

Old Pueblo Archaeology

Tougher Than Tombstone

*By Jennifer Levstik, Historical Archaeologist
SWCA Environmental Consultants
Tucson, Arizona*



*Welisch's General Store as it appeared in the 1880s.
Arizona Historical Society/Tucson, Photo Number 26537.*

Mining has been and continues to be an essential part of the history and the economy of Arizona, particularly for southeastern Arizona, where the rise and fall of many towns have been influenced by the economic prosperity or decline of silver and copper deposits. The surge in mining in southeastern Arizona began in 1877, when Ed Schieffelin discovered the largest silver lode in Arizona east of the San Pedro River at the site of the town he later named Tombstone. By 1880, Tombstone and the surrounding area had become populated with miners, gamblers, and cattle rustlers.

In addition to the rampant lawlessness in Tombstone, the town faced the problem of a lack of water for processing silver ore. The San Pedro River proved to be an excellent source of readily available water and was just a short distance from Tombstone.

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Animal Bones from Archaeological Sites: What do They Mean?

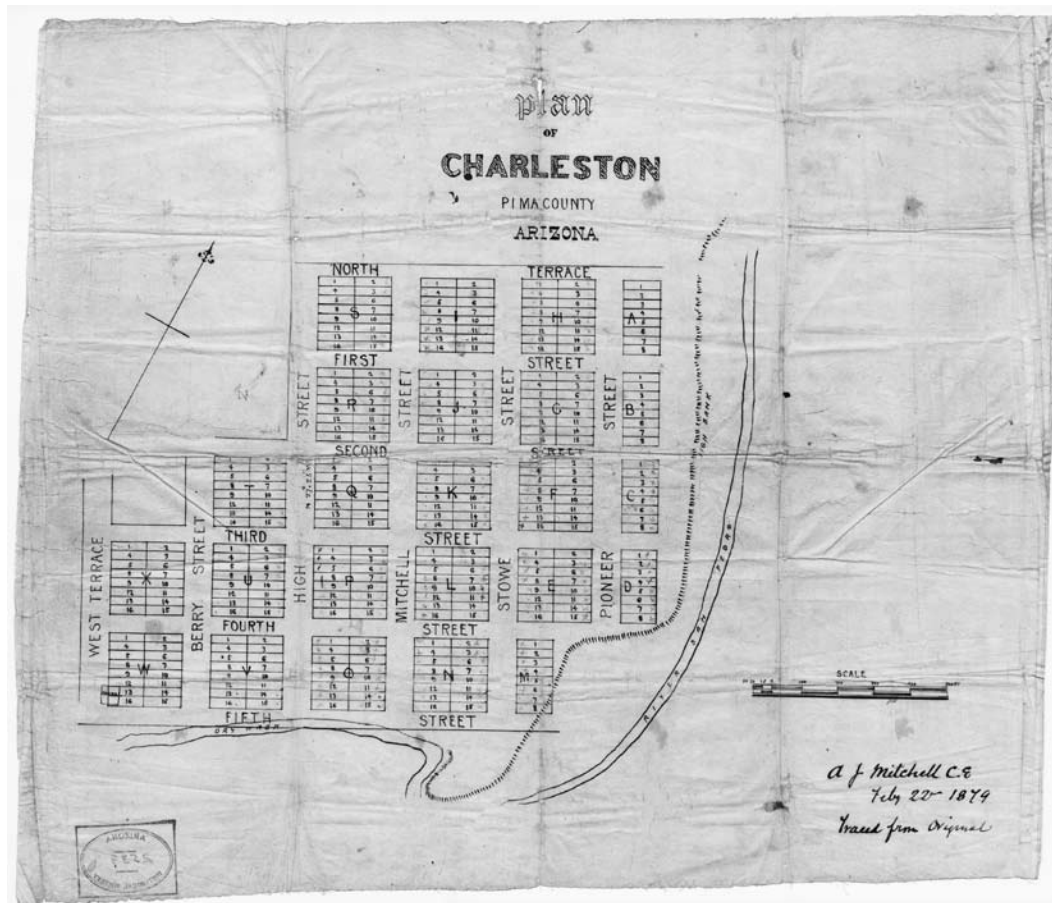
*By Judi Cameron, Ph.D.
Faunal Analyst*

Animal remains, usually in the form of broken bones, are commonly recovered from many archaeological sites. These remains can provide valuable insight into many aspects of the lives of past peoples including diet, hunting strategies, technology, rituals, and also information on the types of animals they may have kept as pets or livestock. During excavations conducted by Old Pueblo Archaeology Center at the Yuma Wash site, a Classic Period Hohokam village (A.D. 1100-1450), thousands of animal bones were recovered. This article discusses how the animal remains collected from this site can help us understand the people who lived in this area during that time.

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Hohokam Tool Made From Animal Bone. This tool, made out of bone from a medium- to large-sized mammal, was used as an awl. Archaeologists recovered it from a midden at the Yuma



*Original plat map of Charleston, 1879
Arizona Historical Society/Tucson, Map Number G4334.C324 1879, MS.*

As a result, a number of small mills and associated communities sprang up along the river to process ore for the mines in and around Tombstone. Contention City and Charleston were two such places. Each town had associated stamp mills including Sunset/Head Mill at Contention City and Corbin Mill and Gird Mill at Charleston.

In 2007, SWCA Environmental Consultants (SWCA) had the opportunity to map and document portions of two of these Historic period ghost towns—Contention City and Charleston. The project was completed on behalf of the San Pedro Office of the Bureau of Land Management (BLM) in order to evaluate the degree to which archaeological remains are still visible on the surface and in advance of future stabilization projects slated for these two ghost towns. Of the two towns documented during SWCA's project, the town of Charleston contained the greater number and type of features: 27 buildings, nine water-control features, one privy, five features of unknown function, two Historic period artifact concentrations, one can scatter, and 39 looters' pits.

Heavy vegetation density, as well as rampant destruction of this site by both treasure hunters and natural erosion, played a critical role in the number and types of features documented at Charleston. However, with the help of BLM archaeologist Jane Childress, William Vasko (an avocational historian who has spent time reconstructing the layout of the town of Charleston), and archival documents, SWCA archaeologists were able to identify a number of the town's businesses and residences from the crumbling remains of adobe walls still visible in the dense thicket of mesquite and grasses.

The town of Charleston, likely named after Charleston, South Carolina, was officially established in 1879 by Amos W. Stowe, who laid out the town on 160 acres he had claimed. The town included 24 blocks, lettered A through W; within each block, lots averaged 25 square feet, with roughly 80-foot-wide north-south streets and 50-foot-wide east-west streets (Figure 1). In reality, the width of roads and lots varied and the town was not oriented due north-south. By 1880, the town had at least one street—Main Street



or Pioneer Street—that housed two adobe stores: Zeckendorf's, owned by a wealthy Jewish Tucson family; and Welisch's General Merchandising (see below), owned by Zeckendorf's brother-in-law. Main Street also had a restaurant, two saloons, and various shacks and tents for the mill workers and storekeepers. The schoolhouse and ice house were located at the west end of town, beyond Main Street. Within a few short years, the town had grown to include 13 saloons, a drug store, a butcher shop, three Chinese restaurants, two Chinese laundries, two additional general stores, a livery stable, and a blacksmith.

It has been estimated that at the height of its occupation, Charleston supported a population of 500 to 1,000. The town was prosperous not only because of the success of the stamping mills but also because the lively trade between the town, the surrounding areas, and Mexico meant that many merchants (and smugglers) helped keep the mercantile stores well stocked before the railroad was there to facilitate transport.

The two mills that were integral to the town of Charleston—Gird Mill and Corbin Mill—were clustered together along the east bank of the San Pedro River, which ran past Charleston and Millville. Like other mills along the San Pedro River, Gird Mill and

Corbin Mill used this readily available source of water to process ore from the Tombstone mines. In August 1881, Millville had produced the greatest amount of bullion of any month during its operation—over \$151,000; in the space of one year—between April 1881 and April 1882—over \$1.3 million dollars in bullion was shipped from the Charleston mills.

Charleston's prosperity made it an appealing destination for many, and it became a town populated by characters that helped earn the town a reputation as being tougher than Tombstone. One such character, a known murderer named Jerry Barton, was elected Constable; he levied fines and penalties freely against townspeople and used the money to line his own pockets. An example of Charleston's violence includes the cold-blooded murder of M. R. Peel, an engineer for the Tombstone Mill and Mining Company, who was shot in broad daylight in front of his friends by two assailants for no known reason. An 1883 report by James G. Wolf noted that the town's saloons were operating 24 hours a day, that gambling and prostitution were widespread, that it was not unusual to see dead bodies in the streets on the way to work, and that in proportion to its size, Charleston was tougher and livelier than Tombstone.

The town's prosperity lasted barely a decade. In 1887, a



The remains of Welisch's General Merchandising. View shows the remnants of a door and a window opening. Photograph courtesy of Chris Schrager, Tucson Field Office, Bureau of Land Management.



year after many of the Tombstone mines had closed because of flooding, an earthquake struck that damaged every building in Charleston. The earthquake, large boulders were loosened that struck one another as they fell, sparking and igniting the vegetation and finally setting the entire town on fire. Rather than rebuild, many chose to leave Charleston.

In 1888, the town's shops and post office closed their doors and on 14 June 1889, the Tombstone Epitaph reported the demise of the town. The flooding of the Tombstone mines, the earthquake and fire, the decreasing price of silver, and the end of the lucrative Sonoran market (as a result of the establishment of Nogales) proved too much and spelled the end for the once-lively town.

About the Author

Jennifer Levstik is an archaeologist with SWCA Environmental Consultants in Tucson, Arizona where she specializes in Historic-period archaeology and architecture.

Emory Sekaquaptewa, ca. 1928-2007

Emory Sekaquaptewa passed away on December 14, 2007. Born on the Hopi Indian Reservation in 1928, his actual birthday was never recorded. According to his wife Mary, they decided to celebrate it on Dec. 28. Emory grew up on the Hopi Reservation so became intimately familiar with Hopi culture before he began a career with the University of Arizona in Tucson. After he came to the U of A in the late 1960s he helped form and promote the first department of American Indian Studies in the nation. After earning a law degree in 1970, he returned to the U of A to teach classes and serve as a research anthropologist for the University's Bureau of Applied Research in Anthropology.

Emory's work focused on Hopi language and culture, and included a 30-year project that resulted in the Hopi language's first dictionary. He was instrumental in convincing other Hopi elders to start teaching their language to Hopi children in schools instead of counting on them to learn it at home. His last university project was creation of the Hopi Children Workbook that teaches the Hopi language to the next generation using word association with pictures.

In addition to his busy academic career Emory managed to reserve time to serve as a justice on the tribe's appellate court, where he settled clan conflicts and other cases. Even though he lived in Tucson, he managed to preside over tribal court cases three or four times a year on the Hopi Reservation. His legal career was highlighted by the part he played in settling the generations-old Hopi-Navajo land disputes. He was also an accomplished Hopi silversmith.

In late 2007 Emory was honored with the prestigious Heard Museum "Spirit of the Heard" Award, which acknowledged his tireless work to help preserve all aspects of Hopi life, including the Hopi language, for future generations; and the Byron S. Cummings Award, presented by the Arizona Archaeological and Historical Society (AAHS) to honor his outstanding scholarly research.

My first contact with Emory was in 1993 when the AAHS was organizing an advisory committee to help develop a memorial fund to honor archaeologist Emil W. "Doc" Haury, former director of the Arizona State Museum and professor emeritus with the University of Arizona Anthropology Department. When I asked Emory if he might be willing to serve on that committee he commented that he hadn't studied archaeology specifically, but he was glad to assist the AAHS effort because he had "brushed shoulders with some archaeologists" and was highly respectful of Doc Haury's work.

My many conversations with Emory since then brought home to me how humble he was. I found that not only was he quite knowledgeable about archaeology, but he believed archaeology was of foremost importance to the preservation of Hopi and other Native American cultures. The underlying drive behind all of his endeavors, including his law degree and his 34 years of university teaching, was to preserve the Hopi way of life.

Old Pueblo Archaeology Center was most fortunate that Emory became a member of our Board of Directors in January 1999, and served as our President from January 2002 through January 2006, longer than any other Old Pueblo president. As part of his efforts to assist Old Pueblo, Emory led several educational tours to Hopi villages and important cultural sites on the reservation. These tours greatly benefited all of us who toured with him in addition to providing substantial fundraising support for Old Pueblo's education programs. In brushing shoulders with those of us at Old Pueblo Archaeology Center, Emory Sekaquaptewa greatly enhanced our organization and our lives. It was truly an honor to have been associated with him.

Allen Dart, RPA

Executive Director, Old Pueblo Archaeology Center



Animal Bones, Continued from Cover...



Tools Made From Animal Bone. This photo shows a variety of bone tool types (such as scrapers, awls, and needles) made from animal bone and typically found at Hohokam sites. These artifacts were found during Old Pueblo's excavations at the Yuma Wash site. Photograph by A. C. MacWilliams.

The most common identified animal bones were from rabbits and hares, specifically cottontails and jackrabbits. The types of rabbit and hare bones recovered indicate that entire animals were brought to the site for butchering. Many of these individuals appear to have been adults as the ends of their bones had finished fusing to the bone shafts. Some sub-adult or juvenile rabbit and hare remains also were collected however. Burning patterns on the bones suggest that the animals may occasionally have been roasted. Around 10% of the rabbit and hare bones were burned, primarily charred or partially charred. Many of these burned bones were lower leg bones or foot bones that contain relatively little meat and could have fallen into the fire during roasting, or the bones may have been tossed into the fire while the animal was being prepared for cooking. Because rabbit and hare bones were the most common identifiable animal in the collection, and they are a common animal in the region that would have been available year round, it is likely that they served as a primary meat resource in the diet.

The presence of juvenile as well as adult rabbits and hares also suggests that the Yuma Wash site was occupied year round since these animals typically reproduce in spring and summer whereas adult individuals can also be taken in fall and winter.

Another type of animal that was used as a source of meat, as well as a resource for bone tools, clothing, and ritual paraphernalia, was the artiodactyl. Three types of artiodactyls (even-toed ungulates) were available in the region including antelope, deer, and bighorn sheep. The most commonly identified artiodactyl represented in the Yuma Wash collection was deer. The recovery of elements representing most of the portions of an artiodactyl carcass indicates that complete, or relatively complete, animals were brought back to the site for processing, at least on occasion, although foot bones, antler fragments, and teeth fragments were collected most frequently. Similar to rabbits and hares, both adults and sub-adult individuals were utilized. Many of the artiodactyl remains also were charred or partially charred,



possibly indicating roasting, or the disposal of the remains into a fire. Overall, the number of these animals represented in the collection is small, so they do not appear to have been hunted as frequently as rabbits and hares, although, relatively speaking, they did provide significantly more meat.

A number of artiodactyl bones also were manufactured into tools. These tools included awls that were usually made from metapodials (foot bones) and rasps made from scapulas (shoulder blades). Awls were tools that had been sharpened to a point and were used for tasks such as basketmaking and punching holes in materials such as leather. Two rabbit and hare bones, as well as a possible dog bone, also were manufactured into awls. Several awls also were manufactured from large mammal or medium to large-sized mammal bones. Many of these bones probably were artiodactyl bones, but they had been used to such an extent the species were no longer recognizable. Rasps were used as musical instruments. Additional types of bone tools recovered from the Yuma Wash site included tubular beads made from a large mammal bone and a small to medium-sized mammal element, as well as a needle made from a medium to large-sized mammal bone. A possible dog tibia (leg bone) also had been used as a source of raw material for beads.

In addition to bone tools manufactured from possible dog bones, a number of possible dog burials were recovered. These individuals ranged in age from 1-2 months to adult and probably were pets. A number of isolated dog or coyote bones also were collected, which indicates that not all such animals were carefully buried in pits. Some of these bones were burned, often charred or partially charred. This may indicate that these animals served as a food resource, or may simply indicate that the bones were exposed to fire, perhaps as part of refuse disposal. A small number of other carnivore remains also have been collected at the site including bobcat, badger, and possibly fox bones.

Many types of non-mammal remains also were recovered from the site including birds and reptiles. Identifiable bird remains included duck, road runner, quail, dove, woodpecker, hawks, and perching birds. Birds can provide not only a source of meat, but also can serve as a source of raw materials for the manufacture of a diversity of items ranging from tubular beads to ritual paraphernalia. Wing bones of a medium bird, possibly a hawk, were recovered from a pithouse floor at the site suggesting the use of feathers. A few small bird bones (quail-sized) were burned possibly indicating that this resource was utilized for consumption. The most common reptile remains were turtle and desert tortoise bones. Turtle shell has occasionally been used to make rattles and other items, but none of the turtle remains recovered from the site were modified.

Not all fauna remains recovered from an archaeological site represent resources used by the occupants of the site. Some remains, such as rodent, lizard, snake, and amphibian bones may represent natural deaths.

A number of these remains were recovered from the Yuma Wash site and were identified as more recent, natural, and intrusive deposits by the relatively good condition of the remains (the bones were often complete or nearly complete), the absence of environmental damage, and a lack of burning. Occasionally, more than one element was recovered



Artifact Made From Animal Bone. The Hohokam fashioned this tool out of bone from a medium- to large-sized mammal. This tool was likely used as a needle, or an awl that could be tethered to one's wrist. Archaeologists recovered it from a pithouse at the



for a single individual indicating a burrow death.

In summary, a diversity of animal types has been identified in the fauna collection recovered from the Yuma Wash site. In many ways it is similar to other faunal assemblages collected from other Hohokam sites with rabbits and hares dominating and small numbers of others resources also being utilized. In general, the animal remains represent food sources, tools, pets, and sources for ritual paraphernalia. Some remains also are a consequence of natural deaths.



Desert cottontail (Sylvilagus audubonii) and Harris antelope ground squirrel (Ammospermophilus harrisi). The cottontail was one of the most common mammals used by the Hohokam of the Yuma Wash site. Photograph courtesy of Arizona-Sonora Desert Museum, Tucson



Artifact Made From Animal Bone. The Hohokam made this tool out of bone from a large mammal. It may have been used as a polisher or a scraper. Archaeologists excavated it out of a non-feature context at the Yuma

About the Author
Judi Cameron, Ph.D., is an independent faunal analyst for several projects conducted in the southwestern and Great Basin regions of the United States Dr. Cameron also is an instructor of Anthropology, for McHenry County College, Crystal Lake, Illinois.

Check out www.oldpueblo.org for the latest information on Old Pueblo programs, classes, tours, presentations, and workshops.



Senior Internships at Old Pueblo Archaeology Center

What a great way to learn all about archaeology and how a professional business is run. Elliott Lax, Community Partnership Coordinator at City High School (who also has a background in archaeology) coordinates internship programs with local businesses and organizations. This year, one of his students, Erin DenBaars, showed an interest in archaeology and was introduced to the staff at Old Pueblo.

Erin DenBaars spends most of her internship hours helping to teach the OPEN2 simulated excavation program for young students (see journal excerpt below). She is also has been experiencing all the different aspects of working at a nonprofit organization and has learned about everything from artifact analysis to administrative work. While Erin learns about archaeology and business, she is a great help to the Old Pueblo staff. Everyone at Old Pueblo would like to thank Erin for her dedication and perseverance in the internship program. Great work Erin!

One aspect of the internship is for Erin to write journal entries about her day at Old Pueblo. The following is one of her journal entries.

September 21, 2007

This Wednesday I started my internship at Old Pueblo Archaeology. I started my day around 8 o'clock, and I met David the bookkeeper. Courtney arrived shortly after and gave me another tour, just to be familiarized with the office. Then she had me do some reading and taking notes from a book called "Excavations at Snaketown." I did much reading and I took a lot of notes. After an hour or so of that Courtney took me into her office and showed me a powerpoint presentation about Old Pueblo Archaeology and OPEN2. Which is a program for anyone who wants to learn about excavation at a simulated site. Then I met Cris Wagner who is the director of OPEN2, she was very nice. What Courtney and Cris had me do then was look at some educational material. These are called Mystery/Historical boxes. In the box, which they use in teaching young children, are artifacts, and a fake field guide, and a set of questions. They had me try both a Mystery box, and a Historical box. They also had me time myself. That was fun, I enjoyed the mystery box better, which is prehistoric. Then David the bookkeeper had a project for me, he had me labeling file folders. Then placing copies of paid invoices in these folders. After lunch I met with two ladies who were practicing slide presentations for the next day. They had me listen to their presentation and offer my opinion about this or that. I was picked up at 5 o'clock and that was my day!

-Erin DenBaars

**Old Pueblo has internships and community service opportunities available to students.
Call Old Pueblo at 798-1201 for details.**

Old Pueblo's Simulated Excavation Program (OPEN2)

Old Pueblo offers unique and varied educational programs for all ages. The OPEN2 program has been a favorite among teachers and students alike. OPEN2 is a simulated excavation program that includes an integrative thematic unit to cover at the school, and excavation, mapping, and pottery making at Old Pueblo's facilities. Students learn about the scientific nature of archaeology by formulating research questions, and digging and recording their finds at the simulated Hohokam site. Every year Old Pueblo teaches approximately 2500 children about archaeology, preservation, and multicultural awareness through the OPEN2 program.

Old Pueblo receives many thank you letters and final reports from students each year. It is always great to read the students' perspectives on the program that was created for them! The following is a thank you letter from one of Harriot Meador's 6th grade students from Utterback Middle School who participated in OPEN2 programs during October 2007.

Dear Ms. Wagner and Team:

I had a great time at Old Pueblo Archaeology Center. I learned a lot about digging, and some of the paperwork you have to do. I learned that when you find something, most of the time you have to leave it in place. One of the funnest parts was making pottery. As I sit here writing this I have the pot I made right next to me, and I remember stuff I learned about pots. Like: they have a rounded bottom, so they can stay uprighr in the sand, and that the ones with the small openings were used to keep seeds in. The least fun part was doing the little bit of paperwork we had to do, because I wanted to get straight to the digging. I had a great time, and I thank you for making it that way.

By Misha

If you are a teacher and want to learn more about these exciting classroom and field experiences for your class, call Old Pueblo's Lead Children's program instructor, Cris Wagner for more details at 520-798-1201.



Old Pueblo Archaeology Center's "Third Thursdays"

Old Pueblo Archaeology Center's monthly "Third Thursdays" lecture programs are held on the third Thursday of each month from 7:30 to 9 p.m. They are free with no advance reservations required. Location: Old Pueblo Archaeology Center, 5100 W. Ina Road Bldg. 8, in the Marana Town Limits (northwest Tucson metro area), Arizona.

For more information contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

•Thursday, March 20, 2008

-Excavations at a Prehistoric Gateway Community in the Upper San Pedro Valley by Douglas B. Craig

•Thursday, April 17, 2008

-Clovis, Climate, and Comets in the San Pedro Valley, 13,000 Years Ago with archaeologist Jesse Ballenger

The Clovis culture still represents the first uncontested human population to enter the interior of the American continent. These colonists arrived more than 13,000 years ago and disappeared about 12,800 years ago. The San Pedro River Basin preserves at least six Clovis-mammoth sites between Naco and Sierra Vista. If legitimate human-mammoth associations in North America number only 15, then this small stretch of land is indeed a remarkable circumstance. The question that eludes us is whether this record is an accurate reflection of Clovis hunting, or a bizarre phenomenon of preservation and discovery. Advocates of the "Pleistocene overkill" model cite the San Pedro Basin as proof that Clovis hunters not only specialized in the pursuit of large game, but also hunted animals to extinction. Others interpret the paleoenvironmental and archaeological record of the San Pedro as evidence that both climate and human predation were responsible for the demise of Pleistocene animals. These theories are complicated by themselves, but recent studies have introduced the possibility that an extraterrestrial catastrophe is responsible for the ecological dynamics that led to both Pleistocene extinction and the end of the Clovis culture. This presentation will review renewed archaeological research in the San Pedro Basin in light of these issues.

March is Archaeology Awareness Month! Old Pueblo Archaeology Center Events

Male Bonding Around the Campfire: Constructing Myths of Hohokam Militarism by Ann Hibner Koblitz, Ph.D.

•Friday, March 28, 2008

The Hohokam people of central Arizona and their neighbors have long been of interest to archaeologists of the Southwest, and the prevailing image of them has varied significantly over time. Lately, there has been a shift among some scholars toward viewing the Hohokam as constantly embroiled in warfare. This presentation analyzes this trend in archaeological writing in terms of modern American cultures of aggressive masculinity. On the basis of scant evidence, some archaeologists have created a story of war and militarism that harmonizes well with early 21st century attitudes toward conflict. Explore whether this warlike image has much bearing on the actual lives and pursuits of indigenous populations of the time. Dr. Koblitz is Professor of Women and Gender Studies at Arizona State University, Tempe. She has published books and articles on Russian women scientists and mathematicians, gender and science theory, historical and cross-cultural comparisons of women in science, and women in Territorial Arizona.

•March 1, 2008

Ventana Cave and Tohono O'odham Nation Archaeology Month Tour with archaeologist Allen Dart, RPA.

•March 12, 2008

What Do We Do with Our Ancestors? Free presentation at Scottsdale Civic Center Library, Scottsdale with archaeologist Allen Dart. Funded by the Arizona Humanities Council.

•March 13, 2008

Ancient Native American Pottery of Southern Arizona. Free presentation at Sonoita Creek State Natural Area, Patagonia with archaeologist Allen Dart. Funded by the Arizona Humanities Council.

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•March 15, 2008

Picture Rocks Petroglyphs Site: Quadrupeds, People, and Other Symbols in Stone guided tour with archaeologist Allen Dart.

•March 21, 2008

Ancient Native American Pottery of Southern Arizona. Free presentation at Casa Grande Ruins National Monument, Coolidge with archaeologist Allen Dart. Funded by the Arizona Humanities Council.

•March 29, 2008

Baby Jesus Ridge Petroglyphs Site. Guided tour with archaeologist Sharon F. Urban.

•March 30, 2008

Arrowhead Making and Flintknapping Workshop at Old Pueblo Archaeology Center with Sam Greenleaf.



Traditional Technology Workshops

TRADITIONAL POTTERY MAKING LEVEL 2 WORKSHOP WITH JOHN GUERIN

This series of six Sunday afternoon pottery-making class sessions offered by artist John Guerin includes historical background of Native American pottery making in the Southwest. The Level 1 workshop that John Guerin teaches is a prerequisite for this Level 2 class. Old Pueblo's Level 2 workshop builds on the Level 1 pottery making techniques. In this workshop instruction focuses on larger pots, appliqué, carving, sgraffito (shallow carving through the outer slip layer), Pueblo-type storytellers, Zuni-type owls, and miscellaneous slips.

Sundays, 2:00-5:00 p.m.

April 6-May 17 (excluding Mother's Day).

Location: Old Pueblo Archaeology Center, 5100 W. Ina Road, Building 8, Tucson-Marana.

Fee \$79.00 (\$63.20 for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members). Enrollment is limited to 15 persons. Children under 16 may enroll if parent also enrolls. Advance reservations required: 520-798-1201 or info@oldpueblo.org.

ARROWHEAD-MAKING AND FLINTKNAPPING WORKSHOP

Flintknapper Sam Greenleaf teaches Old Pueblo's hands-on, 2-hour workshop on how to make arrowheads and spear-points out of stone to better understand how ancient people made and used stone artifacts. The class is designed to help modern people understand how prehistoric Native Americans made and used artifacts, and is not intended to train students how to make artwork for sale. Class limited to 8 registrants age 16 and older.

Sunday, March 30, 2008, noon to 3 p.m.

Sunday, April 27, 2008, noon to 3 p.m.

Location: Old Pueblo Archaeology Center, 5100 W. Ina Road, Building 8, Tucson-Marana.

Fee \$20 or \$25 for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members. Advance reservations required: 520-798-1201 or info@oldpueblo.org

Projectile Point. This point was found during Old Pueblo's public excavations at the CNN Camp Bell site.



Arizona Humanities Council Sponsored Presentations

ANCIENT NATIVE AMERICAN POTTERY OF SOUTHERN ARIZONA

Using digital images and actual ancient pottery, archaeologist Allen Dart, Director of Old Pueblo Archaeology Center, shows Native American ceramic styles that characterized specific eras in Arizona prehistory and history, and discusses how archaeologists use pottery for dating archaeological sites and interpreting ancient lifeways.

Friday, March 21, 2008 (2:00-3:00 p.m.)

Casa Grande Ruins National Monument

1100 Ruins Dr., Coolidge, Arizona

Free. No reservations needed. For meeting details contact Ranger Alan Stanz at 520-723-3172 or Alan_stanz@nps.gov in Coolidge. For information about the presentation subject matter contact Allen Dart in Tucson at 520-798-1201 or adart@oldpueblo.org.

SET IN STONE BUT NOT IN MEANING: SOUTHWESTERN INDIAN ROCK ART

Old Pueblo Archaeology Center's director, archaeologist Allen Dart, illustrates pictographs (rock paintings) and petroglyphs (carved symbols or pecked rocks), and discusses how even the same rock art symbol may be interpreted differently from popular, scientific, and modern Native American perspectives.

Friday, April 18, 2008 (2:00-3:00 p.m.)

Casa Grande Ruins National Monument

1100 Ruins Dr., Coolidge, Arizona

Free. No reservations needed. For meeting details contact Ranger Alan Stanz at 520-723-3172 or Alan_stanz@nps.gov in Coolidge. For information about the presentation subject matter contact Allen Dart in Tucson at 520-798-1201 or adart@oldpueblo.org.

See also March, Archaeology Awareness Month listings on Page 9 and check out our website at www.oldpueblo.org for full and updated event schedules.

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.



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March 2008

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March is Archaeology and Heritage Awareness Month in Arizona. Archaeology events, coordinated through the State Historic Preservation Office, are offered statewide.

This year's Expo will be held at the Arizona State Museum, University of Arizona in Tucson on March 1-2, 2008 from 9 a.m. to 4 pm. Both days are open to the public and admission is free.

Old Pueblo has internships and community service opportunities available. Contact Old Pueblo's Executive Director, Al Dart, at 798-1201 for more details.

Many Thanks to Old Pueblo Volunteers

Old Pueblo thanks volunteers Alexis O'Donnell, Ginger Thompson, Diana Weldon, Karen Russo, Erin DenBaars.

We appreciate all your work and dedication to archaeology!

Time to renew?

If you received this issue in one of our mass-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.

The Old Pueblo Archaeology Center Membership Program

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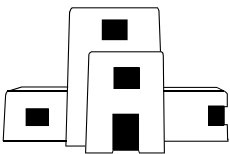
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*Old Pueblo student intern Erin Den-Baars demonstrates the art of pottery making for OPEN2 students.
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Editor: Courtney Rose*

Upcoming Activities of Old Pueblo Archaeology Center & Some Other Organizations*

For details please contact Old Pueblo at 798-1201 or info@oldpueblo.org or visit our web site www.oldpueblo.org.

<p>March 1, 2008. “Ventana Cave and Tohono O’odham Nation Archaeology Month Tour” with archaeologist Allen Dart</p>	<p>April 18, 2008. “Set in Stone but Not in Meaning: Southwestern Indian Rock Art” free presentation at Casa Grande Ruins National Monument, 1100 Ruins Dr., Coolidge, Arizona*</p>
<p>March 12, 2008. “What Do We Do with Our Ancestors?” free presentation at Scottsdale Civic Center Library, Scottsdale*</p>	<p>April 24, 2008. “Arts and Culture of Ancient Southern Arizona Hohokam Indians” free presentation at Biosphere 2, 32540 S. Biosphere Road, Oracle, Arizona*</p>
<p>March 13, 2008. “Ancient Native American Pottery of Southern Arizona” free presentation at Sonoita Creek State Natural Area, Patagonia*</p>	<p>April 27, 2008. Arrowhead-making and flintknapping workshop at Old Pueblo Archaeology Center with Sam Greenleaf</p>
<p>March 15, 2008. “Picture Rocks Petroglyphs Site: Quadrupeds, People, and Other Symbols in Stone” guided tour with archaeologist Allen Dart</p>	<p>April 30, 2008. “Set in Stone but Not in Meaning: Southwestern Indian Rock Art” free presentation at Arizona Senior Academy, 13701 E. Old Spanish Trail, Tucson*</p>
<p>March 20, 2008. “Third Thursdays” program at Old Pueblo: “Excavations at a Prehistoric Gateway Community in the Upper San Pedro Valley” with archaeologist Douglas B. Craig, Ph.D.</p>	<p>May 15, 2008. “Third Thursdays” program at Old Pueblo: Topic and speaker to be announced</p>
<p>March 21, 2008. “Ancient Native American Pottery of Southern Arizona” free presentation at Casa Grande Ruins National Monument, Coolidge*</p>	<p>June 9 through Friday June 13, 2008. “Southwest Archaeology Camp: Understanding Hohokam Culture” summer day camp for grades 7-12 at Old Pueblo Archaeology Center*</p>
<p>March 21, 2008. “Arts and Culture of Ancient Southern Arizona Hohokam Indians” free presentation at Southeast Regional Library, 775 N. Greenfield Road, Gilbert*</p>	<p>June 19, 2008. “Third Thursdays” program at Old Pueblo: Topic and speaker to be announced</p>
<p>March 28, 2008. “Male Bonding Around the Campfire: Constructing Myths of Hohokam Militarism” free presentation by Ann Hibner Koblitz, Ph.D., at Old Pueblo</p>	<p>June 20-24, 2008. “Mimbres Ruins, Rock Art, and Museums of Southern New Mexico” (ST585) study tour with archaeologist Allen Dart*</p>
<p>March 29, 2008. “Baby Jesus Ridge Petroglyphs Site” guided tour with archaeologist Sharon F. Urban</p>	<p>July 17, 2008. “Third Thursdays” program at Old Pueblo: Topic and speaker to be announced</p>
<p>March 30, 2008. Arrowhead-making and flintknapping workshop at Old Pueblo Archaeology Center with Sam Greenleaf</p>	<p>August 21, 2008. “Third Thursdays” program at Old Pueblo: Topic and speaker to be announced</p>
<p>April 6-May 17, 2008 (Sundays). Traditional Pottery Making Level 2 Workshop with John Guerin at Old Pueblo</p>	<p>September 18, 2008. “Third Thursdays” program at Old Pueblo: "Archaeological Excavations at Las Capas" with archaeologist Stephanie Whittlesey, Ph.D.</p>
<p>April 9, 2008. “Ancient Native American Pottery of Southern Arizona” free presentation at Arizona Senior Academy, 13701 E. Old Spanish Trail, Tucson*</p>	<p>October 16, 2008. “Third Thursdays” program at Old Pueblo: Topic and speaker to be announced</p>
<p>April 10, 2008. “What Do We Do with Our Ancestors?” free presentation at La Pilita Museum, 420 S. Main Avenue, Tucson*</p>	<p>November 20, 2008. “Third Thursdays” program at Old Pueblo: "Voices from Inside a Black Snake: Religious Monuments along Arizona and Sonora Highways" with James S. "Big Jim" Griffith.</p>
<p>April 15, 2008. “Arts and Culture of Ancient Southern Arizona Hohokam Indians” free presentation at Heard Museum West, 16126 N. Civic Center Plaza, Surprise, Arizona*</p>	<p>December 18, 2008. “Third Thursdays” program at Old Pueblo: Topic and speaker to be announced</p>
<p>April 17, 2008. “Third Thursdays” program at Old Pueblo: “Clovis, Climate, and Comets in the San Pedro Valley, 13,000 Years Ago” with archaeologist Jesse Ballenger</p>	<p style="text-align: center;">OTHER ACTIVITIES MAY HAVE BEEN ADDED! Check the www.oldpueblo.org web site or contact Old Pueblo at 520-798-1201 or info@oldpueblo.org for updates.</p>

* Asterisked programs are sponsored by organizations other than Old Pueblo Archaeology Center.