Mimbres Pueblo Life and Livelihood

Barbara J. Roth and Darrell G. Creel

The Mimbres Pueblo society that was centered in southwestern New Mexico in ancient times is best known for the elaborate black-on-white pottery that was made by Puebloan potters starting at the beginning of the Classic Mimbres period sometime around AD 1000. Unfortunately, this has not been a good thing for Mimbres archaeology. Systematic looting of major pueblos began in the Mimbres River valley as early as the AD 1800s and continued until New Mexico instituted a law in 1989 prohibiting the excavation of burials without a permit. In some cases, looting was done by hand, but in others, such as the major site of Galaz, bulldozing to expose the pots in subfloor burials literally leveled the land, leaving little behind for any further or future research except for what is available in museum collections.

In the past decades, work at several large Mimbres Pueblo sites – including some that have been heavily looted – and innovative analyses of museum collections have led to substantial new insights into Mimbres Pueblo society. This article summarizes some of those findings and includes some preliminary data from our recent work at the Elk Ridge site in the northern Mimbres River Valley. At this point, we have many new ideas about what happened during the Classic period from AD 1000-1130 when the Mimbres pueblos were thriving. We are also learning more about what happened before they developed and after they were abandoned, which is helping us place their growth, florescence, and decline in context.
Environmental Setting

The Mimbres region encompasses the Mimbres and Gila River valleys and the hills and mountains surrounding them. The region thus has a diverse range of environmental settings, which presented both opportunities and challenges to farming communities. This diversity is especially apparent as you go from the southern to northern Mimbres River Valley, passing through the arid Chihuahuan desert with yucca, cacti, and grasslands, through the central valley with its expansive river terraces and tall cottonwoods along the river, surrounded by piñon and juniper-covered hillslopes, and then to mountain meadows, ponderosa pines, and Douglas firs as you move out of the northern Mimbres River Valley toward the Gila River. This environmental diversity supported an array of seasonally-available plant foods (such as agave and piñon nuts) and a wide variety of game animals (rabbits, deer, turkey), which Mimbres people exploited throughout their occupation of the region to supplement their diet of maize, beans, and squash. The overall aridity of the region made agriculture risky except where irrigation could be practiced along the river terraces; however, frost was always an issue, especially as you go farther north in the valley.

History of Research

Classic Mimbres pueblos were first recognized by archaeologists visiting the Southwest in the late 1800s and early 1900s, including Adolf Bandelier and Jesse Walter Fewkes (who was enamored with the figurative art on the ceramic vessels). It wasn’t until the 1920s, however, that archaeologists began excavations at the largest pueblos in the valley. By that time, many had already experienced some degree of looting, and this continued throughout time. Much of the early excavation work, as elsewhere in the Southwest, was sponsored by museums with the goal of getting
artifacts for museum collections. Much of our knowledge of these pueblo occupations comes from this early work by the Southwest Museum and University of Minnesota at the Galaz site, the Logan Museum (Beloit College) at Mattocks, and the Museum of New Mexico at Cameron Creek. Hattie and Bert Cosgrove excavated at Swarts Ruin during this time period, and although they were not professionally trained archaeologists, their work and published report provided important information on this Mimbres pueblo occupation.

Archaeologists with the Mimbres Foundation, led by Steven LeBlanc, began their important work in the Mimbres Valley in the early 1970s. Their goal was to gain new insights into Mimbres society by conducting systematic archaeological survey and targeted excavations at sites dating from the Early Pithouse (AD 200-500) through the Post-Classic period (after AD 1150). This work has been fundamental in answering questions about the development of Mimbres society and especially the changes that occurred from the pithouse to pueblo transition.

During the late 1970s, Harry Shafer began his work at NAN Ranch in the southern portion of the Mimbres Valley, where he conducted extensive excavations at the Late Pithouse and Classic period NAN Ranch ruin and directed more limited excavations at a number of other sites. Data from NAN and on-going research on the collections has been crucial to our understanding of Classic period Mimbres society, especially the growth and development of Mimbres pueblos and the ideological and ritual components of these societies.

As an outgrowth of the work at NAN, Darrell Creel began excavations at Old Town in 1989. Old Town, which with Galaz, is one of the two preeminent, largest villages in the Mimbres Valley, is located above a large expanse of arable land in the southern portion of the Mimbres Valley where the Mimbres River moves into the Chihuahuan Desert. No professional archaeological work had been done at Old Town prior to Creel’s work, in part because it was deemed so heavily disturbed that no information was available. Creel’s work has shown that there is still much that can be learned from looted pueblos, with careful excavations and the use of innovative techniques, including magnetometry to locate buried features and neutron activation analysis of ceramic vessels to reconstruct exchange networks.
Mimbres Pueblo Construction

The most striking aspect of Mimbres pueblo architecture is the seemingly haphazard nature of pueblo construction, especially when you compare it with pueblo groups in the Four Corners region. Most Mimbres pueblos on the lower terraces were made using cobble and adobe (mud-mortar) construction, often with wall trenches dug to lay the cobble foundation. A few sites such as Old Town were built on higher landforms and had access to different kinds of building stone. Cobbles were collected from local river deposits or the locally available stone was quarried, and often other materials were incorporated into the walls, including broken ground stone, broken rhyolite slabs, and flaked stone cores. Large quantities of adobe were used in wall construction and the walls were faced with adobe so when Mimbres people lived in them, the cobbles were not exposed. These construction techniques make doing Mimbres archaeology challenging, as the adobe dissolves over time, resulting in wall collapse, and subsequent looting can make it very difficult to find and/or follow pueblo walls during archaeological excavation.

Our recent work at the Elk Ridge site indicates that there was an early adobe pueblo (without the cobbles) built at the site before the construction of the cobble-adobe pueblo. At this time we aren’t sure if this was a pattern throughout the Mimbres Valley or was a unique characteristic at Elk Ridge but pit structures with coursed adobe walls were built by the AD 800s at Old Town.

Another interesting aspect of Mimbres pueblos is the fact that they were formed by what we call accretion, meaning that rooms were added on as needed for growing families or for family and friends moving into the village rather than being pre-planned blocks of rooms. The pueblos have evidence of a lot of renovation and remodeling, which sometimes involved moving walls, constructing new wall segments, changing door locations, moving hearth locations, and replastering walls and floors. This suggests that they had strong ties to their pueblo rooms once they were built. This is further indicated by the fact that many rooms contain subfloor burials. Harry Shafer sees this as tied to the belief system of Mimbres people, with pueblo rooms built to represent the multilayered universe (Outerworld, Middle World, and Underworld).

Shafer has identified Classic period room suites at NAN Ranch Ruin, which consisted of habitation and storage rooms linked by doorways, sometimes with a ramada (covered exterior area) associated with them. These suites were the homes of extended families who shared storage and work areas. The suites were joined together into room blocks through the process of accretion described above. At Swarts Pueblo, the two large room blocks excavated by the Cosgroves are now thought to have begun as a number of smaller room blocks that eventually were joined into two large ones. Similar room configurations have
been found throughout the Mimbres region and even into the Black Range to the east of the Mimbres Valley. We have identified similar suites at Elk Ridge. What is striking about these room suites and room blocks is the lack of any apparent overarching organization in their construction, again especially in comparison to Anasazi pueblos. It literally looks like rooms were just added on when they were needed, with an occasional ramada built between rooms.
Shafer and Creel have used architectural data from NAN Ranch, Old Town, and Swarts to argue that the shift to extended families, which was probably tied to labor requirements associated with an increased focus on irrigation agriculture, led to the kinds of architectural characteristics that we see at Mimbres pueblos. Shafer has identified what he calls “core households” at NAN. He argues that these were the founding lineages of the pueblos and these families were the major land-holders. Roth’s work at the Harris site in the Mimbres Valley, which dates to the Late Pithouse period (AD 550-1000) just prior to the pithouse-to-pueblo transition, has shown that extended, land-holding families developed during the latter portion of the Late Pithouse period and some of these may have become the founding households at later pueblos. The association of Mimbres pueblo growth with extended families and their lineages appears to be a major pattern at large Mimbres pueblos, with the possible exception of Mattocks, where Patricia Gilman has argued that the room blocks represent occupation by a single family over time rather than multiple, aggregated families.

Ritual was an important part of Mimbres pueblo life and architecture and ceramics tell us some things about their ritual activities. Room blocks at the large pueblos surround open plazas where village-wide rituals were undoubtedly conducted, including feasts. Lineage and household rituals may have been performed in small subterranean kivas or large surface communal rooms tied to specific room blocks. The ceramic designs indicate that the Hero Twins, deities that were important in Mesoamerica, were also important to Mimbres pueblo people. Marc Thompson, Patricia Gilman and their colleagues have been trying to reconstruct how knowledge of the Hero Twins came into the Southwest and have been especially interested in the role of macaws (who were likely raised for their feathers) in this process. Depictions on Mimbres painted bowls have been important sources of information in their research.

Mimbres Ceramics

Sometime after AD 1000, Mimbres potters began to decorate their pottery in very distinct ways. The interiors of white-slipped bowls were painted with both geometric and figurative designs. Our knowledge of these vessels derives from the fact that they were placed in burials, so they were often found intact, unlike other household ceramic vessels which were often broken during use or after the pueblo was abandoned. The decorated bowls from burials often exhibit some evidence of being used, so their placement in burials was a last act and most of them were not made specifically for the purpose of accompanying the
dead. These bowls were sought after by early collectors and early archaeologists working in the Mimbres area, so they are available for study in numerous museum collections.

Although the Mimbres people are best known for their figurative bowls, geometric vessels are actually more common, especially at sites outside the Mimbres Valley proper. The figurative vessels are truly magnificent and encompass a vast array of motifs, including insects, lizards, turkeys, other birds, turtles, fish, deer, antelope, dogs, bears, people doing all kinds of activities, and depictions of what have been interpreted as ritual activities. Many studies of the decorated pottery vessels have been done, including studies of gendered activities, hunting/fishing strategies, ritual beliefs, and clan membership. Despite efforts to link specific decorative motifs with specific pueblos, no associations have yet been identified, with the possible exception of the turtle motif at Swarts. No differences between males and females has been found in terms of motifs either, although children are somewhat more likely to be buried with figurative vessels than adults. Steven LeBlanc has found that individual potters can be identified in the painted bowls from various pueblo sites and he argues that only a few individuals were making painted bowls at the large pueblos. Creel and Speakman’s work on ceramic production and exchange, using data from neutron activation analysis from samples collected from a large number of decorated bowls from many of the large pueblos, has shown that most of the Classic period pottery was produced north of NAN Ranch pueblo, probably because fuel wood was more plentiful in the northern, more forested portions of the valley. Exchange appears to account for the widespread distribution of motifs throughout the valley, although interpueblo marriage may have contributed to this as well.

Although the decorated bowls get much of the attention, a variety of other pottery vessels were used by Mimbres people; and plain brownware ceramics usually represent the bulk of the ceramic assemblage from Mimbres pueblos. Large plain and corrugated (with coils showing) jars were used for food and water storage, smaller undecorated jars were used for water transport and cooking, and painted jars were used for serving and perhaps transporting liquids or food. Plain brownware bowls were used for cooking, and plain and redware bowls were used for serving. A variety of miniature vessels were also made and broken ceramics were often reworked into other tools, such as pottery scrapers, scoops, and jar covers.

Archaeologist Patricia A. Gilman has suggested the left painting shows a woman and a man, both wearing masks, handling macaws or parrots (neither of which were native to the Mimbres region) and that a burden basket with a third bird is on their left. She has interpreted the right image as the Mimbres equivalent of the monster Seven Macaw in the form of a bear and the younger Hero Twin who is blinding the monster during the retrieval of his elder brother's arm, part of the Mesoamerican creation story in the Popul Vuh.
Some plain and corrugated ceramics from the Elk Ridge site:
Upper left – partial corrugated brownware jar, FN 467, Feature 109a, Feature Fill-RF, MVP 777(2);
upper right – partial corrugated jar, FN 34, RM 101, 2 RFWF-FF; lower left – small, whole corrugated jar, FN 428, Feature 105g, img4;
lower right – smudged bowl, FN 163, RM 101, 4 Floor; all photos courtesy of Barbara J. Roth
Mimbres Daily Life

What was life like in one of these Mimbres pueblos? Much of the day likely revolved around work, but what was done varied depending on the season. The fields were planted with maize, beans, and squash after the last frost in late spring by family groups working together. The focus then was on making sure that the fields were irrigated and that animals wouldn’t get to them, which was probably accomplished by garden hunting. Gathering forays by women carrying baskets on their heads or backs (known from pottery vessel depictions) likely took place throughout the spring, summer, and fall to gather greens, seeds, cactus fruits, cattails near wetlands, pine nuts, and walnuts. Men and boys went on hunting trips for deer, rabbits, and turkeys. The harvest was made in October and was likely an important event village-wide and valley-wide – even today the Mimbres Harvest Festival is an important event in the valley.

In the village, the harvested corn was shelled and stored. Fresh and stored corn was ground in ramadas outside the pueblo rooms by women and girls, who also processed the gathered plants and any game that was brought back to the village. Based on the location of hearths and the low numbers of exterior cooking pits, it appears that most food was cooked inside, although this may be because the focus of most excavations has been on the interior of rooms rather than the exterior. During slow times when the corn was growing or during the cold winter months, other household tasks were done, including weaving, manufacturing clothing, making and repairing tools of all kinds, make pottery, and wood-working. Houses were refurbished and new houses were constructed as family members married and new family and friends moved in. Some longer trips were made, likely during times when there weren’t a lot of other tasks that needed to be done. These may have been done by individual traders who took their wares to other villages or by family groups who went to other pueblos to visit.

Throughout the year rituals were practiced, probably including ones to ensure that there was enough rain, and important life events such as births and marriages were celebrated with communal feasts, often involving visits from neighboring pueblos.

What Happened to the Mimbres Pueblos?

This is a question that continues to challenge archaeologists working in the Mimbres region. In AD 1130, there was a major drought that likely disrupted irrigation systems throughout the Mimbres and Gila River valleys. It is not clear what happened in the Gila River valley, as so little research has been done in that area, but we know that many of the large pueblos in the northern Mimbres River valley were abandoned between AD 1130 and 1150 and groups moved east to the Black Range and south into Mexico. At sites in the southern portion of the valley, including Swarts, NAN, and Old Town, the cobble and adobe pueblos were abandoned and replaced by adobe pueblos built adjacent to their Classic period predecessors. Ceramic decoration styles changed at this time and the elaborate painted bowls of the Mimbres potters were no longer made. Many researchers see this as representing a substantial change in the belief system of these groups, but they are continuing to investigate why such a major disruption occurred.

Illustrations on this page are reproductions of pen-and-ink drawings that Harriet S. Cosgrove made of Mimbres Black-on-white bowls, published in Treasured Earth: Hattie Cosgrove’s Mimbres Archaeology in the American Southwest by Carolyn O’Bagy Davis (Sanpete Publications and Old Pueblo Archaeology Center, Tucson, 1995) and provided for this article courtesy of C. Burton Cosgrove, III. The woman-with-basket design is from a bowl in the Eisele collection and the hunters image is from one in the Earl Morris collection.
Meet Old Pueblo’s Board of Directors

Some volunteers we really appreciate at Old Pueblo Archaeology Center are the members of our Board of Directors: Alex Cook, Sam Greenleaf, Mitch Kagen, Lynda Klasky, Felipe Molina, Nica Prillaman, A J Vonarx, Margaret Watson, Pat Wiedhopf, and Monica Young. Here’s bio about each.

Alexander Cook, who has served on Old Pueblo’s board since 2015, is a systems analyst recently retired from the College of Engineering, University of Arizona. He is interested in archaeology and in cultural and physical anthropology, as an amateur. He has served on the Arizona Archaeological and Historical Society Board of Directors, and he and his wife Madelyn are members of the Arizona State Museum, Old Pueblo Archaeology Center, the Grand Canyon Association, Western National Parks Association, the Amerind Foundation, the Tucson Presidio Trust, Friends of Tucson's Birthplace/Mission Gardens, and other like-minded organizations. He is a veteran of the U.S. Army and enjoys traveling, video production/editing, and learning more about the world around him.

Vice President Samuel Greenleaf, a retired building engineer and general contractor, is an active avocational archaeologist. He volunteers a lot of his time assisting with the OPEN3 children’s education programs, teaches Old Pueblo’s arrowhead making and flintknapping workshops, and his building and contracting experience has made him invaluable for keeping Old Pueblo’s facilities in workable order. A former member of the Arizona Archaeological and Historical Society’s Board of Directors, Sam has served on Old Pueblo’s board since 2004 and has been our Vice President since 2015.

Mitchell Kagen, who was elected to the board in 2016, fell in love with archaeology while growing up in New York. As an undergraduate college student, he participated in his first dig in 1975, at the Street archaeological site outside Oneonta, New York. Continuing his study of anthropology, Mitch transferred to the University of Arizona where he participated in the excavation of the Hardy archaeological site at Fort Lowell Park from 1977 to 1979. A career change led to a Bachelor of Science in Public Administration and a Master of Science in Education. Although Mitch has been employed in the legal field for over 30 years, he still maintains his passion for archaeology. He has been a longstanding board member of a neighborhood association that helped establish and continues to maintain and preserve the Vista del Rio Cultural Resource Park, an award-winning City of Tucson park dedicated to the rich prehistoric Hohokam village below ground there. In addition to his ongoing role as a steward of the site, Mitch (who requested no photo for this article) has partnered with Old Pueblo and the Tohono O’odham Nation to conduct educational programming for children and adults about the early inhabitants in southern Arizona and the need to both preserve and respect all archaeological sites.

Lynda Klasky, originally from Toronto, moved to Arizona as a child for the sunny climate. She traveled to Africa, Asia, South America, Central America, and most of Mexico in pursuit of a lifelong passion for history and archaeology. Her retirement from a 30-year career at the University of Arizona created time to volunteer with Old Pueblo and the Arizona Site Stewards, Pima Community College Archaeology Centre, the Tucson Museum of Art Library, and Pima County Library. Lynda also has volunteered for Tucson Deep Freeze food and lodging for homeless for many years and most recently with Pow Wow (Produce on Wheels Without Waste). Lynda has served on Old Pueblo’s board since 2015.
Felipe S. Molina, elected to our board in 2017, is a resident of Yoem Pueblo in Marana, Arizona. He learned the indigenous language, culture, and history of the Yoemem (Yaqui Indians) from his maternal grandfather and grandmother, his grandmother's cousin, and several elders from Tucson’s original Pascua Village. He completed manuals on these culture topics for the Pascua Yaqui Social Service Department and helped document Yoeme family stories of Guadalupe Village for the Pascua Yaqui Tribe Enrollment Department after he retired from teaching in public schools. Felipe still teaches the traditional songs for the maaso (white-tailed deer) dance to Yoeme youth who will be their communities’ future Deer Dance singers. He is co-author of the Yoeme/English Dictionary with Herminia Valenzuela and David Shaul, Maso Bwikam - The Yaqui Deer Songs and The Coyote Songs with Larry Evers, The Old Man of the Fiesta with James “Big Jim” Griffith, The Yaquis and Their Place with Octaviana Salazar and Herminia Valenzuela, and Yoeme Ethnobotany with Richard Felger. (Ragged Top Mountains photo by Steven Meckler.)

Treasurer Monica “Nica” Prillaman is a self-employed Certified Public Accountant who provides accounting and tax services for individuals and small businesses. A member of the American Institute of Certified Public Accountants and the Arizona Society of Certified Public Accountants, Nica has over 25 years of experience in public accounting and 15 additional years in business. She first became involved with Old Pueblo in 2002 when, through a former employer, she worked with then-Treasurer JoAnn Cowgill to provide accounting and tax services to Old Pueblo. She was first elected to Old Pueblo’s board in 2004 and served as Treasurer from then until 2006, and she was elected for new Treasurer and board-member terms this year, Nica has had limited exposure to anthropology through a course at the University of Arizona and through a tour of the Hopi reservation, but she respects Old Pueblo’s mission to educate and promote the appreciation of the history of traditional cultures.

Amy Jo “AJ” Vonarx is a preservation archaeologist and science educator who was elected to the board in 2016 and served as Old Pueblo’s Treasurer during her first year. Originally from Pennsylvania, AJ holds anthropology degrees from Penn State (BA) and the University of Arizona (MA), and a Master’s in Secondary Science Education (MS) from the University of Michigan. She works as an on-call forensic mapping and documentation specialist, serving fire and law enforcement agencies in the Southwest. She has over 10 years of archaeological survey and excavation experience in Mexico, Guatemala, and the Southwest, and has worked for the Arizona State Museum, the Drachman Institute for Land and Regional Development, the University of Arizona AMS Radiocarbon Laboratory, and cultural resource firms. As an educator AJ is passionate about experiential education, service-learning, engagement with public lands, and opportunities for cross-generational community building.

Margaret Watson, a native Tucsonan, attended Tucson Unified School District (TUSD) schools, as have her children. She taught private school for 18 years, then began teaching for TUSD in 1995. Always interested in science, STEM, and outdoor education, Margaret co-wrote over $125,000 in grants for her school to develop outdoor education spaces for students at John E. White Elementary on the southwest side of Tucson. She has always assumed a leadership role in her school as Science Facilitator, and has served on the Leadership Team, Literacy Team, Superintendent’s Group, CAT and MTSS teams. Elected to Old Pueblo’s board in 2016, she always has been an advocate for children, having fostered numerous ones and adopted two special-needs children in addition to raising her own three.
Secretary Pat Wiedhopf has served on the board since 2014. Pat is Special Staff Assistant to the Pima County Attorney, Barbara LaWall. She actively participates in organizations that create opportunities for women’s growth, leadership, and power; increase women’s participation in the political process; address the changing needs of education; and work to eliminate racism. Pat received her B.A. in Secondary Education with a major in English literature and minor in art from The University of Arizona. She is president of the Vista Del Rio Residents Association (VDRRA) and has served as president of the Arizona Women’s Political Caucus and of YWCA-Tucson. She serves on multiple boards including the Metropolitan Education Commission, Planned Parenthood Arizona, Southern Arizona Children’s Advocacy Center, YWCA-Tucson, Arizona Women’s Political Caucus, and Vista Del Rio Residents’ Association (VDRRA).

President Monica Zappia Young is an Arizona native, having received her B.A. in 1984 and her M.A. in Anthropology in 2010 at the University of Arizona. She works as Curatorial/Museum Specialist in the Office of Ethnohistorical Research at the Arizona State Museum, serves as Secretary/Treasurer on the Board of Directors for the nonprofit Southwestern Mission Research Center, and does administrative research and outreach for the nonprofit Friends of Tucson's Birthplace (Mission Garden). Her research interests include ethnohistory, historical archaeology, Spanish colonial borderlands, documentary editing, and genealogy. She has been President of Old Pueblo Archaeology Center since January 2014.

Thank You Vista del Rio Residents’ Association and SinfoníaRx

As noted in the above article, Old Pueblo board members Mitch Kagen and Pat Wiedhopf also volunteer for the Vista del Rio Residents’ Association (VDDRA). The Vista Del Rio Cultural Resource Park at the entrance to the VDDRA neighborhood was established to ensure archaeological preservation and protection of an ancient Hohokam village there that was inhabited between AD 1000 and 1150. Support to preserve this site was initiated and spearheaded by VDRRA’s Board of Directors, who continue to provide ongoing stewardship of the park. In 2007 VDRRA received a grant from the Tohono O’odham Nation to assist with park upkeep, stewardship, and education programs, and since then VDRRA has partnered with Old Pueblo Archaeology Center to educate children and adults about the Hohokam who lived in that area and elsewhere in southern Arizona. Under the leadership of the VDRRA Board the park received the 2005 Governor’s Heritage Preservation Honor Award, the 2007 Tucson Xeriscape Contest Award, and the 2009 Historic Preservation Certificate from the Tucson-Pima County Historical Commission.

SinfoníaRx is an innovative healthcare company dedicated to serving patients with multiple and complex chronic illnesses. Its team of pharmacists and pharmacy staff work directly with patients and providers to improve health outcomes and reduce the risk of medication side effects. Originally
developed at the University of Arizona, SinfoniaRx is one of the most successful University spin-off ventures. While SinfoniaRx has grown to more than 600 employees across the world, the company acknowledges it would not exist without the support of the Tucson community, and supports preservation of our community’s rich history.

**Vista del Rio Residents’ Association and SinfoniaRx both gave substantial contributions** to help Old Pueblo cover expenses for our January 2017 *Art for Archaeology* fundraiser at the JW Marriott Starr Pass Resort, for which we are extremely grateful. We also thank our volunteers who helped plan and implement that night’s event: Alex Cook, Janet Chumbley, Jane Delaney, Sherry Eisler, Marc Geyer, Sam Greenleaf, Mitch Kagen, Lynda Klasky, Lynn Ratener, A J Vonarx, Margaret Watson, Pat Wiedhopf, Gwen Wooddell, and Monica Young!

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**Thursdays September 21 and October 19, 2017: Tucson**

觐觐 Old Pueblo Archaeology Center’s “Third Thursday Food for Thought” dinners ⚫⚫

Guest presentations, speakers, and Tucson-area restaurant locationss to be announced

**Friday September 22, 2017** ⚫⚫

“Autumn Equinox Tour of Los Morteros and Picture Rocks Petroglyphs Archaeological Sites” with archaeologist Allen Dart departing from northeast corner of Silverbell Road & Linda Vista Blvd. in Marana, Arizona

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觐觐 Fridays September 29-December 8, 2017 (except Nov. 24)

“Prehistory of the Southwest: The Hohokam Culture of Southern Arizona” adult-education class (10 weekly sessions) taught by archaeologist Allen Dart at Old Pueblo Archaeology Center, 2201 W. 44th Street, Tucson

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**Saturday October 28, 2017** ⚫⚫

“Tucson and Marana Yoeme (Yaqui Indian) Communities” car-caravan cultural sites tour with Yoeme traditional culture specialist Felipe S. Molina starting in the Santa Cruz River Park at Irvington Road, Tucson

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觐觐 Saturday November 11, 2017

“Chukui Kawi/Cerro Prieto: Yoeme Sacred Mountain, Hohokam Trincheras, and Petroglyphs” car-caravan tour with Yoeme traditional culture specialist Felipe S. Molina and archaeologist Allen Dart meeting near Interstate 10 Exit 36, Marana, Arizona

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Upcoming Activities (Continued)

Thursday November 16, 2017 ►►
“Third Thursday Food for Thought” dinner featuring “Who Are the Sobaipuri O’odham: The Sobaipuri Legacy at the San Xavier/Wa:k Community” presentation and video by Deni J. Seymour, Tony Burrell, and David Tenario at U-Like Asian Buffet Restaurant, 330 S. Wilmot Rd., Tucson; cosponsored by Arizona Humanities 520-798-1201 or info@oldpueblo.org

◄◄ Friday December 1, 2017: Deadline to purchase tickets for the “Millions for Tucson Raffle of a 2017 Ford Explorer Platinum, Two First-Class Airline Tickets, and $5,000 Cash” by Tucson’s Jim Click Automotive Team This 2017 Ford Explorer Platinum Edition SUV will be given away on December 14 to benefit Old Pueblo Archaeology Center and other Tucson charities 520-798-1201 or info@oldpueblo.org

Saturday December 9, 2017 ►►
“Sears Point and Painted Rocks Petroglyphs, and Gatlin Hohokam Site Tour” guided by archaeologist Dr. Aaron M. Wright starting at Interstate 8 and Spot Road west of Gila Bend, Arizona 520-798-1201 or info@oldpueblo.org.

◄◄ December 21, 2017: Tucson “Third Thursday Food for Thought” event featuring Picture Rocks Petroglyphs Tour, Dinner, and “Celebrating the Solstice: Southwestern Rock Calendars and Ancient Time Pieces” presentation by archaeologist Allen Dart in the Dining Hall and Petroglyph Auditorium of the Picture Rocks Redemptorist Renewal Center (PRRNC), 7101 W. Picture Rocks Road, Tucson 520-798-1201 or info@oldpueblo.org

►► Photos of late autumn and winter sunrise views from Wijiji Pueblo in Chaco Culture National Historical Park, New Mexico, courtesy of the National Park Service
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 1-year subscription to the Old Pueblo Archaeology electronic 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 events.