What Does an Archaeologist Do?

Allen Dart, RPA

In Old Pueblo Archaeology bulletin 70 (October 2014), I wrote that pretty much ever since I’ve worked as a professional archaeologist (since 1975), young people have written or emailed me, often for their schoolwork assignments, to pick my brain about archaeology and my career. I had received so many of these inquiries by 1999 that I started a file containing their questions and my replies to them. In this Old Pueblo Archaeology issue I present a series of related questions many of these students have asked and provide an amalgam of answers that I have developed over the years.

The Questions: What Does an Archaeologist do? What is your work as an archaeologist? What are your duties as an archaeologist? Could you give me a specific example of your work/yourself as an archaeologist? What is your normal day like? What is your definition of science? What do you do when you make a discovery? What do you do when you can’t find anything? Is being an archaeologist what you thought it would be like before you started? What are your five main duties and responsibilities? Why do people think archaeologists do different things than you really do? Do you study anything else besides rocks and dinosaurs? Have you ever received any award like a Nobel Prize?

How I Have Replied. I put together this essay as I tried to answer these budding archaeologists’ inquiries, adding and modifying bit by bit through the years:

Being an archaeologist is not quite what I thought it would be before I got started. I had thought I would spend a lot of my time excavating archaeological sites around the world, but it didn’t work out that way.

Many people believe archaeology is the study of dinosaurs and fossils, probably because they think that archaeologists dig to find “old things.” Others think archaeology is a search for ancient treasure. Neither of these definitions is correct. (I knew that before I started considering making archaeology my college major.)

For the record, the word “archaeology” is derived from ancient Greek word forms that mean ‘ancient’ (arkhaio) and ‘writings and

This well-preserved Allosaurus dinosaur fossil skull is not an archaeological specimen!
(Photo from Dinosaur Nature Association’s “Fossil Treasures, Dinosaur National Monument, Utah-Colorado”)

1 Old Pueblo Archaeology Center © 2018. This issue no. 3 for the 2014 Old Pueblo membership year was published in 2018.
collections’ (logia). The original Greek term for ‘writings and collections’ has since been changed to ‘-ology, a word ending (suffix) that is now defined as ‘a science or branch of knowledge.’ So, “archaeology” is “a science or knowledge of ancient times.” More specifically, archaeology is a branch of knowledge that seeks to learn about ancient peoples and their ways of life. (Incidentally, the study of fossils is called paleontology, not archaeology, and that field of study may include fossils of dinosaurs.)

What else is archaeology besides digging? Among other things, conservation, analysis, interpretation, education, and record keeping.

Therefore, an archaeologist is a person who has received specific training in the methods that are needed to make sense of the things that people have used and left behind, and who uses that training to learn about ancient peoples and their ways of life.

Above all, an archaeologist collects and interprets INFORMATION. He or she searches for information about such topics as what kind of homes and shelters people used in the past, where they lived, what kinds of foods they ate, and other things they did to survive. These “other things” range from simple hunting and gathering, to agriculture (farming and raising animals for food and other uses), to participating in a commercial economy (producing food and other things to that can be bought and sold).

An archaeologist tries to find out what ancient peoples have done for survival, including maintaining families, forming relationships and friendships with others, and arranging partnerships for such practices as trade and marriage. An archaeologist seeks information about what ancient people did for enjoyment, including their arts and rituals. He or she searches for clues about where certain groups of people came from (for example, where did the original Native Americans come from?), about their cultural identities (“Who were they?”), and about their social organization (for instance, were some of the ancient people the leaders and others the followers? And if there were leaders, what kinds of leaders were they – kings and queens, government leaders, religious leaders, or what?).

Archaeology is, especially, the knowledge about how and why people’s ways of life – all of the above things – have changed through time.
Most importantly, archaeology is a SCIENCE, so an archaeologist is a scientist. What is science? Science is using observations and logic to find out how things are and why they are that way. The “Five Steps of the Scientific Method” include:

- asking a question – “What do I want to find out?”;
- forming a hypothesis – “What do I think will happen?”;
- creating an experiment to test the hypothesis, and listing the steps of the experiment;
- performing an analysis – “What did I see happen?”; and
- forming a conclusion – “What do I now know is true based on the analysis of my experiment?”

An archaeologist does all of these things.

Archaeology seeks to understand the human experience, so archaeology is also one of the “humanities.” The humanities focus on interpretation of human culture, so may be thought of as ways to preserve, understand, and evaluate what human beings have said, done, thought, or created. Other branches of knowledge besides archaeology that are included in the humanities include art history and criticism, comparative religion, ethics, history, jurisprudence, language, linguistics, literature, philosophy, and certain aspects of the social sciences.

To summarize, an archaeologist studies and interprets ancient peoples using the methods of both science and the humanities.

Therefore, what do I do when I make a discovery? I WRITE ABOUT IT, and I collect information about it in other ways besides writing! This usually involves filling out archaeological recording forms, but it is also important to take notes about discoveries in journals, to make drawings and photographs, and to locate the finds on a map. This way, someone else who may be interested in your finds can relocate the place where they were found and have a record of your observations and interpretations of them.

Correction: In the Old Pueblo Archaeology May 2017 issue (#78), the page 1 photo with the “Mimbres Pueblo Life and Livelihood” article mistakenly said that bulldozers were destroying the Galaz pueblo in New Mexico’s Mimbres Valley. The photo, which was taken by archaeologist Dr. Paul E. Minnis, was taken at the Rockhouse Ruin, not at Galaz. The Old Pueblo Archaeology issue #78 pdf file on Old Pueblo Archaeology Center’s http://www.oldpueblo.org/about-us/publications/ web page includes the corrected caption.
What Does an Archaeologist Do? Continued

I WRITE ABOUT NOT FINDING THINGS, TOO! Even when an archaeologist doesn’t find anything in a place where he or she was looking, that’s important to know. The absence of archaeological materials may indicate that people never used the particular area where the archaeologist is looking; recognizing this can allow an archaeologist to better understand why people used some areas but not other places (this is what we call the study of “settlement patterns”). Or, the absence of materials may be because the area has been disturbed or has been changed in some way after people used it long ago. That’s important to write about, too – it can help the archaeologist figure out what places are most likely to contain archaeological materials that can be used to answer questions about ancient people, and to not waste too much time working in areas that are not likely to provide new information.

What do I do as an archaeologist besides filling out forms, writing, photographing, mapping, etc.? Well, here’s a brief history of what I have done since I graduated with a Bachelor’s degree in anthropology in 1973.

In 1975, I was hired for my first paid archaeology job: “utility worker” on a four-month excavation project for the Laboratory of Anthropology, a division of the Museum of New Mexico in Santa Fe. The following year I was rehired by the Museum of New Mexico as a Museum Assistant, and by 1978 I had been promoted to the position of Museum Specialist. From 1975 through the fall of 1978, I worked on projects for both the Laboratory of Anthropology (which was later renamed the “Anthropology Bureau”) and the Monuments Bureau of the Museum of New Mexico (know the New Mexico Museum of Indian Arts and Culture). My work for this museum’s anthropology division included conducting inspections of land to identify and record any archaeological or historical sites that might be present (this type of archaeology task is called “archaeological survey” or “cultural resource survey”), as well as test excavations and full-scale archaeological excavations, ruins stabilization, artifact and animal bone studies, and preparation of research proposals, budgets and reports. I got to work on Archaic, Anasazi, Athabaskan, Plains Indian, and historical sites. Particularly memorable projects

Old Pueblo Archaeology Center
Upcoming Activities, Continued

Thursday February 15 Cochise and Bascom, Continued:
up among the Jicarilla Apache and paisanos of the Rio Arriba. Doug writes both fiction and history. His work has appeared in True West, Wild West, Buckskin Bulletin, Roundup Magazine, and the Journal of Arizona History. Doug is on the board of the Arizona Historical Society, Cochise County Historical Society, the Oregon-California Trails Association, and Westerners International. This program was made possible by Arizona Humanities.

Reservations are required: info@oldpueblo.org or 520-798-1201. PLEASE WAIT TO HEAR FROM OLD PUEBLO WHETHER YOUR RESERVATION HAS BEEN CONFIRMED BEFORE ATTENDING because the Fire Code limits how many guests we can have in the restaurant meeting room. Reservations must be requested before 5 p.m. on the Wednesday before the program date. Guests may select and purchase their own dinners from the restaurant’s menu. There is no entry fee but donations will be requested to benefit Old Pueblo’s educational efforts.


9-10 a.m. Free (reservations required)

Continued on next page
What Does an Archaeologist Do? Continued

were my first excavations at prehistoric pueblo and
historical Spanish and Mexican sites east of Albu-
querque, New Mexico; excavation of my first hu-
man burial in 1975; and my supervision of excava-
tions at several ancient pueblo and pit-house sites
on the Navajo Indian Reservation and other sites in
western New Mexico.

The one stabilization project that I worked on
for the Museum of New Mexico Monuments Divi-
ision was in 1978, when I got to do extensive photo-
graphic documentation of the Spanish Mission
church and Indian pueblo ruins at Giusewa, an
archaeological site that is now preserved in the
Jemez State Monument, before its walls were
reconstructed and before other parts of the archaeo-
logical site were repaired or protected by various
means, mainly by re-mortaring and replastering the
walls with natural mud like the original builders
had used. My photography was necessary so that
there would be a record of what the ruins looked
like before and after the stabilization work was
done. In that job I got to work closely with mem-
ers of the Jemez, Santo Domingo, and Zuni Pueb-
lo tribes who were hired to oversee and do most of
the actual repair and protection work.

As an aside, I became very interested in animal
bone studies while I was working for the Museum of
New Mexico. Within a year of starting work
there I began spending some of my own free time
adding modern animal bone specimens to the Mu-
seum’s comparative skeleton collection, which was
used to help us archaeologists identify the various
kinds of animal bones that we were finding in our
excavations. This volunteer work involved collect-
ing dead animals from the highways of New Mexi-
co, skinning them, and removing the soft tissues
from their bones by various means that I won’t go
into here because it sometimes got pretty grisly!
To collect birds, game animals, and endangered and
threatened species legally, I had to get animal sal-
vage permits from both the U.S. Fish & Wildlife
Service and the New Mexico Game & Fish De-
partment.

In 1978, I was hired by the U.S. Bureau of In-
dian Affairs to work as an archaeological survey
crew member for the BIA’s Division of Resource
Development and Protection, Forestry Archeologi-
cal Program, based at the agency’s office in Albu-
Old Pueblo Archaeology Center
Upcoming Activities, Continued

6 to 8:30 p.m. Free (Order your own dinner off of the restaurant’s menu)

Deceptive desolation of El Camino del Diablo, photo provided by Butch Farabee

On the National Register of Historic Places, El Camino del Diablo, The Devil's Highway, is a brutal, 200-mile-long, prehistoric and historic route from northern Sonora to Yuma, Arizona, then on to the mission areas of California. Used for at least a millennium by Native Americans, conquistadores, Father Kino, miners, undocumented aliens, and modern-day adventurers, El Camino crosses three large federal areas in the extreme desert of southern Arizona, which is the focus of this presentation. A reputed 400 to 2,000 lives have been lost traveling along our very own, isolated and wild part of the Arizona-Mexico border, most from heat, exposure, and a desperate lack of water. Join Charles R. “Butch” Farabee, who has driven this remote, four-wheel drive road six times, for a part history, part travelogue, and part informational overview of this fascinating but humbling area.

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What Does an Archaeologist Do? Continued

ququerque. In this job I helped conduct archaeological surveys to identify archaeological and historical sites on portions of New Mexico’s Acoma, Mescalero, and Sandia Indian reservations where the tribes wished to allow logging or gravel-quarrying to be done in order to bring in money for their people. During these archaeological surveys I helped identify, map, photograph, take notes, and write reports about Paleoindian, Archaic, Anasazi, Athabaskan, and historical archaeological sites.

In the summer of 1980, I moved from Albuquerque to Tucson, Arizona, to enroll in graduate school at the University of Arizona. However, before the fall semester started, I was hired as an Archaeological Specialist by the Cultural Resource Management Division of the Arizona State Museum (ASM, a department of the University of Arizona). ASM threw so much work at me that I had to postpone going to graduate school for a full year!

In my ASM job I got to work on archaeological survey and excavation projects at Archaic, Hohokam, and historical archaeological sites in many Arizona locations. One of my projects for ASM involved doing fieldwork, data analysis, and writing for a dissertation-length study of several different kinds of prehistoric Hohokam Indian agricultural features in south-central Arizona. Those features included not only ancient Hohokam irrigation canals and water reservoirs, but also rock features that the Hohokam used to collect and hold rain water, runoff water, and soil so that they could grow crops in desert areas that modern farmers consider to be unusable for farming. This study showed me how people anywhere in the world, even hundreds or thousands of years ago, have been ingenious enough to adapt to harsh environments, in ways that modern people might not have considered.

I continued working for the ASM from 1980 until early 1984, which included all the time that I was in graduate school. Then, in 1984, I went to work as an archaeology project director for the Institute for American Research, a not-for-profit organization in Tucson. (In 1990 the Institute was reincorporated as two separate corporations, the not-for-profit Center for Desert Archaeology and the privately owned archaeological consulting business called Desert Archaeology, Inc. Since then, the Center for Desert Archaeology changed its name again, to Archaeology Southwest.) From 1984 to
What Does an Archaeologist Do? Continued

1994 I supervised archaeological survey, testing, and excavation projects for the Institute-Desert Archaeology organizations, on Archaic, Hohokam, protohistoric Piman, and historical sites.

For the Desert Archaeology private consulting side of the business, I prepared project budgets, grant proposals, research designs and nominations of archaeological sites and districts to the National Register of Historic Places, and coordinated with federal, state, tribal, and local agencies on both cultural resource management and research-grant projects. I also was once called upon to testify in court as an expert witness, in a case where one party in the court case wished to grade a new road in the immediate vicinity of a significant archaeological site and the other party wished to stop the road construction.

Through the Desert Archaeology organization’s nonprofit Center for Desert Archaeology, I was responsible for recruitment, training, placement, and recognition of both professional and amateur volunteers, and for publication of a quarterly newsletter through desktop publishing.

I found working with volunteers to be quite fun and rewarding while I was employed with the Desert Archaeology group, but after a few years I began to feel unfulfilled because, although the Center for Desert Archaeology was willing to provide some opportunities for volunteers to participate in archaeological research, the opportunities mostly involved archaeological survey and working with artifacts in the laboratory, but very few excavation opportunities. Wanting to offer more, I decided in 1993 to establish a new organization to conduct programs in which volunteers could participate in excavations as well as other aspects of archaeological research. This new organization was – and still is – Old Pueblo Archaeology Center, a not-for-profit educational and scientific organization in...
What Does an Archaeologist Do? Continued

Tucson, which I officially founded and incorporated in 1994 in cooperation with two friends. One of them is Carolyn O’Bagy Davis, a cultural anthropologist who writes books about archaeology and history, and the other is Marc Severson, an archaeologist who later became an elementary school teacher.

Since 1994, I have been the executive director of Old Pueblo Archaeology Center, whose mission is to educate children and adults to understand and appreciate archaeology and other cultures, to foster the preservation of archaeological and historical sites, and to develop a lifelong concern for the importance of nonrenewable resources and traditional cultures.

At Old Pueblo I accepted responsibility for developing and directing archaeological education programs including five publication series, a children’s simulated archaeological dig education program, archaeological field schools for the public at real archaeological sites, an archaeological research participation program for volunteers, an archaeology

Old Pueblo Archaeology Center
Upcoming Activities, Continued

Thursday April 19, 2018: “Third Thursday Food for Thought” dinner featuring archaeologist Dr. Michael Lindeman’s presentation “Phoenix Underground: Archaeological Excavations at the Hohokam Village of La Villa” at Karichimaka Mexican Restaurant, 5252 S. Mission Road, Tucson

6 to 8:30 p.m. Free (Order your own dinner off of the restaurant’s menu)

During two archaeological excavation sessions in 2010-2014, archaeologists from Desert Archaeology, Inc., looked under the streets of Phoenix to find the remarkably well-preserved remains of the Hohokam village of La Villa. Just as this location was settled historically to engage in farming, it was ideal for the prehistoric farmers who founded the La Villa – close to the rich farmland of the floodplain and the water of the Salt River. Canals extending from the river watered crops that fed the Hohokam and that in years of abundance produced surplus that could be traded for a variety of goods. The La Villa excavations revealed nearly 500 archaeological features including 154 pithouses, 92 mortuary features and La Villa’s eastern plaza, with evidence for occupation spanning nearly 400 years.

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Photo at left, courtesy of Desert Archaeology, Inc.:
Desert Archaeology’s excavations at La Villa archaeological site along Jackson Street in Phoenix
In 2008, Old Pueblo was no longer able to pay me for full-time work so I took a full-time job as an archaeologist at EcoPlan Associates, Inc., an Arizona consulting company that provides environmental and archaeological services to governments, other organizations, and land owners, but I continued assisting Old Pueblo as a volunteer. My duties for both Old Pueblo and EcoPlan included developing and directing “cultural resource management” projects, that is, acting as an archaeological research consultant for city, county, state, and federal agencies, and for private businesses and other persons and organizations. These consulting projects include land planning, archaeological survey, testing, full-scale excavation and recovery, interpretation, and nominations of historic properties (including archaeological sites and districts) to the National Register of Historic Places.

In 2012, I accepted employment as the State Cultural Resources Specialist/Archaeologist for the Natural Resources Conservation Service (NRCS, an agency of the U.S. Department of Agriculture) in Arizona. I still work full-time for NRCS and am responsible for carrying out its field and office activities to identify and protect historic properties, and to comply with historic preservation laws and regulations throughout Arizona and on Indian reservations that extend into our neighboring states of California, New Mexico, and Utah.

In directing educational, consulting, and legal compliance programs I have worked closely with Native Americans who are concerned about what is done with archaeological materials found in association with ancient human remains. As part of this interaction I am proud to have made many Native American friends and successfully recruited American Indian people to serve on Old Pueblo Archaeology Center’s Board of Directors together with professional and avocational archaeologists.

In and apart from my official archaeology jobs (and preparing comparative animal skeleton collections) I have conducted independent research on prehistoric irrigation canals and other water control features in the American Southwest, and have volunteered a lot of my time to develop and

**What Does an Archaeologist Do? Continued**
What Does an Archaeologist Do? Continued

assist with educational and volunteer programs in archaeology. My volunteer projects have included initiating and leading an all-volunteer archaeological survey that eventually resulted in a six-square-mile area of southern Arizona being listed as an archaeological district in the National Register of Historic Places. I often serve as a guide for groups who want to go on archaeological site tours, and as a speaker to groups interested in archaeology.

My volunteer activities also have included service as a board of directors member and president of the Arizona Archaeological and Historical Society, board of directors member of the nonprofit Southwestern Mission Research Center, editor of three archaeology newsletters, co-director of the Arizona Archaeological Society’s Q-Ranch Archaeological Field School in 1997, advisor to Arizona Archaeological Society chapters and to a United Way project to identify historic preservation needs and resources in southern Arizona, member of education committees for the the Society for American Archaeology, the Archaeological Institute of America, and the Arizona Archaeological Council, as statutory agent for the Archaeological Conservancy, and as an outreach speaker for Old Pueblo and the Arizona Humanities nonprofit organizations.

As a result of my volunteer activities I have received public recognition, which makes volunteering even more rewarding. These public honors include the Victor R. Stoner Award from the Arizona Archaeological and Historical Society, the Arizona Archaeological Society’s Professional Archaeologist of the Year Award, the Arizona Governor’s Archaeology Advisory Commission Award in Public Archaeology, and appreciation awards from AAHS, the Arizona State Historic Preservation Office, and Casa Grande Ruins National Monument.

So, that’s about it in a nutshell as to what I have done as an archaeologist.
Volunteering Opportunities at Pueblo Grande Museum, Phoenix

The Pueblo Grande Museum Auxiliary (PGMA) is a 501(c)(3) nonprofit organization that supports the Pueblo Grande Museum and Archaeological Park, located at 4619 E. Washington St. in Phoenix. PGMA has these opportunities for volunteers to assist in support of the Museum.

**Store Opportunities.** Spend time each week meeting and talking with guests, showing them beautiful jewelry, pottery and other southwestern Indian art, Arizona-designed T-shirts, and southwestern memorabilia and books! No knowledge needed. Weekend shift available. Once you start you will receive a 20% discount on most purchases!

**Board Opportunities.** PGMA has a few positions for people interested in serving on its all-volunteer Board of Directors.

- **Treasurer.** PGMA is looking for someone with a financial background (banking, CPA, bookkeeping, accounting) to work with the PGMA bookkeeper and other board members on the organization’s finances. Responsibility would include but not be limited to weekly meeting with the bookkeeper, producing monthly and yearly reports and yearly tax information, chairing bimonthly finance committee meetings, attending monthly board meetings, and coordinating yearly budgets.

Archaeology Field Schools, Continued

**Monday June 4 to Friday July 13, 2018:**

“UNM 2018 Archaeology Field School” summer session at Diamond Tail Ranch, near Placitas, New Mexico*

*Photo courtesy of UNM*

This summer’s University of New Mexico archaeological field school session will take place on the beautiful Diamond Tail Ranch, near Placitas, New Mexico. Students will gain essential hands-on training in archaeological field skills including survey and excavation methods. Excavation will focus on Classic period (A.D. 1325 to 1600) Ancestral Pueblo fieldhouse and agricultural sites. Fieldtrips to various archaeological sites in central New Mexico (Paa-ko, Kuaua, San Marcos, Astialakwa, and Tyuonyi) and guest lectures by visiting scholars will provide students with a larger historic context for the cultural materials identified during fieldwork. Students will stay in Albuquerque and are responsible for their own food and housing. Please see the application form for additional details related to course registration, fees, and scheduling. Please apply early, as enrollment is limited.

Applications (due April 20) are available in the UNM Anthropology Department office, on the Department’s [https://anthropology.unm.edu/](https://anthropology.unm.edu/) website, or upon request from Dr. Hannah Mattson at [hmattson@unm.edu](mailto:hmattson@unm.edu).
Pueblo Grande Opportunities, Continued

Lecture Chair. This person arranges speakers for PGMA’s monthly meetings, coordination of meetings including with the meeting lecturer, preparing paperwork, purchasing snacks and beverages (reimbursed by the Auxiliary), and distribution of information to public media, board members, and museum staff.

Events. A person with experience coordinating events is needed to coordinate the annual rug auction and help develop additional future events.

For additional information on these and other volunteer opportunities please contact PGMA at pueblograndema@gmail.com.

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Archaeology Opportunities Membership/Old Pueblo Archaeology Subscription Application Form

Whichever membership level you choose, your membership fee supports Old Pueblo Archaeology Center’s educational programs.

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**TOTAL ENCLOSED**: $  

**Membership categories and rates:**

- Individual: $40
- Household: $80
- Sustaining: $100
- Contributing: $200
- Supporting: $500
- Sponsoring: $1,000
- Corporation: $1,000

- Friend: $25
- Subscriber: $10

- Provides 1-year Old Pueblo Archaeology bulletin subscription (4 issues), discounts on publications & some activities; does not provide participation in member-assisted field research programs.

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Please return this form, with check payable to “OPAC” or with credit card information completed, to the address below:

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

Questions? Contact Old Pueblo at 520-798-1201 or info@oldpueblo.org

Thank you for helping teach and protect the Southwest’s heritage!
Arizona Gives and Arizona Gives Day is a collaboration . . .

between the Alliance of Arizona Nonprofits and the Arizona Grantmakers Forum that began in 2013 to connect people with causes they believe in and to build a lasting, stronger spirit of philanthropy.

This statewide, 24-hour, online giving campaign, which takes place in early April each year, has helped raise more than $10.1 million for Arizona's nonprofit sector.

Arizona Gives helps people find, learn about, and contribute to the causes they believe in while enabling nonprofits to share their stories and engage the community through a unique online giving platform. Arizona Gives Day helps raise awareness about Arizona nonprofits and the critical role they play in our communities and state. It inspires people to give generously to nonprofits, making our state stronger and creating a thriving community for all.

To give or learn more visit https://www.azgives.org/ and enter “Old Pueblo Archaeology Center” (without quotation marks) in the “Find Organizations” cell in the upper right part of the web page. Then in Old Pueblo Archaeology Center’s area of that page, click on the GIVE link to donate or on the Learn more link for more information.

YOU DON'T HAVE TO WAIT UNTIL APRIL 3rd TO GIVE!

Arizona Gives is available for year-round giving. Donors can create an account to preschedule donations, set-up recurring donations, and make changes to their giving throughout the year or can checkout as a guest and give immediately.
Old Pueblo Archaeology

Bulletin of Old Pueblo Archaeology Center
Located at 2201 W. 44th Street in the Tucson Unified School District’s Ajo Service Center
Mailing Address: PO Box 40577, Tucson AZ 85717-0577
www.oldpueblo.org 520-798-1201 info@oldpueblo.org

Old Pueblo Archaeology Center’s Archaeology Opportunities Membership and Discounts Program

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

Old Pueblo Archaeology is the electronic quarterly bulletin of Old Pueblo Archaeology Center, a 501(c)(3) nonprofit corporation. Questions, comments, and news items can be addressed to the editor Allen Dart, at info@oldpueblo.org or 520-798-1201, or by mail to Old Pueblo Archaeology Center, PO Box 40577, Tucson AZ 85717-0577. For more information please visit our web site: www.oldpueblo.org.

Your Archaeology Opportunities membership helps support Old Pueblo’s children’s education programs.

Disclosure: Old Pueblo Archaeology Center’s Executive Director Allen Dart is a USDA Natural Resources Conservation Service cultural resources specialist who volunteers his time to Old Pueblo. Views expressed in Old Pueblo Archaeology Center communications do not necessarily represent views of the U.S. Department of Agriculture (USDA) or of the United States.