

OLD PUEBLO ARCHAEOLOGY

Members Announcement!

Old Pueblo Bulletins will be sent electronically beginning September 2008

Dear Members and Friends of Old Pueblo,

As we are all aware, the downturn in America's economy is being felt by many. Old Pueblo is no exception. The Board of Directors recently had to make some cost-saving choices, so that Old Pueblo can continue to serve our community.

Each year, Old Pueblo spends \$12,000 printing and mailing the bulletin to our friends and members. In the interest of saving some of those dollars, the Board has decided to deliver the bulletin via email beginning with our September 2008 issue.

We realize that some of our members do not have access to computers. For those of you in that situation, please call Old Pueblo's office at (520) 798-1201 and let us know that you must receive the bulletin via the U.S. mail. We will print the bulletin for you and mail it to your home.

In another measure, I have volunteered to take over the editorship of the Old Pueblo bulletin. I am volunteering my services during these difficult economic times because I believe in Old Pueblo and its mission.

Old Pueblo is an organization that provides lifelong learning opportunities to its membership. As an archaeologist, I value Old Pueblo's youth programs because they teach a new generation to protect our heritage and to appreciate Arizona's fascinating history. Old Pueblo's programs enrich our community.

For that reason, I have embarked upon a monthly financial contribution to Old Pueblo. Much the same way I have pledged regular, monthly contributions to other charities in greater Tucson.

And I am asking you, our friends and our members, to help Old Pueblo at this time. If you value Old Pueblo's mission; if you have enjoyed tours, talks, and field experiences; if you believe in teaching a new generation to value our past—*join me*. Join me in donating your time, talent, or financial support. Join me in helping Old Pueblo fulfill its mission in our community.

Eric J. Kaldahl, Ph.D., RPA
Old Pueblo Board Secretary



Student Daniel Levin from the Fountain of Life Lutheran School excavating at OPEN2, Old Pueblo's simulated excavation site, with his dad, Mike, and Ms. Ludvigson's fourth grade class. Photo by Courtney Rose.



Warriors, Campfires, and a Big Stick: Modern Male Fantasies of Hohokam Militarism

By Ann Hibner Koblitz



View of a ancient wall built atop Tumamoc Hill in Tucson. Walls like these inspire debates about conflict or peace in ancient times. Photo by Eric J. Kaldahl, courtesy Amerind Foundation.

Life Imitates Art

Once while waiting in the gate area for a flight from Miami to Lima, Peru, I was whiling away the time idly watching my fellow passengers gather. One particular group caught my attention. They were obviously colleagues of some sort meeting for a joint venture; some of them claimed previous acquaintance with one another, while others were introduced for the first time. Eventually, the group numbered some fifteen persons, all male, and I could contain my curiosity no longer. I walked over and asked one of them whether by any chance they were archaeologists. With some astonishment, he said yes, and asked me how I could possibly have known. Not wishing to offend him, I laughed, told him it was a lucky guess, and returned to my seat. But in reality I had not been in much doubt about the men's profession. Almost all of them were dressed in battered hiking boots, cargo pants or jeans, stained leather jackets, and slouchy brown fedoras. In fact, all that was missing was a coiled leather whip to turn them into credible fascimiles of Indiana Jones (the intrepid adventurer-archaeologist played in the film *Raiders of the Lost Ark* and three equally popular sequels by the ruggedly handsome Harrison Ford). Was this an example of life imitating art and of members of a profession (sub)consciously shaping their image to fit a heroic mold?

This essay presents a case study of the effect that a

culture of aggressive masculinity can have on the content of a scholarly discipline. I will argue that testosterone-driven fantasies appear to have influenced the theory formation of a significant group of archaeologists studying the American Southwest. These archaeologists have doggedly maintained a position on the prevalence of warfare in pre-Columbian Arizona that has left the archaeological community deeply divided. On the basis of scant evidence, they have created a story of prehistoric militarism that harmonizes well with early 21st-century U.S. political culture. Whether this warlike image has much bearing on the actual lives and pursuits of indigenous Southwest populations of the 11th through 15th centuries is, however, open to doubt.

The Hohokam

The most commonly told story of the Hohokam is that they flourished in central Arizona from north of present-day Phoenix to the south past present-day Tucson in the period from the early centuries of the common era to around 1450. They had a sophisticated culture with an intricate irrigation system, a series of "great houses" possibly constructed for astronomical observation, and complex trading networks. Remains of this culture include extensive petroglyph fields, occasional traces of irrigation ditches, and the ruins of great houses, platform mounds, and ballcourts.



For most of the 20th century, archaeologists almost always portrayed the Hohokam as basically peaceful. Cultural evidence from petroglyphs and pottery supports that view. The Hohokam had numerous decorative motifs. Humans, animals, birthing scenes, religious and clan symbols, celestial objects, geometric figures, even possible relief maps are featured in their art. But depictions of war are conspicuous by their absence -- of the 2500 petroglyphs in the North Pass and Picacho Point sites, for example, there is not one documented that shows a human fighting a human. Ceramic evidence of militarism is equally lacking. The Hohokam were accomplished potters and painted much of their clayware with human and animal motifs. But there are no recognizable portrayals of warfare on the countless pottery vessels and shards that have been recovered from Hohokam archaeological sites.

Dr. Warfare

In recent years, the consensus view of a basically peaceful Hohokam culture has been challenged. At the national level, Harvard University's Steven LeBlanc has decreed that warfare is ubiquitous in human history, and that researchers "should assume warfare occurred among the people they study, just as they assume religion and art were a normal part of human culture." LeBlanc is proud of the fact that some of his colleagues, resistant to his sweeping claims, have taken to calling him "Dr. Warfare." He positions himself as an objective, disinterested scientist who has "raised the hackles of National Park Service personnel unwilling to accept anything but the peaceful Anasazi message peddled by their superiors," and he portrays his opponents as sentimental advocates of political correctness over hard facts. Yet LeBlanc himself seems particularly prone to dramatic and sensational generalizations, such as his claim that warfare was "endemic throughout the entire Southwest" or his remark, quoted above, that warfare is as much a universal characteristic of human societies as is spiritual or aesthetic expression (LeBlanc 2003, pp. 19-21).

The War Hero

An avid regional proponent of the view that warfare was pervasive in the Southwest is David R. Wilcox of the Museum of Northern Arizona. Wilcox has conjured up a late Hohokam world filled with epic battles involving large armies, military alliances, punitive expeditions, and castle-like fortresses. To help (re)create this past, Wilcox has enlisted the aid of amateur archaeologist

and former military man Gerald Robertson, Jr. It is worth quoting at some length Wilcox's explanation of the need for a "military science approach" and his enthusiastic description of Robertson's qualifications:

Military science should provide many insights [into Hohokam warfare in the 14th century]. But the knowledge of this field by most southwestern archaeologists is secondhand, derived mainly from reading. Wilcox had long thought that collaboration between archaeologists and people with real military experience, both formal training in military science and firsthand knowledge of war, would be a fruitful methodological course to follow. So, beginning in 1992, when he first met the avocational archaeologist Jerry Robertson and learned he had been the commander of an infantry rifle company in Vietnam, a captain in the 101st Airborne, Wilcox began to ask Robertson to apply his military knowledge to the interpretation of archaeological sites. Not only had Robertson been awarded a Silver Star, three Bronze Stars, two Purple Hearts, and -- most unusually -- an air medal for valor, he had organized, developed, trained, and led a group of twenty-eight former Viet Cong, operating for five months in the same area where they had previously been guerrillas. Though he has tried to forget those days and thus found it a little difficult to do as Wilcox asked, he became interested and has managed to keep his bad memories at bay.

[Rice and LeBlanc 2001, pp. 143-145]

One could make many observations about the implications of the above quotation. At the very least one could question the assumption by Wilcox and his coauthors that decorations

Ancient petroglyphs on a site in Tucson. Human figures with arms akimbo. Photo by Eric J. Kaldahl, courtesy Amerind Foundation.





The site of Tuzigoot is built on a hill that overlooks the Verde River Valley. Photo courtesy of the National Park Service.

given by the Pentagon in a 20th-century war automatically indicate exceptional qualifications for judging the extent of military activity seven hundred years ago. Yet Wilcox sets great store by Robertson's military experience. In fact, he gives Robertson credit for two "seminal" ideas connected to Wilcox's proposal that the network of hilltop sites on Perry Mesa (a large canyon and mesa complex north of Phoenix) constituted a military "confederacy" at war with the Phoenix Basin Hohokam.

Campfires and a Big Stick

Wilcox and his collaborators attach great significance to the exciting conclusions they see as emerging from informal socializing on long field trips to remote archaeological sites. On at least three occasions they write about the insights that were derived from late night male bonding sessions around the campfire. One such narrative starts out: "Over the campfire that night, we stayed up late talking about the behavioral processes of attack and defense."

Wilcox is also enthusiastic as he describes Robertson's stick drawings during one of their field trips: "When Robertson was first telling us about his ideas, we had stopped on a dirt road, and it was natural to find a stick and sketch out a map, the questions being, Who were their neighbors, and who were they afraid of?" The idea of archaeologists having to rely on a stick in the dirt to draw a map is peculiar, to say the least. Even Indiana Jones had his field notebooks and pencils, while most modern-day archaeologists go into the desert equipped with palm pilots and Internet-ready laptops as well as paper and pencil! The stick in the dirt is

an affectation that one would sooner expect to find in a description of how to earn a Boy Scout merit badge than in a scholarly article.

Basking in the pleasant afterglow of the campfire sessions, the shared treks through desert terrain, and the maps drawn in the dirt with a stick, Wilcox and his coauthors seem unable to distinguish between cascading speculations and concrete archaeological evidence. There is nothing in ceramic, petroglyph, or ethnographic records to support the theory that the Phoenix Basin Hohokam ever fielded an army of a thousand warriors under any circumstances, let alone that, as Wilcox claims, they went into battle with such an army against the supposedly warlike inhabitants of Perry Mesa. But Wilcox and his coauthors seem reluctant to abandon their militarist fantasy, at least in part because it harmonizes with heroic masculine images of the Indiana Jones variety.

Looking-Glass Logic

Proponents of LeBlanc's theory of ubiquitous warfare often fall into the trap of assuming that just because one sometimes finds A in the presence of B, that means that one can assume B whenever one finds A. Two examples of this logical fallacy concern "no-man's lands" and the link between trade and war.

Throughout his career, LeBlanc has insisted that areas of prehistoric depopulation ("no-man's lands") are a primary indication of warfare. Certainly it is true that depopulated zones often emerge in times of conflict, and that sometimes the areas remain uninhabited long after the war has ceased. But it is illogical to assume, as LeBlanc and his followers do, that the existence of an unpopulated or sparsely populated area between two population centers necessarily proves that those two populations were ever at war.

We can see the logical fallacy here if we look at modern Arizona. Between the sprawling population centers of Phoenix and Tucson lies Pinal County, an area of largely desert scrubland whose innumerable dirt roads crisscross a ghostly landscape of abandoned mines, farms, ranches, orchards, and homesteads of European settlers, as well as remnants of ancient Hohokam settlements. A large swath of the county -- the area around Route 79 and the Picacho Mountains -- could be characterized as a "no-man's land" between the two cities. But Phoenix and Tucson are not now nor have they ever been at war. Rather, the 20th-century depopulation of much of Pinal County had a variety of nonmilitary causes: unequal distribution and depletion of water resources, falling prices of agricultural products, the depression of the 1930s and the recessions of the 1970s and 1990s, and the general



malaise that has affected many rural agricultural regions in the United States and around the world. Warfare, in other words, had nothing to do with the abandonment of large areas of Pinal County.

Equally obvious should be the illogicality of making the existence of trade relations evidence for warfare. In the book *Deadly Landscapes: Case Studies in Prehistoric Southwestern Warfare*, LeBlanc and Glen Rice insist that trade connections are a key element that proves the ubiquity of prehistoric warfare. They note: "Trade is also frequently an area for competition, and at times such contests can only be slightly less extreme than war." In his chapter "Giving War a Chance" another contributor to *Deadly Landscapes*, University of Illinois anthropologist Lawrence Keeley, says: "Universally, exchange has been a productive source of war -- for all kinds of societies, trade partners have been the most common enemies." Keeley further boosts his position with a quote from the famous anthropologist Claude Levi-Strauss: "Warfare...is closely connected with barter." Yet sweeping pronouncements of this sort cannot be relied upon to tell us what happened in specific instances. It should be obvious that just because trade disputes can sometimes be a cause of war, it does not follow that evidence of complicated trade patterns means that war must have been a common occurrence.

Conclusion

In several scientific fields that are closely related to human physiology and behavior -- such as primatology, sociobiology, and endocrinology -- the content of the subject has been shown to be deeply influenced by the ideological and gender biases of the (usually male) scientists. These biases have often caused researchers to confidently put forward theories that are at variance with the scientific evidence but that fit in nicely with the popular conceptions and stereotypes of their time.

The main line of argument of *Deadly Landscapes* is an example of such a breakdown in scientific methodology, this time in archaeology. Despite their reliance on the supposed expertise of a much-decorated Vietnam War veteran and their self-image as intrepid scientists battling against politically correct Park Service personnel, what Dr. Warfare and his followers have constructed is a myth about Hohokam militarism that seems more suitable for retelling around the campfire than for scholarly publication. The story of warfare of epic proportions between Perry Mesa and the Phoenix Basin appears to be more a modern American masculinist narrative than an accurate description of the interactions among peoples in 14th-century Arizona.

References

Steven A. LeBlanc, "Prehistory of Warfare," *Archaeology*, 56, No. 3 (May/June 2003), pp. 18-25.

Glen E. Rice and Steven A. LeBlanc, eds., *Deadly Landscapes: Case Studies in Prehistoric Southwestern Warfare* (Salt Lake City: The University of Utah Press, 2001).

David R. Wilcox, Gerald Robertson, Jr. and J. Scott Wood, "Perry Mesa, a 14th-Century Gated Community in Central Arizona," *Plateau Journal*, 3, No. 1 (Summer 1999), pp. 45-61.

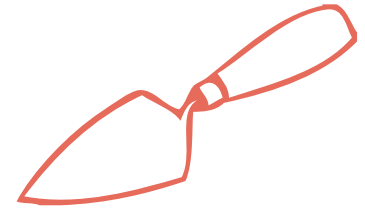
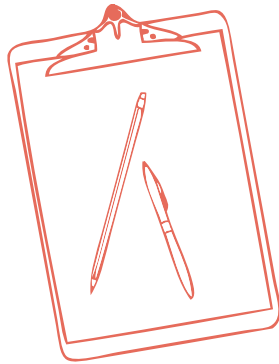
About the Author: Ann Hibner Koblitz is Professor of Women and Gender Studies at Arizona State University in Tempe. She holds a Bachelor's degree in the History of Science from Princeton University and received her Ph.D. in History from Boston University. Her research interests include the role of women in the history of science, technology, and medicine, gender and science theory, cross-cultural history of sexuality and fertility control, Russian women scientists and mathematicians, women in Territorial Arizona, gender and archaeology, and contemporary feminist theory. In 1990 she received the History of Women in Science Prize from the History of Science Society. Dr. Koblitz is the author of numerous professional publications, among which was an article in the journal *Men and Masculinities* (Vol. 9, No. 1, July 2006) from which her feature in this issue of Old Pueblo Archaeology has been adapted.

Massive stone terraces (trincheras) on Cerro Prieto (near Red Rock, Arizona, shown here) are interpreted by some to be defensive structures. Photo by Allen Dart.





Meet Susan Blair



Susan is one of Old Pueblo's assistant program instructors. She has also worked as a lab technician, field crew member and crew chief for Old Pueblo Archaeology Center's public archaeological field school and for research projects. She has participated in survey and excavation projects in the Tucson Basin, southern Colorado and Belize. She holds a certificate in Field Archaeology from Pima Community College, Tucson, and her B.S. degree in elementary education from the University of Texas at Austin. Susan has taught in both private and public schools.

Susan and her husband, Duncan, reside in Patagonia where they have been cattle ranching "on the line" for the past six years. They hold a long-term lease with the Coronado National Forest. The southern border of the allotment is the international border with Mexico. When not working at Old Pueblo Archaeology Center or at Desert Archaeology, Inc. (where she works as a lab technician), Susan works with her husband on the ranch. On those days you can see Susan riding through the ranch driving cattle, riding the fence line, repairing fences, and doing just about anything you would expect a seasoned cattle rancher to do. In her free time Susan likes to travel, read, and take long walks with her dog Eddie and the other working ranch dogs. Susan and Duncan have ranched both in Arizona (east of Nogales, and north of Wickenburg) and on the central coast of California. In 2002 they became fulltime residents of Arizona.

Susan has had a long-time interest in archaeology. After moving to Arizona from California, Susan had the opportunity to attend Pima Community College and pursue her interest in archaeology. She earned her Field Certificate in archaeology at Pima and in the process met Courtney Rose, Old Pueblo Archaeology Center's former Educational Project Director, who told her about Old Pueblo. Susan applied for a position

as an instructor in 2005 and has been here ever since. Her background in both education and archaeology makes her a valued employee. We feel very lucky that Susan works as an instructor for the OPEN 2 programs and also travels to schools to do outreach work even though her commute from Patagonia is long. Thank you Susan for your commitment to Old Pueblo Archaeology Center!

Two new books now available at Old Pueblo Archaeology Center

Old Pueblo Archaeology Center has always prided itself in providing its members, friends, and other archaeology enthusiasts with the opportunity to purchase quality books that are both educational and beautiful. We are now very happy to announce that two wonderful new books, *The Rock Art of Arizona: Art for Life's Sake* by Ekkehart Malotki, and *The Hohokam Millennium* edited by Suzanne K. Fish and Paul R. Fish, are available for purchase at Old Pueblo. The price for *The Rock Art of Arizona: Art for Life's Sake* is \$35 (member price: \$28), and the price for *The Hohokam Millennium* is \$24 (member price: \$19.96). If you are interested in rock art, we also have available *Indian Rock Art of the Southwest*, a classic study of petroglyphs and pictographs by archaeologist Polly Schaafisma. The price for this book is \$39.95 (member price: \$31.96). You may purchase the books directly at Old Pueblo Archaeology Center or by contacting us at 520-798-1201 or at info@oldpueblo.org for mail ordering information.



From the Executive Director: *Hasta Mañana to Courtney Rose & Art MacWilliams*

I'd like to offer my thanks and best wishes to two Old Pueblo Archaeology Center project directors, Courtney Rose and Art MacWilliams, who recently took positions with other employers.

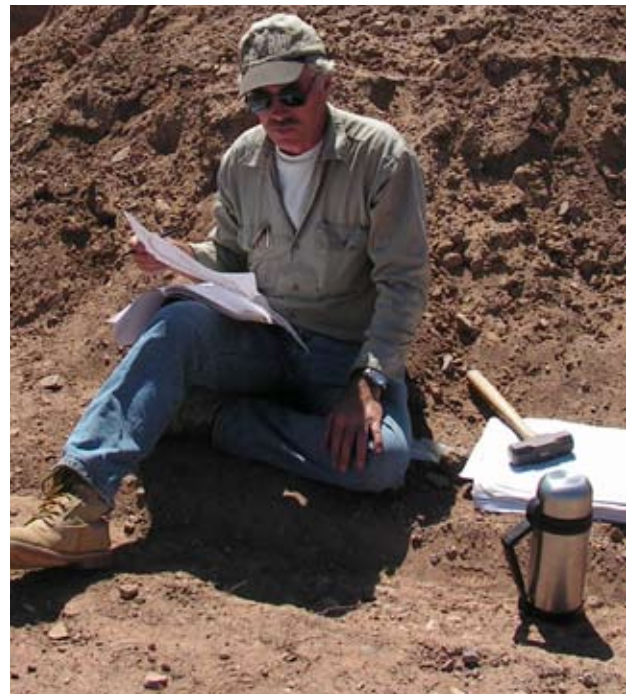
Dr. Courtney Rose, who became Old Pueblo's educational project director in July 2002, has been hired as a Program Coordinator for the Pima County, Arizona, Cultural Resources & Historic Preservation Office. During her time with Old Pueblo she was our principal education program developer and lead instructor for the archaeological field schools, and she directed several archaeological survey, inventory, testing, and data recovery projects. After joining Old Pueblo Courtney took charge of our volunteer-assisted archaeological excavation programs, first at the Yuma Wash Hohokam site in the Cortaro-Silverbell District Park that the Town of Marana is developing along Silverbell Road, and in 2006-2007 at the CNN Camp Bell Hohokam site excavations sponsored by Niles Realty Services. She brought to these projects her research interests in the study of ancient households, cultural transitions from mobile existence to village life, and cross-cultural comparison of prehistoric societies, and previous experience teaching courses in archaeology and cultural anthropology for the University of Pittsburgh and Tucson's Pima Community College.

Dr. Arthur C. MacWilliams was hired by Old Pueblo in December 2004 to oversee our large archaeological testing and data recovery project at the Yuma Wash site and several other Hohokam and historical sites where the Town of Marana is now rebuilding Silverbell Road between Ina and Cortaro roads. Art also directed several other cultural resources survey, testing, and data recovery projects for Old Pueblo, and helped direct our Yuma Wash archaeological field school excavations when Courtney went on maternity leave. A native of western Canada, Art has long been interested in the prehistory of Chihuahua, Mexico, where he did research for his doctoral degree in anthropology (University of Arizona, 2001). He gave notice to us more than a year ago that he planned to take an employment position closer to his Chihuahua research area upon completion of the Silverbell Road project. That plan was fulfilled recently when he went to work in the El Paso, Texas, office of Statistical Research, Inc., a major cultural resources consulting firm that has supported Old Pueblo's educational programs.

Though they are now working fulltime in their new positions, Courtney and Art haven't quite left Old Pueblo. Each of them is working in their spare time to finish up analyses and reports on the projects that they directed for us. We truly appreciate all they did for Old Pueblo and their



Courtney Rose



Art MacWilliams

efforts to make smooth transitions in their departures, and wish them well in their new professional endeavors.

Allen Dart, RPA
Executive Director





Old Pueblo's "Third Thursdays" Presentations

Thursday June 19, 2008, 7:30 to 9 p.m.: "Artifacts of Ancient Americans: An Arrowhead Making and Flintknapping Demonstration" with flintknapper Sam Greenleaf . All known ancient cultures of the Americas created projectile points (arrowheads or spearpoints) and other objects from stone by flintknapping. Modern flintknapper Sam Greenleaf gives a demonstration of how arrowheads and spearpoints are made from stone.

Thursday July 17, 2008, 7:30 to 9 p.m.: TBA

Thursday August 21, 2008: "The Art History of Arizona: Cultural Encounters with the Southwest" with Arizona State University Professor of Art History Betsy Fahlman, Ph.D. Arizona has a rich art history, and many of the visiting and resident artists who recorded the landscape and native peoples helped create a national image of the state. This presentation explores Arizona's identity against the backdrop of the larger history of the art of the American West, and illustrates what "The West" was for those who had never visited.

All Third Thursday Talks are held at Old Pueblo Archaeology Center, 5100 W. Ina Road Bldg. 8 (northwestern Tucson metro area). Free. No reservations needed. For information call 520-798-1201 or info@oldpueblo.org.

Old Pueblo Talks on the Road

Wednesday June 18, 2008: "What Do We Do with Our Ancestors?" presentation at Arizona Senior Academy, 13701 E. Old Spanish Trail, Tucson, Arizona. 2:30-4:30 p.m. Free. Ever since archaeology became an intellectual pursuit many archaeologists have held that all materials - including human remains - are proper subjects for scientific study. Many Native Americans and others believe human remains and grave objects should not be subjected to scientific studies, and that disturbed remains should be respectfully reburied. Allen Dart facilitates a discussion about some of the reasoning behind these disparate viewpoints, and laws that specify what is to be done when human remains are discovered. No reservations needed. For directions contact Kathie Van Brunt at Tucson telephone 520-647-0980 or info@arizonasenioracademy.org.

Saturday June 21, 2008: "Arts and Culture of Ancient Southern Arizona Hohokam Indians" presentation for Grant County Archaeological Society at Mattocks House, 12 Sage Street (at NM Highway 35) in Mimbres, New Mexico. 7 p.m. (following 6 p.m. potluck dinner). Free. Hohokam Native American culture flourished in southern Arizona from the sixth through fifteenth centuries. Hohokam artifacts, architecture, and other material culture provide archaeologists with clues

for identifying where the Hohokam lived, for interpreting how they adapted to the Sonoran Desert for centuries, and explaining why the Hohokam culture mysteriously disappeared. In this presentation archaeologist Allen Dart illustrates the material culture of the Hohokam and presents possible interpretations about their relationships to the natural world, their time reckoning, religious practices, beliefs, and deities, and possible reasons for the eventual demise of their way of life. No reservations needed. For meeting potluck and details contact Mr. Carroll Welch at 505-546-8198 in Deming, NM, or Judy Jones at silvercityjones@q.com or 575-313-7022 in Silver City, NM.

Arizona Humanities Council-Sponsored Presentations

Friday July 11, 2008: "Set in Stone but Not in Meaning: Southwestern Indian Rock Art" free presentation for Gila County Historical Society at Bullion Plaza Cultural Center and Museum, 21 Plaza Circle, Miami, Arizona. 6-7:30 p.m. Free. Old Pueblo Archaeology Center's director, archaeologist Allen Dart, illustrates pictographs (rock paintings) and petroglyphs (symbols carved or pecked on rocks), and discusses how even the same rock art symbol may be interpreted differently from popular, scientific, and modern Native American perspectives. No reservations needed. For directions, contact Lynn Haak, Program Chair, at 928-425-4344 or lynnhaak@cableone.net in Miami.

Tuesday July 15, 2008: "Arts and Culture of Ancient Southern Arizona Hohokam Indians" presentation for Friends of Picture Rocks at Picture Rocks Community Center, 5615 N. Sanders Road, west of Tucson. 6:30 p.m. iced tea social, 7 to 8:30 p.m. presentation. Free. Directions from I-10 and Ina Road: Go west on Ina, south/left on Wade Road, west/right onto Picture Rocks, south/left on Sandario, west/right on Rudasill, south/left on Sanders just past the school. No reservations needed. For meeting details contact Albert Lannon at 622-3561 or bluemoon@dakotacom.net in Tucson.

Thursday August 28, 2008: "Archaeology and Cultures of Arizona" free presentation at Pima County Public Library, 101 N. Stone Ave., Tucson. Noon to 1 p.m. Free. Allen Dart illustrates and discusses Arizona's earliest Paleoindians and Archaic period hunters and foragers, the development of archaeological villages, the Puebloan, Mogollon, Sinagua, Hohokam, Salado, and Patayan archaeological cultures, and the connections between those ancient peoples and Arizona's historical cultures. No reservations needed. For directions, contact Librarian Coni Weatherford at 520-791-4391 or Coni.Weatherford@pima.gov.



Old Pueblo's Board of Directors

June 2008

Officers

Clark I. Bright, President, Stanford B. Bernheim, Vice President,
Eric J. Kaldahl, Ph.D., RPA, Secretary, Joan Hood, CPA, Treasurer

Directors

Joseph A. Burrell
Bill H. Enriquez
Samuel Greenleaf
Dawn Lashley
Marrilon Mallon

Buck McCain
Amalia A. M. Reyes
Karen M. Russo
Paul Virgin

Advisory Committee

Andrea Aamodt, JoAnn Cowgill, Carolyn O'Bagy
Davis, Jeffrey S. Dean, Ph.D., Edward Encinas, Gayle
Harrison Hartmann, Deborah Jacob, Jeff Jacob, Joseph T.
Joaquin, John Lashley, Steven T. Mann, Clayton N. Niles,
Felicia Nuñez, Marc B. Severson, James W. Trimbell

A TOUR TO THE MIMBRES VALLEY!

With Pima Community College & Old Pueblo Archaeology

Friday June 20-Tuesday June 24, 2008: Reservations required at least 3 days ahead. "Mimbres Ruins, Rock Art, and Museums of Southern New Mexico" (ST585) Pima Community College study tour (call Pima Community College for CRN), with archaeologist Allen Dart via passenger van departing from Pima Community College, 401 N. Bonita Ave., Tucson 3 p.m. Friday to 5 p.m. Tuesday. \$749 double accommodations, \$799 single Registered Professional Archaeologist Allen Dart leads this comprehensive tour to southwestern New Mexico's Silver City area to visit Classic Mimbres pueblo ruins, Early Mogollon village archaeological sites, the Gila Cliff Dwellings, spectacular petroglyph sites, and a museum with one of the world's finest collections of Mimbres Puebloan pottery (the kind with those spectacular human and animal figures). Tour includes transportation, lodging and entry fees. Offered by Pima Community College in affiliation with Old Pueblo Archaeology Center. Advance reservations required: 520-206-6468 (Pima Community College, Tucson).

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

Archaeology Opportunities Annual Membership & Subscription Rates

- | | | | | |
|--------------------------|--------------|---------|--------------------------|---|
| <input type="checkbox"/> | Individual | \$40 | <input type="checkbox"/> | Friend \$25: receives <i>Old Pueblo Archaeology</i> and discounts on publications and classes but not free participation in excavation opportunities. |
| <input type="checkbox"/> | Household | \$80 | <input type="checkbox"/> | Subscriber \$10: receives one year (4 issues) of <i>Old Pueblo Archaeology</i> but no other discounts or excavation opportunities. |
| <input type="checkbox"/> | Sustaining | \$100 | | |
| <input type="checkbox"/> | Contributing | \$200 | | |
| <input type="checkbox"/> | Supporting | \$500 | | |
| <input type="checkbox"/> | Sponsoring | \$1,000 | | |
| <input type="checkbox"/> | Corporation | \$1,000 | | |

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.

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

OLD PUEBLO ARCHAEOLOGY

Bulletin of Old Pueblo Archaeology Center

Located at 5100 West Ina Road, Buildings 6, 7, & 8 in Marana, Arizona

Mailing Address: PO Box 40577, Tucson, AZ 85717-0577

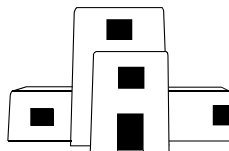
520-798-1201 www.oldpueblo.org

June 2008 *Old Pueblo Archaeology*

DATED MATERIAL --
PLEASE DELIVER PROMPTLY
RETURN SERVICE REQUESTED

Old Pueblo Archaeology Center
PO Box 40577
Tucson AZ 85717-0577

**NONPROFIT
ORGANIZATION
US POSTAGE
PAID
TUCSON AZ
PERMIT NO 1150**



Your membership helps support Old Pueblo's children's programs.

Editor: Eric J. Kaldahl, Ph.D., RPA