Located on the north bank of the Salt River in Phoenix is a large archaeological site called Pueblo Grande. This National Historic Landmark started as a small farming community around the fifth century. Its location at the head of an extensive canal irrigation system gave it a strategic importance that contributed to its growth over the next several centuries into one of the largest Hohokam villages ever built. At least two ballcourts and a massive platform mound were constructed at the site, with pithouses and adobe compounds spread out over an area more than a mile in diameter. However, like all of the Hohokam villages in the Phoenix region, Pueblo Grande was abandoned sometime late in the fifteenth century—apparently due to floods, droughts, and civil disorder. After a millennium, this village of at least 1000 people fell into ruin.

Beginning in the late 1860s, Euro-Americans began to settle the Phoenix area and ruins such as Pueblo Grande became threatened by farming and other development.

A few civic minded individuals fascinated with ancient history took an interest in the Hohokam ruins and tried to save some of them from destruction. Because the earthen platform mound at Pueblo Grande was relatively well preserved, it was purchased in 1924 and donated to the City of Phoenix. Located at that time six miles outside Phoenix’s boundaries, little was done with the site and it remained an undeveloped ruin adjacent to the road between Phoenix and Tempe.

In 1927, Odd Halseth became the director of the Arizona Museum (now called Phoenix Museum of History). Halseth had been trained by Edgar Hewett, one of the most influential archaeologists in the Southwest in the 1910s and 1920s. Hewett strongly promoted the public’s involvement in his archaeological projects, and Halseth learned the value of preparing exhibits, giving talks, and finding ways to educate the public about the values of archaeology and anthropology. Although brief, Halseth’s experience at the Arizona Museum reinforced his belief that archaeology should be shared with the public whenever possible and that the citizens of Arizona were eager to learn about its ancient past. He strongly believed that a museum should be a “living, vibrant thing of almost limitless influence on a community not only for educational, cultural or entertainment purposes but for commercial welfare (Wilcox 1993:106).”

The development of Pueblo Grande as a museum began in 1929 with the hiring of Halseth by Phoenix Mayor Fred J. Paddock. In his new position as City Archaeologist, Halseth was given the opportunity to implement his plan for an educational institution that also entertained visitors and contributed to
the local tourism industry. Halseth’s ideas for Pueblo Grande Museum were, in some ways, ahead of his time especially for a then small municipality in an undeveloped state. Despite limited financial support, he devoted his life to this grand vision.

By 1933, Halseth had prepared a master plan for Pueblo Grande Museum. This plan not only included exhibits showing the results of excavations into the platform mound, but also outdoor exhibits on wild food plants, cultivated plants, and plants used for ceremonial purposes by the native inhabitants of the Southwest. He also aggressively pursued the promotion of his museum to the local population through frequent lectures and public programs. In addition, Halseth’s wife, Edna, was an accomplished artist in her own right, and she encouraged him to promote native arts and crafts at the museum. It was under these circumstances that Halseth hired in 1936 a young but talented silversmith, Julian Hayden, to demonstrate his skills at the museum.

The son of a Harvard-trained archaeologist, Hayden soon found himself in charge of the excavation at the site and he spent the next four years working full-time on that task. He was a very skilled excavator and much of what is currently known about the Pueblo Grande platform mound was obtained through his excavations.

Public programs were further developed during the 1930s. Halseth played a key role in the revival of Maricopa pottery making. A traditional Pima Indian house (a Ki) was built next to the Pueblo Grande Museum, where the famous Maricopa potter, Ida Redbird, demonstrated her pottery making.

Halseth also obtained federal money through the New Deal work programs to excavate portions of the Pueblo Grande site. Thus, when the country was mired in the Great Depression, Pueblo Grande Museum had ongoing excavations open to the public and a full suite of public programs tailored to local citizens as well as to school groups.

In the 1940s, Halseth continued with his public programs and was giving as many as 20 lectures a day at the museum. Realizing that local school teachers did not know much about anthropology, he prepared a text for fourth graders on southwestern anthropology that was very popular. With the purpose of adding another outdoor interpretive feature at the Museum, Halseth had his assistant, Donald Hiser, excavate the ballcourt at the site in the mid-1950s. By the time Halseth retired in 1960, attendance at Pueblo Grande Museum had reached 50,000 visitors, reflecting his success in educating and entertaining the public.

The foundation for public programs at Pueblo Grande Museum was firmly established by Halseth during his 30-year tenure. Other directors of the museum after Halseth—Donald Hiser, David Doyel, and Roger Lidman—have continued with Halseth’s vision of a “living” museum at Pueblo Grande.

In 1977, an Auxiliary support group was established. This group has sponsored a variety of public programs over the years, including the Museum’s famous Indian Market, which showcases Native American arts, crafts, music and food at an annual affair attended by thousands of local and out-of-state visitors.

In 1990, the Museum’s staff structure was reorganized and Todd Bostwick was appointed City Archaeologist and Roger Lidman assumed the role of Museum Director. Both had held other positions at the museum previously. Keeping with the original vision that a museum should be thought of as a “living” entity, many changes to the facilities and programs have been instituted since 1990. Bostwick oversaw an extensive mound stabilization project, contracting with stabilization specialists from the National Park Service to preserve the deteriorating platform mound. Selected portions of the excavations left open since the 1940s were backfilled, and exposed walls were stabilized and a specially mixed adobe mud was placed in the gaping holes at the base of the eroding walls. The antiquated trail system that explored the mound was completely redesigned, making it wheelchair accessible, and new interpretive signage was installed.
Roger Lidman led efforts to systematically remodel and upgrade museum operations and programs, coordinating a new Master Plan for the 108-acre archaeological park. In 1995, a major building expansion project was completed. Pueblo Grande Museum added new buildings, remodeled existing spaces, and opened a new Community Room where public meetings and events are held. The newest addition to the museum campus is scheduled to begin this summer with the construction of a new collections facility to house collections from ongoing City of Phoenix archaeological projects.

Between 1995 and 2002, the trail system was extended to the ballcourt and a native garden was added to showcase plants that the Hohokam cultivated. One of the frequently heard questions from visitors has been, “Where did the Hohokam live?” To answer that question, Pueblo Grande constructed full-scale replicas of a Classic period compound and Preclassic pithouse cluster along the expanded interpretive trail system.

Over the years, Pueblo Grande Museum, with support from the Museum Auxiliary, has continually remodeled exhibits to include the most current information, keeping the museum a “living” entity for visitors. Currently Pueblo Grande Museum is in the final design stages for a major remodeling of the hands-on gallery for children, scheduled to be completed in the fall of 2004. In addition, the Museum Auxiliary supports a changing exhibit program. The current exhibit in the Museum’s changing gallery is called Marking Time: Ancient Calendars of the Southwest.

Traditional Food. Volunteer Albert Abril shows visitors the edible portions of roasted agave at Pueblo Grande Museum. Photograph courtesy of Pueblo Grande Museum.

This exhibit focuses on the study of ancient sky watching and is a collaborative effort by Bostwick and Glena Cain, Curator of Exhibits at the Museum. Archaeoastronomy is presently a leading-edge field in the science of archaeology, and the exhibit is an example of the willingness of the Museum to explore current subject matter in archaeology and anthropology.

Public programming and education continue to be a core goal of the museum’s vision for serving the public. For twenty-six years the Museum has presented a popular summer program for youth called the Hohokam Experience. In its current form, it is a six-week summer camp program that involves children from ages three to fourteen. This program teaches them about the rich Native culture that thrived and continues to thrive in the Salt River Valley.

Children participating in the Hohokam Experience explore a variety of activities. These include throwing an atlatl and boomerang-like rabbit stick, learning about the archaeological process, replicating canals and housing structures with scale models, comparing and contrasting other ancient and prehistoric cultures to the Hohokam, and much more. Each year programs change to complement themes from the Museum’s changing exhibits and to introduce new ideas or perspectives in relaying Hohokam culture to participants. For example, Museum staff dedicated a week this summer to the subject of archaeoastronomy, a topic which has been very popular among the public.

Another long-standing program in great demand is the Archaeology for Kids program. Offered twice a month during the fall and spring, this class is open to children and young adults age seven to fourteen. Special programs for high school participants can be accommodated, if requested.

In the three-hour Archaeology for Kids program, participants are given a tour of the platform mound and exhibits, and then participate in a simulated archaeological dig of a compound or pit house. Included in the compound replica are historic features intruding into the structure just as they are commonly found in urban archaeology. Each participant in this program is assigned a grid square and uses a trowel and brush to excavate their square. Features and/or artifacts are found, and the participants learn to properly document them. The replicated features contain examples of pottery sherds, faunal bone, burned seeds, obsidian, post holes, manos, metates, and other artifacts.

Following the dig, the participants
analyze the material and create a report in the form of a story based on their findings. This program assists the Museum in giving students an appreciation of the science of archaeology and, equally important, the concept of preservation of cultural resources.

In addition to these outstanding programs, the Museum sponsors many workshops, demonstrations and lectures for adults. Potters, weavers, jewelry makers, flintknappers, musicians, native food demonstrators and many more are brought to the Museum. These valuable educational forums allow visitors and participants to have a dramatically visual and creative experience. They represent the ancient and historic Southwest’s cultural and artistic traditions that are still alive today. Participants have a truly hands-on-learning experience, one that can be a lasting educational experience.

The Museum Auxiliary also hosts a monthly lecture with speakers on a variety of topics. Recent topics have ranged from Maricopa pottery to archaeoastronomy of the Northern Plateau. These lectures are free and open to the public. The Museum also has an active publication program that includes Anthropological Papers, Occasional Papers, and popular volumes.

Finally, docents and volunteers are provided by the Museum Auxiliary for many of the Museum’s events. A Docent Training course is offered in the fall and spring which prepares new and interested volunteers to become docents. The docents serve a vital role to the museum, providing the personal interaction that makes history and archaeology come alive for students and visitors. These tours are personally guided through the museum and may include one of the various craft activities available to them. An abbreviated version of the Archaeology for Kids program is also available for school groups. Currently, the Museum is recruiting docents for the 2004-2005 school year. This is a richly rewarding volunteer opportunity. It is not uncommon for Museum docents to see the gift of new knowledge and understanding light up a child’s face.

Through a variety of programming and exhibits over the past 75 years, the Museum has maintained an active and dynamic role in the community. In 1999, Pueblo Grande reached the pinnacle of recognitions for museums in the United States when it was accredited by the American Association of Museums. Less than ten percent of the nation’s museums have received this accreditation. Pueblo Grande staff and volunteers will continue to work hard to maintain the standards expected of this accreditation.

About the Authors
Todd Bostwick, M.A. (Anthropology) and Ph.D. (History), is the Phoenix City Archaeologist and Adjunct Professor in the History Department at Arizona State University and Northern Arizona University.

Stacey Ray is the Visitor Services Supervisor at Pueblo Grande Museum and Archaeological Park, where she coordinates and develops on and off site educational programming about early Phoenix Indian history and archaeology for children and adults.

Roger Lidman is director of Pueblo Grande Museum and Archaeological Park in Phoenix, is active in the regional and national museum communities, and is currently Vice-Chair of the Arizona Humanities Council.

Reference Cited
Wilcox, David R.
Written Assessments: OPEN2 Student Research Papers

Twice each year the Education staff at Old Pueblo will choose research papers written by students who participated in the OPEN2 mock dig to publish in our bulletin. The OPEN2 program is designed to provide classrooms lesson plans in archaeology that can be integrated into the curriculum for a specific age group and a mock dig representing a Hohokam archaeological site. Students learn about the process of archaeological investigation in the OPEN2 program. The final task for the students is a report discussing the finds that the students made during their dig.

The Old Pueblo education staff and classroom educators use these reports as written assessments for how successful the program was in achieving its educational objectives. The students also benefit from the learning process by composing a final paper because they need to think about what they found and what those findings mean as well as incorporate what other students in the class shared with the whole group at the end of the day. This type of critical thinking is an essential part of any educational program.

The following reports were written by students from Mrs. Gibson’s and Mrs. Collins’s third grade classes in Keeling Elementary who participated in the OPEN2 program in April, 2004.

A Research Paper by Bailey:

Our class went to the Old Pueblo Archaeology Center to study the Hohokam Indians. We were pretend archaeologists who went on a mock dig. My team found a dog and two pots. The pots were kind of close to the dog. I think the dog died and the Hohokam honored the dog by putting him in a special place. I learned that it can be fun to learn about the past. The Hohokam were just like us but they did not have as many modern things as we have today. We had a great time. My team was William, Jenny and myself. I hope I can go next year to learn more.

A Research Paper by Jasen

On April 9, 2004, the class went on a field trip to the Old Pueblo Archaeology center. We were discovering the Hohokam. The Hohokam were people that lived a long time ago. We found items that tell about the Hohokam. Finding the Hohokam stuff made us guess about what they did. Archaeologists study people and learn about their habitats. They’ve found arrowheads that they think they used to protect themselves. Whatever they found next to something they guess what they were for. We each got assigned into different groups and different jobs. Digging was fun because you got to find different amazing things. We found shells under a lid. We also found pot sherds. The jobs were pretty messy. Each one of the jobs was fun. It is important to leave everything where you found it because if you move it you ruin history. You also leave it there for other kids to find it and learn things of the past. I learned that context means to put all the clues together to make a story. What I think happened in my area is that there were two pots next to each other on the floor. One of them [had] shells in it because they collected shells. The other big pot maybe was there because it was almost the same color. Since it was the same color the Hohokam could have thought it was nice. I think the story is that somebody came over and one of the pots was hers. She decided since the pots were almost the same color they should trade. Going to the Old Pueblo Archaeology Center was a great adventure. Too bad we had to leave. At the end when the other kids got to show the archaeologists around where they dug I saw a lot of neat things.

A Research Paper by Neida

Our class went on a mock dig to study the Hohokam Indians. We studied different sites to understand their lives.

My group found a trivet, a pot, and a grinder. The context of the artifacts were that the pot was probably used for cooking and store food because it had two pieces of corn in it. The trivet was probably used with fire to cook the food from the pot. The grinder was probably used to grind food like corn. I knew the grinder was a grinding stone because it had some pieces of corn in it. The grinder was located in about the corner of the site and the pot with the trivet in about the center of the site. I learned how to make a pot out of clay and I learned how a clay rock looks. I also learned that the Hohokam used trivets for fire to keep them warm. I had lots of fun at Old Pueblo Archaeology Center and I hope I can go again.
Old Pueblo’s 2004 Archaeology Program for Lawrence Academy

In March 2004 Old Pueblo provided a group of students from Lawrence Academy, a high school preparatory academy in Massachusetts with an archaeological field school. For the field school, Old Pueblo’s Educational Project Director Courtney Rose incorporated lessons in anthropology, prehistory, artifact processing and analysis, hypothesis testing and report writing, site tours, and excavation at a real archaeological site. Lawrence Academy is unique in that it offers both rigorous academic and experiential programs, such as the annual Winterim Program which offers “intensive courses of study that are dedicated to experiential learning (www.lacademy.edu).” Their Winterim programs vary from year to year and include scientific endeavors in the U.S. and abroad as well as community focused programs. The Lawrence Academy Winterim session fits in with Old Pueblo’s mission statement (see page 9) and offers students an exciting way to explore the process of scientific discovery by working closely with professional scientists such as archaeologists. Lawrence Academy mathematics instructor Rob Rand has brought Lawrence Academy Winterim students to Old Pueblo many times over the past 10 years. This past March, both Rob Rand and Becky Josephson, an English literature instructor at Lawrence, headed a group of talented high school students.

Drs. Paul and Suzanne Fish from the Arizona State Museum, University of Arizona, provided Old Pueblo and Lawrence Academy with a great place to dig at the Marana Mound site, a Classic period Hohokam village (see Old Pueblo Archaeology vol. 34). Excavation at the Marana Mound site, directed by University of Arizona graduate student Michael Boley, opened up a whole new realm of exciting discoveries for the students. Their focus and enthusiasm for learning were rewarded with exciting finds.

Lime Production in Southern Arizona, continued from page 1

Lime production in the Americas has been documented as early as 4800 B.C. when the ancient people of northern Peru were producing lime by stacking alternating layers of limestone and fuel in an uncovered heap on the ground or in a shallow pit. Similar techniques were used by the Mayan civilization beginning around 1500 B.C. in Mesoamerica, but no known prehistoric lime production occurred north of the Valley of Mexico and no kilns for the calcination of limestone are known in the Americas prior to the Spanish Entrada.

Types of Kilns

The chemical reaction involved in turning limestone into lime is relatively simple. When limestone is heated to between 812 and 1100 degrees Celsius (depending on the elevation and the purity of the limestone), carbon dioxide is released, leaving only lime and any impurities that may have been in the limestone.

Two basic types of permanent lime kilns, flare (intermittent) and draw (continuous), were used historically in the southwestern United States. The two are similar in construction with a cylindrical masonry chimney, and both are loaded from the top and fired from the bottom through a stoke hole.

The shapes and sizes of flare kilns, sometimes called intermittent kilns, are variable but they all share one common feature: the limestone and fuel are kept separate. An initial charge of fuel is placed in the base of the kiln, sometimes but not always on a grate, and the limestone is stacked in a rough dome above the fuel. Larger stones are placed at the base of the dome, followed by progressively smaller stones, creating a network of voids through which the flames can travel to ensure an even heating of the kiln. The fire is lit and kept burning for several days until all the limestone has been calcined. After the kiln cools, the lime is removed and the process starts over again, thus the label intermittent.

By contrast, draw kilns have a permanent grate over the furnace and the limestone is stacked above the grate in layers alternating with layers of fuel. As
the fuel burns the limestone is calcined and the lime and ashes drop through the grate where they are removed through the stoke hole. As the fuel and lime layers drop through the grate, additional layers of fuel and limestone are added from the top, allowing for a continuous process. Draw kilns are also termed continuous kilns. Another type of kiln, the vertical mixed-feed kiln, could be used either intermittently or continuously. Mixed-feed kilns are similar to flare kilns in that they are cylindrical with a draw or stoke hole at the base, but are loaded with alternating layers of fuel and limestone similar to the draw kilns. One description of the loading process indicates that the bottom layer consists of three to four feet of kindling followed by 12 inches of heavier wood, then 18 inches of limestone, 12 inches of heavier wood, and so forth until the kiln is full. The fuel is then lit from the bottom and allowed to burn through and then cool without further attention. These kilns could also be run continuously so the method of operation (i.e., intermittent or continuous) cannot necessarily be determined on the basis of structural remains.

Lime Production in the Tucson Basin

In the Tucson Basin lime plaster was used in the construction of Spanish missions and visitas in the seventeenth and eighteenth centuries and by 1804 was being obtained by the Spanish presidio of Tucson on a regular basis. The earliest recorded kiln in the Tucson Basin may be the lower kiln at the Valencia Smelter site, AZ AA 16.91 (ASM), thought to be associated with the late 1700s reconstruction of Mission San Xavier del Bac, but this association has not been verified.

Information on lime production in the Tucson Basin between 1804 and the early 1870s is extremely limited. The upper lime kiln at the Valencia Smelter site, AZ AA 16.91 (ASM), predates 1874 when the Elias farmstead was patented but by how much is unknown. At least some of the kilns in the eastern Tucson Basin predate 1873 when Fort Lowell was built, but again, by how much is not known. Even less is known about the construction and operation dates of other lime kilns in the Tucson Basin but most appear to have been in operation from ca. 1870 when the threat of Apache Indian attacks was alleviated, into the early 1900s when large commercial operations and rail transportation made the small, family-owned operations obsolete.

Although historical lime kilns are fairly common features in southern Arizona, few studies have focused on their origin or use, from either an archaeological or ethnographical standpoint. These rather mundane structures, however, are often linked to well known pioneer families and are an important part of southern Arizona history. I believe that as more comparative information on historical lime production is collected and made available to researchers, these early kilns will be recognized as important cottage industries that played a significant role in the development of Arizona.

About the Author and This Article

Jeffrey T. Jones, an archaeologist, is a project director, archaeological field school instructor, and mapping specialist for Old Pueblo Archaeology Center. This article summarizes information in an upcoming Archaeology Center monograph about an archaeological study of the lime kiln ruins found at site AZ AA 16.460 (ASM) west of Tucson. Jeff Jones’s monograph on that project is expected to be published by Old Pueblo in 2004 or 2005. The AZ AA 16.460 study was funded by the Tucson firm A.W. Marrs, Inc.

Join Emory Sekaquaptewa for the September 2004 Ancient Discovery Tour

Emory Sekaquaptewa, Research Anthropologist at the University of Arizona, is a distinguished teacher, scholar, and a member of the Hopi Tribe. This September he will lead his exclusive Old Pueblo Archaeology Center tour of the Hopi Mesas.

Experience the traditions of the people who have lived on the Mesas for centuries.

The tour begins on Wednesday, September 1 and ends Sunday, September 5, 2004. Lodging will be at the Hopi Cultural Center Hotel at Second Mesa. The tour is limited to 18 people.

The fee is $795 per person (shared accommodations). A Private room is available for $150 more. A $200 deposit is required 60 days before departure. The fee includes lodging and a traditional Hopi dinner at a private home. All other meals are not covered but will be available at reasonable rates at the Hopi Cultural Center Restaurant. Current Old Pueblo members receive a $25 discount.

Due to its popularity we ask interested participants to call 520-798-1201 well in advance for information and to register for the tour.
Volunteers Make a Difference!

Old Pueblo’s 10th year anniversary celebration, open house, and annual fundraising event on March 18, 2004 was a success. The celebration included dinner for Old Pueblo volunteers, a raffle, silent auction, and Tohono O’odham crafts and foods, flintknapping demonstrations, kids activities, and live music by the Tucson Fiddlers and Casper Lomayesva. A memorable performance by the Tohono O’odham Girls Basketdancers in which members of the public were invited to participate ended the day’s celebration. This event helped Old Pueblo raise money for children’s education programs. An event like this takes a lot of work and it would not have been such a success without the help of volunteers! Old Pueblo would like to thank all those who volunteered their time. Volunteers make a difference!

Old Pueblo thanks our open house volunteers! Kathy Armit, Terri Bordowitz, Gordon Chapel, Terri Gallo, Sam Greenleaf, Michael Jerla, Steve Mann, Karen Russo, and Wendell “Zip” Zipse.

Thanks also goes out to all those who offered their services for the event, including: Casper Lomayesva and band, Tucson Fiddlers, Christine Johnson and the Tohono O’odham who provided food, crafts, and the performances by the Girls Basketdancers, John Guerin, John Palatio, and Rafael Ambeliz.

A Call for Volunteers!

Old Pueblo would like to begin coordinating the March 2005 celebration and fundraising event. If you are interested in volunteering on one of the following event committees, please contact or leave a message for Karen Russo at Old Pueblo Archaeology Center at 520-798-1201.

Committees: Crafts, Decorating, Food, Fundraising, Kids Corner, Music, Old Pueblo-Young People Raffle, Publicity, and Silent Auction. Your fundraising ideas are also welcome.

Old Pueblo’s Mission

Old Pueblo Archaeology Center’s mission is to educate children and adults to understand and appreciate archaeology and other cultures, to foster the preservation of archaeological and historical sites, and to develop a lifelong concern for the importance of nonrenewable resources and traditional cultures.

The Old Pueblo Archaeology Center Membership Program

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Or you may choose:

- Friend . . . . $25: receives Old Pueblo Archaeology and discounts on publications and classes but not free participation in excavation opportunities
- Subscriber . . . . $10: receives one year (4 issues) of Old Pueblo Archaeology but no other discounts and excavation opportunities

★ More importantly, your membership fees support Old Pueblo Archaeology Center’s educational programs.

Membership categories provide annual subscription to Old Pueblo Archaeology and opportunities to excavate in Old Pueblo’s public research programs at no additional cost plus 20% discount on publications and classes.
Old Pueblo's Calendar of Upcoming Classes, Workshops, Tours, and Events

Traditional Pottery Making

Experienced southwestern potter and artisan John Guerin teaches Old Pueblo's pottery workshops. Mr. Guerin will show participants how to make traditional Indian pottery the way it has been made 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 is also demonstrated. All equipment is provided.

Level I workshop

The level I class includes cultural context, a field trip to dig clay, techniques such as forming, shaping, smoothing, and completing the scraping, sanding, polishing, slipping, and painting. Participants will make canteens, corrugated ware, ladles and rattles.

Level II workshop

The Level 2 class builds on the Level 1 class' pottery making techniques often used by modern Native American potters, using traditional materials without modern potters' wheels. Instructor is available to demonstrate initial steps in forming, shaping and smoothing, and completion of bowls, jars, canteens, ladles, and rattles of both smooth and corrugated pottery. Instruction focuses on larger pots, applique, carving, sgraffito (shallow carving through an outer slip layer), Pueblo-type storytellers, Zuni-type owls, micaceous slips. Arizona Archaeological Society certification may be offered to persons who complete Traditional Pottery Making workshop Levels 1, 2, & 3 (Level 3 to be offered when there is enough demand); certification requirements include 60 hours of instruction and hands-on work.

Children under 16 may take the pottery class if a parent enrolls with them. Maximum enrollment is 15 persons/class. All pottery classes meet on Sundays from 1-4 p.m., at Old Pueblo Archaeology Center in conjunction with Pima Community College. The class will include artifact displays on the material culture of southern Arizona's ancient Hohokam Indians, including their pottery, artifacts made from stone, seashell, bone, textiles, and rock art, including archaeological interpretations of what these materials indicate about Hohokam religious practices and social organization.

Session 1 focuses on pottery. Session 2 focuses on other arts and interpretations. Session 3 is a field trip to look at Hohokam artifact collections housed at the Arizona State Museum, University of Arizona. Carpooling is encouraged for Session 3.

Green Valley: Class Schedule and Location.

October 21, 28, & Nov. 4, 2004; 9-11 a.m. each date. Arts and Culture of Ancient Southern Arizona class, Curriculum no. SW294Z.

Jan. 13, 20, & 27, 2005; 9-11 a.m. each date. Arts and Culture of Ancient Southern Arizona class, Curriculum no. SW294Z.

Location: Sessions 1 and 2 at Pima Community College Green Valley Campus, 1250 W. Continental Rd., Green Valley. Session 3 meets on University of Arizona campus at the Arizona State Museum-North building at northeast corner of Park Avenue and University Blvd., Tucson. Fee $59. Call Pima Community College-Green Valley office at 520-625-5063 to register.

Tucson: Class Schedule and Location:
Dec. 2, 9, & 16, 2004; 2-4 p.m. each

Pima Community College Noncredit Classes: Green Valley and Tucson

Arts and Culture of Ancient Southern Arizona is a Pima Community College noncredit 3-day series class. The class will be presented by Allen Dart, RPA with Old Pueblo Archaeology
Central Tohono O’odham Nation: People and Archaeology tour dates: Tuesdays, November 9, 2004; December 7, 2004; February 15, 2005;

Pima College Study Tours

This fall and winter, Old Pueblo Archaeology Center’s Allen Dart, RPA, will provide study tours for Pima Community College Community Campus, 401 N. Bonita Ave., Tucson. Preregistration required. Please call PCC at 520-206-6468.

Central Tohono O’odham Nation: People and Archaeology, Pima Community College Study Tour ST146. Tour includes a stop at the Tohono O’odham Nation government complex in Sells followed by visits to the Ventana cave archaeological site and rock art, the “Marriage Rock” Tohono O’odham traditional cultural site, Tohono O’odham villages in the Santa Rosa, Kaka, and Quijota valleys, and the Wiwpul Du’ag Arts trading post. Depart from Pima Community College Community Campus, 401 N. Bonita Ave., Tucson at 8 a.m. and return at 6 p.m. or later. Fee $65, including entry fees, transportation, and experienced tour leader. Bring lunch and water. Preregistration is required. Call PCC at 520-206-6468

Tucson-Marana Hohokam Villages and Rock Art, Pima Community College Study Tour ST149. Tour will visit the Picture Rocks Hohokam petroglyph site, Los Morteros Hohokam village with ballcourt and bedrock mortars, Yuma Wash Hohokam village site, an upland Hohokam agricultural features site, and the historic Bojórquez and Aguirre Ranch ruins. Depart from Pima Community College Community Campus, 401 N. Bonita Ave., Tucson at 8 a.m. and return at 2:30 p.m. Fee $55. Bring lunch and water. Preregistration required. Call Pima Community College at 520-206-6468.


Book Signing and Reading by Hopi Author Susan Secakuku

Pueblo Grande Museum hosts Susan Secakuku, author of Meet Mindy: A Girl from the Southwest as she reads excerpts from her book. This is the second of three books in the National Museum of the American Indian’s series, My World: Young Native Americans Today. Written in association with the Smithsonian Institution, the book chronicles the daily life of a young Hopi and Tewa girl, Mindy Secakuku, living in Arizona.

Friday, July 9, 2004 from 12 - 1 p.m. at the Pueblo Grande Museum and Archaeological Park, 4619 East Washington, Phoenix (southeast corner of 44th St. and Washington). Free admission. Call 602-495-0901 for more information or visit the museum website at www.pueblogoanred.com for upcoming events.

Free Public Yuma Wash Tours

Get a close look at a Classic period Hohokam village. Tours are sponsored by Old Pueblo Archaeology Center and the Town of Marana. Call Old Pueblo at 520-770-1201 for details.

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Students of Archaeology. Lawrence Academy students excavate at the Marana Mound site with the University of Arizona research team and Old Pueblo Archaeology Center. Photograph by Rob Rand.

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