REMEMBERING THE WHIPTAIL RUIN EXCAVATIONS

Linda M. Gregonis, Gayle H. Hartmann, and Sharon F. Urban

Tucked along a bedrock pediment at the base of the Santa Catalina Mountains in the northeastern corner of the Tucson Basin are a series of perennial springs. These springs have provided water for thousands of years, creating small oases where birds, mammals, and other animals could always find a drink. The springs attracted humans, too. Early on, Archaic-era people hunted game at these watering holes and left behind spear points and other stone tools. Later, the Hohokam used the springs for both hunting and farming. Today, much of the area is preserved within Agua Caliente Park and managed by the Pima County Natural Resources, Parks and Recreation Department.

Whiptail Ruin, AZ BB:10:3(ASM), is one of the Hohokam villages established near these springs. The village was occupied from the early 1200s until about 1300. At least 40 rooms, a rock-walled compound, two Hohokam cemeteries, and a few low trash mounds have been identified at the site.

Most of the structures were detached, adobe-walled rooms, but several adobe rooms with contiguous (shared) walls were also found. Features at the site were broadly distributed across an area of about 50 acres, with groups of rooms and other domestic features typically clustered into small residential neighborhoods (see site map below).

The historian and ethnologist Adolph Bandelier, who Bandelier National Monument is named after, may have been the first scholar to become aware of Whiptail Ruin. On a visit to Tucson in 1883 he toured several archaeological sites in the area and made a painting of a corrugated pottery canteen found near a permanent water pool in the far eastern Tucson Basin. Rumor has it that the first scientific excavations at the site were conducted in the 1950s, but whoever did that work apparently had a falling out with researchers from the University of Arizona, and the excavations were abandoned. We have been unable to find any records of this early work.

Beginning in 1964 and continuing throughout much of the 1970s, major portions of Whiptail Ruin were investigated by volunteers from the Arizona Archaeological and Historical Society (AAHS) and faculty and students from the University of Arizona, Pima Community College, and Eisenhower College in Seneca Falls, New York. Work was concentrated in and around the rooms at the site, most of which were visible on the ground surface. In total, 40 houses and parts of two Hohokam cemeteries were excavated, resulting in the recovery of about 100,000 artifacts.

An interested observer from the Pima College excavations in the 1970s (courtesy of Linda Gregonis).
Based on multiple lines of evidence, including architecture and burial data, we believe that the size of the village peaked at between 45 and 60 people sometime near the middle of the thirteenth century. Ceramic and architectural evidence further indicate that some of the residents may have been Puebloan immigrants from regions farther east. Interestingly, Whiptail Ruin is one of only a handful of sites in the Tucson Basin to have yielded tree-ring dates. The dates indicate that the main period of house construction occurred in the 1230s and 1240s.

Over the years, several attempts have been made to analyze the artifacts and complete a report on the Whiptail excavations. But, as is often the case with volunteer projects with limited funding, something invariably came up or got in the way. In 1995, at the urging of Mark Slaughter, who was president of the AAHS at the time, we became involved in the latest efforts to publish the results of the Whiptail project. Along with the help of many volunteers, we assembled old site notes and feature descriptions, inventoried the collection, analyzed or had analyzed the various cultural materials, and prepared a report. Fortunately, everyone’s hard work has paid off. We are pleased to announce that the University of Arizona has agreed to publish the report as part of the Arizona State Museum Archaeological Series. We are currently in the process of finalizing the manuscript and expect a late 2010 publication date.
Structure 14, an example of a detached adobe-walled pit room at Whiptail Ruin (courtesy of Linda Gregonis).

Structures 16, 11, and 18, examples of contiguous-walled rooms at Whiptail Ruin (courtesy of Linda Gregonis).
THE EVIDENCE FOR HUNTING RITUAL AT WHIPTAIL RUIN

Linda M. Gregonis

Associating artifacts and features with ritual can often be difficult. While some contexts are obvious, for example, humans buried with artifacts, others can be more subtle and difficult to interpret. What was the significance of quartz crystals found in one corner of a house? Were large potsherds stacked in a pit an offering or were they being stored for future use as covers or plates? Were rattlesnake bones found next to a grave part of the burial or a natural occurrence? Context—where artifacts were found, how they relate to one another and the feature they were found in—is key to determining the presence of ritual and, if we’re really lucky, defining what a particular ritual was.

I think that I have been able to define the presence of hunting ritual at Whiptail Ruin, a village in the northeastern corner of the Tucson Basin that was occupied in the A.D. 1200s. The village was situated around and south of hot springs that are now part of Agua Caliente Park. Numerous projectile points found at the site indicate that the area was used for hunting from at least 2000 B.C. through at least the A.D. 1200s.

Animal bone found at Whiptail supports the importance of hunting to the villagers. Jackrabbit and cottontail remains—the usual fare for Tucson Basin people—were common at the site. The bones of artiodactyls—pronghorn (antelope), white-tailed deer, mule deer, and bighorn sheep—were also found in abundance. Many of the artiodactyl and some of the rabbit bones were found in contexts that suggest hunting ritual. Rather than being found in trash heaps or roasting pits, for instance, the bones appear to have been carefully stored on shelves or otherwise placed in houses. Bones found in three houses at the site provide examples of these ritual contexts.

The most obvious example of ritual deposition was found in Structure 27b, which was part of a burned three-room house. A burial of a 35- to 50-year-old man was found on the floor of this house, along with the remains of a white-tail deer, a mule deer, and a bighorn sheep. The bone elements found in the grave indicated that the animals may have been buried as whole carcasses—unusual behavior in a culture where protein would have been precious. In all, 350 pieces of bone representing all parts of the bodies were found, although antlers and antler fragments made up 44 percent of the animal remains found. Other bones found with the burial included a turtle or tortoise carapace (perhaps part of a rattle) and a canid vertebra and foot bone. Artifacts found with the burial included two pots that contained stone scrapers, drills, bifaces, utilized flakes, and unused retouch flakes. The pots also contained faceted and scratched igneous stones that were coated with hematite or ocher and what appeared to be the burned remains of a leather bag. The cluster of flaked stone and associated hematite-impregnated stones may have been a kit of some kind, perhaps for working hide or wood. The structure had been burned, probably as part of the burial ceremony.

A second example of ritual comes from Structure 8, a house that was just outside the central compound at the site. The animal remains found in Structure 8 were from mule deer, white-tailed deer, pronghorn, and bighorn sheep. Skull, jaw, and tooth fragments made up the majority of the remains, but mule deer vertebrae and a scapula fragment were also found, as were a pronghorn scapula fragment, pronghorn rib fragments, and white-tailed deer leg and foot bones. Much of the bone was found on the floor of the structure, apparently in a cluster near the back wall. Other items found on the floor of Structure 8 included parts of six corrugated vessels, a handstone, two trivet
stones, and a tabular tool. The house appeared to have been intentionally burned.

Structure 19a is another house at the site that probably contained a ritual deposit of bone. In that structure, pronghorn jaws, an artiodactyl scapula, a pronghorn skull, and assorted other bones of deer and pronghorn were found against the back of the house. They were situated just above the floor and may have been on a shelf. This house also contained at least 16 jackrabbit or cottontail pelvises that were arranged as if they had been on a string.

Other artifacts found on the floor of this house consisted of eight reconstructible and whole bowls, about one third of another bowl, several projectile points, an ax fragment, a mano, an abrader, a lapstone, a pestle, two bone awls (one-double ended), a number of obsidian flakes, a polishing stone with red coloring on it, a piece of red quartzite with a ground corner, an igneous stone with polishing facets and striations, a piece of red ocher, and clusters of flakes. The arrangement of the artifacts in the house looked as if the items had been purposefully placed—staged—on the floor. Like Structure 8, I think that Structure 19a had been burned ritually upon its abandonment. Structure 19a is one of two houses (the other being Structure 14) situated in a shallow wash on the southern edge of the site. Activities in those two structures would have been hidden from the rest of the village. I think that both were built and used as ritual structures rather than as residences.

Why do I think that the bones in these three houses represent ritually placed materials rather than trash? In the case of Structure 27b, the animal bone was in contact with and mixed in with the human bone, indicating that the artiodactyl bone (probably as carcasses) was deposited at the same time as the human body. In the case of Structures 8 and 19a, the bones were clustered in a specific part of the houses and specific elements—jaws, skull fragments, and antlers—are more common than others. Other houses at the site also yielded multiple jaws, skull and leg bones, and antler fragments, also suggestive of ritual. To find a possible explanation for how the bones were used in ritual, I turned to ethnographic works about the Indian tribes in this region.

Among the O’odham and the Zuni, who may be descendants of the Whiptail residents, artiodactyl hunting, especially of deer, was done by specialists (Underhill 1946; Zuni People 1972; Cushing 1988). The Yuman tribes also engaged specialists to hunt artiodactyls and they considered bighorn sheep to be sacred animals (Spier 1970:69-70).

The Tohono O’odham considered deer to be dangerous animals. If treated incorrectly, they could send sickness to the village of the hunters. Because of this, much care was taken in the hunt, with ceremonies before and after an animal was obtained (Underhill 1946:86).

When hunting in small groups, the Tohono O’odham used a deer-head disguise and accompanied their work with songs and dreams. Those who wore the deer head were called “headbearers.” They went through extensive training to be able to wear the deer head. These professional hunters hunted year round, except in January when animals were thin and February “the month when deer smelled bad” (see Underhill 1946:86). Successful hunters were able to supply enough meat for 2 to 10 families (Underhill 1939:99). They considered 12 animals per year to be a good number (Underhill 1946:86).

The Tohono O’odham performed communal hunts in the winter season. Shamans would accompany these hunts, which could involve ritually smothering the animals after surrounding and clubbing them, or killing them with arrows, the stone points of which were described for Underhill (1946:87) as being “like the war arrows.” The Zuni also reported smothering deer that were taken in communal hunting (Zuni People 1972). After butchering and distributing meat from a hunt, the bones were collected by shamans and “carefully put away where no dog could drag them about, and the horns placed on the house roof or in some special repository” (Underhill 1946:86).
The presence of bone elements on the floors or possibly on shelves at Whiptail are suggestive of the ritual storage described by Underhill. And the skulls, skull fragments, antlers, and bighorn sheep horn cores, along with lower leg and toe bones in those same storage areas are suggestive of “headbearer” disguises. As for the man buried in Structure 27b, the animal remains and numerous other artifacts associated with the burial indicate that the individual was important, perhaps a headbearer, a skilled craftsman, or a shaman who was adept at attracting game. Archaeological evidence points to Whiptail as being a village where hunting specialists lived. The hunting rituals practiced by those specialists would have helped in both finding game and keeping the hunters and their families safe.

References Cited

Cushing, Frank Hamilton

Spier, Leslie

Underhill, Ruth

Zuni People
Volunteer Editors and Electronic Publishing Result in Huge Cost Savings on Old Pueblo Archaeology Bulletin

Former *Old Pueblo Archaeology* editor Dr. Eric Kaldahl announced in our June 2008 issue that Old Pueblo Archaeology Center was switching from print to electronic publication of this bulletin beginning in September 2008. The downturn in America’s economy (which we all are still experiencing today) required Old Pueblo’s Board of Directors to make some cost-saving choices so that Old Pueblo could continue to serve the thousands of schoolchildren who receive education services in our programs, as well as archaeologists and the general public.

Before we made the switch from print to electronic publishing Old Pueblo was spending $12,000+ per year just on the bulletin printing and mailing costs, and before Eric agreed to become volunteer editor of *Old Pueblo Archaeology* we were expending another $13,000+ per year for editor and membership program services.

Old Pueblo Archaeology Center’s bulletin belt-tightening, and the volunteer efforts of former editor Eric and current editor Doug Craig, have allowed Old Pueblo to save over $25,000 in bulletin production costs for our October 2008-September 2009 fiscal year. For the larger part of this savings I would like to offer my sincerest thanks to our volunteer editors Eric and Doug.

Dr. Eric J. Kaldahl, who agreed to take over editorship of the bulletin as a volunteer beginning with the June 2008 issue, is Chief Curator for the nonprofit Amerind Foundation, Inc., in Dragoon, Arizona. He has taught at the University of Nebraska-Lincoln, the University of Arizona, and Tucson’s Pima Community College, and has conducted research in the Southwest and Great Plains. Eric was the first Curator of Education & Research for the Tohono O’odham Nation’s Cultural Center & Museum, he was Old Pueblo’s Educational Project Director from 1999-2002, and he served on Old Pueblo’s Board of Directors from January 2005 through January 2009. After retiring from the board he stayed on as volunteer editor through the March 2009 issue, and is now a member of Old Pueblo’s Advisory Committee.

Dr. Douglas B. Craig, our current editor, was elected to a 3-year term on the Old Pueblo Board of Directors in January of this year and was appointed Vice President shortly after joining the Board. Doug is a leading expert on the prehistory of southern and central Arizona. He received his B.A. in history from Harvard University and his M.A. and Ph.D. in anthropology from the University of Arizona. Since 1994 he has worked for Northland Research, a private environmental consulting firm, where he is currently a principal investigator. Doug is author of numerous professional papers and monographs on the prehistoric Hohokam. He also has extensive archaeological experience in the Casa Grande Ruins area as well as in southern Arizona’s San Pedro and Santa Cruz Valleys. Before joining Old Pueblo’s Board he served as President of the Arizona Archaeological Council.
I also want to thank all of you readers who have stuck with us through this change to electronic publication. Recently I checked Old Pueblo Archaeology Center’s membership files and found that we have acquired email addresses for 84 percent of our memberships, and all but a few of our membership holders have consented to receive *Old Pueblo Archaeology* electronically via email instead of requesting printed copies of the bulletin.

As Eric noted in June 2008, we realize that some of our members do not have access to computers, and those of you in that situation are given the option of notifying Old Pueblo that you would like to receive the bulletins via U.S. mail. Because we are no longer contracting with a printer to publish the bulletins in booklet form with two colors of ink, however, we are only able to provide corner-stapled photocopies of the bulletins for those of you who wish to receive them via regular mail.

I would like to ask that our members and friends give Old Pueblo some additional help at this time if you can. 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, please join Eric, Doug, and me in donating your time, talent, or financial support to help Old Pueblo fulfill its mission in our community. Old Pueblo Archaeology Center’s mission is to educate children and adults to understand and appreciate archaeology and other cultures, to foster the preservation of archaeological and historical sites, and to develop a lifelong concern for the importance of nonrenewable resources and traditional cultures.

Allen Dart, RPA
Executive Director

---

*Reconstructible vessels that accompanied faunal remains on floor of Structure 19a at Whiptail Ruin (courtesy of Helga Teiwes)*

---

**SOME UPCOMING ACTIVITIES**

**Friday November 20, 2009**

“Ventana Cave and Tohono O’odham Nation Archaeology and Culture” (ST146, CRN 61260)
Pima Community College study tour with archaeologist Allen Dart via passenger van departing from Pima Community College, 401 N. Bonita Ave., Tucson.

8 a.m. to 6:30 p.m. $99

Old Pueblo Archaeology Center’s director, archaeologist Allen Dart, leads this van tour, which focuses on the Ventana Cave National Historic Landmark archaeological site and rock art, includes visits to nearby villages and the Tohono O’odham Nation government complex in Sells, and opportunity to purchase arts and crafts at the Wiwpul Du’ag Arts Trading Post. Bring your own picnic lunch and water, wear comfortable hiking shoes.

Reservations required: 520-206-6468 (Pima Community College, Tucson)
Sunday November 22, 2009
"Amerind Foundation and Singing Wind Bookstore Thanksgiving Festival" tour sponsored by Old Pueblo Archaeology Center, departing from Pima Community College, 401 N. Bonita Ave., Tucson
8:00 a.m. to 5:00 p.m. $99 per person includes van transportation; or $39 if you provide your own transportation and drive in caravan with the Old Pueblo tour van ($10 discount for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members)

Start your holiday season right with this wonderful Sunday drive to Texas Canyon and a visit to the Amerind Foundation. This anthropological and archaeological museum is located in the remote and beautiful Little Dragoon Mountains of southeastern Arizona. The museum collections are dedicated to the preservation of Native American cultures and histories. Bring a sack lunch and we'll enjoy it under the arms of the spreading oak trees. As we head back to Tucson, we will stop at the popular Singing Wind bookstore for their Thanksgiving Festival. Winn Bundy, Singing Wind's owner, always has a variety of authors on hand to sign copies of books. Besides local authors, this year Elizabeth Lewis and Caleb Bach are featured. We will be entertained with music and offered an array of munchies. Guide Terri Contapay, a native of Arizona, has a Master's degree in education and has led study tours for years with Pima Community College. Her passion is exploring and learning about Arizona, and she is always excited to share her experiences and knowledge with others. For tour details contact Terri in Tucson at 520-798-1201 or contapayt@cox.net.

Reservations required: 520-798-1201 or info@oldpueblo.org

Saturday December 5, 2009
“White Tank Mountains Petroglyphs of Waterfall Canyon & Mesquite Canyon” guided fundraising tour with Shelley Rasmussen and Allen Dart, starting at White Tank Mountain Regional Park Visitor Center, 13025 N. White Tank Mountain Road in Waddell.
10 a.m. to 4:30 p.m. Fee $30 ($24 for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members) includes all park entry fees

Maricopa County Parks Interpretive Ranger Shelly Rasmussen (an archaeological Site Steward) and archaeologist Allen Dart guide this tour to see hundreds of ancient petroglyphs in the 30,000-acre White Tank Mountain Regional Park west of Phoenix. Tour includes a 3-hour walk along the 2.5-mile-roundtrip, fairly flat Black Rock Loop Trail to see and photograph dozens of Archaic and Hohokam petroglyphs; lunch at ramadas with picnic facilities; then afternoon visits to three petroglyph sites with Archaic and Hohokam rock art in a 3-hour, 2.5-mile-roundtrip hike along the Mesquite Canyon trail, which includes some bush-whacking and boulder-hopping. Bring your own picnic lunch and water, wear comfortable hiking shoes.

Reservations required: 520-798-1201 or info@oldpueblo.org

Wednesday December 9, 2009
“Set in Stone but Not in Meaning: Southwestern Indian Rock Art” free presentation by archaeologist Allen Dart for San Tan Chapter, Arizona Archaeological Society, at the Queen Creek Museum located on the southwest corner of Ellsworth and Queen Creek Roads in Queen Creek, Arizona
7-8:30 p.m. Free

Archaeologist Allen Dart, Executive Director of Tucson, Arizona’s nonprofit Old Pueblo Archaeology Center, 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 meeting details contact Mel Marshall at 225-445-2331 or smarshall55@cox.net; for information about the presentation subject matter contact Allen Dart at Tucson telephone 520-798-1201 or adart@oldpueblo.org.

Friday December 11, 2009
“Casa Grande Ruins and Middle Gila Valley Archaeology and History” (ST147, CRN 61261) Pima Community College study tour with archaeologist Allen Dart via passenger van departing from Pima Community College, 401 N. Bonita Ave., Tucson
8 a.m. to 5 p.m. $99

Old Pueblo Archaeology Center’s director, archaeologist Allen Dart, leads van tour to Coolidge-
Florence area. Tour includes an extended visit to archaeological features in the Casa Grande Ruins National Monument in Coolidge plus visits to the Grewe site (early Hohokam village), Adamsville Ruin (late Hohokam village with platform mound and ballcourt), historic Adamsville Cemetery and settlements along the Gila River, and Pinal County Historical Society Museum in Florence. Bring your own picnic lunch and water.

Reservations required: 520-206-6468 (Pima Community College, Tucson)

Saturday December 12, 2009
Sunday January 10, 2010
Saturday February 6, 2010

Archaeological field school sessions on cultural resources survey techniques led by archaeologist Allen Dart, RPA, starting at the Picture Rocks Redemptorist Renewal Center, 7101 W. Picture Rocks Road, Tucson.

8 a.m. to 3 p.m. on each date. $20 per day (open to Old Pueblo Archaeology Center members only)

Old Pueblo Archaeology Center is offering training in archaeological survey methods as part of a research project to identify and record archaeological sites that may be present near the Picture Rocks petroglyphs site northwest of Tucson. Training will be provided in archaeological site identification, recording, and interpretation; use of degree-reading compass and global positioning systems equipment; interpretation of aerial photographs and topographic maps; photography; and other archaeological methods.

Reservations and Old Pueblo Archaeology Center membership at Individual or higher level required: 520-798-1201 or info@oldpueblo.org.

Friday January 8, 2010

“Picture Rocks, Los Morteros, and Tortolita Mountains Hohokam Sites” Old Pueblo Archaeology Center carpooling educational tour with archaeologist Allen Dart, departing from Pima Community College, 401 N. Bonita Ave., Tucson.

8 a.m. to 4 p.m. $35 ($28 for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members)

Old Pueblo Archaeology Center’s director, archaeologist Allen Dart, leads tour to the Picture Rocks petroglyphs site, Hohokam Classic period housing compound and agricultural sites in the Tortolita Mountains, and Los Morteros, one of the Tucson Basin’s largest archaeological sites, which includes a Hohokam ballcourt, bedrock mortars, and large trash mounds in the ancient living areas.

REGISTRANTS PROVIDE THEIR OWN TRANSPORTATION – carpools are encouraged. Bring a lunch and water.

Reservations required: 520-798-1201 or info@oldpueblo.org.

Old Pueblo Archaeology Center’s Board of Directors

President
Stanford B. Bernheim
Vice President
Douglas B. Craig, Ph.D.
Secretary
Joseph Kane
Treasurer
Joan Hood, CPA

Joseph A. Burrell
Bill H. Enríquez
Samuel Greenleaf
Ann Baker Kobritz
Dawn Lashley
Marrilyn Mallon
Paul Virgin

Executive Director
Allen Dart, RPA

Friday January 29, 2010

“Ventana Cave and Tohono O’odham Nation: Archaeology and Culture” Old Pueblo Archaeology Center carpooling educational tour [or possibly different tour – call for update] with archaeologist Allen Dart, departing from Pima Community College, 401 N. Bonita Ave., Tucson.

8 a.m. to 6:30 p.m. $40 ($32 for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members)

Old Pueblo Archaeology Center’s director, archaeologist Allen Dart, leads this van tour, which focuses on the Ventana Cave National Historic Landmark archaeological site and rock art, includes visits to nearby villages and the Tohono O’odham Nation government complex in Sells, and opportunity to purchase arts and crafts at the Wiwpul Duv’ag Arts Trading Post. REGISTRANTS PROVIDE THEIR OWN TRANSPORTATION – carpools are encouraged. Bring your own picnic lunch and water, wear comfortable hiking shoes.

Reservations required: 520-798-1201 or info@oldpueblo.org
**Friday February 19, 2010**

“Casa Grande Ruins and Middle Gila Valley Archaeology and History” Old Pueblo Archaeology Center carpooling educational tour [or possibly different tour – call for update] with archaeologist Allen Dart departing from Pima Community College, 401 N. Bonita Ave., Tucson

8 a.m. to 5 p.m. $40 ($32 for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members)

Old Pueblo Archaeology Center’s director, archaeologist Allen Dart, leads tour to Coolidge-Florence area. Tour includes an extended visit to archaeological features in the Casa Grande Ruins National Monument in Coolidge plus visits to the Grewe site (early Hohokam village), Adamsville Ruin (late Hohokam village with platform mound and ballcourt), historic Adamsville Cemetery and settlements along the Gila River, and Pinal County Historical Society Museum in Florence. REGISTRANTS PROVIDE THEIR OWN TRANSPORTATION – carpools are encouraged. Bring your own picnic lunch and water.

Reservations required: 520-798-1201 or info@oldpueblo.org

**Saturday March 13, 2010**

“Vista del Rio Archaeology Celebration” at City of Tucson’s Vista del Rio Cultural Resource Park, 7575 E. Desert Arbors St. (at Dos Hombres Road), Tucson, Arizona.

9 a.m.-3 p.m. Free.

This Old Pueblo Archaeology Center program, sponsored by Vista del Rio Residents' Association, is designed to educate children, especially ages 6 to 12, about the ancient Hohokam Indians who lived at Tucson's Vista del Rio archaeological site and elsewhere in southern Arizona. Includes hands-on activities including making pottery artifacts to take home, grinding corn using an ancient metate and mano, and learning to play traditional Native American games, plus demonstrations of traditional Native American pottery-making and arrowhead-making crafts. The hands-on activities, demonstrations, and informational materials will be along the trails through the Vista del Rio Cultural Park where part of an ancient Hohokam Indian village is preserved.

**“Old Pueblo - Young People” Raffle Gets Resurrected**

We’ve been saving up gifts!

After a one-year hiatus, the popular “Old Pueblo - Young People” fundraising raffle will be held again in 2010, on the date of March 31 to serve as a finale for Old Pueblo Archaeology Center’s celebration of the annual Arizona Archaeology and History Conference in Tucson, Arizona.
Heritage Awareness Month. This will be the 11th raffle held by Old Pueblo since we began these events in 1998 to provide support for our children’s education programs in archaeology, history, and cultures.

The “Old Pueblo - Young People” raffle makes it possible for Old Pueblo to provide classroom scholarships to pay archaeology education program fees for children whose parents and schools are too poor to afford what we normally charge for our OPEN3 simulated archaeological dig field trip, our OPENOUT in-classroom education programs for kids, and our guided archaeological site tours for schools. Some of the raffle funds are also used to support Old Pueblo’s day-to-day operations, including program scheduling, bookkeeping, and indirect costs.

Tickets for the raffle will be mailed to everyone on Old Pueblo Archaeology Center’s mailing list in the near future. However, tickets also will be available prior to the mailing so we encourage our supporters to purchase and sell tickets to assist Old Pueblo in our fundraising effort. Because we plan to offer some of the raffle tickets through the mail, in accordance with U.S. postal regulations no purchase will be required to enter Old Pueblo’s drawing. We ask, however, that each one of you who reads this message send in a donation to Old Pueblo along with your raffle tickets to help us continue offering our education programs. Suggested donation amounts are $20 for 12 tickets, $10 for 6, or $2 for a single ticket.

If you would like to help us out with our fundraising even more by buying or selling extra raffle tickets please contact Old Pueblo in Tucson at 520-798-1201 or info@oldpueblo.org.

In addition to making a contribution with your raffle ticket entry, you can help Old Pueblo Archaeology Center out by making additional donations and by being an Old Pueblo member. This bulletin includes information about our membership rates and an application form. If you are not already a member please consider joining, and if you are a member please think about renewing your membership early or upgrading it to a higher level. The membership application form also includes a blank line on which you can indicate the amount of any donation offered.

Old Pueblo can accept cash, checks, and credit cards for donations as well as membership fees. Also, we can accept Visa, MasterCard, and Discover card donations and membership payments through the Old Pueblo Archaeology Center web site. To make a donation online please visit our web page at www.oldpueblo.org/donate.html and click on the blue-highlighted words “donation form.” To start or renew your Old Pueblo membership please go to our www.oldpueblo.org/member.html page and click on the blue-highlighted “membership form.”

Here is a list of the gifts that have been donated to Old Pueblo Archaeology Center for giveaway as raffle prizes in the 2010 “Old Pueblo - Young People” raffle:

<table>
<thead>
<tr>
<th>Donor</th>
<th>Prize</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arizona Inn</td>
<td>Brunch for Two</td>
<td>$70.00</td>
</tr>
<tr>
<td>Flor de Liz Dance</td>
<td>Eight class dance card</td>
<td>$73.00</td>
</tr>
<tr>
<td>Gray Line Tours</td>
<td>Gift Certificate for Old Pueblo City Tour for 2</td>
<td>$150.00</td>
</tr>
<tr>
<td>John Guerin</td>
<td>Southwestern-style pottery pieces</td>
<td>$500.00</td>
</tr>
<tr>
<td>Navajo Nation Hospitality Enterprise</td>
<td>Gift Certificate for two for 1 night stay at Quality Inn Tuba City AZ plus 2 adult admissions to Navajo Interactive Museum &amp; coupon for free cookie at Hogan Espresso &amp; More</td>
<td>$104.00</td>
</tr>
<tr>
<td>Navajo Nation Hospitality Enterprise</td>
<td>Gift Certificate for two for 1 night stay at Quality Inn Window Rock AZ</td>
<td>$87.00</td>
</tr>
<tr>
<td>Navajo Nation Hospitality Enterprise</td>
<td>Gift Certificate for two for 1 night stay at Quality Inn Lake Powell in Page AZ</td>
<td>$87.00</td>
</tr>
<tr>
<td>Karen Russo</td>
<td>Four guest passes to Tohono Chul Park</td>
<td>$20.00</td>
</tr>
<tr>
<td>Mardith Schuetz-Miller</td>
<td>New paperback copy of <em>A Manuel for Journeyman Architects of the Eighteenth Century</em> by Mardith Schuetz-Miller</td>
<td>$28.95</td>
</tr>
<tr>
<td>Southwestern Mission Research Center</td>
<td>New hardback copy of <em>The Sweet Smell of Home: The Life and Art of Leonard F. Chana</em> by Leonard F. Chana, Susan Lobo, and Barbara Chana</td>
<td>$40.00</td>
</tr>
<tr>
<td>Southwestern Mission Research Center</td>
<td>Spanish Colonial missions tour in northern Sonora for 2 people for 3 days/2 nights including transportation, lodging, 2 breakfasts, 3 lunches, 2 dinners, margarita party each evening &amp; beer &amp; soft drinks</td>
<td>$900.00</td>
</tr>
<tr>
<td>Steve Stacey</td>
<td>Fourteen 8 X 10-inch natural history photographs, matted and framed</td>
<td>$1,400.00</td>
</tr>
<tr>
<td>Organization</td>
<td>Gift Description</td>
<td>Price</td>
</tr>
<tr>
<td>---------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Jim Walker, The Archaeological Conservancy</td>
<td>Personalized tour for 4 to northern New Mexico’s Wells Petroglyph Gallery site plus lunch at the Ojo Caliente Mineral Springs Resort &amp; Spa</td>
<td>$300.00</td>
</tr>
<tr>
<td>The Jim Click Automotive Team</td>
<td>Gift Certificate for Friday through Sunday stay at the Team’s White Mountains Condominium</td>
<td>$500.00</td>
</tr>
<tr>
<td>Thunder Canyon Brewery</td>
<td>Gift Certificate for meal</td>
<td>$25.00</td>
</tr>
<tr>
<td>Tucson Automotive</td>
<td>Two Gift Certificates for free oil change &amp; filter</td>
<td>$59.90</td>
</tr>
<tr>
<td>Xanterra South Rim LLC</td>
<td>3-days/2-night accommodations in the Maswik Lodge, plus two in-park coach tours for 2 people</td>
<td>$438.00</td>
</tr>
</tbody>
</table>

**TOTAL GIFT VALUE SO FAR** $4,782.85

---

**Old Pueblo Archaeology Center’s “Archaeology Opportunities” Membership and Discounts Program**

*Archaeology Opportunities* is a membership program for persons who wish to support Old Pueblo Archaeology Center’s education efforts and perhaps even to experience for themselves the thrill of discovery by participating in research. Membership is also a means of getting discounts on the fees Old Pueblo normally charges for publications, education programs, and tours. Members of *Archaeology Opportunities* at the “Individual” membership level and above are allowed to participate in certain of Old Pueblo’s archaeological excavation, survey, and other field research projects, and can assist with studies and reconstruction of pottery and other artifacts in the archaeology laboratory.

Membership benefits include a one-year subscription to the *Old Pueblo Archaeology* quarterly bulletin, opportunities to participate in Old Pueblo’s member-assisted field research programs, discounts on publications and archaeology-related items, and invitations and discounts for field trips and other archaeology events.

---

### The Old Pueblo Archaeology Center Membership Program

**Archaeology Opportunities Program Annual Membership & Subscription Rates**

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

Membership categories at left provide annual subscription to the *Old Pueblo Archaeology* bulletin (4 issues), discounts on publications and classes, and opportunities to participate in Old Pueblo Archaeology Center’s member-assisted field research programs (such as archaeological excavations and surveys) at no additional cost.

- **Friend $25**: Provides 1-year subscription to the *Old Pueblo Archaeology* bulletin (4 issues) and discounts on publications and classes but does not provide free participation in member-assisted field research programs.
- **Subscriber $10**: Provides 1-year subscription to the *Old Pueblo Archaeology* bulletin (4 issues) but no discounts, and does not provide free participation in member-assisted field research programs.

**Whichever membership level you choose, your membership fees support Old Pueblo Archaeology Center’s educational programs.**
Upcoming Activities of Old Pueblo Archaeology Center & Some Other Organizations*

December 12, 2009 Old Pueblo Archaeology Center’s
Cultural Resources Survey Techniques
Archaeological Field School Session
(Old Pueblo members only)

December 17, 2009 “A Native American Perspective on Archaeology” with Joe Joaquin (Tohono O’odham)
Old Pueblo’s “Third Thursday Food for Thought”
dinner & presentation at El Charro Café Downtown, Tucson

December 19, 2009 “Arts and Culture of Ancient Southern Arizona Hohokam Indians” free presentation
by archaeologist Allen Dart at Tohono O’odham Nation Cultural Center & Museum in Topawa, Arizona*

January 8, 2010 “Picture Rocks, Los Morteros & Tortolita Mtns Hohokam site tour”
with Allen Dart departing from Pima Community College, Tucson

January 10, 2010 Old Pueblo Archaeology Center’s
Cultural Resources Survey Techniques
Archaeological Field School Session
(Old Pueblo members only)

January 15, 2010 “Set in Stone but Not in Meaning: Southwestern Indian Rock Art” free presentation
by archaeologist Allen Dart at Tohono O’odham Nation Cultural Center & Museum in Topawa, Arizona*

January 21, 2010
Speaker: Dr. Eric Klucas on a Topic to be Announced
Old Pueblo’s “Third Thursday Food for Thought”
dinner & presentation at [restaurant to be announced] Tucson

January 22, 2010 “Arts and Culture of Ancient Southern Arizona Hohokam Indians” free presentation
by archaeologist Allen Dart at Oro Valley Public Library,
1305 W. Naranja Drive in Oro Valley, Arizona*

January 23, 2010 “Deer Valley & Spur Cross Ranch Petroglyphs” guided tour
with Shelley Rasmussen and Allen Dart
starting at Deer Valley Rock Art Center, Phoenix

January 29, 2010 “Ventana Cave and Tohono O’odham Nation Archaeology and Culture” study tour with Allen Dart
departing from Pima Community College, Tucson.

February 6, 2010 Old Pueblo Archaeology Center’s
Cultural Resources Survey Techniques
Archaeological Field School Session
(Old Pueblo members only)

February 9, 2010 “Southwestern Rock Calendars and Ancient Time Pieces” free presentation
by archaeologist Allen Dart
at the Heard Museum North, Scottsdale*

February 18, 2010
[Topic & speaker to be announced]
Old Pueblo’s “Third Thursday Food for Thought”
dinner & presentation at [restaurant to be announced] Tucson

February 19, 2010 “Casa Grande Ruins and Middle Gila Archaeology” study tour
with Allen Dart departing from Pima Community College, Tucson

February 27, 2010 “White Tank Mountains Petroglyphs of Waterfall Canyon & Mesquite Canyon” guided tour
with Shelley Rasmussen and Allen Dart
starting at White Tank Mountain Regional Park in Waddell

March 6, 2010 "Rock Art and Archaeology of Ventana Cave"
Old Pueblo Archaeology Center educational tour
departing from Pima Community College, Tucson

March 6, 2010 Arrowhead-making and Flintknapping Workshop
with flintknapper Allen Denoyer
at Old Pueblo Archaeology Center

March 6, 2010 Arrowhead-Making/Flintknapping and Traditional Pottery-Making Demonstrations
with flintknapper Allen Denoyer and potter John Guerin
at Old Pueblo Archaeology Center

March 12, 2010 "Ancient Native American Pottery of Southern Arizona" free presentation
by archaeologist Allen Dart
at Pima County Salazar-Ajo Branch Library, Ajo, Arizona*

March 13, 2010 “Vista del Rio Archaeology Celebration”
featuring children’s activities
and guided archaeological site tours
at the City of Tucson’s Vista del Rio Cultural Resource Park*

March 18, 2010
[Topic & speaker to be announced]
Old Pueblo’s “Third Thursday Food for Thought”
dinner & presentation at [restaurant to be announced] Tucson

March 20, 2010 “Spring Equinox Tour of Los Morteros and Picture Rocks Petroglyphs Archaeological Sites”
with archaeologist Allen Dart
in Marana, Arizona

* Asterisks indicate programs sponsored by organizations other than Old Pueblo Archaeology Center.