The Yuma Wash Site:
A Small Hohokam Farming Village in the Tucson-Marana Area
Courtney Rose, Ph.D.

Ground Stone Artifacts from the Yuma Wash Site. Examples of three types of multipurpose grinding tools, called manos, used for household activities such as food processing. Photograph by Jeff Jones.

The Yuma Wash site, a Hohokam agricultural village, was first recorded in 1982 by the Arizona State Museum during the Northern Tucson Basin survey. The site may have been occupied as early as A.D. 750, but its largest occupation appears to have occurred during the Hohokam Classic period--between A.D. 1100 and 1450. Archaeological research at the Yuma Wash site, mainly sponsored by the Town of Marana, is currently being conducted by Old Pueblo Archaeology Center.

If you happened to pass by the site recently but did not take one of Old Pueblo’s free site tours this spring, you might have wondered why you saw part of it fenced in, another covered with houses, and yet another portion marked by “no trespassing” signs. That is because the Yuma Wash site has been divided into three areas.

These three areas do not reflect the prehistoric Hohokam use of space, but are based on modern developmental and construction boundaries. Because of these modern boundaries (the types that contract archaeologists typically work with), Old Pueblo’s excavations at the site have also been relegated to three different areas, each with its own project schedule, but under the same research design. The three

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areas are: (a) the southwest side of Silverbell Road (excavated in 2002 for the residential development), (b) along both sides of Silverbell Road within the right of way (currently being excavated for the Silverbell Road realignment project), and (c) the northeast side of Silverbell Road outside the right of way (excavated 17 days per year as part of an ongoing five-year project).

The results of all excavation projects at the Yuma Wash site are adding to our understanding of Hohokam Classic period organization in the northern Tucson Basin.

The Classic period Hohokam: What was life like in the Tucson-Marana area around 800 years ago?

Archaeologists have documented many changes in Hohokam social organization that occurred around A.D. 1100, with the start of the Classic period. This societal transition is characterized by changes in both large-scale and residential architecture, the treatment of the dead, where they chose to build their villages, the types of foods they ate, and trade relations with both nearby villages and even other cultures. Archaeologists are currently identifying those types of changes at individual Hohokam sites and looking for reasons as to why they occurred.

A comparative look at village organization among several Classic period Hohokam sites in the region is also beginning to help put the Yuma Wash site in context within the larger Hohokam community. In comparison with the nearby Classic period Marana Mound site, differences in architectural complexity have been noted. For instance, platform mound architecture, which is prominent at the Marana Mound site, has not been found at the Yuma Wash site. A platform mound is a distinctive type of large-scale architecture found at some Classic period Hohokam sites. Arizona State Museum archaeologists, Drs. Paul and Suzanne Fish, have found that the Marana Mound site platform mound may have been associated with a higher status household, suggesting that Marana Mound could possibly have functioned as a community focal point for other nearby sites in Marana (see Old Pueblo Archaeology issue 34). In contrast with the larger and more complex Marana Mound site, the Yuma Wash site appears to have been a much smaller village, possibly even on the outskirts of a larger Hohokam community. Findings such as these at the Marana Mound, provide good comparative models for studying social organization at the Yuma Wash site.

The Yuma Wash site is a unique archaeological site in the northern Tucson Basin because it appears to have been occupied throughout (and possibly even prior to) the Classic period. This is useful, because if we can identify the nature of Hohokam social organization before, during, and after these changes occurred, we have a basis for identifying the underlying forces of the Classic period changes identified at other Hohokam sites.
Hohokam households: Why do archaeologists excavate houses?

One of several research topics being explored by Old Pueblo archaeologists is how different households interacted at the Yuma Wash site and the larger Hohokam community. In other words, how did households in this small Hohokam village live, and did they adopt similar types of residential patterns seen at other villages during the Classic period?

Here, the reader may be wondering what an archaeologist means by the term "household." The anthropological concept of a household can be thought of as a family group that shares certain daily activities and sometimes, but not always, lives under the same roof. The various forms a household can take are often dependent on the culture. These differences can be seen today too. For instance, one type of modern North American household consists of a small nuclear family living under the same roof. This example can be contrasted with a traditional, but modern Andean, South American household that may be composed of an extended family including grandparents, aunts, and uncles, all living in a home containing several structures and a common patio.

In prehistoric times, households also varied depending on social organization and cultural traditions. Tradition and culture are very important in the type of household form people choose, but sometimes, significant economic or social changes may effect how families build their houses.

Figure 2. Excavated outdoor area including ramada and puddled adobe mixing pits at the Yuma Wash site. Photograph by Courtney Rose.

causing changes in household form that we can recognize—even changes that happened long ago in prehistoric times.

Archaeologists excavate the materials left behind by ancient households, such as a hearth, an area where several members of a family made shell jewelry, or the dwellings themselves.

Several types of Hohokam households have been identified by archaeologists. They seem to fall into general categories that include a group of people (most likely family members) and their everyday activities carried out in either a single pithouse, a courtyard group with several pithouses sharing a common area, or even in a compound that includes several contiguous rooms enclosed by a wall.

Figure 3. Map showing relative location of the Marana District Park and the Yuma Wash site. Illustration courtesy of the Town of Marana.
Yuma Wash continued

Pithouses may range in size from approximately 5 to 10 square meters of floor space. Based on the actual size, archaeologists can probably assume that Hohokam households were probably not limited to just the houses they lived in. Research on the Hohokam has also shown that each household would most likely have included outdoor spaces, such as ramadas or courtyards, where household members would have shared daily chores.

Residential architecture: What types of dwellings did the Yuma Wash residents live in?

One of the many lines of archaeological evidence that we can look at to learn more about Hohokam households is residential architecture—the dwellings themselves. Different types of structures have been identified at the Yuma Wash site. Changes in dwelling style at the Yuma Wash site may even suggest the possibility of shifts in household organization throughout the Classic period. Old Pueblo’s research is exploring the significance of those changes; for instance, do these changes reflect a real significant shift in Hohokam way of life? Or, do they simply reflect a slow progression of adaptations to overall environment or economy? Was the site abandoned (at some point in time) and reoccupied by unrelated families? Or, were the latest dwellings (residential compounds) occupied by descendants of the earliest Yuma Wash settlers? How did changes in households at the Yuma Wash site relate to events at other Hohokam sites? These are the types of questions that Old Pueblo’s archaeologists seek to answer.

Figure 4. Hohokam pithouse dwelling at the Yuma Wash site. Photograph by Richard Lord.

Thus far, Old Pueblo’s excavations at the Yuma Wash site have revealed three distinct types of dwellings: pithouses, semisubterranean adobe-walled structures, and above-ground contiguous adobe-walled rooms enclosed by compound walls.

Figure 5. Hohokam semisubterranean adobe dwellings at the Yuma Wash site. Photograph by Jeff Jones.

The pithouse is a very common type of Hohokam dwelling. Pithouses are semi-subterranean, pole-in-brush structures with prepared floors. The pithouse dwellings excavated at the Yuma Wash site were found in different shapes and sizes. Figure 4 shows Feature 227, a small, subrectangular pithouse that had plastered floors, walls, and postholes (a few of which may be rodent holes!). The floor was found scattered with pieces of grinding stone equipment used for food processing and several broken plates and jars. These are the remnants of everyday life left behind when the people who once lived there abandoned the dwelling.

The semisubterranean, adobe-walled types of Hohokam dwellings were found by Jeff Jones in 2002, when Old Pueblo excavated the area of the site located on the southwest side of Silverbell Road. Figure 5 shows an example of this type of residential structure. The dwellings are rectangular in shape, their floors are below the ancient ground surface, and they have adobe walls that extend above the prehistoric ground surface.

Figure 6. Hohokam residential compound dwelling style at the Yuma Wash site. Photograph by Courtney Rose.
The residential compound type of Hohokam dwelling has been identified on both the southwest and northeast sides of Silverbell Road. Above-ground contiguous adobe-walled rooms are commonly referred to by local archaeologists as residential compounds. This style of architecture is associated with the later half of the Classic period, called the "Tucson phase" (A.D. 1300-1450). Figure 6 shows one such compound first identified by Jeff Jones, and later exposed by Art MacWilliams. The compound wall encloses several above-ground, adobe walled and contiguous placed rooms. Each room contains its own hearth. Large compound walls that enclose the above-ground rooms separate the activities and people who lived in them from other compounds.

The existence of three different styles of residential architecture at the Yuma Wash site brings up questions regarding how household organization and activities may have changed through time. Identifying the types of households that residents formed at the Yuma Wash site throughout the Classic period is currently being addressed as an important research goal.

Beyond the household: How did the members of different households interact with each other at the Yuma Wash site?

Analyzing the remnants of Hohokam daily life from the point of view of the household is very illuminating. But households also interacted with each other. Multiple households or even an entire village may have shared activities important for the survival of the Yuma Wash residents and ensured their place within the larger community.

One type of activity that may have involved more than one household, and possibly even a whole village, was water management. Water management must have been critical at Hohokam villages because it was needed on a daily basis and also to irrigate their crops. One unusual feature associated with water management was recently identified at the Yuma Wash site.

This feature is somewhat bowl-shaped and measures just over 6 meters (17 feet) in diameter and 80 centimeters (or 31.5 inches) deep (See Figure 7). This large feature is currently being interpreted to have been used as a reservoir that held water during at least one Yuma Wash occupation during the Classic period.

The distinctive shape of the feature and the fact that it is filled with clay sediments lead to the interpretation of a reservoir. The gray strata in the profile represent dark clay. This dark clay would have been deposited in slow moving or standing water. Just to the right of the reservoir, the profile drawing also illustrates the existence of a deep flood channel filled with sand and gravel, created by fast-moving water.

Interpreting the stratigraphy at a site not only helps to explain site conditions and use, but also the relative ages and features at the Yuma Wash site. The age of this water feature will be estimated by two methods: radiocarbon dating and stratigraphic (relative) dating. Under the bottom clay layer, as seen in this profile drawing, there is a layer full of charcoal that can be radiocarbon dated. In addition, stratigraphy reveals that below the water feature, there exists evidence for earlier Hohokam occupation. Approximately 30 cm below the bottom of the clay layer in the feature, a painted sherd was found. This pottery style is known as Tanque Verde Red-on-brown, which dates to A.D. 1150-1450 (the Classic period), suggesting the reservoir was dug after A.D. 1150.

Excavations at the Yuma Wash site are beginning to reveal a picture of how Yuma Wash households lived their daily lives, how they cooperated together as a village, and how they related to the Classic period Hohokam community as a whole.

Artifact and archaeological material analyses are under way and Old Pueblo archaeologists are beginning to interpret the results of these excavations. Investigations will continue into the fall of 2005 and through 2006. The final results should bring a better understanding of the social processes occurring among Hohokam sites during the Classic period in the northern Tucson basin.
Site Preservation and Community Outreach

While the fate of some archaeological sites in rapidly developing areas of southern Arizona is somewhat uncertain, support by the Town of Marana and Arizona State Parks ensures that at least a portion of a Hohokam archaeological site called the Yuma Wash site, located along Silverbell Road in Marana, will be preserved well into the future. Preservation of a portion of the Yuma Wash site is part of a recent trend towards programs that emphasize the preservation of archaeological and historical sites.

On the northeast side of Silverbell Road, the Yuma Wash site and the nearby historical Bojorquez-Aguirre ranch both happen to be located within the limits of the new Town of Marana District Park, which is currently being developed. The Town of Marana has agreed to preserve 90% of the portion of the Yuma Wash that is located within the park. The other 10% of this part of the site is being excavated as part of Old Pueblo's 5-year project called the Public-Assisted Research and Excavation Program at the Yuma Wash site.

Public-Assisted Research and Excavation Program at the Yuma Wash Site Dates and Details

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 non-members. Minimum age: 14. Space allows for 15 participants each day. Advance registration required.

Dear Darla,

I recently found this cache of shells while excavating at the Yuma Wash site, a Hohokam Classic period village. The cache was found in the side of a trench in artifact- and charcoal-rich soil and may have been inside an undecorated ceramic jar. What could it be for?

- Shell-shocked Archaeologist in Marana

Dear S.A.M.,

I'm glad you asked. Most of the shells appear to be *Glycymeris* shells, a species of marine bivalve often used by the Classic-period Hohokam to make jewelry, pendants, and beads. Most of them are relatively small and were probably destined to become beads or earrings. The larger shell could be shaped into a bracelet and/or a pendant. The quantity of shells suggests an artist's cache – perhaps a specialist in shell-working kept them in a jar for later use. Shells such as these were often traded in from the Gulf of California in western Mexico or the California coast and worked by grinding, flaking, and cutting. Now that summer is here, I wouldn't mind doing a little trading along the coast myself - my hand lens for a bathing suit, that is.

*Darla Pettit is Old Pueblo's lab director. The opinions expressed here are based on her knowledge and experience but may or may not actually be hers.*
A Note on the Bojórquez-Aguirre Ranch Site

The Bojórquez-Aguirre Ranch site was one of the earliest cattle ranches in Marana. The property was first owned by the Bojórquez family and later by the Aguirre family during the Historic period in the late 1800s and early 1900s. Archaeological excavations beginning in 2000 by Old Pueblo revealed some intriguing information on local cattle ranching families around the turn of the last century.

It was first established in 1877 by Juan and Maria Bojórquez, a moderately prosperous family who also ran a grocery store in downtown Tucson. The Bojórquez family occupied the property for 17 more years during the Territorial period (1863-1912) a time of economic change and expansion in the Tucson-Marana area. Although still unverified by archaeological evidence, historical documents suggest that Juan Bojórquez owned many heads of cattle and horses. Artifacts from the ranch represent a wide variety of household activities that support the hypothesis that both men and women were present at the ranch. After the Bojórquez family abandoned their ranch, the Aguirre family acquired the property.

Historical records indicate that Feliberto Aguirre filed a homestead petition on the same property in 1895, for which he gained the title in 1900. Under the requirements of the 1862 Homestead Act, the Aguirre family made improvements to the property that were documented in the Bureau of Land Management National Archives.

Improvements include a stone and concrete water tank, a windmill, and a house with some architectural features reflecting influences from the East Coast, such as a porch added on to the west side of the house.

A great variety of artifacts found associated with the Aguirre household, reflecting the consumption of goods that came to Arizona by way of the railroad. In contrast with the Bojórquez family, the Aguirre family also relied more on prepackaged products rather than home-grown foods.

At present, additional archaeological research is continuing at the Bojórquez-Aguirre Ranch on the northeastern side of Silverbell Road as part of the Silverbell Road widening project. Results from all archaeological research at the Bojórquez-Aguirre Ranch will be incorporated into the interpretive plan of the new Town of Marana District Park.

Reference
Jones, Jeffrey T.

by Courtney Rose

Investigations at the Black Angus Ranch Site
by Jennifer DeJongh

Only one wall of the house remains standing. Glass gleams amethyst, cobalt, aqua, green, and brown, carpeting the low mound of earth from which the house overlooks the remains of its outbuildings, now little more than piles of construction material and concrete foundations surrounded by the crumpled remnants of a barbed wire and wood fence.

The grounds of the ranch are littered with trash from another era: glass, ceramics, and bits of metal. On the concrete foundation of what was a porch off the main house, a fire ring filled with beer cans attests to recent visitors, but no one has lived here permanently for at least three decades.

The historical archaeologist sifts through the dust of crumbling documents as often as through layers of sediments and often turns up as many questions as answers. Such is the case with the Black Angus Ranch site, nestled between Old Spanish Trail and Pantano Wash southeast of the Rincon Mountains. The site was first recorded in 1998 by Old Pueblo archaeologist Jeff Jones. In December 2004, Old Pueblo archaeologists returned to the site to partially excavate the main house and dig into the layers of artifacts and history surrounding it.

The Archaeology
The house, filled with recent debris — wire, brick, concrete, aluminum cans, bottle glass — speaks of a lifetime of changes and additions. The original walls were poured concrete and cobble fill. At some point, a small concrete-floored room, a walled porch, a root cellar, and possibly a second story or raised roof were added on to the house. Artifacts are scattered across the ground around the disintegrating ranch buildings. A blue glass bead. A ca. 1920-1964 glass bottle base. Sun-colored purple glass from ca. 1880-1917.

Domestic activities are suggested by the metal springs and frame of a bed, fragments of a white ceramic plate decorated with a delicate blue lattice pattern, a yellow plate with raised lines around the rim, Papago Redware (ca. 1700 to 1930s), and Mexican green-glazed ceramics (ca. 1870-1900).

Most artifacts, though, are leftover from construction and ranching activities. Metal and wood scrap, wire, nails, corrugated sheet metal, and bottle glass. A gas can. Crushed beer cans from ca. 1935. Two doors from a ca. 1947-1954 Chevrolet truck.
Black Angus Ranch, continued

Four units were excavated into the site. Two units opened windows into the fill of the house to reveal charred layers of burned wooden floor joists and narrow floorboards, melted window glass, bits of window screen, wire nails (ca. 1890 to the present), and lots of charcoal. A trash pit outside the house contained ash, cow bone, ceramics, and glass. Papago Redware sherds were found near the pit.

The History

Arizona Historical Society records were searched for more information. The main house was built in 1907 by James William McDonald who later ran for Sheriff of Pima County. Before embarking on his campaign, he sold the ranch, which boasted a main house, corrals, a barn, and peach, apricot, almond, and grape orchards, to M.H. Haskell in May of 1926. A General Land Office map turned up an unexpected small, black square labeled “Telles” just west of the site. The “Telles’ house” is noted only in passing in the scrawled script of the surveyor’s 1893 field notes, and Old Pueblo archaeologists found no sign of a second historic structure near the Black Angus Ranch site.

Weeks later, two bulky envelopes arrived from the National Archives containing copies of the legal documents Silveria M. de Tellez and her son Juan had filled out and signed during the course of their requests for land under the Homestead Act of May 20, 1862. The parcel Silveria was granted in 1897 included the land on which the existing structure was later built -- land the Tellez family had been living on and cultivating since 1883.

Unlike prehistoric archaeology, historical archaeology balances out its questions with more definite answers. Suddenly the “Telles house” is no longer a black square on an inscrutable map, but an adobe house with two rooms and a kitchen, a 100-ft-deep well, and some enclosures, worth about 500 dollars, from which a 66-year-old, widowed Mexican immigrant named Silveria Tellez ran her cattle ranch and her family.

James William McDonald, the future Sheriff of Pima County, built a house in 1907 on property once homesteaded by Silveria Tellez, the mother of four children and a U.S. citizen by virtue of marriage to her husband who was a citizen. Her son Juan was granted the adjacent parcels in 1902 when he was a forty-year-old husband and father.

Although some questions have been answered, more research remains to be done on the Black Angus Ranch site to answer those that have been raised.

Is the “Telles house” on the GLO map in the correct location, west of Silveria’s property?

Or could the “Telles house” have actually been situated farther east and later incorporated into the ranch? Does the Black Angus Ranch house stand on the spot where Silveria’s family built their little adobe house in the 1800s? Or does the Tellez family represent nothing more than a previous landowner?

Each turn in historical archaeology leads to another name or date, generating more questions, but also generating an ever-clearer image of the people who made their lives on the landscape. Today, the main house on the Black Angus Ranch site has only one standing wall, but that wall was built on a firm foundation of history that just needed a little excavation.

Remaining wall at the Black Angus Ranch. Photograph by Jenny DeJongh.
Volunteer Spotlight: Sarah Boyle

As a college student at the University of Indianapolis not too long ago, Sarah Boyle found out she wanted to make archaeology a major part of her life. With a major in Art and a minor in Anthropology, Sarah just couldn’t get enough of ancient history. She especially enjoyed studying the Hopewell and Mississippian cultures of the midwestern U.S. In addition to course work, a college internship in anthropology is where Sarah got her start working in an archaeology lab, processing and cataloguing artifacts.

When Sarah and her family moved to Tucson three years ago, she found that she wanted to learn more local history and culture. She decided to attend classes at Pima Community College to become current on southwestern archaeology. Over the past year, Sarah has been dedicated to putting her skills to work by volunteering each week at Old Pueblo.

She has many talents, so you may find her cataloguing books in Old Pueblo’s library while at the same time getting in a bit of reading! Or you’ll see her helping out with administrative projects, like filing and bulk mailing. But right now, Sarah is working with Old Pueblo’s laboratory director, Darla, in the lab cleaning animal bone, inventorying species identifications, and washing Hohokam shell artifacts.

Sarah’s favorite archaeological specialization is the ancient art form of textile weaving. All activities associated with the prehistoric production of textiles interest her. She finds the smallest ceramic spindle whorl that was once used by the Hohokam just as fascinating as the preserved textiles from ancient Egypt. Sarah studies the different types of textile weaving, colors, designs, and tools used by various cultures around the world. Her study of prehistoric textiles stems from her own personal experience with the art form. She taught herself to weave as a child and now belongs to the Tucson Handweavers & Spinners Guild, an activity she shares with her mother. Capable in many of the studio arts, Sarah also spins silk and wool and makes coiled basketry, which she has recently begun to sell at art shows.

Besides working on weaving, basketry, and volunteering at Old Pueblo, Sarah also volunteers for other local organizations, such as Art Works at the University of Arizona, an art therapy center where she teaches inkle-loom weaving and drawing to adults with disabilities.

Everyone at Old Pueblo is honored to have such a multi-talented and dedicated volunteer in archaeology. Luckily for us, Sarah is planning on continuing her volunteer work here. Thank you Sarah!

by Courtney Rose

OLD PUEBLO VOLUNTEER SARAH BOYLE. While volunteering in the lab, Sarah pauses to show us one of her baskets that she wove by using Navajo stitching (figure 8 stitch). Photograph by Courtney Rose.

A few of Sarah Boyle’s colorful baskets and inkle-weave belts. Photograph by Courtney Rose.

Save the Date! Old Pueblo’s next annual fundraiser will be on March 18, 2006.
Old Pueblo Mimbres Ruins, Rock Art, and Museums Fundraising Tour
Sat., July 9-Tue., July 12, 2005
This fundraising tour meets at 301 S. Silver Ave. (corner of Hemlock & Silver) in Deming, New Mexico and proceeds to Silver City, carpools to archaeological sites and museums in and near those cities. Archaeologists Allen Dart (Old Pueblo Archaeology Center), Barbara Roth (University of Nevada-Las Vegas), and Neal Ackerly (Dos Rios Consultants) lead this carpool tour to Classic Mimbres and other archaeological sites in the Deming, Silver City, and Mimbres Valley areas of southwestern New Mexico to raise funds for the education programs of Old Pueblo Archaeology Center. Visit the Lake Valley ghost towns and museums that feature some of the finest Mimbres Puebloan pottery collections in the world, plus the Beauregard/Montezuma, Cottenwood, Gattons Park, Gila Cliff Dwellings, La Gila Encantada, Lake Roberts Vista, Mattocks, Old Town Ruin, Pony Hills Rock Art (petroglyphs), and TJ Ruin archaeological sites. Tour may include Mogollon Village, S.U., Treasure Hill, Tularosa Cave, Woodrow and other sites.
Fee: $50 ($40 for members). Advance reservations required, call Old Pueblo at 520-798-1201.

Old Pueblo’s Calendar
Pueblo Grande Museum and Archaeological Park
The following event is sponsored by Pueblo Grande Museum and Archaeological Park, 4619 E. Washington St., Phoenix (SE corner of 44th 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
This six week camp is for children ages 7 to 14. These programs run Monday through Thursday from 8:30 a.m. to 12 p.m. Various topics on the Hohokam people and Native peoples of the Southwest are discussed. The cost for each 4-day program for members is $45, each additional child $30; for nonmembers, $55, and each additional child $40.

Week 1: Storytelling by Pottery 6/13-16, 2005 (ages 7-11)
Week 2: People of the Southwest 6/20-23, 2005 (ages 7-11)
Week 3: Archaeology to Collections 6/27-30, 2005 (ages 11-14)
Week 4: Desert Survival 7/11-14, 2005 (ages 11-14)
Week 5: Music of the People 7/18-21, 2005 (ages 7-11)
Week 6: Desert Survival 7/25-28,

Pueblo Grande Museum and Archaeological Park & Old Pueblo Archaeology Center
Phoenix-area Rock Art & Ruins fundraising tour
On Friday, November 4, 2005, meets at Old Pueblo Archaeology Center, 5100 W. Ina Road Bldg. 7, and carpools to Phoenix area. 8 a.m. to 4 p.m. $20 ($16 for Old Pueblo Archaeology members).

Phoenix City Archaeologist Dr. Todd Bostwick presents an illustrated discussion of Phoenix-area prehistoric archaeology, followed by guided tour of the Pueblo Grande Ruins, Park of Four Waters Hohokam irrigation canals site, and Phoenix South Mountains petroglyph sites, to raise funds for the education programs of Old Pueblo Archaeology Center. Advance registration required: 520-798-1201.

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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.

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

If you are an educator don’t miss out on Old Pueblo’s children’s education programs this fall!

Old Pueblo’s OPEN2 (Old Pueblo Educational Neighborhood 2) program is a great way to meet the state and national standards. Children learn math, science, social studies, art, and about cultural diversity.

The OPEN2 program, which emphasizes the preservation of archaeological sites and materials, includes classroom excavation at our simulated Hohokam site, where children learn about the ancient cultures of Arizona, how to excavate, recognize artifacts, keep records, take measurements, and make interpretations just like real archaeologists!

The fall semester will book quickly, call Old Pueblo at 520-798-1201 soon to reserve your spot!*

The OPEN2 classes are presently designed for grades 3-6. Call Old Pueblo today to ask about this and other educational programs for students, children, and adults.

*Ask about program fees. Scholarships are available to schools who qualify.

Old Pueblo has internships and community service positions available.

Call Old Pueblo for details.

Old Pueblo Archaeology Camp

Monday July 11-Friday July 15, 2005

“Old Pueblo Archaeology Camp” offered through Catalina Foothills Community Schools summer program: class meets at Catalina Foothills High School, 4300 E. Sunrise Drive, daily with bus transportation to Old Pueblo Archaeology Center. Schedule: 8:30 a.m. to 12:30 p.m. each day. $200 per child.

This 5-day camp for grades 3 to 6 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: Catalina Foothills Community Schools, 520-577-5090 ext.1110.
Old Pueblo Archaeology

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Join Old Pueblo's Al Dart on the "Old Pueblo Añimbres Ruins, Rock Art, & Museums Fundraising Tour" this July. See details on page 10.