

# Old Pueblo Archaeology

Bulletin of Old Pueblo Archaeology Center

December 2004, Number 39

## ROCK ART WHY IS IT SO POPULAR?

Sharon F. Urban  
Harris Environmental Group, Inc.



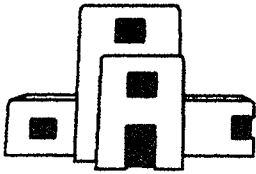
Petroglyphs found at the "Baby Jesus Ridge Site."  
Photograph courtesy of Sharon Urban.

E. B. Renaud in his 1936 book *Pictographs and Petroglyphs of the High Western Plains* (Archaeological Survey Series, Eighth Report, Department of Anthropology, University of Denver) states that "Indian pictographs have a great power of fascination for all ages. Young or old, cultured or illiterate, all are immediately interested

at the simple mention of Indian pictographs. There is a queer attraction in those strange signs and primitive pictures, probably because they are human manifestations, sometimes attempts at aesthetic representations, and a challenge to our mind to decipher them. The statement will undoubtedly hold true for years to come. Most people are inter-

ested to one extent or another in the Past."

In the "old days" rock art was the realm of artists and a very few archaeologists or other scholars with an interest in the subject. Some 15 to 20 years ago rock art surfaced as a topic of interest to the general public, and to a few professionals. *Continued on page 2...*



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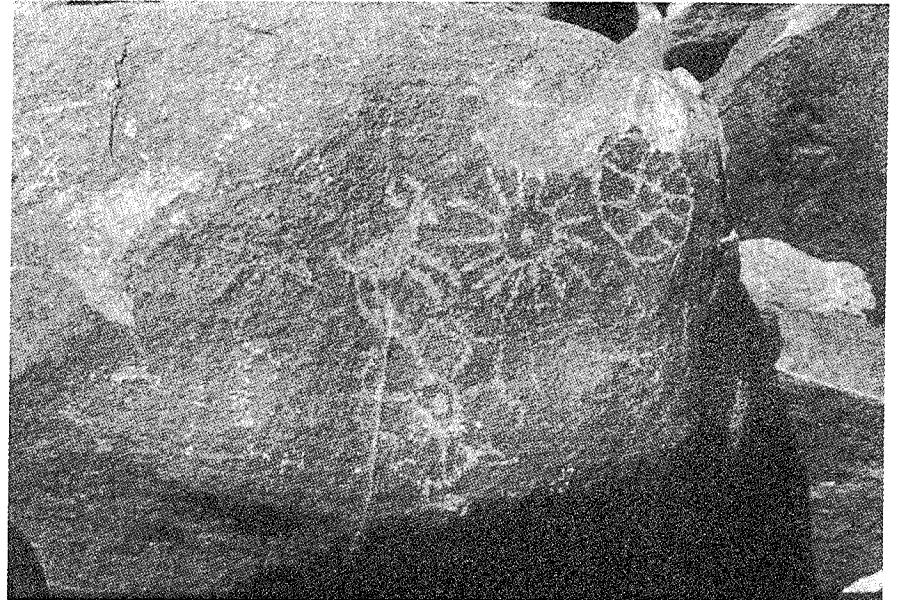
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**Various designs at Signal Hill.**  
Photograph courtesy of Sharon Urban.

*Old Pueblo Archaeology Center's Board of Directors In December 2004*

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However, most continue to sweep the topic under the rug, so to speak, and ignore it even though it is an artifact of the cultures they study. Now there are many books written on the subject and a bibliography of such appears at the end of this article.

Not only are there good books on the subject, but there are lectures, classes, and field trips offered by local archaeological societies, educational arms of contract companies (such as Old Pueblo Archaeology Center), and then there are the special interest groups such as the American Rock Art Research Association (national), Utah Rock Art Research Association, Eastern States Rock Art Association, Bay Area Rock Art, and the International Federation of Rock art Organizations.

For those who are beyond the lectures and reading of books, these specialized groups have annual meetings

that are devoted solely to rock art. Even the San Diego Museum of Man has for the past 30 years hosted a one-day rock art symposium for which it publishes an annual book on papers presented, as do the others. One can be kept quite busy studying rock art!

In a way it seems strange that so many of us are interested in rock art since these drawings are hard to date, it is difficult to tell who made them, and the meaning is unknown. But great strides have been made in all of these areas over the last several years, though dating still remains most elusive. Rock art has been noted in Europe for hundreds of years. Dating of these sites goes back to 35,000 B.C. and now some 250 known painted caves exist throughout Europe. The Southwest probably has the most of any region in the U.S., with the Northwest and

California close behind. Arizona has about 3000 known rock art sites that have been recorded as archaeological sites. (How many have you been to?)

The article that Todd Bostwick (Phoenix City Archaeologist) wrote for *Old Pueblo Archaeology* (September 2000, Issue 22) was a good introduction into rock art as he discussed the terms of pictograph, petroglyph, style, panels, elements and interpretation. He even offered a "Roster of Hohokam Rock Art Images," drawings and photographs. He is right on and did a great job of tickling you into the situation. Bostwick's discussion and pictures centered on the Phoenix area, so here we'll move to the Tucson region.

There are two good studies of rock art in the Tucson-Marana region: one that was done on rock art in the center of the Tucson Mountains, and the other at the north end. Cheryl White's (1965) Honor's Thesis of the Petroglyphs of Saguaro National Monument was the first study of rock art for this area and at least got some professionals thinking along the lines that rock art may offer some contribution to the study of archaeology. Alan Ferg (1979) analyzed the petroglyphs on Tumamoc Hill while Henry Wallace (1983) chose Rillito Peak to study. All three are good works to read over to get an idea of how rock art is studied. On the other hand, there are a few handbooks out on how to properly record rock art, just in case the original art is blown up (the unspeakable) or otherwise damaged, to provide a complete record of its existence.

Other sites in the general Tucson area include Cocoraque Butte, Tortolita Mountains, Saguaro National Monument (both east and west units), Santa Catalina Mountains (especially the west side), and "farthest" away to be mentioned are those of the Picacho Mountains (Wallace and Holmlund 1986). These areas are home to some very nice and large petroglyph panels. There is also at least one pictograph site in the Catalina Mountains, and the



**Petroglyphs at Tumamoc Hill.**

Photograph courtesy of Sharon Urban.

author knows of a few more but they are outside of the Tucson area. In the central southern part of the state pictographs are quite rare. (It may just be that fewer have been found!) However, they are more plentiful in the southeastern and northern parts of the state.

Rock art is generally grouped into five basic element designs: geometric, anthropomorphic (human), zoomorphic (animals), and, more rarely, botanical or astronomical. They may be pictographs (painted-on designs) or petroglyphs (pecked, scratched, ground) with the first adding to the rock's surface and the second taking away the rock surface. Once the surface has been pecked, the inside of the rock is then exposed to the elements and over time that indentation will gradually redden or be filled with dirt, water, pollen, and anything else that the wind blows into it. In some places the groove can be completely filled in and even mounded over the original scar. This often means that particular glyph is very old, but not necessarily, as the process does involve weathering that needs to be factored into the equation. On the other hand pictographs are affected by sunlight and water erosion, both of which will cause fading of colors over time.

One question commonly asked is "How old is it?" There are a number of possibilities that aid the archaeologist in dating glyphs. One is by pottery association whereby a nearby village site contains pottery that has been dated (usually by a number of means) and it is assumed that the people living in that village made the rock art as well. Lichen will give a relative date, as it takes a lichen colony, from start to finish, up to 600 years to complete a life cycle. So, depending on how covered the glyph is or if the lichen has died off, then that glyph may be more than 600 years old. Weathering, as mentioned above, can offer a guess as to a glyph's age.

Other inferences can be made regarding the age of glyphs. For instance, if there are glyphs on a canyon wall now high above the present floor and some close to the floor, it may be safe to say that those up high are older and were made before the downcutting of the stream. A second inference is that in the case of overlapping drawings, the older one is partially covered by the younger. Finally, there is a method used on pictographs where the binding agent in the paint (which is usually organic) is extracted and can be dated by the C14 method of radiocarbon dating. Dr.





Martin Rowe and his staff at Texas A & M University have successfully done this with paint samples (extremely small) from numerous sites.

The second most often asked question is "What do the glyphs mean?" Pictographs and petroglyphs are a small part of a culture, but no doubt one integrated into the entire cultural pattern of those who made them. They occur throughout those areas utilized by past cultural groups. Different peoples used some areas over a time span of hundreds or even thousands of years.

Finding the meaning of rock art is perhaps the most difficult problem to solve. It is one for which we will never know the real answer as it is impossible to find out the reason the artist put that figure on the rock in the first place. We can speculate, guess, wonder, hypothesize, and such, but will we ever really know? According to Polly Schaafsma in her 1965 publication *Southwestern Indian Pictographs and Petroglyphs*, "The subject matter depicted and the nature of the site may give the archaeologist some degree of understanding or enable him to make educated guesses as to what took place there. In cases of more recent paintings and petroglyphs which we can safely assign a given people or tradition, the archaeologist, by projecting back from knowledge of the current art forms and usage of living groups, can sometimes reconstruct the significance of a given panel of rock art. Even in these instances, however, meaning of much is generally left unknown."

Most scholars shy away from interpretation, but there are others who swear that they can "read" and "understand" the glyphs. (This last statement excludes Native Americans for the purpose of this article.) However, and considering the above, glyphs can be realistic, abstract, or symbolic expressions of everyday things, themes, idle doodling, or art for art's sake. It is of general opinion that glyphs are not idle doodling but rather purposely

constructed. It is believed that both men and women made glyphs but the designs are representational of task-specific functions, or duties. A quick example is that women did pottery design motifs and men did hunting scenes. This meaning is based on ethnographic interpretation.

As pictograph and petroglyph

in its own environment and natural setting. So the best thing we can do is to remember that pictographs and petroglyph sites, like any other archaeological manifestation, are nonrenewable resources and need to be protected. They are an irreplaceable record and monument to the artists who



**What is the meaning of this symbol in the Tucson Mountains?**  
Photograph courtesy of Sharon Urban.

studies are made, the rock art record becomes increasingly valuable to the archaeologist for making more complete the knowledge of the cultures, which are studied. Not only are they valuable to the archaeologist for study purposes, but they also serve as an item of interest and speculation for the general public. Visiting glyph sites can be a form of family recreation and group research.

Glyphs are not as permanent as we would like to believe, as chiseling and blasting can remove them. Vandalism is also evident in the purposeful defacement of glyphs, with the incising and pecking of names, initials, and dates into the rocks at glyph sites. Aside from human destructive activity, there are always the natural forces of weathering working to break down the rocks and paints.

Rock art, whether painted on or etched into the rocks, needs to be studied

made them! *See page 6 for references.*



**Zoomorphic designs at Picture Rocks.** Photograph courtesy of Sharon Urban.



Various designs at Signal Hill.  
Photograph courtesy of Sharon Urban.

**About the Author**

Sharon Urban (“Shurban”), the Laboratory Director for Harris Environmental Group, Inc., has extensive experience in the archaeology of Arizona. Most know Shurban for her 32 years of service at the Arizona State Museum, a position she retired from in 2002. Shurban’s interests include the study of shell artifacts, pictographs, and petroglyphs.

**Note on Interpreting Petroglyphs**  
by Sharon Urban

While most scholars shy away from interpreting a panel of rock art or a particular element, on the other hand we do need a way to describe what we are looking at so we are all on the same page so to speak. For instance, although a four-legged animal could represent a deer, dog, coyote, wolf, baby mountain sheep or goat, often these are just generically described as quadrupeds (four-legged animals). However, on the other hand, those animals with antlers or horns morph into named animals. Most people interested in rock art study use fairly uniform terminology for a particular glyph, such as “ladder”, “spiral”, or “rake” (horizontal line with short pendant parallel lines). Do any of us know what a “rake” was used for by a prehistoric artist? Perhaps it was a counting device with a line added every time a certain ceremony was completed. Sounds good, but we really do not know its use or meaning to the original artist. Well-confirmed though, is the fact that snake glyphs are usually found near a water source and therefore have significance with respect to water or a watering source. And then, too, bedrock grinding (both mortar holes and metates) was commonly found close to glyph sites. The author will concede that some large designs of geometric configurations represent maps or village ground plans.

**The Old Pueblo Archaeology Center Membership Program**

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- Friend ..... \$25: receives *Old Pueblo Archaeology* and discounts on publications and classes but not free participation in excavation opportunities.
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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.

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



**For further reading on the topic of rock art check out the following titles!**

Barnes, F. A.

1982 *Canyon Country Prehistoric Rock Art. An Illustrated Guide to Viewing, Understanding and Appreciating the Rock Art of the Prehistoric Indian Cultures of Utah, the Great Basin, and the General Four Corners Region.* Wasatch Publishers, Inc., Salt Lake City.

Cole, Sally J.

1990 *Legacy on Stone. Rock Art of the Colorado Plateau and Four Corners Region.* Johnson Books, Boulder.

Ferg, Alan

1979 The Petroglyphs of Tumamoc Hill. *The Kiva*, 45(1-2):95-118. Arizona Archaeological and Historical Society, Tucson.

Grant, Campbell

1983 *The Rock Art of the North American Indians.* Cambridge University Press, Cambridge, England.

Hirschmann, Fred and Scott Thybony

1994 *Rock Art of the American Southwest.* Graphic Art Center Publishing, Portland, Oregon.

McCreery, Patricia and Ekkehart Malotki

1994 *Tapamveni. The Rock Art Galleries of Petrified Forest and Beyond.* Petrified Forest Museum Association, Petrified Forest, Arizona.

Patterson, Alex

1992 *A Field Guide to Rock Art Symbols of the Greater Southwest.* Johnson Printing Company, Boulder.

Schaafsma, Polly

1980 *Indian Rock Art of the Southwest.* School of American Research, Santa Fe and University of New Mexico Press, Albuquerque. \*Old Pueblo now has this book on sale (7<sup>th</sup> printing, paperback) for \$39.95 each or \$31.96 for Old Pueblo members.

Wallace, Henry

1983 The Mortars, Petroglyphs, and Trincheras on Rillito Peak. *The Kiva* 48(3):137-246. Arizona Archaeological and Historical Society, Tucson.

Wallace, Henry D. James P. Holmlund

1986 *Petroglyphs of the Picacho Mountains, South Central, Arizona.* Institute for American Research Anthropological Papers 6, Tucson.

White, Cheryl Ann

1965 *The Petroglyphs of Saguaro National Monument, Tucson, Arizona.* In Partial Fulfillment of the Requirements for Graduation with Honors, Department of Anthropology, University of Arizona, Tucson.



**Thank you Old Pueblo volunteers!**

The staff at Old Pueblo would like to extend a great deal of gratitude to all the hard-working volunteers who dedicate time to our various educational projects.

Thank you Peggy Bommersbach for help on the raffle tickets, Sara Boyle for help in the library, David Bordowitz for his computer expertise, Charlotte Nogier for helping out with the children's education program, Mitzi Mallon for all the help on the fundraiser and raffle, Bob Brey for archival research, and Sam Greenleaf, Jim Treat, Al Dart, Wendell "Zip" Zipse, and Jim Trimbell for the volunteer work on the OPEN2 site. Thank you Karen Russo for all the time and effort you put in every Tuesday at Old Pueblo.

## Get Involved!

### Join Old Pueblo's Fundraising Team

Old Pueblo will be holding **HANDS ACROSS THE AGES**, a fundraising event, on Saturday, March 26, 2005. The event will include crafts, entertainment, a silent auction, live music, Native American dance, demonstrations by local artisans, traditional Southwest foods, and children's activities. All proceeds will directly benefit Old Pueblo Archaeology Center's children's educational programs. We are now in our 11<sup>th</sup> year of providing an effective way to help educators and children gain an understanding and appreciation of our past as well as an avenue in which educators can meet the State and National Standards in Math, Science, Social Studies and Language Arts.

Old Pueblo Archaeology Center needs your help! Arizona ranks near the very bottom of all states, 48<sup>th</sup> of 50 states in per-pupil spending on public education (Digest of Education Statistics, 2001). Given the impoverishment of many Arizona school districts, educational field trips, hands-on learning opportunities, and outside educational resources are simply beyond the reach of many classrooms.

You can help Old Pueblo provide such opportunities by donating a high-quality item that can be sold in our auction or given as a prize in our raffle. This donation is tax deductible. This item could be a gift basket, a weekend getaway, a gift certificate, southwestern art, or a tour. Another way you can help is to donate your time and join one of Old Pueblo's fundraising committees. Help out with music, entertainment, decorating, vending, food, or publicity.

Contact either Christine Jerla or Jenny DeJongh at 798-1201, extension #5 if you are interested in helping out with the **HANDS ACROSS THE AGES** event.

## THANK YOU TO A LONG-TIME MEMBER OF OLD PUEBLO'S STAFF: JEFFREY T. JONES

When I came to work for Old Pueblo in 2002, it was the first time I had met Jeff Jones. But archaeologists who have lived and worked around Tucson have known Jeff *forever!* Jeff has worked in southern Arizona for a long time. I quickly learned that if I ever had a question about anything having to do with archaeology, I could ask Jeff.

Jeff started working for Old Pueblo in 1994. He started out as a field technician on the Modern Reserve testing project. But Old Pueblo's executive director, Al Dart, saw how good he was in the field so Jeff was promoted soon after.

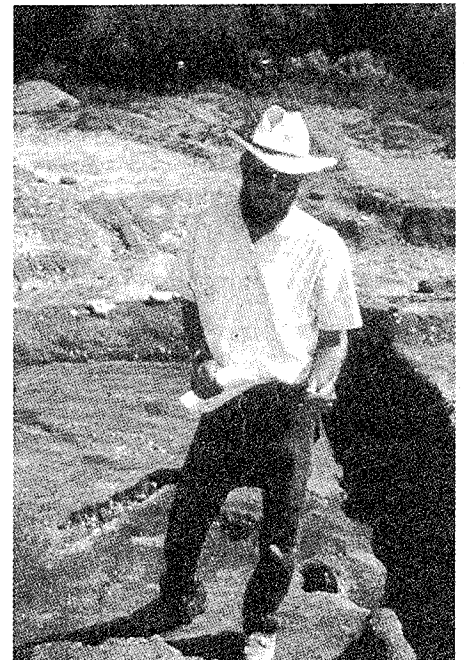
As an Old Pueblo project director, Jeff directed numerous surveys, tests, and data recovery projects, including projects at the Continental site, Vactor Ranch, Torres Blancas, and the

Bojórquez-Aguirre Ranch. Jeff also conducted some ground stone and chipped stone analyses, taught field school and worked with volunteers at Sabino Canyon Ruin, mapped sites and illustrated them in AutoCAD, and volunteered many hours of his time on weekends to give tours or to excavate. Jeff was always willing to help out and always went a step beyond, especially if it was for the good of archaeology.

In the summer of 2004, Jeff took a project director position at Tierra Right-of-Way Services, Ltd., one of Old Pueblo's supporting corporations. Everyone here at Old Pueblo misses Jeff's smiling face and funny stories.

Thank you for everything you've done for each of us at Old Pueblo and good luck in the future Jeff!

Courtney Rose



Jeff Jones at the Continental Site.  
Photograph courtesy of Old Pueblo.



## OPEN2 Student Research Papers

Throughout the school year, Old Pueblo's Educational staff reads the research papers written by students who participated in the OPEN2 program.

The OPEN2 program is designed to provide classrooms lesson plans in archaeology that focus on preservation and the appreciation for the native cultures of Arizona. These lesson plans are designed to fit in with the curricula of specific age groups. A major part of these lessons in archaeology is the simulated dig (also called the "OPEN2 site"). Here, at Old Pueblo's Marana facilities, young students apply their newfound knowledge of archaeology by learning basic excavation techniques at a replica of an idealized Hohokam site. OPEN2 also gives students a chance to address their research questions that they wrote before coming to dig.

After the dig, the students (with the help of their teachers) try to answer their own research questions based on what their team found. This is an important assignment in critical thinking that enhances the overall student learning experience.

Both Old Pueblo's educators and school educators can use the student reports as written assessments to determine how successful the OPEN2 program is in achieving its objectives.

The following are three reports written by students who participated in the OPEN2 program in October 2004. These students Zach, Ashley, and Jared, were in Ms. Baray's fifth grade class at Carrillo School.

### A Research Report by Zach

The question my group and I

wanted to find out is, "How did they [the Hohokam] make their pots?" The reason is because we wanted to know how the pots were made and what they were made of. "What did the people use to make their pots with?" "What did they use to paint the pots with?" We only know the answer to one of the questions. They used smooth stones to polish the pots. We know that because we found smooth stones under a pot.

### A Research Report by Ashley

We went to Old Pueblo to do many things. One reason we went was to learn more about archaeologists. Another reason we went was to learn more about the Hohokam. My class also went to learn about excavating as archaeologists. Another reason we went was to learn how to work together.

Our group's question was: "What do they use to hunt with?" We found out what they used to hunt by searching for tools. While we were digging, we found an arrowhead by a deer's antler. We think that the Hohokam used the arrowhead to hunt with to catch the deer. Our group thinks that we had a unit with part of the kitchen. We also believed that the Hohokam ate deer.

My group has also learned how to appreciate each other and to work together. I also learned [you] shouldn't move the artifacts, so you have proof that they were there. I also learned the Hohokam ate corn.

### A Research Report by Jared

We went on a field trip to

Marana [to] dig because then we could learn more about the Hohokam. We learned so much about the Hohokam. The Hohokam have taught us so many things. The people of the Hohokam taught us what they hunted with and how that tribe originated. Our class went to dig up artifacts of the Hohokam. We went to learn how interesting their people were.

We want to know what they hunted with. We think they hunted with obsidian. There was a large piece of obsidian in our unit and we think it was used to hunt with. Obsidian is a rock that is very sharp. Obsidian is sharp enough to carve a tree. We found the obsidian near a grinding rock. Maybe they used the grinding rock to grind the meat from hunting.

I learned that obsidian was a rock. We learned what the Hohokam ate. I also learned what kind of jewelry they wore. We also learned what kind of pets they had. We learned how to dig up artifacts properly. This is my story on the dig in Marana.



Christine Jerla, Old Pueblo's Lead Children's Program Instructor, at the OPEN2 site. Photograph by Courtney Rose



## OLD PUEBLO'S CALENDAR OF TOURS, PRESENTATIONS, WORKSHOPS, & EVENTS

### PUBLIC ASSISTED EXCAVATION

#### Old Pueblo Archaeology and the Town of Marana Public Education Program at the Yuma Wash Site

Learn about the Marana-Tucson area's rich cultural heritage by participating in Old Pueblo's public research program at the Yuma Wash site, a Classic period (A.D. 1100 - 1450) Hohokam village.

Advance registration is required (no exceptions). Contact Dr. Courtney Rose for more information or to register at 520-798-1201. Members (at an individual category rate or higher) can participate at no extra charge. Fee for nonmembers is \$38 per day.

Space is limited at a maximum of 12 participants per day so call today to register! You must be at least 14 years of age to participate.

### MEMBERS-ONLY WEEK

2/17 - 2/20, 2005

### DIG FOR A DAY

2/24 - 2/27, 2005

3/10 - 3/13, 2005

3/19 - 3/23, 2005

### FREE PUBLIC TOURS

If you don't want to dig but are curious as to what's going on out at the Yuma Wash site, stop by between the hours of 9:00 a.m. and 1:00 p.m. for a free tour on any of the above public assisted excavation days!

*Note: The site may only be visited with Old Pueblo or Town of Marana personnel.*

### ANCIENT DISCOVERY TOURS

#### Chaco Canyon, Pueblo Pintado, Aztec, Salmon, & Hovenweep Ruins

Join expert guide Jim Trimbell for an exclusive tour to the archaeological ruins of Chaco Culture National Historic Park. Tour dates: Wed., May 4 - Mon.,

May 9, 2005.

Visit the ancestral Pueblo ruins of Chaco Canyon including Pueblo Bonito, Chetro Ketl, the Casa Rinconada Great Kiva, Pueblo del Arroyo, and Kin Kletso. The tour will also visit some "Chaco Outliers" such as Pueblo Pintado, Aztec, and Salmon ruins. Finally, the tour will visit Hovenweep Ruins, followed by an afternoon of shopping and optional tours in and around the colorful town of Bluff.

The cost of the tour is \$990 based on shared accommodations. Private accommodations are available for an additional fee of \$200 per person. Reservations are accepted on a first-come basis with a maximum of 14 paying clients. The \$200 deposit is required with reservations. Full payment is due upon billing 60 days or more before departure.

Transportation and lodging are provided. Call Old Pueblo for more trip information including the cancellation policy and departure details at 520-798-1201.

#### Gila Pueblo and Besh-ba-gowah Ruins

Join experienced guide Marc Severson on an exclusive tour to important archaeological sites in the vicinity of Globe, Arizona.

This one day tour, on Saturday, March 5, 2005, visits the historic Gila Pueblo, an ancient Salado Indian ruin that was rebuilt by archaeologists Harold and Winifred Gladwin in 1928. The tour will also proceed to Besh-ba-gowah, a large Salado pueblo first excavated in the 1930s by Irene Vickrey. The site's fine museum and ruins make Besh-ba-gowah one of the most interesting archaeological sites to visit in central Arizona.

Fee is \$69 per person and includes a one-year "Friend" membership with Old Pueblo so that you can apply a 20% discount to the total fee amount for one

individual.

The tour departs at 7:30 a.m. from Old Pueblo Archaeology Center at 5100 W. Ina Road, Bldg. 7 and returns around 6:00 p.m. Bring your own lunch. Advance registration is required. Call Old Pueblo for more details and to register for this tour at 520-798-1201.

### The Hopi Villages

Join distinguished scholar, teacher, and Hopi tribe member, Emory Sekaquaptewa, on an exclusive guided tour of the Hopi villages on the First, Second, and Third Mesas. This is an outstanding opportunity to experience, with a native of the Hopi villages, the people, culture, and traditions of those who have lived on the Mesas for centuries.

The tour is offered May 11 - 15 and again on August 17 - 21, 2005. Each tour begins Wednesday evening with dinner at the Hopi Cultural center on Second Mesa and visits to Hopi cultural sites on Thursday, Friday, and Saturday. Sunday is a day to travel home. All transportation is the tour registrant's responsibility but carpools are encouraged.

The cost of the tour is \$795 per person based on shared accommodations. Private accommodations are available for an additional fee of \$200 per person. Advance reservations are required and accepted on a first-come basis with a maximum of 18 paying clients. A \$200 deposit is required with reservations.

Call Old Pueblo at 520-798-1201 for details on the trip and to register.

#### Canyon de Chelly, Puerco Ruins-Petrified Forest, & Hubbell Trading Post

Join experienced guide Marc Severson on a tour to Canyon de Chelly, Puerco Ruins-Petrified Forest, and Hubbell Trading Post.

## OLD PUEBLO'S CALENDAR OF TOURS, PRESENTATIONS, WORKSHOPS, & EVENTS

Tour dates: Thursday, March 24 - Saturday, March 26, 2005.

The tour will visit Holbrook, Petrified Forest, Ganado, and Chinle, including visits to the Ancestral Pueblo culture's Puerco Ruins and petroglyphs in and near Petrified Forest National Monument, the Painted Desert, the historic Hubbell Trading Post National Monument, and the Indian ruins, petroglyphs and pictographs, Native American craft vendors, and beautiful views of historic Canyon de Chelly and Canyon del Muerto on the Navajo Reservation, including in-canyon tour with visits to the White House Ruin, other Puebloan ruins and rock art, and contemporary Navajo dwellings and fields.

The passenger van departs from Old Pueblo Archaeology Center, 5100 W. Ina Rd., Bldg. 7 at 7:30 a.m. on Thursday and will return around 6 p.m. on Saturday. Advance registration is required. Call Old Pueblo at 520-798-1201 for more details and to register.

### Zufii Pueblo, Rock Art, and Ruins

Join expert guides Marc Severson, Dr. Alex Seowtewa, and Ken Seowtewa on an exclusive tour to important Zufii Indian cultural sites. Tour dates: Wed., June 1 - Sat., June 4, 2005.

This tour will visit the modern Pueblo Indian village of Zufii, including its Mission Church that was built in 1629. The tour will then proceed to Hawikuh, one of the Southwest's most important historic sites and the Village of the Great Kivas, an outlying community of the great prehistoric Chaco Canyon culture.

The cost is \$795 per person based on shared accommodations. Private accommodations are available for an additional fee of \$200 per person. Advance registration is required and reservations are accepted on a first-come basis with a maximum of 20

participants. Transportation will be provided. Call Old Pueblo at 520-798-1201 for more trip details and to register.

### PRESENTATIONS

#### Ancient Native American Potters of Southern Arizona

Archaeologist Allen Dart, RPA, illustrates and discusses Native American pottery styles made during specific prehistoric eras, and pottery's usefulness for dating archaeological sites and interpreting lifeways. For more information on the subject call 520-798-1201. Presentations are free and no reservations are needed.

#### Dates and venues:

1) March 9, 2005 (1 - 3 p.m.) at the Heard Museum, 22 E. Monte Vista Rd., Phoenix. For meeting details contact Jane Lawson at [jlawsone@foxlawson.com](mailto:jlawsone@foxlawson.com) or 602-252-8840.

2) March 12, 2005 (2 - 3:30 p.m.) at Old Schoolhouse in Arivaca, 17180 W. 4<sup>th</sup> St. For meeting details contact Mary Kasulaitis at [mkasula1@ci.tucson.az.us](mailto:mkasula1@ci.tucson.az.us) or 520-398-2764.

3) March 19, 2005 (2 - 3:30 p.m.) Oracle State Park, 3820 Wildlife Dr., Oracle, Arizona. For meeting details contact Oracle State Park Ranger Jennifer Rinio at [jrinio@pr.state.az.us](mailto:jrinio@pr.state.az.us) or 520-896-2425.

#### Old Pueblo's "First Mondays" Presentation: *The Traditions of Humans and Plants Evolving Together*

On Monday, March 7, 2005 (7:30 - 9 p.m.) Kevin Dahl, the Executive Director of Tucson's Native Seeds/SEARCH nonprofit organization, discusses the development of diverse varieties of agricultural seeds and wild plants by the native cultures of the American Southwest and northwest Mexico. This presentation is free and no

reservations are needed.

The presentation will be held in Old Pueblo's auditorium at 5100 W. Ina Rd., Bldg. 8, Tucson. Call Old Pueblo for details at 798-1201.

Old Pueblo's "Traditional Pottery Making" and "Arrowhead Making and Flintknapping" (see page 11 for details) workshops are designed to help modern people understand how prehistoric people may have made and used artifacts. The courses are not intended to train students how to make artwork for sale.

### ARCHAEOLOGY & TRADITIONAL TECHNOLOGY WORKSHOPS

#### Archaeological Ceramic Analysis Workshop

Learn basic ceramic analysis techniques with archaeologists who specialize in ceramic analysis. In this workshop, ceramic analyst Linda Gregonis and Old Pueblo's Laboratory Director Darla Pettit will teach participants the basic concepts of analyzing archaeological pottery to contribute to scientific knowledge of the ancient Hohokam culture. The collections from Old Pueblo's 1995-2001 excavations at Tucson's Sabino Canyon Ruin (which was inhabited from ca. A.D. 1000 - 1300 by the Hohokam) will be analyzed.

This is a four-session workshop that will meet on Sundays, March 6, 13, 20, and April 3, 2005 at Old Pueblo Archaeology Center, 5100 W. Ina, Bldg. 6, from 1 - 5 p.m. each date. Advance reservations are required. Call 520-798-1201 to register.



## OLD PUEBLO'S CALENDAR OF TOURS, PRESENTATIONS, WORKSHOPS, & EVENTS

### Traditional Pottery Making (Level 1)

Experienced Southwestern potter and artisan John Guerin teaches Old Pueblo's pottery workshops. Mr. Guerin will show participants how to make traditional Indian pottery the way it has been made 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. Children under 16 may take the workshop if a parent enrolls with them. Maximum enrollment is 15.

This workshop runs from March 13 through May 1 (except Easter). Each session is held on Sunday from 1-4 p.m. at Old Pueblo Archaeology Center, 5100 W. Ina Rd., bldg 8, Tucson. This multi-session workshop costs only \$69 (\$55.20 for Pueblo Grande or Old Pueblo members). Advance registration is required. Call 520-798-1201 to register.

### Arrowhead Making and Flintknapping

Expert flintknapper Sam Greenleaf will teach this popular workshop. Mr. Greenleaf teaches participants how to make arrowheads out of obsidian. Participants also learn more about how prehistoric people made and used stone tools by experiencing the process of flintknapping. All necessary equipment is provided. Participation is limited to 11 persons ages 9 and older.

Cost is \$25 for nonmembers (\$20 for Pueblo Grande and Old Pueblo members) for each 3-hr. workshop. Classes meet at Old Pueblo Archaeology Center, 5100 W. Ina Rd from 10 a.m. - 1 p.m. Advance registration is required. Call 520-798-1201 to register for one of the dates below:

- Saturday, February 19, 2005
- Saturday, March 12, 2005
- Saturday, April 16, 2005

### PUEBLO GRANDE MUSEUM AND ARCHAEOLOGICAL PARK

The following events are sponsored by Pueblo Grande Museum and Archaeological Park, 4619 E. Washington St., Phoenix (SE corner of 44<sup>th</sup> St. and Washington). Call 602-495-0901 for details on these and other events and also to register.

#### Petroglyph Discovery Hikes

An experienced Pueblo Grande Museum guide will lead participants on an established 3-mile trail to see prehistoric petroglyphs created hundreds of years ago by the Hohokam people.

Choose from the Hieroglyphic Springs, Superstition Mountains Hike on Wed., March 2 or the Quail Springs, Superstition Mountains on Sunday, March 27<sup>th</sup>. The hikes will start at 7 a.m. and end at 10 a.m.

Advance registration required. Cost is \$5 or free for members. Call 602-495-0901 to register.

#### Archaeology for Kids

Children between the ages of 7 and 14 can become a Junior Archaeologist at Pueblo Grande Museum. Discover the science of archaeology by doing a simulated excavation of a Hohokam pit house. Dates and time: Saturday, March 5 (ages 7-10) and Saturday March 19, (ages 10-14) from 9 a.m. - 12 p.m.

Advance registration is required and space is limited. Cost is \$12 for nonmembers and \$10 for members. Call 602-495-0901 for more information and registration.

#### Storytelling Among Southwestern American Indians, Lecture by Dr. Laura Tohe

This lecture focuses on the tradition of storytelling and links to contemporary Southwestern American Indian writers. The lecture is on Wed., February 2,

2005 from 7:30 - 9 p.m. Admission is free.

**Descubre la historia de Pueblo Grande**  
Una visita de Pueblo Grande con guía será totalmente en español en 13 de marzo (2 - 3 p.m.). La entrada es gratis.

### OLD PUEBLO EVENTS

#### Old Pueblo-Young People Fundraising Raffle

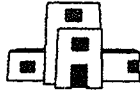
This annual raffle is held on Friday, March 18, 2005, the anniversary of Old Pueblo's 1994 incorporation to benefit the nonprofit organization's Children's Archaeology Education programs. Raffle tickets are 6 for \$10, or \$2 singly. You don't need to be present to win. For prize information call 520-798-1201.

#### Hands Across the Ages Fundraiser Celebration

This fundraising event, held on Saturday, March 26, 2005, will include Native American food, crafts, entertainment, a silent auction, live music, Native American dance, demonstrations by local artisans, and activities for children. All proceeds will directly benefit Old Pueblo's Children's Educational Programs. Call Old Pueblo at 520-798-1201 for more details.

- 9-10 a.m. *Member's Only* Continental brunch (R.S.V.P. required by Friday, March 18, 2005)
- 10 a.m. - 6 p.m. Open to the general public.  
Admission is Free!






# Old Pueblo Archaeology

Bulletin of Old Pueblo Archaeology Center, Located at 5100 West Ina Road, Buildings 6, 7, & 8, in Marana, Arizona

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**HANDS ACROSS THE AGES  
SATURDAY, MARCH 26, 2005**

**OLD PUEBLO ARCHAEOLOGY  
CENTER INVITES YOU TO JOIN  
US IN CELEBRATING THE  
CULTURE & HISTORY OF  
TUCSON AND MARANA!**

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