Chihuahua, Mexico, at A.D. 1000
A. C. MacWilliams
Old Pueblo Archaeology Center

La Cruz Site Shell Beads. Photograph courtesy of A. C. MacWilliams.

There has been a long overdue florescence of archaeology throughout the state of Chihuahua in northern Mexico during the last 15 years. This surge in research is rapidly changing what we know about a large region (Chihuahua is 247,000 km²) that is adjacent to the southwestern United States.

Although the borders of Chihuahua are an early 19th century construct of no relevance to how the archaeology falls on the land, the state contains what is proving to be a variegated assortment of archaeological sites. This is true referring to the Early Agricultural period when farming became an important part of life in much of Chihuahua over 2000 years ago, and has long been recognized for the span of A.D. 1200 to the later 1400s. The intervening centuries have drawn less research but are an equally intriguing, if less understood interval, particularly closer to A.D. 1000.

This is a critical time when regions within Chihuahua became markedly different, and the time when events in different regions were clearly setting courses that have conditioned history through the following centuries—even after the Spanish arrived.

In this issue of Old Pueblo Archaeology three regions of Chihuahua as they were at roughly A.D. 1000 are reviewed from south to north to support this point (See Figure 1 on page 3). In the south this is a time when people seemed to be dispersing from small to even smaller groups, in central Chihuahua a time when small parties of agriculturalists were vacating prime areas for reasons unknown, in northwestern Chihuahua this was a time when people were increasingly coalescing into growing villages, settlement was stabilizing, and property was becoming more complex and elaborate.

Continued on page 2...
Southern Chihuahua

In the little-known central part of southern Chihuahua there is a wide array of archaeology from many ages. Archaeologists are only beginning to investigate this region and do not have a lot of knowledge to work from but some interesting developments are coming to light. There was a cerros de trincheras occupation that had evidently run its course around A.D. 1000 or soon after. Cerros de trincheras are hills that have constructed terraces on their flanks and typically also have stone outlines of structures on top (See Figure 2 on page 4). These hills with so much labor invested in terraces and other constructions are not unique to southern Chihuahua or to any time period; quite the opposite is true, although the examples in southern Chihuahua do form a distinct cohort. These hills each have up to 40 terrace walls that are made with stacked rocks and earth. The terraces vary widely in shape and length at least in part because they are shaped to fit the hill.

People were not choosing just any hill on which to build terraces. The hills are consistently located close to large streams or rivers, and about 50 m high. Several of these hills have low double peaks with wide, level intervening saddles that are cleared of rocks and contained by stone walls. Many if not all of these hills also have older occupations, which may have been a factor in selecting hills to build and live on in subsequent centuries. There are also tightly packed outlines of structures on top that are built with low rings of rocks. Each structure is typically about 3 to 3.5 m in diameter. Within these structure outlines is, by far, where artifacts are most abundant on the surface. Plain pottery sherds are the order of the day.

A group of nine radiocarbon dates from six hills spans roughly A.D. 500 to 1100. These dates include several from corn samples offering some insight about subsistence. The cerros de trincheras were then abandoned although there is certainly no reason to believe that the region was abandoned. These cerros de trincheras settlements are the most substantial and largest sites known from the region. There are presumably sites in many other settings that were left by the same people and that await discovery.

The cerros de trincheras are large enough to have accommodated several households for part or even all of the year, and show the first signs of people grouping into villages in southern Chihuahua. Inexplicably, nothing seems to have come from this; larger settlements of any sort have not been found. The cerros de trincheras were not a prelude into bigger and grander events in spite of the central area of southern Chihuahua having ample, good farmland and indubitably, a generous array of other resources for people to exploit. There is no label or name for the people who lived on these hills a thousand and more years ago and how they connect (if at all) to later occupants of the same region is absolutely unknown.
Central Chihuahua

In central Chihuahua the situation 1000 years ago was much different. For one thing, there are no known cerros de trincheras from this time. This is an area with small pit-house settlements that, at first blush, have the appearance of being villages but actually were favored locations that were used and used again by small groups that could not have exceeded a few families. Reuse builds the illusion of villages as abandoned features and debris accumulate. These sites are known from several watersheds west of Chihuahua City and are dubbed La Cruz sites.

The half dozen of these sites that have been partially excavated occur in a couple different settings that are invariably on good farmland. The small sample of excavated pithouses vary in construction details but are consistently round, typically have four interior posts to support a roof, and plaster floors with small interior hearths molded into them (See Figure 3 on page 5). There are small roasting pits and trash scatters interspersed between pithouses and features and sometimes stacked on top of each other. There are no indications of organized site layouts.

La Cruz sites contain abundant artifacts, most of which are pieces of flaked stone and plain sherds. The pottery is not elaborate, only occasional sherds display some texturing or sparing use of red paint. However, some of the reconstructed jars do have distinctive shoulders (See Figure 4 on page 6). Bowl sherds are in the minority, which is true of Chihuahua assemblages in general. La Cruz people did not put much effort into making stone tools since suitable rock for their needs is available everywhere, ensuring that simply made stone tools could easily be replaced at most any time and place. La Cruz sites have almost no exotic materials: it took a lot of fieldwork to find two pieces of turquoise, three sherds that originated in northwestern Chihuahua, about five bits of marine shell, and these shell beads which all come from one location (See figure on front cover).

Burnt corn is abundant in these sites and but for one exception, are consistently radiocarbon-dated between about A.D. 800 and 1200 and generally close to A.D. 1000. The pattern revealed by La Cruz sites involves small, mobile groups of agriculturists who were evidently free to farm in their choice of locations.

Figure 1. Map Showing Chihuahua, Mexico and Archaeological Sites. Photograph courtesy of A. C. MacWilliams.
There are repeated Early Spanish Colonial accounts from missionaries, of Conchos and Tarahumara inhabitants in central and eastern Chihuahua practicing what is called ranchería settlement. To this day some Tarahumara live by this ranchería pattern. This is the same pattern of small, mobile farming groups, often no more than single families, that the 1000 year-old archaeological evidence suggests. What follows La Cruz sites in central Chihuahua is a puzzle—in spite of considerable looking, no site has been found in this area that dates between roughly A.D. 1200 and A.D. 1500.

Northwestern Chihuahua

Northwestern Chihuahua is best known for the large site of Paquimé, which probably emerged around A.D. 1200 and was abandoned in the mid-to late 1400s.

This massive site with hundreds of adobe rooms and an array of other features, plus thousands of smaller counterparts throughout the region, did not appear out of thin air, but are the culmination of many centuries of events in northwestern Chihuahua. In the centuries leading up to A.D. 1200, northwestern Chihuahua was populated by farmers that were settling into small villages, particularly along major rivers such as the Casas Grandes. This pre-Paquimé interval, known as the Viejo period, began sometime more than a thousand years ago and gave way to the Medio period epitomized by Paquimé at around A.D. 1200.

The Viejo period was initially defined by Dr. Charles DiPeso of the Amerind Foundation who is best known for his remarkable excavations at Paquimé over 40 years ago. He also excavated some nearby sites, including one called the Convento site that he relied on to investigate the interval leading up to Paquimé. The Convento site gets its name from the remains of a Spanish convento built in the 1660s that DiPeso initially came to this site to study. He discovered that there was also a sizable village with pithouses and houses in pits (an architectural distinction made by DiPeso that I am not following here) on the terrace overlooking the Río Casas Grandes. The outcome was uncovering about two dozen pithouses and 13 surface rooms.

DiPeso used these results to define three phases of the Viejo period, that in his reckoning lasted several centuries, ending at A.D. 1060, not closer to 1200 as now recognized. He separated these phases primarily by using stratigraphic position, trends in pottery design and decoration, and with reference to better-dated pottery from the nearby southwestern United States that was found in the Convento site.

DiPeso recognized a trend from circular pithouses with unprepared floors, to “D”-shaped pithouses with plaster or adobe floors, and lastly, to rectangular surface rooms showing incipient resemblances to the multeroom adobe architecture of Paquimé.

This architectural sequence was likened to the well-known pithouse-to-pueblo transition seen in many parts of the southwestern United States. Importantly, there were also what DiPeso called community houses, which are much larger structures in the center of the Convento site that were presumably jointly used by members of several households. These larger features offer one line of evidence that this was a village, rather than a sequential ranchería occupation as occurred farther south.

Across the three phases of the Viejo period, DiPeso recognized some important trends. The Convento site became a little larger with each successive phase. Through time pottery became more elaborate and more obviously becomes the precursor of well-known Medio period Casas Grandes pottery. Another trend that DiPeso discerned from the Convento site collections is increasing amounts of nonlocal objects through time. Grave goods start appearing in the middle phase of the Viejo period. By the end of this period marine shell is abundant, there are tiny amounts of turquoise, and even two pieces of copper wire. There is no evidence that metal working was done anywhere close by, while it did flourish much farther south in Mesoamerica and West Mexico. There is also a small amount of pottery that DiPeso and colleagues believed was from Mesoamerica. Nonlocal artifacts and imagery are a large enough element of Paquimé that the site has been referred to as a major trading center by some archaeologists, adding importance to understanding Viejo period antecedents.

A particularly informative import that often appears in Viejo period sites is distinctive Mimbres Black-on-white
pottery, which originates in nearby New Mexico, and perhaps also the northern-most edge of Chihuahua. Mainstay dates for this pottery are about A.D. 1000 to 1150 although the full duration is appreciably longer. Mimbres people were the neighbors next door and evidently no strangers to Viejo period people.

The Convento site is a long way north of central Chihuahua, and it is only in recent years that archaeologists have proved Viejo period sites continue south about another 150 km from the Convento site, bringing them close to the northern limit of La Cruz sites. The southernmost known Viejo period site is only 80 km away from the nearest known La Cruz site. Radiocarbon dates from these two sites overlap in time but neither site has artifacts that are suggestive of the other group with the exception of a single decorated sherd.

Recent excavations directed by Dr. Jane Kelley of the University of Calgary and Dr. Joe Stewart of Lakehead University include five of these southern Viejo period sites. Southern Viejo period sites are neither large nor abundant, but consistently show up in the places that are reasonable for farming. One of these five sites is built over by a large, younger Medio period site.

Of the remaining four, one is approximately the same size as the Convento site, while the other three are smaller. A total of seven excavated pithouses from three of these sites fall into the architectural range of what was found at the Convento site, referring to design, materials and scale. Construction materials in these features include adobe, mud with grass, small fir poles, and pine support posts. Most of the pithouses are between 4 and 5 m in diameter. The largest excavated feature from site Ch-254 has an outer diameter of about 8.5 meters, bringing DiPeso’s community houses to mind.

There are over two dozen radiocarbon dates from these five Viejo period sites. The calibrated ranges of these dates span about A.D. 540 - 1300, and concentrate in the approximate range of A.D. 1000 - 1250. A group of five Mimbres Black-on-white sherds from three of these sites corroborate the radiocarbon dates. Artifacts from these sites fully support the interpretation that they are part of the Viejo period, although nonlocal artifacts are scarcer than in the Convento site collections.

The Viejo period is evidently a widespread, established village farming adaptation by about A.D. 1000 and perhaps much sooner.

As Charles DiPeso recognized, the Viejo period is a time when people in northwestern Chihuahua were shifting towards more stable settlement, larger communities, elaborated craft production, and developing contacts with other people in a lot of distant locations.

Discussion

People lived throughout Chihuahua at this time, although only fragments of information exist for most of the Sierra Madre Occidental to the west and for eastern Chihuahua. The extremely arid southeast was a timeless hunter-gatherer world. Dr. J. Charles Kelley found pithouse sites along the Rio Grande that include this time interval, and in the center of northern Chihuahua close to El Paso, Texas, the Viejo period seemingly blends in with groups recognized from the El Paso area. From Sierra Madre Occidental of western Chihuahua there are isolated cases of evidence of long-term montane living.

Describing these three large areas of Chihuahua as they were around A.D. 1000 does not lend itself to grand synthesis. There are some broad-brush similarities at around A.D. 1000, but these are part similarities that are also far more widespread. There are three distinct areas and three distinct trajectories that events were proceeding down. From south to north these appear to be dispersion, disappearance and development.

In the south people left the cerros de trincheras by roughly A.D. 1000 or soon thereafter. In all likelihood they did not go anywhere but simply stopped using the terraced hills, leaving less conspicuous sites.

In central Chihuahua where there has been more of an effort to discover post- La Cruz sites, practically nothing turns up for the following centuries - during which northwestern Chihuahua was thriving.

In central Chihuahua there is not a wealth of undated archaeology as in southern Chihuahua and by virtue of
So What Does Art Have to Do With Archaeology?

Old Pueblo welcomes new project director Art MacWilliams, a nice guy and an accomplished archaeologist. Art received his B.A. at the University of Calgary and earned an M.A. in Quaternary Studies from the University of Maine, combining research on palynology, archaeology, and quaternary geology. In 2001, Art was awarded his PhD from the University of Arizona where his dissertation took him into central Chihuahua in Mexico to study formative farmers who lived in the area around A.D. 1000.

Art has archaeological experience in the Rocky Mountains, the Northern Plains, and the High Arctic. So, while he doesn’t mind that the air conditioner isn’t always reliable, how he acquired a taste for archaeology south of Montana might seem a tantalizing mystery to rest of us.

Fifteen years ago, the University of Calgary received a grant to conduct work in Mexico. And, well, archaeologists love funding. Art has been working on-and-off throughout Chihuahua, a region largely unstudied by archaeologists, ever since, participating in numerous projects including the one driving his dissertation.

Although still indisputably Canadian, Art currently resides in Tucson where he remains an adjunct at the University of Calgary Department of Archaeology, participating in ongoing research projects in Mexico. Here in Arizona, he is currently directing excavation efforts for Old Pueblo on the Yuma Wash site and other sites in Marana that are in the path of the Silverbell Road widening project.

by J. DeJongh

Old Pueblo Archaeology Camp
Tuesday May 31 - Friday June 3, 2005 (1st Session)
Offered through Catalina Foothills Community Schools summer program (Grades 3-6) Class meets at Catalina Foothills H.S., 4300 E. Sunrise Drive, daily with bus transportation to Old Pueblo Archaeology Center 8:30 a.m. to 12:30 p.m. each day.
$170 per child.
This 4-day camp gives students a unique and hands-on experience in the field of archaeology. Students learn how archaeology is done through exciting and interactive lessons and activities. The program culminates with a chance to participate in an excavation at a full-scale model of an archaeological site! ADVANCE RESERVATIONS REQUIRED: Call Catalina Foothills Community Schools, 520-577-5304, to register for this session or get more details on additional summer sessions.

Come visit us at Old Pueblo Archaeology Center and get your own Old Pueblo T-shirt (only $12)!

Art at work. Photograph by C. Rose.
NOW, THAT’S CULTURE!

Where else could you have spied Al Dart loitering outside of a multi-colored giant blow-up jumping castle or picked up an Asian-inspired water fountain while enjoying a live bluegrass concert and snacking on a bowl of traditionally prepared cholla buds?

It could only be during Old Pueblo’s recent Hands Across the Ages fundraiser, successfully held on Saturday, March 26 at our facility in Marana.

The event celebrating southern Arizona’s unique cultural heritage was held outside on a beautiful, breezy spring day - more than one balloon had made its escape by noon. Visitors who spent the morning perusing the booths of local artisans could later retire to the shade for a lunch of freshly made frybread and traditional sweet corn soup while listening to live Latin folk music. People relaxed in the late afternoon with The Tortolita Gutpluckers, a local bluegrass band, and, as the shadows lengthened, some accepted an invitation from the members of the Tohono O’odham Girls Basket Dancers to join hands with them as they performed a traditional friendship dance to a soothing rhythmic drumbeat and singers.

The fundraiser also featured a free brunch for Old Pueblo’s members and volunteers, a silent auction, a bake sale, a raffle, flintknapping and pottery-making demonstrations, children’s activity area, traditional Southwest foods, free tours of the Yuma Wash archaeological site, and more than 40 arts and crafts vendors. Whew! If you couldn’t make it this year, you certainly won’t want to miss it next year.

Thanks to everyone who attended the fundraiser. You helped us raise needed funds for our education program. The money will be used to provide scholarships for schools that would otherwise not be able to participate in Old Pueblo’s simulated excavation and outreach programs.

We couldn’t have pulled it off without our members. You generously donated silent auction items, slaved over hot ovens for the bake sale, and supported our efforts with your enthusiasm and good will. Thank you!

And, of course, special appreciation goes to those who gave us not only their support, but their Saturday.

By J. DeJongh

2005 Hands Across the Ages Fundraiser. Vendor Raphael Ambeliz shows his crafts to visitors. Photograph by J. DeJongh.

Thank you

Darla & Bud Pettit and Karen Russo (for organizing and running the silent auction)
Marie and Bill O’Donnell, and Wendell “Zip” Zipse (for nobly sticking by their posts at the Old Pueblo Table and Bake Sale)
Daniel Tassone (for gallantly tying balloons, bagging cookies, and pretty much doing anything we asked him to)
Mitzi Mallon (for enthusiastically arranging for and managing the vendors)
Calvin Dart (for manning the jumping castle even after the initial thrill was gone)
Sam Greenleaf and Ron Schuette (for their impressive flint-knapping all afternoon)
Dave Stephan and the Tortolita Gutpluckers, Jim Moses, Ned Gaines, and Jose Saavedra Iguina (for offering us their time and their music)
Terri Bordowitz and her daughter Nichole (for helping set-up and clean up)
Corinne Sheehan (for being our resident face-painting artist)
Newest Members of Old Pueblo’s Permanent Staff

Jennifer DeJongh, M.A.

Jenny has recently become a member of Old Pueblo’s permanent staff and now works in the capacity of both a project director and instructor. She has worked on many local archaeology projects over the past four years after moving to Tucson from Ohio.

Always interested in archaeology, her college field school experience in the woods of Ohio was what inspired her to become an archaeologist. Not minding the sticky and buggy, hot midwestern summers, Jenny found that fieldwork allowed her to enjoy the study of ancient cultures and nature at the same time.

After field school, she attended the University of Cincinnati to earn her M.A. in Anthropology. As an anthropological archaeologist, she found that learning about the customs of ancient people was what always interested her most. This is also reflected in her interests outside work. In her spare time, Jenny is a photographer, a writer, and a gourmet cook. These hobbies allow her to focus on the details of culture. The subject of her photography may capture not only the architectural beauty of a building, but also the cultural history of the place Jenny also cooks, all the time, she says. One day she would like to start writing books on the ritual and cultural aspects revolving around food.

Jenny has experienced many aspects of archaeology since that first muggy day in the field back in Ohio. But one of the things that stands out from all this experience is her feeling that archaeology should be about ancient people and that the projects she enjoys most are those that work with the public, because, as she says, it just makes archaeology more “human.”

By C. Rose

David Bordowitz

David Bordowitz, Old Pueblo’s newest permanent staff member, was hired as bookkeeper, administrative assistant, and computer technician. Since you are probably wondering how Old Pueblo came across such a multi-talented person, it was not by accident. Diana Weldon, who recently retired from Old Pueblo’s bookkeeping position, introduced her son Dave to Old Pueblo last year. He also learned about Old Pueblo activities through his wife Terri, who had volunteered at Old Pueblo’s 2004 fundraising event.

Originally from Chicago, he retired from the U.S. Air Force and moved to Tucson in 2002 with his family. Dave learned his computer and administrative skills during his career with the Air Force and bookkeeping skills by managing the books for his wife Terri’s business. After volunteering as a computer technician, it became evident that his skills would be highly valued. Dave has already reorganized and streamlined a lot of Old Pueblo’s sign up sheets and data bases, making all of our daily tasks a lot easier.

Back in his Air Force days, Dave would not have imagined he would be working for an archaeological organization. Now as part of Old Pueblo, he is enjoying the diversity his position offers and believes in Old Pueblo’s mission to educate children and adults. He says that he likes the friendly environment at Old Pueblo and enjoys dealing with the public, signing people up for programs, and answering calls from people who want to know more about archaeology.

By C. Rose

Get your own Old Pueblo Archaeology Center T-shirts
Only $12

David at work. Photograph by C. Rose.
Volunteer Spotlight: Mitzi Mallon

We met Mitzi Mallon last summer when Old Pueblo contracted Sir Speedy Printing to print this quarterly bulletin, after our long-time printer, Mr. Daniel Vega, retired. A knowledgeable and energetic customer account representative, Mitzi also began to help organize Old Pueblo’s annual fundraiser (see page 7). Since then, Mitzi has done an enormous amount of work finding vendors for the fundraiser.

Besides organizing the vendors, she also spent time soliciting silent auction gifts for the fundraiser. She has taken an interest in volunteering for Old Pueblo because of the children’s education programs that focus on reaching out to young students from disadvantaged schools in the community.

As a very active supporter of the Tucson-area community, Mitzi also volunteers for many other nonprofits around town, including organizations such as Old Pueblo Children’s Homes. She feels that finding creative ways in which she can support children’s issues is very rewarding.

Mitzi, who is originally from Australia, moved to Tucson 6 years ago from Texas with her husband. Having a long time interest in helping children, she has been fundraising for good causes since she turned 17 years old. In her spare time, she loves to garden, travel, and get together with friends and family. Although she dedicates many hours to work and non-profit organizations, she always finds time to spend with her family, the most important part of her life.

Thank you Mitzi for all your hard work and time!

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Farewell & good luck in the future to Diana Weldon

Everyone here at Old Pueblo would like to extend gratitude to our former bookkeeper, Diana Weldon. Diana has offered her expertise to Old Pueblo throughout the past three years but now retires. Luckily for us, her bookkeeping position was passed to her son Dave.

Always efficient, meticulous, and kind-hearted, she was always patient with us when our time sheets had errors!

We will definitely miss you, Diana. Thank you for all your dedication and time you donated to Old Pueblo.

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The Old Pueblo Archaeology Center Membership Program

Archaeology Opportunities
Annual Membership & Subscription Rates

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Membership categories above 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.

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 or excavation opportunities.

More importantly, your membership fees support Old Pueblo Archaeology Center’s educational programs.
Old Pueblo's New Advisory Committee

Joseph Joaquin served on Old Pueblo's Board from 2001-2005. He is a Cultural Affairs Specialist with the Tohono O'odham Nation's Cultural Affairs Program. He formerly served on the Nation's Legislative Council and chaired the Nation's Cultural Preservation Committee.

Dawn & John Lashley run real estate sales and development through their "This 'L Dew Properties" business. They have donated time, funds, and items to Old Pueblo.

Karen Russo and her husband Phil ran a successful family business before moving to Arizona. Among Old Pueblo's most giving volunteers, Karen volunteers at the Yuma Wash site and spends a day a week at Old Pueblo's office writing fundraising letters, making phone calls, and helping out in many ways.

Amalia Reyes is the Language Development Coordinator for the Pascua-Yaqui Tribe. She interacts extensively with archaeologists in her role as the tribe's Repatriation Coordinator.

Dan Lyons, President of Lyons Romo, Inc., real estate firm, has had Old Pueblo Archaeology Center conduct cultural resource management projects for land development projects and has an extensive interest in Arizona archaeology and history. He has been an active supporter of many Arizona nonprofit organizations.

Thank you Old Pueblo Volunteers—
we all appreciate your time and effort you have dedicated to Old Pueblo's educational programs!

Thank you to volunteers David Bordowitz, Sarah Boyle, Sam Duwe, Bill Harrison, Mitzi Mallon, Christopher McPhee, Jessica Munson, Charlotte Nogier, Gail Roper, Bill Reitze, Karen Russo, Steve Stacey, Britt Starkovitch, Jim Trimbell, Diana Weldon, Wendell "Zip" Zipse, everyone who helped at the fundraiser event (see page 7), and the members of Old Pueblo's Board of Directors and Advisory Committee.

Old Pueblo's Volunteer, Karen Russo, excavating at the Yuma Wash site. Photo by C. Rose.
Old Pueblo’s “First Mondays” Series

These free First Mondays lectures are held at Old Pueblo Archaeology Center, 5100 W Ina Road Bldg 8, Tucson 7:30 to 9 p.m. No reservations needed 798-1201

Monday May 2, 2005
“Zuni Pueblo History and the Zuni Salt Lake Project”
Dr. Edgar K. Huber, RPA, an archaeology project director for Tucson cultural resources consultants Statistical Research, Inc., discusses archaeology of the Zuni area of northwestern New Mexico and northeastern Arizona, and recent archaeological studies that were done for a proposed mining development around the sacred Zuni Salt Lake.

Monday June 6, 2005
“Prehistoric Archaeology of the San Pedro Valley, Arizona”
Dr. Jeffery J. Clark will discuss recent research in the San Pedro River valley by Tucson’s nonprofit Center for Desert Archaeology.

Ancient Discovery Tours

Traditional and Modern Hopi Culture
Join distinguished scholar, teacher, and Hopi tribe member, Emory Sekaquaptewa, on an exclusive guided tour of the Hopi villages on the First, Second, and Third Mesas. The tour usually offers one traditional Hopi dinner at a private home, a viewing of traditional community dances (depending on tour date), and visits to a petroglyph site and the villages of Walpi, Hano, Sichomovi, Sipaulovi, Oraibi, and Hotevilla as well as to modern Hopi establishments.

Old Pueblo’s Calendar

Traditional Technology Workshop
Traditional Pottery Making (Level I)
Experienced Southwestern potter and artisan John Guerin teaches Old Pueblo’s pottery workshops. Learn 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 and other wares. All equipment is provided. Children under 15 may enroll if a parent accompanies them. The workshop runs from October 9-November 20, 2005. Each session is held from 2-5 p.m. on Sundays at Old Pueblo Archaeology Center, 5100 W. Ina Rd., Bldg. 8, Tucson. This multi-session workshop costs only $69 ($55.20 for Pueblo Grande or Old Pueblo members). Call Old Pueblo at 520-798-1201 for more details and to register.

Pueblo Grande Museum and Archaeological Park

The following events are sponsored by Pueblo grande Museum and Archaeological Park, 4619 E. Washington St., Phoenix (4th St. and Washington).
Call 602-495-0901 or visit Pueblo Grande’s website at www.pueblogrande.com for more details on these and other events.

Hohokam Experience Summer Program

The educational six-week camp from June 13-July 28, 2005, is for children ages 7 through 14. Call 602-495-0901 for more information and to register.

Teen Tour Guide Training

This program is for teens, ages 15-18, who are interested in a career in the museum field, history or anthropology/archeology. Offered from June 13-23, 2005. Call 602-495-0901 for more information and to register.

Old Pueblo Archaeology is the quarterly bulletin of Old Pueblo Archaeology Center, a 501(c)(3) nonprofit corporation. Questions, comments, and news items can be addressed to editor Courtney Rose by calling 520-798-1201 or by email (crose@oldpueblo.org).

Zuñi Pueblo and Neighboring Rock Art and Ruins
Join expert guides Marc Severson, Dr. Alex Seowtewa, and Ken Seowtewa on an exclusive tour to important Zuñi Indian cultural sites. Visit the modern Pueblo Indian village of Zuñi, including its Mission Church that was built in 1629. The tour will then proceed to Hawikuh, one of the Southwest’s most important sites, and the Village of the Great Kivas, an outlying community of the great prehistoric Chaco Canyon culture.

Public-Assisted Research and Excavation Program

Old Pueblo’s public archaeology program at the Yuma Wash site continues this fall 2005. This experience is free to members and costs $38/day for nonmembers. Minimum age: 14. Space allows for 15 participants. Advance registration required.
The Pre-fieldwork Orientation is highly recommended for public-assisted excavation participants:
Pre-fieldwork Orientation on Sat., Oct. 19, 2005 from 9 a.m.-12 p.m.
at Old Pueblo Archaeology Center. Call 520-798-1201 for details and to register.
Members Only
10/19-10/23
Dig for a Day
10/27-10/30
11/10-11/13
11/17-11/20

Marana Day
10/29/05
Old Pueblo Archaeology

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Old Pueblo instructor Jenny DeJongh and members, Kelly, Daniel, and Dustine participating in the public research and excavation program at the Yuma Wash site

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