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In this Issue

Changing Culture in the Northeast Tucson Basin: A Look at the Whiptail Ruin by Linda M. Gregonis	1
A Special Thanks to the Volunteers in Old Pueblo's Archaeology Lab	5
Members-Only Week at the Yuma Wash Site	6
Preservation and Context - Not Just Content	7
A Research Paper by Tashayla Moses	7
Volunteer Spotlight: Wendell Zipse	8
Winter and Spring Classes	9
Ancient Discovery Tour: The Hopi Mesas with Emory Sekaquaptewa	10
Excavations at the "Dairy Site" along Cortaro Farms Road by Jeffrey T. Jones & Allen Dart	11

CHANGING CULTURE IN THE NORTHEAST TUCSON BASIN: A LOOK AT THE WHIPTAIL RUIN

By Linda M. Gregonis



House with pots on the floor. Bruce Bradley reconstructed these bowls and placed them where they were originally found on the floor. A pronghorn skull was also found in the fill of this house. Photo courtesy of Arizona State Museum.



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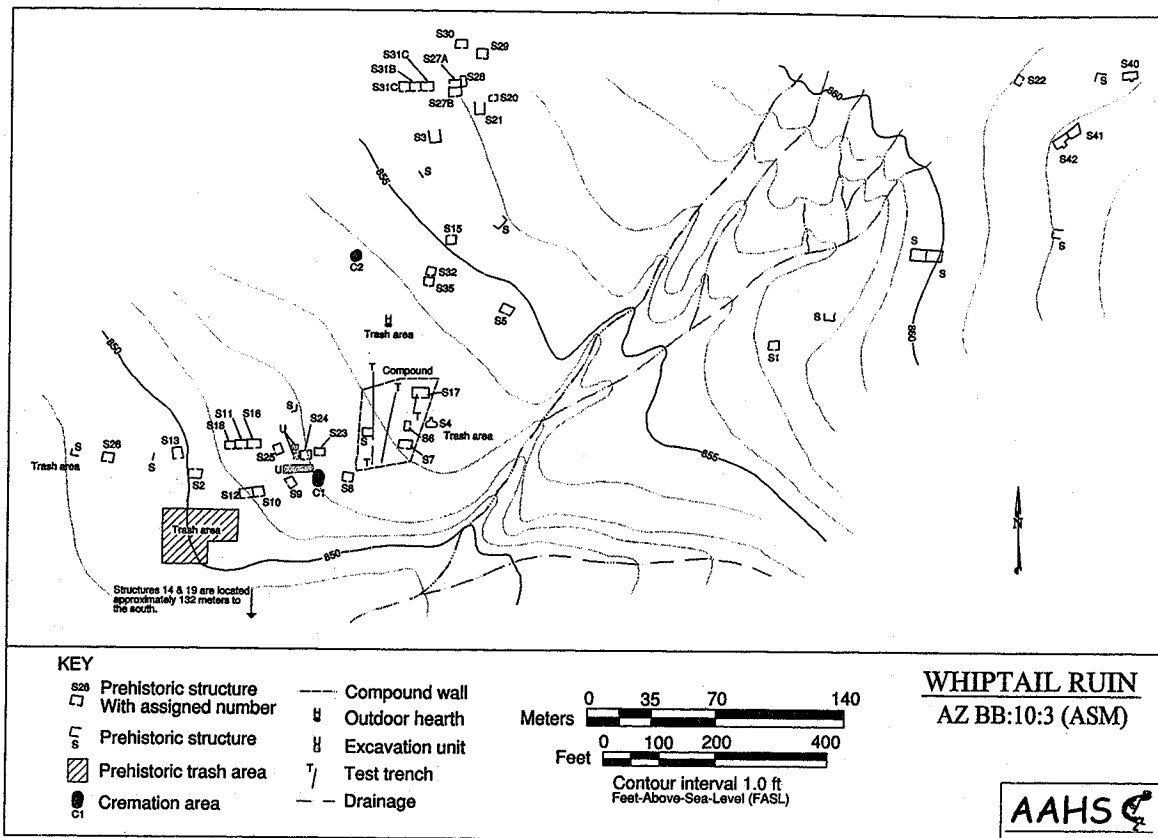
The A.D. 1200s were a time of change throughout the American Southwest, and the Tucson Basin was no exception. Here, people abandoned long-established villages and created new ones. They made changes in the way they buried their dead, where they grew their crops, what they hunted for food, and how they decorated their pottery.

Whiptail Ruin is one of many small villages that were built in the Tucson Basin in the first half of the thirteenth century. It is named for western whiptail lizards (*Cnemidophorus tigris*) that were hibernating on the site at the time of excavation.

The village is situated in and near

Agua Caliente Park, near a spring that is one of several along the base of the Santa Catalina Mountains. The springs exist because of a bedrock pediment extending from the base of the mountains that prevents infiltration of groundwater at that point. The springs may come to the surface where there is a low-angle fault - the Catalina Fault. Today, spring flow at Agua Caliente is 40 to 50 gallons per minute, depending on seasonal precipitation. Historically, flow was estimated at 150 gallons per minute. Water quality is poor due to dissolved solids including magnesium, iron, sulphur, and calcium (Huckleberry 2001).

Continued on page 2



Whiptail Ruin. This preliminary map of Whiptail Ruin shows the compound and the several multiroom structures. F4, near the compound, is the earliest house known on the site and is a Preclassic style pithouse. Figure courtesy of Arizona State Museum, produced by Austin Lenhart of ACMS, Inc.

Whiptail Ruin (Continued)

Indians first used the springs at Agua Caliente in the Middle Archaic period (about 4,000 years ago), most likely for hunting. The many projectile points found at the site are evidence for early use at the site. The points are dart points that were attached to a spear shaft and thrown from an atlatl.

The Hohokam came to the springs between A.D. 700 and 1100 or so. Hohokam-made potsherds and arrowheads have been found at a few places on the site. The Hohokam probably hunted at the site, and may also have gathered plant materials or used the hot springs. The Hohokam who came to the springs may have walked there from the 49ers site, which lies a couple of miles south of Agua Caliente Park, just north of Tanque Verde Wash.

Use of the area changed in the A.D. 1200s, when several families

built houses south of the hot springs. Whether these families came from the 49ers site or somewhere else is unknown, but there are indications that at least some of them may have immigrated from the San Pedro River valley or somewhere east or north of there.

Pottery provides one of the strongest pieces of evidence that some of the Whiptail settlers were migrants. Whiptail residents made much of their own pottery, which included Tanque Verde Red-on-brown and corrugated pottery. Tanque Verde Red-on-brown was the most common decorated pottery made during the Classic period (A.D. 1100-1450). It was constructed using paddle-and-anvil technology, a typical Hohokam style.

In contrast, corrugated pottery was made by coil-and-scrape construction, which is a Mogollon and Anasazi technology. Some of the vessels, which temper-wise appear to have been

locally manufactured, are nearly identical to vessels made by Mogollon folk in southeastern Arizona and southwestern New Mexico.

Other corrugated wares seem to be an amalgam of Hohokam and Mogollon styles. They were made with coil-and-scrape technology (there isn't any other way to make corrugations on a pot), but the coils were rather broad and the makers paddled the outsides of the vessels to finish them. This obscured or, as ceramic analysts say, obliterated the corrugations by smashing them.

From an esthetic perspective, this combination of tech-

niques made for rather odd-looking pots. From a cultural perspective, it may mean that the potters received differing instructions on how to make a pot - one set from Mogollon relatives, the other from Hohokam kin. This interesting style of corrugated pottery has been found in the eastern Tucson Basin, in the San Pedro Valley, and in the Safford area.

A few red-slipped and red-slipped-and-smudged (blackened) pots, usually bowls, were found at Whiptail. Except for what looks like local temper, they, too, are very similar to ceramics made in the San Pedro Valley and points east. Their presence on the site again may mean that potters who learned their craft in the Mogollon style lived on the site. Contact with the Mogollon and with the Anasazi is also indicated by the presence of black-on-white pots at the site.

Several other aspects of the archae-

ological remains at Whiptail are part of the broad cultural changes that occurred in southern Arizona during the thirteenth century. First, some of the house builders at Whiptail preferred conifers to the more easy-to-obtain desert woods such as mesquite. They used ponderosa and pinyon pine posts and beams in their houses. These woods had to be obtained from the Santa Catalina or Rincon mountains.

Conifer wood has been found at other sites in the Tucson Basin, many of which date to the thirteenth and fourteenth centuries. The use of such wood is common in Anasazi and Mogollon houses, and the increased use of it in the Tucson area may be due to a cultural bias that called for the use of conifer wood in house construction. Most of the wood used in house construction continued to be from more locally accessible plants – mesquite, saguaro, ocotillo, and cottonwood. This to me means that people were selecting the conifer wood for a particular reason, not because it was the only wood available for building.

It is lucky for us that the inhabitants of Whiptail and other thirteenth-century sites used conifers, because we've been able to get tree-ring dates from those woods. Precise dating of Hohokam sites has always been a challenge, so the ability to use dendrochronology has been a boon. Wood from five houses at Whiptail and one structure at the nearby site of Gibbon Springs has revealed late A.D. 1230s to mid 1240s dates for the two sites (Dean, Slaughter, and Bowden 1996).

Food provides a second clue to cul-



House with people in it. Three attached rooms near the central-western portion of the site. In the house are Richard Polherus, Richard White, Donna LaRocca, and Bruce Bradley. Photo courtesy of Arizona State Museum.

tural change. Cottontails and jack-rabbits are usually the most common animal remains found at Hohokam sites that predate A.D. 1200 (Szuter 1991). But at Whiptail and other sites that date to the thirteenth century, large ungulates – deer, pronghorn, and bighorn – are more common than rabbits (Strand 1996; Stephanie Whittlesey, personal communication 2002).

The pattern of hunting ungulates in preference to rabbits seems to have been widespread, and there may have been some ritual uses of the large animals. At Whiptail, for example, antler, horn cores, skulls, lower leg bones, and pelvis bones from a mule deer, white-tailed deer, and bighorn were found in association with a burial. At the nearby Gibbon Springs site, bones from three deer (mule or white-tailed), two white-tailed deer, and a bighorn were found in one structure. Archaeologists think that these bones, many of which were pelvis bones, were hung in the house for display,

perhaps with the meat still attached.

Why the focus on big game? In the case of Whiptail and similar sites that were near springs, larger game may have been hunted simply because the animals were attracted to the water source. But the switch from jackrabbits and cottontails to ungulates is also seen in other parts of the valley. Was it a cultural shift or the result of environmental change that caused a change in dietary habits?

During the late A.D. 1100s and early 1200s, people moved from the floodplains and first terraces above rivers to higher terraces and ridge tops in many places in southern Arizona, including the Tucson Basin. This was probably because a shift in climate caused the rivers to begin downcutting and eroding rather than meandering back and forth across the floodplains and aggrading, or building up sediment. The downcutting would have made irrigation agriculture more difficult. People in the Tucson Basin and



the San Pedro Valley responded by intensifying dryfarming. They cleared areas on slopes and ridges above the floodplains and created lines of rock that diverted rainfall runoff into flat areas. In those flat areas they piled rocks into small mounds, planting crops like agave in the rocks and plants such as cholla, corn, and cotton in the surrounding, cleared area.

In a few areas like the Safford Valley, they created checkerboard-like patterns with the rocks, planting in the cleared spaces between the grids of rock.

At Whiptail and sites such as Gibbon Springs and Sabino-Bear Canyon Ruin [which Old Pueblo Archaeology Center now calls the Sabino Canyon Ruin], the farmers diverted reliable flows from streams (such as Sabino Creek) or dug ditches from springs. Evidence for such ditches is missing at Whiptail, but has been found at Gibbon Springs (Roberts 1996).

Along with the shift in agriculture came a shift in residence, and a fairly dramatic change in architectural style. Instead of building houses in pits with mud and brush walls – the standard Hohokam home for nearly 600 years – the people began to build homes with substantial puddled adobe and rock walls. These homes were rectangular in shape and in some cases included two or more rooms attached to each other. This style of architecture was common in the Mimbres Mogollon region, but was uncommon in southern Arizona until the thirteenth century.

Another feature that appeared in the Tucson Basin at that time was the compound, an adobe and rock wall surrounding several structures. There is one compound at Whiptail. It was near the southern edge of the site, and had four structures within it. The purpose of a single compound surrounded by houses is unclear, except that the walled area separated one part of the village (the four houses inside the compound) from the rest of the village. Was it intended to separate one

family from the rest of the village? Was the wall a way to say “My space, not yours”? Or did special activities take place inside the wall that were secret? We don’t know.

We do know that the idea of compound walls caught on. There are several compounds with houses inside them at Sabino-Bear Canyon ruin, which I think is one or two generations later than Whiptail in age. And at other sites in southern Arizona, such as San Cayetano del Tumacacori (also known as Paloparado) on the upper Santa Cruz, compound walls and palisade-like walls were common in the A.D. 1200s and 1300s (DiPeso 1956).

In fact, houses at that site were often built against or as part of the compound wall. The shift from open sites where neighbors could freely walk among the houses to walled-in house groups with limited access was profound. It is a clear indicator of change in the social structure, and may represent strong influence, if not immigration, from outside the Hohokam region.

The social structure continued to change during the fourteenth century. Many villages occupied during the A.D. 1200s were abandoned by the early 1300s including Whiptail. More than half of the houses at Whiptail were burned, with pots and other artifacts left on the floors and roofs. In many cultures, it is common for people to burn or destroy the possessions and houses of people who have died, and that may be what happened at Whiptail. Another possibility is that the Whiptail villagers were driven out of their homes by people who wanted to protect the springs as a hunting site.

Whatever the reason, we know that Whiptail and other settlements in the area were abandoned in the early A.D. 1300s. By the early 1400s, University Indian Ruin (in Indian Ridge Estates, off Tanque Verde Road near Kolb) was the only known village in the eastern Tucson Basin. With its permanent water, trees, and abundant wildlife, it

is a mystery as to why this area was left vacant for the next 400 years.

A Note about Weekend Digs

What has happened to Whiptail Ruin over the years is a typical example of what occurs when excavators are enthusiastic and projects are underfunded. Whiptail was excavated primarily on weekends and during summer field schools during the late 1960s and early 1970s. Bruce Bradley began the excavations in the mid 1960s and soon brought the Arizona Archaeological and Historical Society into the picture. From 1968 until 1972, the society excavated at the site on Sundays in the winter and spring.

Pima Community College ran its first field schools at the site in 1970 and 1971. Materials from the site were used for a laboratory class by the University of Arizona in 1973.

In the early 1980s, Bill Hohmann took it upon himself to organize the analysis of material from Whiptail. He and other Arizona Archaeological and Historical Society volunteers sorted and analyzed potsherds (nearly 100,000 pieces), animal bone, and stone artifacts. They abandoned the project just as writeup began. In 1997, Mark Slaughter (then Archaeological and Historical Society president) asked if I would finish writing up the Whiptail project. Sharon Urban, Gayle Hartmann, and I are still at it, though we hope to have a manuscript prepared by the end of 2002 – only 36 years after excavations began at the site.

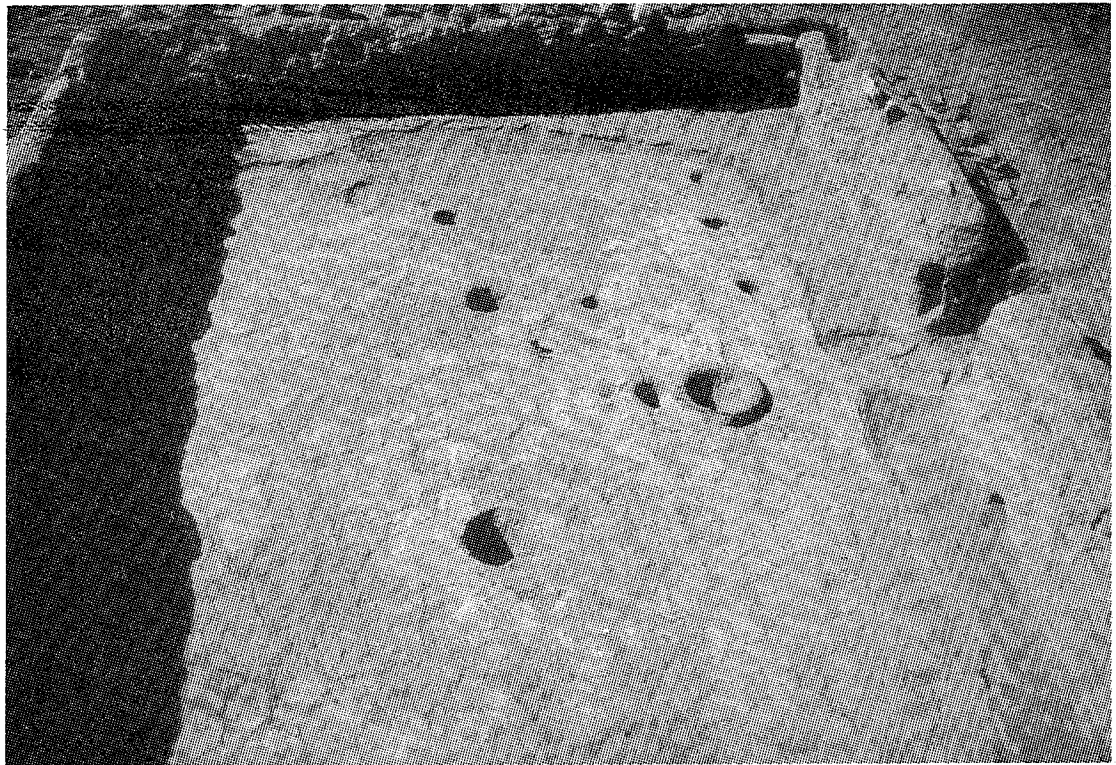
Such scenarios are common for sites throughout the Southwest (and I suspect elsewhere). It is usually easy to get people to volunteer to dig, and then to wash, sort, and label artifacts. It is not so easy to find people to volunteer their time for analysis and writeup. That is why most professional archaeologists today discourage excavation at sites for excavation’s sake. And it is why we are reluctant to go into the field without adequate funding. The



museums of the world are full of old, unfinished projects that started with great hopes. It is better to preserve the material in the ground.

About the Author:

Linda Gregonis is an independent consultant who specializes in studies of Hohokam ceramics and the editing of archaeological publications. She participated in the Arizona Archaeological and Historical Society's Whiptail Ruin excavations and was instrumental in organizing the effort to complete the Whiptail project final report.



House with superimposed house inside. This house is at the south edge of the site (although not on the overall site map). The rectangular, adobe and rock-walled house sits on top of an earlier style house with subrectangular walls. Photo courtesy of Arizona State Museum.

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A SPECIAL THANKS TO VOLUNTEERS IN THE OLD PUEBLO ARCHAEOLOGY LAB

When Old Pueblo Archaeology Center's laboratory director, Darla Pettit, saw the number of flotation samples coming in from the field (257 to be exact) last June from Old Pueblo's Cortaro Farms archaeological data recovery project at the "Dairy" site (which was directed by archaeologist Jeff Jones, see article on page 11), she was wondering how they would ever be processed in a timely fashion.

Luckily, Old Pueblo was able to receive help from a few dedicated volunteers to assist Darla in the lab.

The Dairy site appears to have been occupied during the Late Archaic/Early Agricultural period, so analysis of the macrobotanical remains should make an important contribution to our knowledge of agricultural practices during this time period. Old Pueblo and the lab director would like to express our sincere thanks for efforts made by Bridget Nash, Zip Zipse, Jaysen Daskalos, and Steve Coffee in processing these flotation samples. Happily, the flotation samples were finished on November 8.

Old Pueblo Archaeology Center
offers internships and community service opportunities
for college and high school students.

If you would like to find out more about these programs call
(520) 798-1201 or email Allen Dart at adart@oldpueblo.org.

MEMBERS-ONLY WEEK AT THE YUMA WASH SITE

By Courtney Rose

On Tuesday, October 22nd the Yuma Wash site opened for members-only excavation and public tours through Saturday, October 26th. Members took part in the excavation and shared their knowledge and experience with Old Pueblo's newest members and visitors. It was

standing of the Classic period Hohokam?"

One of the research goals of this project is to learn about village life at the Yuma Wash community during the Classic period (A.D. 1100-1450). During this year's program we will learn about the Hohokam

appears to have been used as an area for ancient refuse disposal after it was abandoned. A number of shell fragments were found in this house pit's midden, including a frog effigy made from shell. This poorly preserved pithouse was only identifiable by remnants of structural ma-



Members of Old Pueblo Archaeology Center excavating at the Yuma Wash site. Mary Starr screens while others in the background perform various tasks. Photo courtesy of Wendell "Zip" Zipse.

wonderful to see so many people taking the time to express their interest in education, research, and preservation at the site of the future Town of Marana District Park. Old Pueblo's newest members and first-time excavators and longtime members did a wonderful job at the Yuma Wash site.

Old Pueblo Archaeology Center's heritage education program at the Yuma Wash archaeological site is currently into its second year of five years of research with financial support from the Town of Marana.

As we walked across the site with our dig kits on Tuesday morning, anticipation was high. The new field season was beginning and we were all asking ourselves: "What will we find and how will our findings contribute to the current under-

while excavating 3 pithouses, 10 roasting pits, and 1 outdoor work area.

Old Pueblo members and crew began to excavate a well preserved pithouse (Feature #347) in October. Both the walls and the floor had apparently been plastered with mud. This rather large house (5.2 x 4.0 meters) was subrectangular with slightly rounded corners instead of right angles at the intersection of the walls.

After the occupants had abandoned the house, it appears as though it was used differently than other pithouses found at the Yuma Wash site. For instance, it seems as though this house may not have been used as an area for trash disposal after house abandonment.

Pithouse Feature #229, however,

materials, pit edges, and the remains of one post. The floor and much of the wall foundations had been washed away by flooding at the site.

These houses will continue to be excavated in the following session days at the Yuma Wash site.

Three extra days have been added to the Dig for a Day calendar! Check the following session days and call in advance to reserve a spot as space is limited. **Preregistration and payment required – even Old Pueblo members must preregister!**

The Session Days at the Yuma Wash site are as follows:

December 14, 2002

January 11 and 25, 2003

Feb. 6, 7, 8, 20, 21, & 22, 2003

Mar. 6, 7, 8, 20, 21, & 22, 2003



PRESERVATION AND CONTEXT – NOT JUST CONTENT

Old Pueblo's OPEN1 program draws over 2000 children each year and is growing. OPEN1 is the name for Old Pueblo's mock excavation where children in grades 4 to 7 learn about the process of archaeology.

The five-hour OPEN1 begins in the classroom. The lead instructor goes into the classroom to provide the basis for the OPEN1 program. This one-hour lesson is called the pre-orientation.

During the pre-orientation, the teachers and students learn important archaeological concepts that will be used when the children make their field trip to Old Pueblo's mock excavation. In addition, the lead instructor guides the students through developing research questions. Research questions are an important part of the process of conducting archaeological investigations. At Old Pueblo we strive to teach children that archaeologists excavate only after they have developed research questions that can be answered by excavation at a particular archaeological site.

Old Pueblo's mock dig is set up to represent a Preclassic Hohokam site. The mock site contains two pit-houses, a ramada, a cache pit, and a roasting pit. When the students and their teachers arrive at the mock site, the students divide up into groups of approximately four students per unit. Two students dig and take notes while one screens and the fourth

creates a craft project to take home. The kids rotate positions so that all of them get to dig, take notes, screen, and create a craft, so they all learn how to excavate within a unit and document what they find.

Following the actual digging part, the students work in the archaeology lab and learn the basics of artifact processing. The crafts and post-dig activities are not only fun, but they also add understanding about what happens to the artifacts after excavation, and about how ancient people made and used artifacts.

After lunch, students learn about how to begin the process of artifact analysis. They wash and sort the artifacts that they found in their grid units and start thinking about context.

Following these activities, each group of four students gives a tour to the rest of the class and the accompanying adults, to describe what they found in their unit and give presentations on what they found. Lead educational instructor and archaeologist Christine Jerla says "By giving their own interpretations to the group as a whole they are applying the concepts learned throughout the program."

However, the OPEN1 program does not end there. After the field trip to Old Pueblo's mock site, the children take with them their ideas and answer their research questions that they came up with during the prefieldwork stage. This is a very important part of the OPEN1 program because it allows the children to think through the whole process of archaeology as archaeologists really do. They learn that archaeology is not just about digging up neat artifacts.

The following report was written by a student in Fort Thomas School whose 5th and 6th grade classes participated in the OPEN1 program in March 2002.

A RESEARCH PAPER BY TASHAYLA MOSES

Fort Thomas School

Student research questions: What did they use to hunt? What animals did they hunt?

Hypothesis: They might have used bows and arrows. They might have hunted rabbits, deer, squirrels, birds, sheep, and goats.

Expectations to test: If they used bows and arrows, there would be pieces lying around. If they hunted those animals there would probably have used bows and spears. They probably hunted deer because there were deer bones lying around.

I expected to find a lot of animal bones. I also expected to find some clothing. I wanted to find some tools. I also wanted to find some pottery. On the day the research was done by someone digging and a person taking notes. The size of the unit was two meters by one meter. The tools we used were a spade, a brush, a dust pan, and a pail.

The most important thing I learned while doing the mock excavation is, while digging up something, leave it in the same spot so if you dig up something you can tell what it's used for.

I recommend [OPEN1] to others that it's a fun thing to do. It's important because you find out about the way they [Hohokam] used to live. You can learn what archaeologists do.

Would you like to subscribe to Old Pueblo Archaeology?

If this issue came to you with an address label showing a "Paid through" date that is earlier than 20030331 you will need to subscribe or become an *Archaeology Opportunities* member to receive future issues.

See page 11 for subscription and membership information.

Do you know teachers or school administrators who might be interested in having their classes learn about archaeology by participating in the OPEN1 mock archaeological dig program? If so, please call Old Pueblo Archaeology Center at (520) 798-1201.

VOLUNTEER SPOTLIGHT: WENDELL “ZIP” ZIPSE

Wendell “Zip” Zipse has been an avocational archaeologist for fifteen years. He contemplated the idea of going abroad on an archaeological dig for years before he finally took the first step and called Earthwatch to go to Majorca—an island of the coast of Spain.

After Zip discovered that he had come to a point in his life when he had time to do things he enjoyed, he began taking a serious interest in archaeology.

Zip has done archaeological fieldwork all over the world, including in England, Cyprus, Easter Island, Australia, and Argentina.

Zip has also worked with the Arizona State Museum in Homolovi State Park in Arizona for almost ten years. When Zip moved from Prescott to Tucson last year he received a one-year membership to Old Pueblo Archaeology Center as a gift from the Arizona Archaeological Society. He said that he will be renewing his membership soon.

It is obvious when talking to Zip that he loves archaeology. He is knowledgeable about many different aspects of archaeology. He is interested in both the fieldwork side



Old Pueblo member Wendell (“Zip”) Zipse volunteering
Photo courtesy of Old Pueblo Archaeology Center

(and is a great asset at the Yuma Wash site) and enjoys artifact processing in the archaeology lab at Old Pueblo.

He laughs about the time he was screening at the Yuma Wash site and was questioning an artifact he had just put in a bag, when he said: “I’ll just put it in the bag and let the people in the lab sort it out.” Come to find out, the following week when Zip was working in the lab he said he came across that same artifact!

Every week Zip comes in to the lab to help the laboratory director, Darla Pettit, process artifacts and other samples. Darla appreciates the quality work and effort Zip applies to his volunteer hours in the lab.

Interestingly, Zip has a long history of volunteering. He has volunteered most his life as a volunteer fireman. Presently he is volunteering

at the Veteran’s Hospital in Tucson as well as at Old Pueblo. Zip says that he enjoys volunteering because it makes him happy.

While Zip continues to be a member and volunteer at Old Pueblo, he is planning more trips abroad. Traveling is one of his favorite activities. He likes traveling with other people and working in teams.

Traveling allows him to see new things and how people around the world live. Zip’s experiences in archaeology have given him a new perspective on the fieldwork he does at the Yuma Wash site.

Having a keen sense of humor and a sincere interest in archaeology and the people he works with, Zip has enhanced the membership program at Old Pueblo.

Thank you Zip!

Have you purchased your tickets for the “Old Pueblo - Young People” raffle?

SEE PAGE 10



WINTER AND SPRING CLASSES WITH OLD PUEBLO

Pima Community College OASIS Center Classes

Dr. Courtney Rose, Educational Project Director at Old Pueblo, will be teaching several noncredit classes at the Oasis Center in conjunction with Pima Community College this spring. The Oasis Center is at Robinsons May Department Store, 3435 E. Broadway, Tucson (in the El Con Mall). To request a registration form call Robinsons May at (520) 795-3950, extension 2113.

► **The Ancient Southwest #208:**

This two-session series will present our current knowledge of the prehistory of the Southwest and the Hohokam of the Tucson Basin. Scheduled Class Dates: 2:00-3:30 p.m. Tuesdays, Jan. 14 & 21, 2003.

► **Ancient South America:**

A Tour of the Andes #117:

This 4-session series looks at the very beginnings of village life in the Andes - beginning around 4,000 years ago. Find out about Moche society's rituals and everyday life by exploring their art and iconography. Learn about the Inka Empire from the perspective of both archaeology and ethnohistory. Finally, the ancient Andean rituals surrounding death, a universal rite of passage, will be examined. Scheduled Class Dates: 2:00-3:30 p.m. Mondays, February 3, 10, & 24; & March 3, 2003.

► **Ancient Desert Dwellers #214**

This two-session series will present a close look at the Hohokam and how this ancient society flourished in the desert. Come and learn how archaeologists find out about ancient Hohokam subsistence. Scheduled Class Dates: 2:00-3:30 Tuesdays, March 11 & 18, 2003.

Old Pueblo's Arrowhead Making and Flintknapping Workshop



Flintknapper Sam Greenleaf will offer the popular "Arrowhead Making and Flintknapping" workshop on January 18, February 15, and March 15. Class time is 9 a.m. to noon on each of these dates.

Sam teaches you how to make an arrowhead out of obsidian. In the process you will learn more about prehistoric people by experiencing and studying how they made and used their artifacts.

All necessary equipment is provided. Participation is limited to 11 persons ages 9 and older. Cost is \$25 for nonmembers and \$20 for Old Pueblo members. **Preregistration is required:** call (520) 798-1201.

Traditional Pottery Making

Experienced southwestern potter and artisan John Guerin teaches Old Pueblo's pottery workshops to show you how to make traditional Indian pottery the way it has been made here in the Southwest for over two thousand years. Dig your own clay, then hand-make your own pots, seed bowls, canteens, corrugated ware, ladles, and rattles using the coil-and-scrape method. The paddle-and-anvil method is also demonstrated. All equipment is provided. Class includes:

- Initial steps: forming,
- shaping, smoothing
- Completing scraping, sanding, polishing, slipping, & painting
- Making canteens
- Making corrugated ware
- Making ladles & rattles
- Field trip to dig clay!



Children under 16 may take the pottery class if a parent enrolls with them. Maximum enrollment is 15 persons/class. The pottery class meets at 1-4 p.m. Sundays March 16 through May 4 (excluding Easter Sunday April 20). Field trip is on March 23. Fee \$69 per session (\$55.20 for Old Pueblo members). **Preregistration is required:** Call Old Pueblo at (520)798-1201.

Pima Community College Arts and Culture of Ancient Southern Arizona Class with Museum Field Trip

Old Pueblo Archaeology Center's Executive Director Allen Dart, a Registered Professional Archaeologist, will offer a 3-session Pima College noncredit class on the material culture of southern Arizona's ancient Hohokam Indians.

Sessions 1 & 2 will feature slides of Hohokam pottery, artifacts made from stone, seashell, bone, textiles, and rock art, and discussion of what these materials indicate about Hohokam religious practices and social organization. Session 3 will be a field trip to look at Hohokam artifact collections housed at the Arizona State Museum, University of Arizona.

Sessions 1 and 2 meet at the Pima College Community Campus, 401 N. Bonita Ave.; Session 3 at the Arizona State Museum (S.E. corner of Park Ave. & University Blvd.) Fee to be arranged. Call (520) 206-6468 to preregister.

ANCIENT DISCOVERY TOUR: THE HOPI MESAS WITH EMORY SEKAQUAPTEWA



Emory Sekaquaptewa, Research Anthropologist at the University of Arizona, is a distinguished teacher, scholar, and member of the Hopi Tribe. This spring, he will once again lead his exclusive Old Pueblo Archaeology Center tour of the Hopi Mesas.

This is a great opportunity to experience the people, culture, and traditions of those who have lived on the Mesas for centuries.

The tour will begin on Thursday

evening, May 15, with a dinner at the Hopi Cultural Center at Second Mesa and depart to visit sites Friday May 16.

Transportation to and from the Hopi Reservation is your responsibility; carpools are encouraged.

Lodging will be at the Hopi Cultural Center Hotel at Second Mesa. Accommodations are limited, so early reservations are recommended.

Cost of the tour is \$525 per person (shared accommodations; private accommodations are available for additional \$150 per person). A non-refundable deposit of \$100 per person is due to Old Pueblo by 5 p.m. April 17, 2003, and the balance of the fee is due May 1. The tour cost covers lodging and one traditional Hopi dinner at a private home. Other meals are not covered but will be available at reasonable rates at the Hopi Cultural

Center Restaurant.

Becoming a member of Old Pueblo Archaeology Center opens up a world of new discoveries for you and your family. The trip fee includes a one-year "Friend" membership. As a Friend member you will receive our bulletin, where you will learn about Old Pueblo's upcoming trips and programs as well as a 20% discount on our publications and some of our trip and course fees. (Current members who register for the tour will be given a prorated credit for the \$25 membership-fee portion of the trip fee.)

The tour is limited to 17 people. Due to its popularity we ask interested participants to call (520) 798-1201 for reservations well in advance.

Call today at (520) 798-1201 and reserve your spot on this ancient discovery tour of a lifetime!

THE OLD PUEBLO ARCHAEOLOGY CENTER MEMBERSHIP PROGRAM

Archaeology Opportunities is a membership program for persons who wish to support Old Pueblo Archaeology Center's education programs and perhaps even experience for themselves the thrill of discovery by participating in research. Members get to participate in archaeological excavation and survey projects and can help study and reconstruct artifacts in the archaeological laboratory. Benefits include:

- Opportunities to participate in Old Pueblo Archaeology Center's public excavation up to 10 days per year, and in Old Pueblo's other archaeological digs, surveys, and research programs.
- Invitations and discounts for field trips and other archaeology events.
- A 20% discount on Old Pueblo Archaeology Center's publications, merchandise, and most courses.
- A 1-year subscription to the *Old Pueblo Archaeology* quarterly bulletin with its illustrated updates on archaeology news and events.

More importantly, your membership fees support Old Pueblo Center's programs!

Get your tickets for the "Old Pueblo - Young People" raffle!

Our annual raffle supports Old Pueblo's children's education programs.

PRIZES for 2003 include:

- *Ancient Discovery Tour to the Hopi Villages with Emory Sekaquaptewa*
- *New Mexico Heritage Tour of Archaeological Conservancy preserves*
- *Weekend use of the Jim Click Automotive Team's condominium in Arizona's White Mountains!*

Tickets are 6 for \$10, or \$2 singly. If you would like some tickets contact Old Pueblo at (520) 798-1201 or adart@oldpueblo.org.

Archaeology Opportunities

Annual membership & subscription rates

<input type="checkbox"/> Individual	\$40	<input type="checkbox"/> Contributing	\$200
<input type="checkbox"/> Household	\$80	<input type="checkbox"/> Supporting	\$500
<input type="checkbox"/> Sustaining	\$100	<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, plus 20% discount on publications and classes. Or you may choose:

- | | |
|---|--|
| <input type="checkbox"/> Friend (\$25): receives <i>Old Pueblo Archaeology</i> and discounts on publications and classes but does not allow participation in excavations. | <input type="checkbox"/> Subscriber (\$10): receives one year (4 issues) of <i>Old Pueblo Archaeology</i> bulletin but no other discounts and no excavation opportunities. |
|---|--|



EXCAVATIONS AT THE "DAIRY SITE" ALONG CORTARO FARMS ROAD

By Jeffrey T. Jones and Allen Dart

In May and June Old Pueblo Archaeology Center conducted archaeological data recovery excavations for the Town of Marana, where the Town is now constructing a new alignment of Cortaro Farms Road just east of where that road intersects Interstate 10.

These excavations were conducted in the portion of the so-called "Dairy site," also known as archaeological site AZ AA:12:285 (ASM), to mitigate the potentially destructive effects that construction of a new, curving road would have on buried archaeological features that lay within the new road alignment.

The Dairy site, named for the Shamrock Dairy that once occupied the property north of Cortaro Farms Road and east of I-10, was first identified by archaeologists in 1982. It contains evidence for human occupation going back as early as the Late Archaic/Early Agricultural period, which dates between 1700 B.C. and A.D. 50.

Besides containing these materials that date before pottery was introduced to southern Arizona, the Dairy site also was occupied by the Hohokam between A.D. 650 and 750, and later on by what appear to have been Puebloan migrants between 1300 and 1500.

Old Pueblo actually began our study of the Dairy site in February 2002, when archaeologist Jeff Jones supervised excavation of three long backhoe trenches in the area where Cortaro Farms Road was to be realigned, parallel to the new road's curving center line. In these trenches 16 buried prehistoric cultural features were discovered including outdoor pits, outdoor use surfaces, canals, and a possible pit-house, at depths ranging from about 50 cm (ca. 1½ ft) to nearly 2.9 m (ca. 9½ ft) below the modern surface.

Following up on that testing project, Old Pueblo's May-June excavations focused on the 16 features

that had been found in the test trenches, and opened up of a larger area where the densest concentration of buried features had been discovered. A bulldozer was used for opening up this larger area, since most of the archaeological features there were at depths of 2 to 3 m below the surface.

The Cortaro Farms project resulted in the excavation of nearly 250 archaeological features, most of them found in the large area opened up with a bulldozer. Nearly all of them date to the Late Archaic-Early Agricultural period. They included at least three probable pithouses, several ancient outdoor work areas, one prehistoric canal, and nearly 200 outdoor pits of various shapes and sizes.

Old Pueblo's analysis of the information and artifacts recovered during the CFM project is now under way and a technical report is being prepared.

Supporters of Old Pueblo Archaeology Center, August 24 - November 22, 2002

Volunteers: Sara Cermak, Sebastian Chamorro, Steve Coffee, Jaysen Daskalos, Jane Delaney, Jaime Furman, Erin McDonald, Mary Lu Moore, Selena Winter, and Wendell Zipse spent 250.00 hours volunteering in Old Pueblo's office and lab this period. **Unrecorded volunteer hours** were also contributed by Old Pueblo's all-volunteer board members (see page 1 - especially Steve Stacey!), the *Old Pueblo Archaeology* bulletin mailing team of Carol Richardson, Ceil McPherson, & Bess Puryear, and by Allen Dart, Christine Jerla, Jeff Jones, Bridget Nash, Darla Pettit, Gail Roper, and Courtney Rose.

Donors of dollars, materials, and other services: Recent dollar donors include Faith Fuller and Allen Dart. Mary Lu Moore donated lab supplies and Steve Stacey provided more computer equipment.

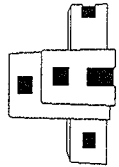
The on-line newsletter *Got CALICHE?* (distributed by "SWA" - the not-for-profit Southwestern Archaeology, Inc., www.swanet.org), and the Arizona Archaeological Council (AAC) email listserve both post news about Old Pueblo Archaeology Center's programs on the web. To subscribe to either news service send your name, address, phone number, email address, and info on your professional or avocational research interests to swa@dogyears.com (for *Got CALICHE?*) or to John Giacobbe at jgiacobbe@stantec.com (for AAC listserve).

Supporters include all of Old Pueblo Archaeology Center's Members and Friends! There are currently 181 *Archaeology Opportunities* memberships (some of which include more than one person on the membership).

We sincerely thank all of these contributors & volunteers and apologize if we have failed to acknowledge other supporters.



Old Pueblo members Jim Trimbell and Paul Duttrow excavating at the Yuma Wash site
Photo courtesy of Wendell Zipse.



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Subscription/Membership Application

The Old Pueblo Archaeology Center Membership Program

Archaeology Opportunities is a membership program for persons who wish to support Old Pueblo Archaeology Center's education programs, and perhaps even experience for themselves the thrill of discovery by participating in our research.

<u>Annual membership rates</u>	<u>Annual subscription (4 issues)</u>
Corporation \$1,000*	<i>Subscriber</i> \$10*
Sponsoring \$1,000*	
Supporting \$500*	
Contributing \$200*	
Sustaining \$100*	
Household \$80*	
Individual \$40*	
Friend* \$25*	

* Every membership category includes 1-year subscription to *Old Pueblo Archaeology*. Each "Friend" membership receives *Old Pueblo Archaeology* & 20% discounts but does not allow participation in Old Pueblo Archaeology Center's excavations.

Old Pueblo Archaeology is the quarterly bulletin of Old Pueblo Archaeology Center, a 501(c)(3) nonprofit corporation. Questions, comments, and news items can be addressed to editor Courtney Rose at Old Pueblo's address shown above, or by calling (520) 798-1201, faxing us at (520) 798-1966, or by e-mail (crose@oldpueblo.org).

The Old Pueblo Archaeology Center Home Page (www.oldpueblo.org) is maintained by volunteer J. Steven Stacey (e-mail stevetuc@aoi.com).

Archaeology Opportunities Enrollment/Old Pueblo Archaeology Subscription Form

Name (Mr., Ms. Mrs.) _____

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* Each membership receives four issues of *Old Pueblo Archaeology*.
** If you are requesting a Household, Contributing, Supporting, or Sponsoring membership, please list all household members who will receive membership benefits in the box at right.

Please mail form with payment to Old Pueblo Archaeology Center, PO Box 40577, Tucson AZ 85717-0577
Questions? Call Old Pueblo at (520) 798-1201