these positions Eric instructed classes and archaeological field education programs for students, teachers, naturalists, and other archaeologists. He also had worked for the National Park Service at historical sites in the Midwest and for the University of Nebraska-Lincoln’s Division of Archeological Research, and had participated in a number of archaeological excavations and surveys for archaeological sites elsewhere in the southwestern United States.

Shortly after we hired Eric he brought all of Old Pueblo’s public programs staff together to evaluate our programs from an anthropological teaching perspective, and to coordinate our program offerings for better quality control and to make our programs relate more strongly to the Arizona Department of Education’s statewide curriculum for primary and secondary schools.

I am constantly receiving comments from Old Pueblo’s members, and from teachers and other education program clients, about how effective Eric is as a teacher. From first-hand review of the materials he has written for Old Pueblo I can attest that he is an excellent writer as well.

Eric managed our public field school program at the Sabino Canyon Ruin quite well, serving age groups ranging from middle-school through college-age to retirees. He also directed a public archaeology program that Old Pueblo developed under contract to the U.S. Army on Fort Huachuca, and has gotten us off to a wonderful start on our new public archaeological field school program that Old Pueblo is conducting in cooperation with the Town of Marana, Arizona, at the Yuma Wash Hohokam archaeological site in the new Marana District Park.

He has developed course work programs that can be applied to the certification program of the Arizona Archaeological Society, a statewide archaeology interest organization with which Old Pueblo is affiliated. He has written several successful grant proposals, and has headed up many cultural resources survey, testing, and data recovery programs for us, from the initial work proposals through completion and delivery of the final monographs and technical reports.

Since Eric began his service with Old Pueblo Archaeology Center he has worked tirelessly and cheerfully in a number of different capacities, including volunteering a lot of his own time to improve and expand our public education programs. His volunteer service included membership on Old Pueblo’s Long Range Planning Committee last year, in which he was instrumental in drafting Old Pueblo’s current mission statement, a set of objectives for members of our Board of Directors, and the first annual budget that we ever adopted for our education programs.

We will miss Eric’s great sense of humor, his charisma, dedication, competence, and common sense – traits that all make him extremely popular and a valuable asset to our organization – but I am happy to report that Eric has agreed to continue working with Old Pueblo Archaeology Center on various research and education programs as his time allows, while he’s in Nebraska.

Bridget Nash, who has been an archaeology program instructor for Old Pueblo since 2000, is moving to Indiana to start graduate studies in anthropology at Ball State University in the fall. Old Pueblo’s staff members and volunteers first got to know

Eric Kaldahl teaching students at Sabino Canyon Ruin. Photo by Steve Stacey.
Bridget Nash and Mike Cook at the Yuma Wash site. Photo by Steve Stacey.

Bridget when she was a University of Arizona undergraduate student who entered into a volunteer internship with Old Pueblo from May through December 1999. Her internship focused on teaching children and adults about archaeology and how our discipline helps us understand world cultures.

During her Old Pueblo internship (which included over 80 hours of time in our office and fieldwork projects, not counting the hours she spent doing background research), Bridget gained hands-on experience in archaeological data recovery excavations, laboratory processing, and lab inventory and analysis procedures, and helped teach archaeology to hundreds of elementary school kids.

We at Old Pueblo were so impressed with her excellent work and her outgoing nature that in August 2000 we recruited her from a fulltime job elsewhere to take the position as Old Pueblo’s combination office assistant and assistant instructor for our children’s education programs.

In her employment with Old Pueblo Bridget has lived up to all of the expectations we had for her when we recruited her. Most of her job has focused on teaching children about archaeology in our OPEN1 simulated archaeological dig education program and doing archaeology presentations in school classrooms. She has been instrumental in developing the program plans for both the mock dig and the in-classroom presentation programs, and has fulfilled the education duties of her job with excellence.

She also has been an excellent administrator who everyone at Old Pueblo has relied on for maintaining our complex education program calendar, and for filling in as a field crew member as needed for some of our cultural resource management projects.

I know Bridget will do well in her progress towards an advanced degree and a new career in anthropology. I was happy to write a letter recommending her for admission to Ball State University and for financial support from that institution, and hope she will come back to visit us!

... and Welcomes to Courtney and Christine

Courtney Rose, who received her Ph.D. in anthropology from the University of Pittsburgh, will take over Eric Kaldahl’s position as Educational Project Director when Eric moves to Nebraska. Courtney’s dissertation work focused on South American Andean archaeology and changes in social organization among Formative (early village) period societies. This Formative period focus provided her with the theoretical background for conducting studies of the Hohokam, Puebloan, and other archaeological cultures of Arizona and the Southwest.

After completing her doctorate, Courtney relocated to the American Southwest to gain experience with this region’s Formative cultures, with an eye toward making intercultural comparisons. This proved important in her selection for the Old Pueblo job, as prior to being hired by Old Pueblo in July 2002, she was actively conducting and directing archaeological research projects in southern Arizona for more than a year for the Lone Mountain Archaeological Services consulting firm.

She directed a major excavation project at the Zanardelli archaeological site, a large, Hohokam Classic period village site south of Tucson, which will give her just the experience she will need to continue Old Pueblo Archaeology Center’s public archaeological field school and research program at the Yuma Wash Hohokam site in the Marana District Park. Through her previous work in southern Arizona, she also has become familiar with cultural resources survey, testing, and excavation at Mogollon, Salado, Archaic, protohistoric O’odham, and historical sites.

Drawing on her fieldwork and her experience teaching archaeology to students in field school settings and university classrooms, Courtney Rose brings to Old Pueblo an interest in contributing to knowledge and public appreciation of ancient southwestern societies and prehistory in general, and an enthusiasm for teaching and facilitating public outreach in archaeology. Welcome, Courtney!

Continued page 11...
FALL CLASSES, TOURS, AND EXCAVATIONS WITH OLD PUEBLO

Southwest Prehistory Class for Arizona Archaeological Society Certification

The Arizona Archaeological Society (AAS) is a state-wide organization of avocational archaeologists. AAS provides volunteer opportunities around the state in fieldwork and offers short courses on archaeological subjects.

This fall archaeologists Allen Dart and Dr. Courtney Rose of Old Pueblo will be offering one of those short courses: Prehistory of the Southwest. This 20-hour course will meet at Old Pueblo for 3 Saturdays: Sept. 21, 8-3:30; Oct. 12, 8-3:30, and Nov. 16, 8-2:30. The course covers the basic cultures, prehistory, and history of the American Southwest.

Fee: $45 ($36 for Old Pueblo’s members). Minimum enrollment is 15 students. Call to register at 798-1201.

Volunteer Crew Chief Orientation

Have you ever wanted to do more on an excavation? Would you like to learn how to be a crew chief for your public excavation program?

Crew chiefs help supervise the people in their immediate excavation team. They keep the paperwork, help train new folks, and play a key role in organizing the excavation.

If you would like to volunteer as a crew chief, Dr. Courtney Rose will be providing a crew chief orientation class at no cost on October 19, 8:00 to noon, just in time for our first public excavation days! Call Old Pueblo to register at (520) 798-1201. Advanced registration and substantial previous fieldwork experience is required.

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, can- tens, 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 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.

Arrowhead Making & Flintknapping

Flintknapper Sam Greenleaf will offer the ever-popular “Arrowhead Making and Flintknapping” workshop on October 19 and November 23. 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 ($20 for Old Pueblo members).

Tour the Hopi Mesas with Emory Sekaquaptewa

Emory Sekaquaptewa, Research 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!

Excavate at Yuma Wash!

Our first excavation week will be held at the Yuma Wash archaeological site October 22-26 (Tuesday to Saturday), 8:00-2:30. Bring a lunch. Space is limited to 12 volunteers/day. Free of charge to individual (or higher) Old Pueblo members. $38/person for nonmembers. Call Old Pueblo today to reserve your spot! (520) 798-1201.

Old Pueblo member-volunteers are also welcome to dig this winter. Session dates are February 6, 7, 8, 20, 21, & 22, and March 6, 7, 8, 20, 21, & 22, 2003. Call to reserve your spot now!

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.
Farewells and Welcomes to Old Pueblo Archaeology Center Employees
(continued from page 9)

Christine Jerla, of Tucson, has been selected to fill Bridget Nash’s position as Old Pueblo Archaeology Center’s Lead Children’s Program Instructor and Administrative Assistant beginning in August. Christine holds two Bachelor’s degrees – one in biology and the other in anthropology – and she began working in archaeology shortly after receiving her anthropology degree. She has participated in contract archaeology field and lab programs and has helped teach archaeology education programs for Old Pueblo Archaeology Center and other organizations in Arizona, New Mexico, and Colorado.

Those of you who had occasion to volunteer in or visit Old Pueblo’s first data recovery excavation project at the Yuma Wash site in Marana, during the hot summer of 2000, will probably remember Christine. She was that outgoing archaeologist whose duties for that project focused on the recovery and repatriation of human burials under the direction of osteologist Lea Mason-Kohlmeier.

Christine is especially well qualified to take over the Old Pueblo Instructor position. In addition to her two undergraduate degrees she earned a Post Baccalaureate in Teacher Education in 2001, holds Arizona Teaching Certification, has taught in public schools, and has hands-on job experience in archaeological field and laboratory work.

As a plus, she enthusiastically peddled tickets for Old Pueblo’s raffle during our past two years’ fundraisers, and she also has work experience with another nonprofit organization where she worked in fundraising, marketing, volunteer coordination, event coordination, ticket sales, and creation and circulation of newsletters.

So, welcome back, Christine!

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

Volunteers: Wendell Zipse, Erin McDonald, and Ashley Morton spent 110 hours volunteering in Old Pueblo’s office and lab this period. 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, JoAnn Cowgill, Ed Gladish, Eric Kaldahl, Emory Sekaquaptewa, Steve Stacey, and Jim Trimbell. Special thanks again go out to Steve for being our main man with computers!

Donors of dollars, materials, and other services: Recent money donors included the Community Foundation for Southern Arizona, the Wells Fargo Foundation, and the William E. Schmidt Charitable Foundation, which all provided grants to support Old Pueblo’s OPEN1 children’s mock archaeological dig education program; and David Abbott, Peggy Bombersbach, Allen Dart, Jane Delaney, Edward Gladish, Mary Lu Moore, Darla Pettit, Jim & Pat Trimbell, and Wendell Zipse, who all made contributions for a July 24 fundraiser. The Kaibab Shops provided Old Pueblo with assistance in materials used for the July fundraiser.

The on-line newsletter Got CALICHE? (distributed by “SWA” – the not-for-profit Southwestern Archaeology, Inc., www.swanet.org), and the Arizona Archaeological Council (AAC) email listserver both post news about Old Pueblo Archaeology Center’s programs on the web. To subscribe to either news service send your name, address, phone number, email address, and info on your professional or avocational research interests to swa@dogyears.com (for Got CALICHE?) or to John Giacobbe at jgiacobbe@stantec.com (for AAC listserve).

Supporters include all of Old Pueblo Archaeology Center’s Members and Friends! There are currently 173 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.
The Old Pueblo Archaeology Center Membership Program

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Annual membership rates

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Annual subscription (4 issues)

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

Archaeology Opportunities Enrollment

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Email address:

Enclosed is my payment for:

- Archaeology Opportunities membership (Category: ) ** $
- Old Pueblo Archaeology bulletin subscription only ($10.00/year) $
- Donation to Old Pueblo Archaeology Center $

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

Volunteers at work during the Yuma Wash Public Excavation Program. Photo by Steve Stacey.