Seven Cities of Cibola
Old Pueblo’s Recent Zuni Tour
By Marc Severson
Old Pueblo Archaeology Center Board Member

The skies were dappled with cloud; a Shiwi sky, looking as if Ahayute, the Little Warrior, had just killed the Cloud Swallower and brought the contents of his stomach to spread across the blue. Shiwi is the Zuni word for themselves; it means “of the flesh”. A tour of the Zuni Reservation sponsored by Old Pueblo was held from June 1 - 4, 2005.

The first day we traveled by way of Globe, Show Low, and St. Johns, Arizona, to the turnoff to Zuni at Witch Well, a place where Zuni tradition says a witch was killed. Arriving in the main village of Halona:wa, also known as Zuni Pueblo, we checked in at the Tribal Office of Tourism where Gloria Kallestewa was expecting us.

The tribe charges a nominal fee for a visit to Our Lady of Guadalupe, the old mission, and has recently been providing guide services but we were all set, having arranged for the famous artist Ken Seowtewa himself to guide us. There is also a $5 a day photo fee for taking pictures in the village. Of course this does not include photos of ceremonies or the Continued on page 2...
interior of the mission, which are never to be photographed.

The first purchase, a unique “duck” style pot, was made at the All Indian Trading Post, an upscale gallery type shop across the street from the old pueblo. If you have traveled Highway 53 through Zuni, the highway runs just along the north side of the raised area that is the old pueblo village. Many of the ca. 8000 Zuni people (2000 census 7,758) have houses that are built up all around the village proper. The old photographs that show four- and five-tiered houses date from before the 1920s but, according to Ken Seowtewa, there is currently movement in the tribe to rebuild those multistoried rooms in old Halona:wa.

Driving through Zuni we arrived in Gallup, where we would stay the next three nights at The Best Western Inn Suites. There is a small bed and breakfast in Zuni called The Inn at Halona (505-782-4547) but I was not sure they could handle our needs and Gallup is just thirty-five miles north. We made it by 4:30 p.m. even with Daylight Savings adding an hour.

Our first full day in Zuni began with a visit to Our Lady of Guadalupe, the old mission in the middle of Halona. Ken Seowtewa was already at work, painting a mural-sized canvas that will hang over the altar one day. The mural is a painting of the village prior to modern times with a special emphasis on the old church before restoration, and a “Zuni Jesus” standing on cloud symbols above it blessing the scene. When it is finished, the mural will make a national tour before being placed in the mission permanently. We are hopeful that one of Tucson’s museums will be one of the chosen sites for display.

Ken has worked with his father, Alex Seowtewa on the mission murals since 1977 and is familiar with all the trials and tribulations that Alex has faced in his work, as well as the meaning behind the paintings. Alex began his life project in 1970. This was soon after the National Park Service had cooperated with the tribe to restore the mission, which had lain in near ruins since the early 1800s. It was on impetus from his grandfather who said that there used to be paintings of ogre or “boogey” man kokko on the walls. Kokko is the Zuni word for kachinas and his grandfather said someone should repaint them.

Alex, like many Zunis, is Catholic but also maintains his role in the traditional Zuni religion. He had already done some work for the church when he built a new confessional, before he decided to follow his grandfather’s advice and paint the walls with scenes of traditional Zuni religious figures and ritual scenes. He chose to paint the characters high on the walls instead of at eye level where the original “ogre” paintings had been. He began at the northeast corner, where you can still see his signature and the date he started. We also noticed that next to that corner are modern devices for measuring temperature and moisture within the ancient walls.
Ken began by telling us a history of the mission. Originally built in 1629 and named Nuestra Señora de la Concepción Purisma de Alona, it was later renamed Our Lady of Guadalupe. Its construction was similar to other missions of the time—thick adobe walls with high windows and small low doors, the mission could easily double as fortress in times of danger. Ken pointed out a large beam that held the choir aloft (which was original to the church and had been tree ring dated to before 1400). He feels certain that there is a kiva beneath the church as this was a habitual practice of the Spanish in locating their missions. It was their attempt to physically supplant the old religion with a symbol of the new.

For most of the time the Seowtewas, Alex, Ken, Edwin, and other family members, have worked at the church while it was still functional. No services were held there, those were at St. Anthony’s north of the mission but the stations of the cross, the rows of pews and other symbols of a Catholic church such as the confessional Alex built were still in place. Today Our Lady of Guadalupe has been turned over to the tribe and thus the office of tourism controls the tours.

Scaffolding still stands where Alex last left off working on the south wall. Most of that wall is dedicated to symbols and kokko who are connected with the seasons of spring, summer, and fall. Paintings on the north side show the processions of the Shalako ceremony held in late fall or early winter. “Shalako,” says Ken, “is the Zuni version of Memorial Day, Thanksgiving, and Christmas all rolled into one.” The figures are painted life-size and there is an eerie feeling that they might just step off the wall. In fact, Ken pointed out one masked kokko on the south side who looks right at you no matter where you stand in the church.

The sensors embedded in the walls are to help keep track of the moisture and temperature within the walls. There is a significant issue with plaster flaking off the ancient adobe and modern materials used by the Park Service, which as a result threaten the murals.

When we left the mission Ken took us first to a small shrine in the old village. There, surrounded by low rock walls, stands a log of petrified wood about three feet high. This is the point at which the sun priest would come to observe the sun rising each day and calculate when ceremonies were to occur. He would relay this information to a house just west of the shrine—the house where Alex Seowtewa was born.
We then traveled west on the Ojo Caliente Road. Ojo Caliente is a small farming village south of Zuni. It is just one of several satellite villages and many Zuni families have farms at rural sites. But we weren’t going to Ojo yet. Approximately fifteen miles outside of Zuni we stopped and got out of the van. Looking west one could see a long ridge, which an archaeologist would instantly mark because of its sudden bareness and lack of vegetation typical of the other surrounding hills. From a distance we viewed this fabled site of Hawikku, where Esteban the Moor met his death and Coronado barely escaped his.

Cabeza de Vaca, who together with Esteban made the famous trek from Texas to New Spain in the 1530s, brought with him tales of cities of gold to the north. El Dorado and the Seven Cities of Cibola were temptations to the conquistadors so Esteban was asked to lead a group north. Traveling with him was Fray Marcus de Niza. Forging ahead Esteban sent back signs of the nearness to his goal in the form of wooden crosses. The closer he got to the cities the larger the cross. Finally one of his band struggled back to de Niza with a cross as big as himself and the priest hurried after his Moorish guide. Tradition says he reached a point just across the valley from Hawikku where he was met by several of Esteban’s native retainers, who said the Zunis had killed him.

According to the story as told by Ken, de Niza looked out across the valley in the half light of the setting sun and saw a city gleaming of gold and silver. Satisfied that he knew its location he returned to New Spain to tell the Governor, who immediately authorized a sizable expedition financed by Francisco Vasquez de Coronado and led by de Niza.

After a long journey Coronado arrived at Hawikuh and was disappointed to find that what the good friar had seen as a city of wealth was no more than a mud and stone pueblo. Ken says that confusion arose because of the time of day and distance from which de Niza first observed the site. In the glow of sunset the mica used for windows glowed like silver and the freshly plastered mud and straw gave the appearance of gold. Later he even took us to a newly plastered oven so we could see the effect for ourselves.

In 1540, the Zuni were in the midst of a ceremony and a series of ritual acts and there was a sacred line that was not to be crossed by anyone. Seeing Coronado’s approach they ran out and drew a line on the ground with corn meal to mark the boundary he dare not cross. Coronado, not understanding, came forward and battle ensued. The Zuni rushed forward with arrows, slings, and warclubs. A stone projectile knocked Coronado from his horse but his soldiers rushed to his rescue. The Spaniards prevailed and Coronado moved into the pueblo for a period of several months to recuperate. Hearing rumors that the golden cities were still beyond, rumors probably planted by the Zuni, he moved on.

Hawikku and the other villages continued to be occupied until the Pueblo Revolt of 1680. At that time the population fled to Dowayyalanne, the sacred stronghold mountain just east of Halona. When they came back down in 1692 only Halona was reoccupied.

The famous archaeologist F.W. Hodge excavated Hawikuh village in 1915-1922 but only in those levels which showed historic or protohistoric context. The areas he identified as “ancient” he left undug. The site is today a Zuni Tribal Park.
and is currently under evaluation by the Zuni Archaeological Enterprise (ZAE) for possible stabilization.

After lunch in Halona, we went out to Ojo Caliente to the farm of some friends, the Latio Family. Gilbert is the one of the six brothers who usually works the small fields and takes care of the chickens and sheep but on this day, Charles, Gary, and Milton were there too, as well as Charles’ daughters Jennifer and Jeannette and his granddaughter Brianna. Gary and Charles offered to take us out to Ketchipa:wa, another of the original villages occupied until 1680 and off we went.

I had heard that the road in was bad but we encountered no trouble getting to this magnificent ruined village situated on a small spur across from Hawikku. I was surprised by how well I could see the other site across the valley from Ketchipa:wa mere two or three miles away. Unlike Hawikku this village had never been excavated and it was easy to trace the outline of three distinct enclosed plazas surrounded by rooms that appeared to have been of two and three stories in height originally. The debris of the site included many sherd of Zuni glaze ware, a green glaze paint derived from salt that the Zunis discovered and incorporated into their pottery designs some time after 1300. They never used the paint as an all over glaze such as other European pottery traditions did but painted it on as lines on the pottery.

Ketchipa:wa means “the place of the gypsum rock” and as such it is named for the type of rocks the ancient Zuni used to make plaster for their houses. Hawikku:wa means “the place of the sharp grass,” which refers to materials used in basketry. Halona:wa is “the place of the red line” or “the place of the red ant hill” depending on who you talk to.
Sixty miles south of Zuni is the Sacred Salt Lake, Ma’k’yayanne, where they used to collect salt to trade to their neighbors. Recent attempts to begin coal slurry mining at nearby Fence Lake have prompted the Zunis to vigorously protest the danger to their sacred lands and may be part of the reason we were not able to actually visit Hawikku; which made our fortuitous trip to Ketchipa:wa so much more exciting and significant.

Before we left for the day Gilbert took us back to his mother’s house on the north side of Halona to see his pottery. He is an accomplished potter, entirely self taught, who works both in the old style and in some of the newer forms of appliqué. Needless to say, several purchases were made; there is nothing like buying direct.

Our third day began with a trip to a Chacoan outlier, the Village of the Great Kivas. This site is located in the Lower Nutria district, another farming satellite village and the area that has been traditionally farmed by the Seowtewas. It too was under archaeological reassessment so we were not able
to go up on the archaeological site but Ken took the group to the edge of it then continued on around the bluff. There on the two large rock panels protected under overhangs are Zuni kokko pictographs.

Comanche, Shalako, Deer and Ogre faces peer out from the stones, some done larger than lifesize and all in native clays and pigments. Tradition has it that they date to the early part of the twentieth century but looking closely some appear much older. One of the masks was said by Ken to have been painted by Alex Seowtewa’s grandfather, his great grandfather, in the 1920s.

From here we stayed on the reservation road to drive up past one of the Nutria Reservoirs that was full of water and is kept stocked for local fishermen. Reconnecting to Highway 53, we proceeded on to El Morro National Monument. There Ken led the group up onto the mesa to see the archaeological site of Atsina excavated and stabilized by the Woodbury’s in the fifties.

Returning to Gallup under a sprinkling of rain we were in time to visit the historic Richardson’s Trading Post in downtown Gallup. It is arguably the most famous post outside Hubbell’s in Arizona. To give you an idea of the stock maintained at Richardson’s, they have 2500 saddles alone currently “in storage” as Mark, one of the traders, calls the pawn process. Later that night we saw dancers from Acoma perform at the railroad station where the City of Gallup operates a small flea market and presents Native American performers in an open air setting nightly from Memorial Day to Labor Day. The night before we had seen Zuni dancers and a flautist named Fernando Cellicion who, coincidentally, we saw again the next day at Zuni. What a small world.

Our last day we went back to Zuni one more time and spent the morning at Ken and Selina Seowtewa’s home where we saw two videotapes that Ken had narrated: one about the Village of the Great Kivas and the other about Zuni fetish carvers. Fetishes are the craft that is most connected with the Zuni but they are also known for their “petit pointe” turquoise and silver work as well as inlay and of course carved kachinas. Selina showed the group her silver working tools and a few pieces she and Ken had done while we snacked on Zuni bread and sampled salt from the sacred lake.

Taking leave of the Seowtewas, we were directed by Ken to go to The Turquoise Village shop in Halona to see all the crafts on sale. I had asked Ken which of the posts to visit because it was important to me that the group see not only the finished products but also the raw materials that the local craft people purchase to make their treasures. We left that fine establishment somewhat lighter in our wallets but with more gifts and remembrances of our four days in Zuni.

About the Author: Marc Severson, an Old Pueblo Board of Directors member, volunteers his time to lead educational tours for Old Pueblo. He plans to offer the Zuni tour again in Spring 2006, and has other tours scheduled for the near future.
Why Are You Digging There?

If you have seen Old Pueblo archaeologists digging on the side of Silverbell Road, in a portion of the Yuma Wash site, you may have wondered why archaeologists are digging there and how they knew to dig there in the first place.

All local cultural resource management (contract) archaeologists take basic steps (with many variations depending on research objectives) before they actually start a full-scale excavation project, like the one currently taking place alongside Silverbell Road.

This is a brief description of how archaeologists go through the archaeological process in the field. The fieldwork portion of an archaeologist’s job is actually a very small portion of a process that also includes designing research objectives, processing and analyzing artifacts and samples in the laboratory, and finally writing up a report. Of course, the steps described here are the basic procedures. Additional research activities may be involved, such as archival research or even additional phases in the testing and excavation process.

Like many other sites in the Tucson area, the portion of the Yuma Wash site that is located in the Silverbell Road right of way is being excavated as part of a cultural resource management plan. The term “Cultural Resource Management,” as defined by Thomas F. King in the 1998 Cultural Resource Laws and Practice: An Introductory Guide, refers to managing prehistoric and historic sites that have archaeological, architectural, and historical interest with respect to compliance with environmental and historic preservation laws. Cultural resource management has many facets and planning does not just involve the contract archaeologist.

Depending on the type of land that is under consideration, different levels of government agencies will assist with the planning process and ultimately decide whether the archaeological work is appropriately conducted and if enough information is collected. Many local agencies can potentially be involved in the process, including consultants from the Tohono O’odham Nation, or County, State, and Federal archaeologists.

The Yuma Wash site, and other archaeological sites, are definable areas where people left behind material remnants of their presence, such as houses, tools, and pottery. Contract archaeologists use the term “archaeological mitigation” to refer to plans that either avoid or allow further research of those material remnants to offset (mitigate) the damage that will occur when the actual development takes place.

Discovering Ancient Sites

So how did archaeologists find the Yuma Wash site in the first place? The Yuma Wash site was recorded in 1982 by Arizona State Museum (University of Arizona) archaeologists surveying the Northern Tucson Basin. Often sites are found when a developer asks contract archaeologists to inspect a piece of land to determine whether significant cultural resources exist on their property. Before inspecting, archaeologists search archived records for that particular property and the area surrounding that property. If a lot of sites have already been found nearby, the chance of finding similar archaeological sites on the inspected property increases.

The archaeologist next goes out to the property to look for material remnants left behind by people who used the land at least 50 years ago.

In a type of survey that is common around here, the clues that archaeologists look for at first are above ground. This on-the-ground inspection is called a cultural resources survey or archaeological survey.

On-the-ground inspections can be conducted in many ways. In a typical formal archaeological field survey, archaeologists will spread out and walk along parallel inspection courses called transects. If artifacts or features are seen on the surface, their locations are marked and recorded. After determining whether the artifacts and/or features found on the surface can be defined as a site, the archaeologists may recommend that the site be investigated more thoroughly.

Archaeological Testing

Archaeologists may call for archaeological testing if a site is found on a piece of land planned for development.
Archaeological testing is a kind of preliminary excavation to see what likely exists below the surface. Testing can help archaeologists come up with a good plan for either preserving or avoiding the site or conducting more research to offset the destruction caused by land development.

This photo shows archaeologist Jeff Charest in a backhoe trench previously excavated during the testing phase of the Yuma Wash project. It has been reopened to reveal features currently being excavated in data recovery.

Photograph by Courtney Rose.

So how do archaeologists test a site? Archaeological testing at a site can be done several different ways. One way is to hand-dig excavation units. Another way is to mechanically excavate an appropriate number of trenches. It all comes down to the most economical, time efficient way to come up with an estimation of what types and how many ancient features actually exist below the surface. When possible, backhoe excavation is used in the Tucson area because it is versatile and takes the least amount of time to find out what is below the site’s surface.

When archaeological trenching is used in the testing approach, the archaeologists will examine the earth to see what is being removed by the backhoe and draw the trench sides to record all the layers, colors, and textures that were the results of human activities. Archaeological features can be seen in these trench profiles. Features such as fire pits, storage pits, pithouses, and even irrigation canals, may be found. Each feature that is identified is labeled and recorded.

Data Recovery

Once a site has been tested, contract archaeologists and archaeologists from relevant agencies sometimes decide that the material remnants found below the surface are just too significant to allow development to take place without further mitigation. The archaeologists may decide that the site warrants more research in the form of a full-scale excavation, which is one type of “data recovery.” In a full-scale excavation project, ancient houses, storage pits, and other important features that were found during the testing phase are excavated. Usually, both manual and mechanical excavation techniques are used. The Yuma Wash site, located along Silverbell Road, is currently part of a full-scale excavation or data recovery program.

During excavation, artifacts and samples are brought into the archaeological laboratory to be processed and/or washed and then inventoried. After fieldwork is finished, specialists analyze the collected artifacts and samples and provide the contract company with their analyses to include in the final report. Finally, maybe a year or two later, a completed report is submitted by the contract archaeology company to the governing agencies for review and final approval.

Dear Darla

My archaeology crew collected this little stone bowl with a beautifully carved rattlesnake wrapped around it from pithouse fill dirt during trenching at a Preclassic period (ca. A.D. 750 - 1100) Hohokam village site in Marana. Can you tell me anything about it?

- Bowled Over by Prehissssstory

Dear B.O.P.,

What a great question. The bowl you found is a stone effigy bowl with an elaborate image of a rattlesnake reminiscent of carved rattlesnakes encircling many of nearly 200 Colonial period (ca. A.D. 500-750) stone bowls found in the 1930s and 1960s at the large Hohokam site at Snaketown, south of Chandler, AZ, near the Gila River. Many of these vessels were decorated with relief carving depicting simple but realistic reptiles and other native animals. The hatched incisions decorating the rattlesnake on your bowl are commonly seen on the Snaketown examples.

These small stone bowls are often called censers, although their actual function is unclear. They may have been used for burning incense, as some with blackened interiors have suggested, or for curing purposes. Emil Haury, in his 1976 publication of his 1960s excavations at Snaketown, noted that historic Pima curing activities included the practice of pressing a rattlesnake image onto a patient as a cure for kidney and stomach trouble. It is an unusual and attractive artifact. With your kind of luck, perhaps you should invest in a pair of snake guards.

--Darla

*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.*
Old Pueblo’s Calendar

Pima Community College
Study Tours with Allen Dart, RPA

The following tours will be led by Allen Dart, RPA, Old Pueblo Archaeology Center in conjunction with Pima Community College. Advance registration is required. Please call Pima Community College to register for these tours: 520-206-6468. All tours leave via passenger van from Pima Community College Community Campus, 401 N. Bonita Ave., Tucson.

Ancient History of the Middle Gila Valley

This tour in Coolidge/Florence area includes a backcountry tour of Casa Grande Ruins National Monument, the Grewe site, Adamsville Hohokam Ruin and Adamsville Cemetery, historic Tohono O’odham village along the Gila River, and Pinal County Historical Society Museum in Florence. Tour date: Tue., December 13, 2005. Fee: $65 Call PCC to register: 520-206-6468.

Tucson-Marana Hohokam Villages and Rock Art

This tour will visit the Picture Rocks Hohokam petroglyph site, Los Morteros Hohokam village with ballcourt and bedrock mortars, Yuma Wash Hohokam village, and the historic Bojorquez and Aguirre Ranch ruins. Tour date: Tue., December 20, 2005. Fee: $65 Call PCC to register: 520-206-6468.

Marana Heritage Program
Yuma Wash Field School

Public-Assisted Excavation & Research Project

The Yuma Wash site is a Hohokam Classic period (A.D. 1100-1450) residential settlement. Very few Hohokam Classic period sites have been investigated in the Tucson Basin, so this research lends the perfect opportunity to begin to understand the Hohokam of the Tucson Basin during that late prehistoric era.

Experience the excitement of archaeological excavation and research yourself by participating in this unique, educational, public-assisted excavation program: Call ahead and reserve your place in the excavations on one or more of the dates listed here.

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.

The Prefieldwork Orientation is highly recommended for public-assisted excavation participants:

Pre-fieldwork Orientation is on Oct. 15, 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
Town of Marana Employee Day: 10/29/05

Thank you Old Pueblo Volunteers. We appreciate your time and effort you have dedicated to Old Pueblo’s educational programs.

Thank you Sarah Boyle, David Bordonvitz, Allen Dart, Lexi Jansen, Marren Jansen, Mitzi Mallon, Dana Pettit, Karen Rasco, Steve Stacey, Wendell Zipse, and a special thanks goes out to Old Pueblo Board Members.

Allen Dart (middle) leading the July 2005 Old Pueblo Ruins, Rock Art, and Museums tour.
Photograph by Martha T. Duran

Central Tohono O’odham Nation: People and Archaeology

Old Pueblo’s Calendar

Old Pueblo Archaeology Center &
Old Pueblo Archaeology Center &
Pueblo Grande Museum
and Agricultural Park
and Archaeological Park
Phoenix-area Rock Art & Ruins
fundraising tour

The following events are sponsored
by Pueblo Grande Museum and Ar-
chaeological Park, 4619 E. Wash-
ington 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

Spanish Tours and Hispanic Heritage
Celebration
Please join Pueblo Grande Museum
as we celebrate the Hispanic Heritage
and the connection between Mes-
american cultures of Latin America and
the Hohokam people of the Salt River
Valley. Enjoy arts, crafts, entertain-
ment, and tours. This event is free and
open to the public.
When: Sun., September 18, 2005 from
1 to 4 p.m. Call Pueblo Grande Muse-
um for details.

Pueblo Grande Museum Native Ameri-
can Farmers Market
Please join Pueblo Grande Museum’s
second annual Native American Farm-
ers Market on Sat., October 15, 2005.

Pueblo Grande Museum Kids Day
Please join Pueblo Grande Museum
for Kids Day on Sat., November 12,
2005 from 10 a.m. to 3 p.m. Call for
details.

Old Pueblo Archaeology Center Membership Program
Archaeology Opportunities
Annual Membership & Subscription Rates

Or you may choose:

<table>
<thead>
<tr>
<th>Membership Category</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual</td>
<td>$40</td>
</tr>
<tr>
<td>Household</td>
<td>$80</td>
</tr>
<tr>
<td>Sustaining</td>
<td>$100</td>
</tr>
<tr>
<td>Contributing</td>
<td>$200</td>
</tr>
<tr>
<td>Supporting</td>
<td>$500</td>
</tr>
<tr>
<td>Sponsoring</td>
<td>$1,000</td>
</tr>
<tr>
<td>Corporation</td>
<td>$1,000</td>
</tr>
</tbody>
</table>

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.

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.

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 Dr. Courtney
Rose by calling 520-798-1201 or by
email (crose@oldpueblo.org).
More Old Pueblo 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 Ho-tevilla as well as to modern Hopi establishments.


Bountiful Bisbee
Experienced guide Stephen H. Buck, Ph.D., leads this van tour to Bisbee, Arizona, one of the early 20th Century West’s most significant cities. By 1910 it had one of the most sophisticated electric trolley systems in the world plus mercantile stores, hotels, restaurants, bars, and an extensive red-light district. Bisbee is now an artist and crafts-person colony and visitor and retirement mecca. The tour includes a 90-minute Old Bisbee jeep jaunt, lunch at the historic Copper Queen Hotel, docent guided visit to the Bisbee History & Mining Museum, a stop at the unusual Chamber of Commerce History & Antiques Museum, and time to wander the shops of Bisbee.

Tour date: Saturday, September 17, 2005 from 6:30 a.m. - 6:30 p.m., Fee: $65 ($52 for Old Pueblo members). Advance registrations required: 520-798-1201.

Mogollon Rim Ruins and Rock Art
Experienced guide Stephen H. Buck, Ph.D., leads tour to Q-Ranch Mogollon/Western Pueblo ruins, Rock Art Ranch/Chevelon Canyon petroglyphs ste, Besh-Ba-Gowah Ruins, Tonto National Monument cliffdwellings and museum, Tonto Natural Bridge State Park/Museum, Rim Country Museum in Payson, and scenic views along the Mogollon Rim Road.

Tour Dates: Wed., October 5 - Sun., October 9, 2005 (8:30 a.m. Wed. - 5:30 p.m. Sun.). Fee: $795. Tour fee includes guide, van transportation, all entry fees, lodging at the charming pastoral Q-Ranch Lodge B&B, and all meals except first day’s lunch. Advance reservations required: 520-798-1201.

Historic High Jinks Mine and Ranch
Experienced guide Stephen H. Buck, Ph.D., leads this van tour to Oracle, Arizona, where on April 14, 1912 Colonel Buffalo Bill Cody staked the High Jinks Gold Mine claim. In the 1920s Mexican stonemasons helped Cody’s foster son Lewis H. “Johnny” Baker and others build La Casa del High Jinks, a unique stone house now listed in the National Register of Historic Places. The tour will include the house and interesting collection of historical artifacts, the American Flag Ranch site, and the remnants of the famous 1895 Mountain View Hotel. There will also be a special docent-guided tour and history lesson at the Kannally Ranch in Oracle State Park.

Tour date: Saturday, October 1, 2005 from 9 a.m. - 5 p.m. Fee: $65 ($52 for Old Pueblo members). Advance reservations required: 520-798-1201.

Northern Arizona Ruins, Rock Art & History
Experienced guide Stephen H. Buck, Ph.D., leads this van tour to Walnut Canyon, Wupatki, and Montezuma Castle National Monuments, the V Bar V Ranch Petroglyph Park, Fort Verde State Historic Park, the Museum of Northern Arizona, and the Heard Museum in Phoenix. The tour will also visit Jerome, AZ for a guided walking tour, lunch at the Grand Hotel’s Asylum Restaurant, and the 40-mile round trip ride on the Verde Canyon Railroad.

Tour dates: Wed., November 9 - 13, 2005 (8 a.m. Wed. - 5 p.m. Sun.) Fee still to be decided. Advance reservations required.

Historic Death Valley
Experienced guide Stephen H. Buck, Ph.D., with rock art specialist Sharon Urban, lead this carpool tour to Catalina State Park’s Romero Ruin and Baby Jesus Ridge (Sutherland Wash) rock art site near Catalina, Arizona. Romero Ruin includes a prehistoric Hohokam village with two ballcourts and huge midden, plus remnants of the historic masonry buildings of the Romero Ranch, which suffered numerous Apache depredations in the late 1800s. The Baby Jesus Ridge site contains many small and large rocks covered with thousand-year-old Hohokam petroglyphs, including the notable “marker petroglyph” rock.

Tour date: Sat., November 26, 2005 from 9 a.m. - 6 p.m. Fee still to be decided. High clearance vehicles are required, as is hiking a flat, 3-mile trip trail to the petroglyphs through thick brush. Riders will share drivers’ gas cost of about $15 per vehicle. Advance reservations required: 520-798-1201.

Hohokam and Historic Ruins, Rock Art
Experienced guide Stephen H. Buck, Ph.D., with rock art specialist Sharon Urban, lead this carpool tour to Catalina State Park’s Romero Ruin and Baby Jesus Ridge (Sutherland Wash) rock art site near Catalina, Arizona. Romero Ruin includes a prehistoric Hohokam village with two ballcourts and huge middens, plus remnants of the historic masonry buildings of the Romero Ranch, which suffered numerous Apache depredations in the late 1800s. The Baby Jesus Ridge site contains many small and large rocks covered with thousand-year-old Hohokam petroglyphs, including the notable “marker petroglyph” rock.

Tour date: Sat., November 26, 2005 from 9 a.m. - 6 p.m. Fee still to be decided. High clearance vehicles are required, as is hiking a flat, 3-mile trip trail to the petroglyphs through thick brush. Riders will share drivers’ gas cost of about $15 per vehicle. Advance reservations required: 520-798-1201.

Historic Death Valley
Experienced guide Stephen H. Buck, Ph.D., with rock art specialist Sharon Urban, lead this carpool tour to Catalina State Park’s Romero Ruin and Baby Jesus Ridge (Sutherland Wash) rock art site near Catalina, Arizona. Romero Ruin includes a prehistoric Hohokam village with two ballcourts and huge middens, plus remnants of the historic masonry buildings of the Romero Ranch, which suffered numerous Apache depredations in the late 1800s. The Baby Jesus Ridge site contains many small and large rocks covered with thousand-year-old Hohokam petroglyphs, including the notable "marker petroglyph" rock.

Tour date: Sat., November 26, 2005 from 9 a.m. - 6 p.m. Fee still to be decided. High clearance vehicles are required, as is hiking a flat, 3-mile trip trail to the petroglyphs through thick brush. Riders will share drivers' gas cost of about $15 per vehicle. Advance reservations required: 520-798-1201.

Northern Arizona Ruins, Rock Art & History
Experienced guide Stephen H. Buck, Ph.D., leads this van tour to Walnut Canyon, Wupatki, and Montezuma Castle National Monuments, the V Bar V Ranch Petroglyph Park, Fort Verde State Historic Park, the Museum of Northern Arizona, and the Heard Museum in Phoenix. The tour will also visit Jerome, AZ for a guided walking tour, lunch at the Grand Hotel's Asylum Restaurant, and the 40-mile round trip ride on the Verde Canyon Railroad.

Tour dates: Wed., November 9 - 13, 2005 (8 a.m. Wed. - 5 p.m. Sun.) Fee still to be decided. Advance reservations required.

Historic Death Valley
Experienced guide Stephen H. Buck, Ph.D., with rock art specialist Sharon Urban, lead this carpool tour to Catalina State Park’s Romero Ruin and Baby Jesus Ridge (Sutherland Wash) rock art site near Catalina, Arizona. Romero Ruin includes a prehistoric Hohokam village with two ballcourts and huge middens, plus remnants of the historic masonry buildings of the Romero Ranch, which suffered numerous Apache depredations in the late 1800s. The Baby Jesus Ridge site contains many small and large rocks covered with thousand-year-old Hohokam petroglyphs, including the notable "marker petroglyph" rock.

Tour date: Sat., November 26, 2005 from 9 a.m. - 6 p.m. Fee still to be decided. High clearance vehicles are required, as is hiking a flat, 3-mile trip trail to the petroglyphs through thick brush. Riders will share drivers' gas cost of about $15 per vehicle. Advance reservations required: 520-798-1201.

Northern Arizona Ruins, Rock Art & History
Experienced guide Stephen H. Buck, Ph.D., leads this van tour to Walnut Canyon, Wupatki, and Montezuma Castle National Monuments, the V Bar V Ranch Petroglyph Park, Fort Verde State Historic Park, the Museum of Northern Arizona, and the Heard Museum in Phoenix. The tour will also visit Jerome, AZ for a guided walking tour, lunch at the Grand Hotel's Asylum Restaurant, and the 40-mile round trip ride on the Verde Canyon Railroad.

Tour dates: Wed., November 9 - 13, 2005 (8 a.m. Wed. - 5 p.m. Sun.) Fee still to be decided. Advance reservations required.
Old Pueblo Archaeology

Bulletin of Old Pueblo Archaeology Center
Located at 5100 West Ina Road, Buildings 6, 7, & 8
in Marana, Arizona
520-798-1201

Time to renew?
If you received this issue in one of our mass-mailings, the 8-digit number on the top line of your address label indicates the year, month, and day your Old Pueblo Archaeology subscription will expire. If your label month is the same as or earlier than the month of this bulletin issue you need to renew your subscription or membership in order to receive more issues.

Now is your chance to experience archaeological fieldwork for yourself!
Call Old Pueblo today and reserve your space.
See details on page 9.

Check out Old Pueblo's new tours! See inside for details