Finding Coronado’s Route: Crossbow Points, Caret-Head Nails, and Other Oddments

By Gayle Harrison Hartmann

What has come to be known as the Coronado Expedition, a large and diverse crew of people and animals led by Francisco Vásquez de Coronado, wended its way through the American Southwest 466 years ago. This expedition marked the first significant entry of Europeans into the region that would become Arizona, New Mexico, Texas, Oklahoma, and Kansas. It was an epochal journey, but what do we really know about the participants and their route?
Old Pueblo member and volunteer Paul Virgin excavating at the CNN Camp Bell site. Photograph by Courtney Rose.

The trip began in February 1540, with anticipation of discovering rich, new lands including the legendary “Seven Cities of Gold” and ended in perceived failure in the summer of 1542. Historian John Morris writes about the expedition on its return in his 1992 book, From Coronado to Escalante: The Explorers of the Spanish Southwest: “Hungry, tired and dirty, grumbling among themselves, harassed by Indians who shot poisoned arrows at them, and with not an ounce of gold among the entire company, the Spaniards struggled back to Culiacán. In this inglorious manner the explorations of Coronado the conquistador came to an end.”

The expedition, which had started out in Compostela, a town about 500 miles northwest of Mexico City, certainly with hope and excitement, was much larger and more diverse than most people realize. Most historical accounts state that the expedition consisted of several hundred members, when in all likelihood, there were 1,600 or more. At its core were about 350 men-at-arms, probably an equal number of slaves and servants, a number of women and children, a handful of Franciscan friars, and at least 1,300 Native Americans who joined the expedition in central and western Mexico, areas through which the expedition initially marched.

In addition, there were a huge number of four-footed marchers, 1,500 head of cattle and sheep — the walking protein supply of the expedition — as well as about 560 horses that the conquistadores rode. It is known that the men-at-arms had multiple mounts; Coronado himself brought 23 horses. To keep these horses fit for this long and arduous trip, there had to have also been a large supply of horseshoes and horseshoe equipment as well as other horse accouterments such as bridles, stirrups and spurs.

The European members of the expedition were outfitted with a variety of weapons including 20 crossbows and 25 arquebuses, as well as lances, daggers, and swords. The natives (often referred to by the Spaniards as Indian allies) were an important component of the expedition, in that they provided both an additional fighting force and a labor force. The Spanish documents reporting on the expedition say little about the Indian allies, so we don’t know precisely how they were equipped. But, we can assume they had their own assortment of weapons including bows and arrows and macanas or obsidian-edged swords.

What did members of the expedition wear? Most paintings of Coronado and his men show them in full armored regalia complete with visored-helmets and banners flying, resembling a contingent of colorful medieval knights. In reality, the documents that report on the expedition make it clear that the appearance of the expedition members was much different. Only a handful apparently had full suits of armor, 61 had some kind of European armor (primarily coats of chain mail), while 45 had metal helmets. In actuality, most were probably decked out in a mixture of European and Mexican clothing that likely included central Mexican-style quilted cotton tunics along with cotton hats also of central Mexican style.
Most would have had some kind of shield (probably leather was more common than metal) and they would have carried swords and lances.

There’s a simple but important reason to want to know about the objects that were carried, especially those of metal. These are the objects that have, in at least a few instances, survived the 464-466 years since the expedition passed through the Southwest and have provided us with specifics about the route. Of particular interest to us are the objects that are specifically diagnostic of the Coronado expedition. In other words, there are some objects of European manufacture that are known to have been used by the Spanish in the middle 16th century but did not continue in use much after that time. Certain of these, the best example being the crossbow point, usually of copper, are known to have been on their way to obsolescence by the 1540s. The Coronado expedition, in fact, was the first and last major party to enter the Southwest armed, in part, with crossbows. Thus, we can be fairly certain that when crossbow points are recovered, they were used by this expedition and not some later one.

The list of diagnostic artifacts is small: besides crossbow points, crossbow parts and accessories, caret-head nails (used for shoeing horses), short aglets (lace tips) made of copper or brass, Nueva Cadiz and chevron glass beads, and Clarksdale bells. In addition, obsidian-edged swords or more specifically the obsidian blades that were mounted along the edges may be diagnostic, as the obsidian (called Pachuca obsidian) came from identifiable sources in central Mexico.

It is important to point out that the precise route of the Coronado expedition is not known, but their general line of march is fairly well understood. As is shown in Figure 1 (map on page 1), after leaving Sonora the expedition moved north through eastern Arizona and western New Mexico until they arrived at Hawikku, one of the ancestral villages of modern Zuni, New Mexico. A battle occurred there in July of 1540 on the plain to the south of Hawikku.

The expedition moved into Hawikku, but found none of the gold they anticipated. The expedition then moved north to the Albuquerque and Pecos region where they spent the winter of 1540-1541. In the spring, they traveled east across northeastern New Mexico, crossed the flat, Llano Estacado (Staked Plain) in the southern part of the Texas panhandle, and traveled northeast as far as central Kansas. They returned to the Albuquerque region for the winter of 1541-1542 and then, forlorn, they headed back into Mexico. Small parties were also sent by Coronado to explore other routes, such as into southwestern Arizona and to the Grand Canyon, but in discussing the route and the artifacts that have helped define it, we will confine ourselves here to the route of the main expedition.

The chroniclers of the Coronado expedition describe the route in some detail, sometimes using geographic names still in use today (such as Compostela and Culiacán), but more frequently using names that are much less meaningful to us such as Nexpa, Acuco, Tiguex, and Cicuique. Sometimes these names can be decoded with accuracy from other geographical information provided in the chronicles. For example, with some certainty we can say that Acuco refers to the pueblo of Acoma in western New Mexico about 50 miles east of Zuni. The word Nexpa refers to a stream that can be generally located, from descriptions that precede and follow it, somewhere in northern Sonora or southeastern Arizona.

Because the Jaramillo chronicle in Documents of the Coronado Expedition, 1539-1542 (as translated by Richard and Shirley Flint in 2005) notes that “we went downstream along this rivulet for two days” and we know the expedition is traveling north, we can make an educated guess that the stream is either the Santa Cruz or the San Pedro, as these are the only two rivers in the region that flow north. From other clues in the expedition narratives, most scholars conclude that the stream referred to is the San Pedro. In this manner, scholars have over several decades, refined their knowledge of Coronado’s route using the available documents.
However, as all archaeologists know, the best way to define with precision exactly where some past event occurred is to find material culture remains. Until 1989, only a few artifacts had been located that were likely associated with the Coronado expedition. Most that had been found, such as a miscellany of metal objects from central Kansas, couldn’t be tied with certainty to the Coronado expedition and were of uncertain provenience. They had been collected by Kansas residents and found their way into local museums without precise knowledge of their origin. Several crossbow points, some misidentified, had been recovered from sites in the Santa Fe-Albuquerque region including two from Pecos Pueblo.

The discovery of two archaeological sites, the first in 1989 and the second in 1995, has provided exciting new data about specific locations visited by the Coronado expedition. The knowledge gained from these sites has given us a much better idea of what Coronado sites might look like. I will provide some details on each of these sites, emphasizing information and artifacts that are diagnostic of the Spanish in general and the Coronado expedition in particular.

In 1989, as part of road-grading activities along a state highway west of Bernalillo, New Mexico, several charcoal stains were exposed. When excavated, the stains turned out to be shallow, trash-filled tent depressions with interior and exterior hearths. At first this excavation (LA 54147), directed by archaeologist Bradley Vierra, was thought to be associated with a nearby protohistoric pueblo. However, the artifacts that were uncovered were not what archaeologists usually find at Native American, protohistoric sites. Many of the items were metal and included 12 short nails, about 4 cm in length, with pointed heads (caret-head nails); a tiny clothes hook belonging to a hook and eye set; a sewing needle or straight pin; and a jack plate (a small, flat piece of metal about 3 cm in length from a flexible armored vest). The jack plate is illustrated in Figure 2a (page 3).

A large amount of broken pottery, identified as Rio Grande Glaze E made during the sixteenth century, came from the site. Stone artifacts were also common and included a projectile point and a fragment of an obsidian blade identified as Pachuca obsidian from central Mexico. Figure 2b (page 3) illustrates two obsidian blades to give a general idea of what the blades looked like; these blades are not made of Pachuca obsidian. The projectile point, of local chert, was side- and basally notched, and is similar to Texcoco points made in Mexico at that period. Burned corn kernels, some beans and cotton seed were also recovered along with animal bones from local wild fauna such as mule deer, cottontail rabbit, pronghorn, and turkey as well as domestic sheep.

After careful examination, it became clear that the site represented a Spanish campsite of the 16th century. Several Spanish expeditions from that time period passed through the region, with the Coronado expedition spending the longest time, the entire winter of 1540-1541 as well as the following winter. Thus, the quantity of artifactual debris and the remains of tent structures with hearths suggested that whoever used this site was there for an extended period of time during cold weather. The Coronado expedition was the best fit.

The second discovery took place in Blanco Canyon, a large, mile-wide canyon incised into the eastern edge of the Llano Estacado of northwest Texas. Blanco Canyon is located about 50 miles northeast of the city of Lubbock, near the small town of Floydada. Through a set of circumstances, too convoluted to report in any detail here, an assortment of historians, archaeologists, and other interested folks gathers there on Labor Day weekend, 1995, to look for a Coronado
site. A local metal detector buff named Jimmy Owens had just found three metal items that were thought to be crossbow points. No one other than Jimmy had seen these artifacts come out of the ground, so there was much uncertainty about the authenticity of the finds. However, by the end of that weekend another crossbow point was discovered, about 10 cm below the ground surface. Excavations have continued at the site under the direction of archaeologist Donald Blakeslee of Wichita State University, and more than 40 crossbow points (Figure 3a), 100 caret-head nails (Figure 3b), and a wide variety of metal artifacts have been discovered. The site (named the Jimmy Owens site after Jimmy’s untimely death) is large, stretching about 350 m by 200 m along the first terrace above what is called the White River, an intermittent stream that runs through the center of the canyon. Before the water table dropped as a result of ranchers’ pumping, the stream ran with more frequency. Tall grasses covered the canyon bottom and nut trees and mulberry trees grew nearby, making this an inviting spot to camp.

Other than traces of several hearths, a post mold, and several shallow basins, few site features have been located other than the large quantity of metal artifacts. Of most interest are the crossbow points and caret-head nails. Neither of these artifacts is impressive to an uninformed observer and both could be discarded easily if they were found on an archaeological survey, mistaken for bits of recent ranching debris. Thus, they are described in some detail here.

With one exception of iron, the 40+ crossbow points from the Jimmy Owens site are made of copper. When intact, they consist of a circular, hollow distal end (ferrule) designed to fit over a wooden shaft and a sharply pointed tip; they average 3.5 to 5 cm in length. They are often described as looking very similar to old-fashioned pen nibs. It is interesting to note that all the crossbow points found in Blanco Canyon and other sites in the Southwest are very similar.
At the same time, they are dissimilar to points found in the Southeast, such as ones from Spanish galleons and from the recently discovered Hernando de Soto winter camp in Tallahassee, Florida. For a more detailed discussion of crossbow points, see Frank Gagné’s 2003 article in “The Coronado Expedition: From a Distance of 460 Years,” in a volume edited by Richard and Shirley Flint.

Caret-head nails are even less impressive than crossbow points. These iron nails range from 4 cm to 7 cm in length. Of those found at the Jimmy Owens site, a fair number were broken or had tips that were bent. Their most distinguishing feature is the head, which is triangular in cross section. The history of these nails is not yet well understood, but comparison with other Spanish sites in the Southeast suggests that they were not in use beyond the mid 16th century. At least one was found in a horseshoe and many were likely used in that way.

Three other potentially diagnostic artifacts are mentioned only briefly here. The designs of chevron and Nueva Cadiz trade beads are very temporarily sensitive and some can be dated to the mid 16th century. No examples were found at the Bernalillo or Jimmy Owens sites, but one Nueva Cadiz bead was found during 2006 field work at Hawikku that may date to the Coronado period (Figure 4a). Clarkesdale bells, also known as rumbler bells, are small, sheet-metal bells open at one end and with a metal clapper attached to the inside (Figure 4b). Three possible fragments from Zuni are illustrated in Figure 4c. See Figures 4a-d on page 5.

Finally, aglets or lace tips, which look very much like the plastic tips on the ends of shoelaces, were used on the ends of leather laces to hold clothing together. They vary in length over time with short ones (approximately 1.5 to 3.5 cm) being diagnostic of the mid 16th century; several of these were recovered from the Jimmy Owens site (Figure 4d).

In conclusion, the goal of this article has been to clarify what sites and artifacts associated with the Coronado expedition may look like.

By briefly describing and illustrating the diagnostic artifacts of the expedition, I hope that archaeologists working in eastern Arizona will recognize artifacts such as crossbow points or caret-head nails, if and when they encounter them. This would help define the route of this monumental expedition, which is important for several reasons. From a historical point of view, knowing the route fleshes out the early history of the Southwest, providing us with more details of the first significant entry of Europeans. In addition, the route is important because a precise understanding of the locales and villages that are described offers us a view into the last days of our prehistoric past. The journals of the expedition describe native peoples and communities; if we knew exactly where these were, the journals would have far greater significance. Finally, a precise knowledge of the route can be important to modern communities interested in taking advantage of their own historical heritage.

About the Author
Gayle Harrison Hartmann received a Master’s degree in Anthropology from the University of Arizona and has worked on numerous archaeological and historical projects for the Arizona State Museum and various archaeological consulting firms. She has also edited many archaeological publications and served as editor of *Kiva: The Journal of Southwestern Anthropology and History*. She is a former president of the Arizona Archaeological and Historical Society and is currently president of the Tucson Presidio Trust for Historic Preservation, involved in the reconstruction of the northeast corner of the Spanish fort, Presidio San Agustín del Tucson, founded in 1775 in what is now downtown Tucson. Gayle’s interest in the Coronado expedition stems from her almost completely accidental involvement in the discovery of a Coronado trail site in Blanco Canyon in west Texas.

References Cited

Deagan, Kathleen

Flint, Richard

Flint, Richard, and Shirley Cushing Flint

Gagné, Frank R., Jr.

Hartmann, Gayle Harrison

Center for Desert Archaeology, Tucson.

Morris, John Miller

Vierra, Bradley J., and Stanley M. Hordes

Donations
Old Pueblo’s Lab is requesting donations in the form of *film vials* (HDP or showing recyclable symbol only). These are used in the field to collect the more fragile artifacts and ecofacts, such as animal bone, shell, and projectile points.

Thank you!
Dear Darla,

We found these small beads while excavating a Classic period (ca. A.D. 1150 – 1450) Hohokam site in Tucson. I believe they may once have been strung on a necklace. I would be in your debt if you could provide me with any information about them.

-No Strings Attached

My dear Strings, you flatter me with your confidence. Your string theory is probably correct: it is likely that these shell beads were once part of a necklace. The Hohokam are well known for producing shell ornaments that included beads, pendants, bracelets, tinklers, rings, and other items. Carved designs and zoomorphic (i.e animal) images are often found on Hohokam ornaments, the most elaborate examples having been produced during the Preclassic period. Debris and materials related to shell manufacturing in the Tucson area are particularly prevalent in sites in the northern Tucson Basin, suggesting that northern groups were producing finished products that were distributed to their neighbors to the south.

To make small beads such as those shown here, the artisan who created them probably first formed bead preforms which were basically slightly rounded shell disks. He or she next drilled a tiny hole in each disk, probably using a chipped stone drill (they had microdrills for these sorts of tasks - how they made those is for another column). The disks could then be ground flat and strung together tightly on a string. The strung preforms were then ground into uniform, circular beads all at once.

Ethnographic evidence suggests that the use of shell may have meant different things to the Hohokam. It may have represented wealth or social status, or been used to pay debts, in rituals and ceremonies, or as grave offerings. It has also been suggested that shell may have symbolized a person’s inclusion in the cultural group we call the Hohokam - a people still known today for their beautiful and often ornate shell ornaments.

And I’m not stringing you along.

By Jenny DeJongh

Thank you Old Pueblo Office & Laboratory Volunteers

Old Pueblo’s staff thanks Sarah Boyle, Jane Delaney, Nate Ervin, Alexis O’Donnell, Sherry Paris, Karen Russo, and Bob Small for their hard work and support.

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Old Pueblo Archaeology Center Public-Assisted Excavation & Research Program at the CNN Camp Bell Site

The CNN Camp Bell site was occupied around 900 years ago, and possibly even earlier. While the land on which the site was found has been occupied during both recent and historic times, the only residential structures that remain on the site today were those built by the ancient Hohokam people. The Hohokam (A.D. 650-1450) are known archaeologically as desert farmers of south-central Arizona who constructed pithouse architecture and irrigation systems, and made and traded pottery and shell jewelry.

Several Hohokam residential structures and outdoor pits have been found at the CNN Camp Bell site, but little domestic refuse has yet been found in association with these cultural features. The CNN Camp Bell site may, in fact, be part of a larger Hohokam village that extends west and south—past the modern property boundaries.

The property on which the site is located is currently owned by C38 Development, a company organized by Clayton N. Niles of CNN Realty. C38 is funding Old Pueblo’s data recovery program. Mr. Niles, who has been an Old Pueblo Archaeology member since 2004, became interested in archaeology after finding out that the Hohokam had once inhabited the property. Due to his interest in both site preservation and educating the public about the past, Mr. Niles has agreed to allow Old Pueblo to incorporate volunteers into the data recovery program at the site.

Research at the site is focusing on what type of settlement the CNN Camp Bell site was. For instance, Old Pueblo is exploring issues such as to whether the site was a village, farmstead, or campsite, if the Hohokam lived there year-round, what types of foods they ate, types of items that may have been traded. Many of these questions can be addressed by looking at the way the Hohokam organized their households at the CNN Camp Bell site. The artifacts identified during Old Pueblo's archaeological testing project at this site in 2004 suggested that it was occupied by the Hohokam between A.D. 950 and 1450. However, the 11 days of public excavation this past October and November enabled Old Pueblo archaeologists to find out more about when the site was occupied. Two distinctive types of pottery were found in two pithouses. A partial corrugated jar dating to the Early Classic period, A.D. 1100-1300, was found in the entryway floor of one pithouse, while a partial Late Rincon (A.D. 1100-1150) bowl was found on the floor near the hearth of another pithouse. Other artifacts (not found in situ) including three possible Late Archaic points, an incised sherd, a Rillito phase sherd, Tanque Verde Red-on-brown sherds, and sun-colored amethyst glass were also found in the cultural fill. Together with archaeological analysis of how the site deposits were formed, archaeomagnetic and radiocarbon dates, these types of artifacts can give us an idea about when the site was occupied.

For information on research at the site, contact project director, Dr. Courtney Rose (crose@oldpueblo.org), otherwise, call Dave to register at 520-798-1201. Excavation opportunities at this site are available to all Old Pueblo Archaeology Center members (check out www.oldpueblo.org or call Dave at 520-798-1201 for details on membership) with advance reservations only. The minimum age limit is 14 years and only 15 members per day can be accommodated. Participants must bring their own lunch, water, hats, and sunscreen. Be sure to register at least a day ahead. The site is located at 3883 N. Campbell Ave., just north of the NW corner of Campbell Ave. and Allen Rd.

Excavation Dates: February 23-25; March 2-4, 2007; Time: 8 a.m. to 2:30 p.m.
Free tours offered to all members of the public on the top of the hour from 9 a.m. to 1 p.m. on each excavation date.

Answers to September Bulletin’s Archaeology Word Search

1. Vessel 12. Dig
2. Hearth 13. Shell
4. Trash 15. Mesquite
5. Map 16. Resin
6. Temper 17. Haury
7. Ramped 18. Ruins
9. NAD 20. Fluted
10. Screened 21. Doughnut Stone
11. Trowel 22. Al Dart
23. Line level
24. Trees
25. Tanque Verde
26. Dirty
27. Shovel
28. Dates
29. Context
30. Stone
Old Pueblo Calendar
Presentations Sponsored by Arizona Humanities Council

Thursday, January 11, 2007: “Ancient Native American Potters of Southern Arizona” free slide-illustrated presentation by Old Pueblo Archaeology Center’s director, archaeologist Allen Dart. Learn about Native American ceramic styles that were in vogue during specific periods of Arizona’s prehistory and history and the usefulness of pottery for dating archaeological sites and interpreting ancient lifeways. Through a slide show and a pottery display, you will see examples of pottery styles that were made in southern Arizona by the ancient “Early Ceramic” and Hohokam cultures, and historically by Pima (Tohono O’odham and Akimel O’odham), Yuma (including Mohave and Maricopa), and Apachen peoples from as early as 800 B.C. into the early twentieth century. For meeting details contact Alan Stanz at 520-723-3172 ext. 38 or alan_stanz@nps.gov in Coolidge. For information about the presentation subject matter, contact Allen Dart at 520-798-1201 or adart@oldpueblo.org.

Choose from the following three times and places:
Friday Feb. 16, 2007; 3-4 p.m.
City of Casa Grande Public Library
449 N. Dry Lake St., Casa Grande

No reservations needed. For meeting details contact Adri Saavedra at 520-421-8710, ext. 5160 or asaavedra@ci.Casa-Grande.az.us in Casa Grande.
For information on the subject matter, contact Allen Dart at 520-798-1201 or adart@oldpueblo.org.

Monday Feb. 19, 2007; 1-2 p.m.
Heard Museum, 22 E. Monte Vista Rd., Phoenix.
For meeting details contact Dean Morford at 480-471-2518 or wymorford@aol.com in Phoenix.
For information on the subject matter contact Allen Dart at 520-798-1201.

Pima Community College Study Tours

Tuesday, January 23, 2007
ST146, CRN 70574

“Central Tohono O’odham Nation: Culture and Archaeology” Pima Community College study tour via passenger van departing from Pima Community College, 401 N. Bonita Ave., Tucson. 8 a.m. to 6 p.m. $69. Archaeologist Allen Dart leads van tour to Ventana Cave archaeological site and rock art, villages in the Santa Rosa, Kaka, and Quijotao valleys, Tohono O’odham government complex in Sells, and a reservation trading post. Bring a lunch and water. Advance reservations required: 520-206-6468 (Pima Community College, Tucson).

Tuesday, January 9, 2007. ST149, CRN 70564

“Tucson-Marana Hohokam Villages and Rock Art” Pima Community College study tour via passenger van departing from 401 N. Bonita Ave., Tucson. 8 a.m. to 3:30 p.m. $69. Archaeologist Allen Dart leads tour to Hohokam petroglyph, agricultural, and village sites, and to historic Mexican-American ranch ruins. Bring lunch and water. Advance reservations required: 520-206-6468 (Pima Community College, Tucson).

Tuesday, February 13, 2007
ST147, CRN 70653

“Ancient History of the Middle Gila Valley” Pima Community College study tour via passenger van departing from Pima Community College, 401 N. Bonita Ave., Tucson. 8 a.m. to 6 p.m. $69. Archaeologist Allen Dart leads van tour to Coolidge-Florence area: visit backcountry area of Casa Grande Ruins, other early and late Hohokam villages, historic Adamsville Cemetery, Pinal County Historical Society Museum. Bring a lunch and water. Advance reservations required: 520-206-6468.

Thursday, Feb. 22, 2007; 3-4 p.m.
Casa Grande Ruins National Monument, 1100 Ruins Dr., Coolidge, Arizona. For meeting details contact Alan Stanz at 520-723-3172, ext. 38 or alan_stanz@nps.gov in Coolidge. For information on the subject matter contact Allen Dart at 520-798-1201 or adart@oldpueblo.org.

Pima Community College Noncredit Class

“Arts and Culture of Southern Arizona” Pima Community College noncredit class. Archaeologist Allen Dart teaches class on artifacts, religious practices, and social organization of Arizona’s ancient Hohokam Indians. There are three sessions: Sessions 1 and 2 provide overviews of artifacts and rock art. Session 3 is a field trip to see Hohokam artifacts in the Arizona State Museum.


OASIS noncredit class

“Ancient Southern Arizona Native American Arts” noncredit class at the OASIS Center at Macy’s Dept. Store (3rd floor), El Con Mall, 3435 E. Broadway, Tucson. Archaeologist Allen Dart teaches class on material culture of southern Arizona’s ancient Hohokam Indians, including their pottery, artifacts made from stone, seashell, bone, textiles, and rock art, including archaeological interpretations of what these materials indicate about Hohokam religious practices and social organization. This class will be taught in three sessions: Session 1 focuses on pottery, session 2 f on other arts and interpretations, and session 3 is a field trip to see Hohokam artifact collections housed at the Arizona State Museum, University of Arizona.

Old Pueblo Calendar

Old Pueblo’s “Third Thursdays” Lectures

Thursday, February 15, 2007

Program will be held in the Mesquite Room auditorium of the Town of Marana Operations Center building at 5100 W. Ina Rd., just east of Old Pueblo Archaeology Center (across the parking lot).

Women in Charge of Themselves: Southwestern Matrilineal Cultures

by Laura Tohe

Many world civilizations throughout human history believed in the power and cross-cultural universality of goddess cultures. In many Southwestern American Indian cultures, women’s lives are modeled after female heroes and deities who exemplify and express femininity and courage. Among these tribal cultures, female rites of passage celebrate the creativity of women in ritual ceremonies. The Diné (Navajo) deity, Changing Woman/White Shell Woman, for example, continues to inform the Diné women’s lives throughout the life cycle as exemplified by through role expectations, artistic and creative expressions, and how women continue to model their lives after these female deities. As a result of the respect and power that women held within these traditional tribal cultures, there was no need for the western concept of feminism. The second half focuses on how contemporary Southwestern Native American women continue to manifest the strength of matrilineal culture in their lives, writing, and art. Guest speaker Dr. Laura Tohe, Arizona State University, draws from her experiences on the Navajo Reservation and at an Indian boarding school for this presentation.

Time to renew?

If you received this issue in one of our mailings, an 8-digit number in 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.

Old Pueblo’s “Traditional Pottery Making” and “Arrowhead Making” workshops are designed to help modern people understand how prehistoric peoples made and used flaked stone artifacts. New class dates are Jan. 14, Feb. 11, March 11, April 15, 2007. To register call (520) 798-1201. Each class starts at 1-3 p.m. Minimum age 16 years. Maximum enrollment 8 persons/class. Registration deadline 48 hours before the class starts. Fee $25 ($20 for members).

Traditional Technology Workshops

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 16 may enroll if a parent enrolls with them. For workshop dates refer to the current activities section at www.oldpueblo.org or call Old Pueblo at 520-798-1201 to register. Sessions are held on Sundays at Old Pueblo Archaeology Center, 5100 W. Ina Rd., Bldg. 8, Tucson. This multisession workshop costs only $69 ($55.20 for Pueblo Grande or Old Pueblo members).

Arrowhead Making & Flin kknapping

Flin kknapper and avocational archaeologist Sam Greenleaf will offer an “Arrowhead - Making and Flin kknapping” flaked stone toolmaking workshop to teach you how to make arrowheads and other stone tools just like prehistoric southwestern Native Americans did. By taking this class you can learn how prehistoric lifeways are better understood through the study and practice of ancient people’s techniques for making and using artifacts. All equipment is provided. This course is designed to help modern people understand how prehistoric peoples made and used flaked stone artifacts.

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Flin kknapper and avocational archaeologist Sam Greenleaf will offer an “Arrowhead - Making and Flintknapping” flaked stone toolmaking workshop to teach you how to make arrowheads and other stone tools just like prehistoric southwestern Native Americans did. By taking this class you can learn how prehistoric lifeways are better understood through the study and practice of ancient people’s techniques for making and using artifacts. All equipment is provided. This course is designed to help modern people understand how prehistoric peoples made and used flaked stone artifacts.

New class dates are Jan. 14, Feb. 11, March 11, April 15, 2007. To register call (520) 798-1201. Each class starts at 1-3 p.m.. Minimum age 16 years. Maximum enrollment 8 persons/class. Registration deadline 48 hours before the class starts. Fee $25 ($20 for members).

Old Pueblo’s “Traditional Pottery Making” and “Arrowhead Making” workshops are designed to help modern people understand how prehistoric people may have made artifacts. They are not intended to train students how to make artwork for sale.
Old Pueblo’s Calendar of Events for March: Archaeology Awareness Month

Sunday, March 4, 2007

Arts and Culture of Southern Arizona Hohokam Indians free slide-illustrated presentation by Allen Dart in the theatre at Red Rock State Park, 4050 Lower Red Rock Loop Road, Sedona. Cosponsored by the Arizona Humanities Council. 2-3 p.m. Free.

Wednesday, March 7, 2007

Tumamoc Hill Archaeology and History Pima Community Study Tour with Allen Dart. Study tour (ST143, CRN 70611D) leaves via passenger van from Pima Community College, 401 N. Bonita Ave., Tucson. 8 a.m. to 3 p.m. $59.

Friday, March 9, 2007

“Tumamoc Hill Archaeology and History” departing from southeast parking lot corner of Pima Community College Community Campus, 401 N. Bonita Ave., Tucson at 8 a.m. Archaeologist Allen Dart leads van tour. Bring a lunch and water. Tour will be from 8 a.m. to 3 p.m. Advance reservations required: Call 520-798-1201 or info@oldpueblo.org.

Saturday, March 10, 2007

Vista del Rio Archaeology Celebration at City of Tucson’s Vista del Rio Cultural Park, 7575 E. Desert Arbors St. (at Dos Hombres Road), Tucson, Arizona. 10 a.m. to 4 p.m. Free.

Friday, March 16 & Saturday, March 17

March 17, 2007

The Annual Arizona Archaeology Expo will be held at Yuma Crossing State Historic Park in Yuma, Arizona. Anyone interested in volunteering for Old Pueblo, please contact Al Dart at 520-798-1201.

Saturday, March 17, 2007

See How Archaeologists Interpret their Excavations with Courtney Rose at the CNN Camp bell Hohokam archaeological site, 3883 N. Campbell Ave. (just north of the northwest corner of Campbell Ave. and Allen Rd.), Tucson. 10 a.m. to noon. Free.

Saturday, March 31, 2007

On the Trail of Father Kino: Historical Indian Villages and the Tumacacori, Guevavi, and Calabasar Missions educational tour with archaeologists Deni J. Seymour and Jeremy Moss, beginning at Tumacácori National Historical Park, 1891 E. Frontage Rd., Tumacacori, Arizona. 8:30 to 6 p.m. Free.

From the Executive Director

In a recent fundraising appeal letter that I sent to persons on Old Pueblo Archaeology Center’s mailing list, I gave incorrect figures for the number of people served by Old Pueblo during our recently completed fiscal year (Oct. 2005 through Sept. 2006). I’d like to apologize for the error, provide the correct figures, and let you know a little more about our past year at Old Pueblo.

During our 2005-2006 fiscal year we directly served 8,436 people – 4,734 children and 3,702 adults – representing increases of 17% and 54%, respectively, over the 4,044 children and 2,408 adults served in our previous fiscal year. The 4,734 children served this past year included 2,761 in the OPEN2 simulated archaeological excavation learning program (97 programs for 108 classrooms from 56 schools) + 1,515 in OPENOUT presentations in school classrooms (55 programs, 61 classrooms, 19 schools) + 346 who took Yuma Wash archaeological site tours for classrooms (10 tours, 13 classrooms, 5 schools) + 112 who did a combination learning program at both the OPEN2 and Yuma Wash sites (3 programs, 3 classrooms, 2 schools). Of the 3,702 adults served, 461 attended our free Third Thursdays lectures + 432 attended other presentations (including 253 who attended my lectures that were arranged and funded by the Arizona Humanities Council for other organizations) + 68 took potterymaking and flintknapping workshops + 18 attended pre-fieldwork orientation session for the Yuma Wash site excavations + 166 participated in Yuma Wash site excavations + 387 went on Yuma Wash archaeological site tours + 145 went on tours to other sites of archaeological, historical, and cultural importance (including 51 who took my tours that were promoted by Old Pueblo but offered through Pima Community College) + 311 were members and subscribers + 1,714 nonmembers received copies of the quarterly Old Pueblo Archaeology bulletin.

Despite the significant increase in people served by our education programs, the 2005-2006 fiscal year was another rough one for Old Pueblo. Due to setbacks in our archaeological research program (which normally brings in money that can be used to support our education efforts) our financial statements for each of our past three fiscal years show substantial monetary losses. In the past fiscal year we did receive grants from the Joseph and Mary Cacioppo Foundation, the Community Foundation for Southern Arizona, the Jostens Foundation, and the Long Realty Cares Foundation, and some significant monetary donations to help us continue offering our education programs. Also, on September 27, just before our fiscal year ended, Tucson’s CNN Realty agreed to sponsor a new archaeological data recovery project at the CNN Camp Bell Hohokam site where we can allow our members to participate in excavations. The CNN project temporarily relieves some of the financial hit we had to take this past summer when we unexpectedly had to cut short our previous volunteer-assisted excavation project at the Yuma Wash Hohokam site in Marana. However, all of those grants, donations, and CNN’s contract project funding werenot enough to balance our budget for the recently ended fiscal year. Also, none of the grant funds could be used to pay administrative (overhead) costs or to retire any of the tremendous loans we had to take out in the past three years to keep Old Pueblo afloat.

To help ensure that Old Pueblo Archaeology Center can continue to operate and grow during the coming year, I respectfully ask our readers to purchase our “Old Pueblo - Young People” raffle tickets that were mailed with this issue, and to donate whatever money you can spare to Old Pueblo as soon as possible. Donations can be made by check payable to Old Pueblo Archaeology Center (or simply “OPAC”). Or, you can donate using your Visa or Mastercard, by calling us at (520) 798-1201 or by clicking on “Donation Form” at Old Pueblo’s www.oldpueblo.org/donate.html web page. Stock donations can also be accepted, as can cash, of course (but please don’t send cash in the mail).

We really need your financial support immediately. Donations of $50, $100, $200, $500, and $1,000 will be especially helpful, but we would be grateful for any contribution that you can spare. Please help if you can.

Allen Dart, RPA
December 2006 Old Pueblo Archaeology

• Old Pueblo Archaeology Center members Drs. Tad Aversa and Ana Gones help excavate a pithouse feature at the CNN Camp Bell site. Photograph by Courtney Rose.