T Doors in the Southwest: How I Came to See a Mesoamerican Connection

Marc Callis

Arguably the most iconic architectural feature of the North American Southwest, whether on the American or the Mexican side of the international border, is the T- or Tau-shaped door. So named because of their resemblance to a capital T (or a capital of the Greek letter tau as the case may be), once one notices them, they are impossible to miss – standing out proudly in every structure where they appear. Their regional origin is typically traced to Chaco Canyon, during that site’s heyday in the eleventh century (Figure 1). At Chaco, and at that site’s successor, Aztec Ruins just to the north on the Animas River within the modern-day town of Aztec, New Mexico (Figure 2), T doors constitute about one door out of every 12 or 13.

Much later, in the Casas Grandes regional system centered on the site of Paquimé in northwestern Chihuahua (Figure 3), T doors became far more frequent. They actually constitute the majority of all doorways throughout that system, at about 60 percent. But how did I come to be interested in T doors to the extent that I elected to spend copious amounts of time researching, writing, and speaking about them? It is a convoluted and wonderful story.

I first encountered T-shaped doors in Chaco Canyon, way back in 2001. At the time, I was living in Santa Fe – the first time I had ever lived outside of Massachusetts (the first of four distinct sojourns living in the Southwest, as it would turn out!) – and getting to know a region of the world that would come to capture my scholarly passion. Like everyone else, I wondered why the doors were T-shaped;
and like everyone else, at that time I had no idea. There were several answers floating around as to why some of the doors in the region bore the odd T shape.

Some thought the T-shape was practical: Perhaps the bottom part was partially closed in order to better retain heat on cold winter nights or, alternatively, perhaps they were wider at the top to make it easier to carry burdens into the buildings.

The more I thought about it, the less the practical explanations seemed to fit the bill: Were the doors T-shaped for practical reasons, after all, one should expect to encounter the shape around the world – and one does not. Whatever reasons south-western people had for making some doors T-shaped, I surmised, must not have been entirely practical – though exactly why remained a mystery. And there it would stand for nearly the next two decades, until an unlikely series of events led me to concoct an explanation of my own.

It all started with a move from Tucson back to Boston. During that particular sojourn, I had the opportunity to take a graduate course at Harvard. At that point, one of the things I had always felt my education lacked was coursework on Mesoamerica. That particular semester, as fortune would have it, Harvard was offering a course on Mayan writing. This was not a course that appealed to me particularly. What I wanted at the time was background in Mesoamerica to aid my understanding of the Southwest. As such, I would have much preferred a more general course on Mesoamerica that would have also focused on areas like Central and West Mexico and one that would not have concentrated so much on writing. However, Mayan writing was the course that was being offered – I took what was available.

The last thing in the world I expected from the course was that I would get major insight into the Southwest – and definitely did not expect insight into anything as exciting as T-shaped doors. However, on the first day of class, as I was flipping through one of the assigned textbooks (Marc Zender and Andrea Stone’s Reading Maya Art), I turned to page 175, on which page was the explanation for the glyph Ik’, which basically means “wind” or “breath” but by extension can mean “life” or “spirit.” It was when I looked on the opposite page, I saw among various illustration of the Ik’ depicted in Mayan texts and art, in the far upper-left corner, a T-shaped alcove from a structure commonly referred to as “The Palace” at the site of Palenque in the Mexican state of Chiapas (Figure 4).

It was then that a question hit me hard, which I could not let go of until I found an answer: “Could this be the inspiration for the T-shaped doors of the Southwest?” I made an appointment with the professor, Nicholas Carter (he has since taken a job at Texas State University) immediately after class to
discuss the term paper. Later that week it was confirmed – I would be researching to ascertain whether or not my hunch that the T-shaped doors represent the Mayan glyph Ik’ made sense.

At first, I looked at Palenque. Palenque abounds with T shapes. The structure known today as the Palace contains entire rooms where T-shaped Ik’s decorate all of the walls, in the form of windows, alcoves, and decorative stucco work (Figure 5). The famous tower of The Palace has a T shape near the top. The bottom level of The Palace has upside-down T-shaped windows to represent the underworld (Paul Schottmueller, personal communication 2019; Callis 2021:6), and the staircase of the famed Pyramid of the Inscriptions, where the great king Pacal was buried, is also in the shape of an upside-down T (Figure 6) probably for a similar reason. Pacal himself was buried wearing a gorgeous jade mask (Figure 7) that incorporates a small T shape in the mouth, symbolizing breath and, by extension, life.

Next, I tried to locate T shapes in West Mexico. I figured that being the closest area of Mesoamerica to the Southwest, we might see T shapes, perhaps either as doors or windows, there. This would be a logical pathway through which the T shapes of Palenque and the Maya World diffused northward to eventually inspire southwestern T-shaped doors. No luck. So far I have found no T shapes in West Mexico archaeological art or architecture.

However, I was not discouraged – Chichen Itza and Tula, after all, exhibit remarkable similarities in architecture and urban layout, and yet are widely separated (one being in the northern Yucatan Peninsula, the other in northern Central Mexico), with no sites of similar design in between, despite being nearly 1,500 km (nearly 932 miles) distant from each other over land. I did, however, find out that there are

Figure 5. Decorative stucco work with two T-Shaped Ik’ glyphs, The Palace, Palenque, Chiapas, Mexico (Photo by Marc Callis)
T shapes in a courtyard at the Central Mexico site of Cholula, outside of Puebla – not close to the Southwest, not even as close as West Mexico, but far closer to the region than the Maya World.

One realization shocked me especially – there are, in fact, T-shaped doors in Mesoamerica! Charles DiPeso, the famed excavator of the Casas Grandes city of Paquimé, claimed these did not exist – He contended that “south of the Tropic of Cancer” the T shape existed in architecture only as a frieze, or as a window. The T doors in Mesoamerica are usually referred to as mega-mouth, or maw doors (Figure 8). Arguably the best known of these is at the entrance to the Pyramid of the Magician at the site of Uxmal in the Puuc region of the western Yucatán Peninsula (Figure 9).

However, they occur in many other places during the Terminal Classic period (900-1200 CE), especially in the Rio Bec region near where the Mexican states of Quintana Roo and Campeche overlap. (I did say overlap – there is an ongoing border dispute between the two states, with the result that some communities actually receive funding and services from both!). The most notable feature of maw doors is that they depict an open snake mouth, with the goggle eyes of the Mesoamerican rain god, Chaac (known as Tlaloc to the Aztecs) and copious amounts of sculpture on the wall surrounding the doorway (Coltman 2014:44; Nicholas Carter, personal communication 2019).

The actual T shape in maw doors can be hard to notice – but stands out immediately once one knows what to look for. Unlike southwestern T doors, where the T shape itself perforates the wall, the perforation of the wall with maw doors is actually rectangular; however, in front of the perforation there is an indentation in the shape of an upside-down T. Maya scholars recognize that this indentation represents the glyph Ik’ rendered upside-down to symbolize the underworld.
I still remember the day I had the “Eureka!” moment – I was so shocked all I could do for about 15 minutes was to put down the book I was reading, and just stare blankly at the waves of the Atlantic Ocean crashing onto the rocks 70 feet below. (The room where I did my at-home writing in those days had a fabulous view!) I had found T-shaped doors in Mesoamerica – they had been there this whole time, hidden in plain sight!

However, we should not be too hard on DiPeso. It is easy to see how the Mesoamerican T doors could escape the notice of a scholar so deeply entrenched in the North American Southwest – aside from the incorporation of the T shape, they differ from southwestern T doors in virtually every conceivable way.

Overall, maw doors do not look like southwestern T doors – but one would not necessarily expect them to. Architectural influence can be the result of migration, conquest, population expansion, or other modes of social interaction wherein architectural norms are brought to, shared with, or adopted by new areas, and more or less replicate the architecture indicative of where they came from. It is by no means uncommon for a population to decide for whatever reason to faithfully copy the architectural style of another society. However, other dynamics are not unheard of. It can also happen that a culture may become aware of a symbol used in architecture elsewhere – but instead of simply copying the other culture’s usage of that symbol wholesale, they may modify it, i.e., adapt it for themselves according to their own beliefs and aesthetics.

The latter is what appears to have happened in the case of the T-shaped doors of the Southwest – southwestern people became aware of the Ik’ glyph in Mesoamerica, along with its symbolic meanings and architectural potential. However, rather than copying Maya maw doors, or central Mexican friezes, they adopted the symbol by adapting it to their own taste in architecture, in line with their own spiritual beliefs. Thus, they created something that, while clearly Mesoamerican-inspired, is nonetheless uniquely and quintessentially southwestern (Figures 10 and 11).

Once T doors emerged in the Southwest (apparently first at Chaco Canyon), it would seem that they spread from there. Although ballcourts, for example, may well have diffused from Mesoamerica twice (the oval ballcourts of the Hohokam and the I- and T-shaped ballcourts of the Casas Grandes regional system are not only shaped differently, but have more than a century of time elapsed between the demise of the former and the rise of the latter), this does not appear to have been the case with T-shaped doors. Although there is some regional variation, they all exhibit a very similar stark, undorned form, and are invariably upright (with one possible exception: an 1876 illustration of an upside-down T door in Canyon de Chelly, Arizona (Figure 12).
Once the Chaco regional system collapsed in the early twelfth century, T doors spread to the successor system centered on Aztec Ruins, and once the culture at that site collapsed, though they did not disappear from the northern Southwest entirely, T-shaped doors appear predominately at Casas Grandes in Chihuahua where, at Paquimé as well as its peripheral sites, they constitute the majority of doorways.

It is also worth noting that T doors are not the only example of the T shape in the Southwest. At Paquimé, two finely carved altar stones have been unearthed that feature a prominent T shape cut out of the center (Figures 13 and 14); and T shapes were sometimes cut into the handles of Mesa Verde Black-on-white mugs (Figure 15) – to name just of few of many instances.

As research and thinking progresses, we are beginning to understand more and more about the interactions between the North American Southwest and the more complex, more highly urbanized cultures to the south. Traditionally, the colonnades at Chetro Ketl in Chaco Canyon and at Paquimé have been pointed out as examples of Mesoamerican architectural influence in the Southwest: to those, we should now add T-shaped doorways built in the form of the deeply meaningful, “boldly expressive,” and profoundly symbolic Mayan glyph, the Ik’.

References Cited


About the Author


Acknowledgments. I would like to reiterate my gratitude to those already acknowledged in my Southwestern Lore article (Callis 2021:16-17). In addition, I would like to thank Lance Trask for volunteering his beautifully executed illustration of a Mesa Verde Black-on-white mug with a T-shaped cut-out.
About Old Pueblo Archaeology Center

Allen Dart, RPA

Old Pueblo Archaeology Center (Old Pueblo) is a Tucson, Arizona-based 501(c)(3) nonprofit organization that was founded in 1993 by Carolyn O’Bagy Davis, Marc Severson, and Allen Dart to offer educational and research programs in archaeology, history, and cultures. Incorporated in Arizona in 1994, Old Pueblo’s focus is on the cultures and history of the southwestern US but its area of interest is broad.

Old Pueblo’s mission is to educate children and adults to understand and appreciate archaeology and other cultures, to foster the preservation of archaeological and historical sites, and to develop a lifelong concern for the importance of nonrenewable resources and traditional cultures.

Old Pueblo’s first physical facilities were established in 1994 at an office at 1000 E. Fort Lowell Road in Tucson. After the Town of Marana invited the organization to occupy space on one of that town’s properties at 5100 W. Ina Road in Marana, Old Pueblo moved there in 2001 and stayed until 2009 when Marana took over the property’s buildings for use by its police department.

That same year, 2009, the Tucson Unified School District (TUSD) invited Old Pueblo to move onto the campus of TUSD’s Ajo Service Center at 2201 W. 44th Street, along the north edge of John F. Kennedy Park in Tucson. Today, from its facilities at the Ajo Service Center, Old Pueblo offers several programs and activities to fulfill its mission, including archaeology education programs for children, guided tours to archaeological and cultural sites, online and in-person classes and workshops, announcements about upcoming archaeology, history, and culture-related activities, online presentations, publications, research services, and a membership program that provides research and education opportunities.

In addition to the activities listed above, from 1995 through 2007 Old Pueblo conducted field investigations at several archaeological sites that provided opportunities for volunteers and educators to learn about archaeology and cultures by participating in archaeological excavations. The biggest of these projects were at three Tucson-area Hohokam sites: the Sabino Canyon Ruin along Sabino Creek...
in the northeastern Tucson Basin, the Yuma Wash archaeological site along the Santa Cruz River in the Town of Marana, and the CNN Camp Bell site overlooking Rillito Creek in north-central Tucson. Descriptions volunteer-assisted of excavations at these sites and others can be found in several issues of the Old Pueblo Archaeology bulletin posted at https://www.oldpueblo.org/about-us/publications/.

Also during its first 19 years of existence, Old Pueblo provided cultural resource management, or CRM, services to clients who needed professional archaeological and historical research investigations to fulfill the clients’ responsibilities to identify and appropriately treat archaeological sites that might be impacted by land development projects. After 2012, however, Old Pueblo got out of the CRM business to focus on education programs.

**Children's Education Programs**

The Old Pueblo Educational Neighborhood (OPEN) program allows children and adults to learn about archaeology, Indigenous cultures, and the scientific method by participating in the excavation of full-scale replicas of Native American archaeological sites of the pre-European contact (precontact) era. The OPEN program began in 1997 with Old Pueblo’s creation of the OPEN1 simulated archaeological dig site at its Fort Lowell Road office. When Old Pueblo moved to its Marana location in 2003, an OPEN2 site was constructed there. The current simulated dig site, OPEN3, was established at Old Pueblo’s TUSD Ajo Service Center facilities in 2010. Each of the OPEN dig sites have been idealized reconstructions of southern Arizona Hohokam Indian archaeological sites that have full-size replicas of precontact pithouses and other cultural features the Hohokam used in daily life.

Classrooms of students participating in the OPEN3 program get to learn and practice techniques used to excavate real archaeological sites. In the process, they are exposed to scientific interpretation of how ancient people constructed their houses, what they ate, what they might have believed in, and how they created beauty in their lives. The OPEN program has been recognized as a superior children’s archaeology education program in independent evaluations by both archaeologists and professional educators, and has received substantial funding from Arizona Humanities and other granting organizations.

Old Pueblo’s OPENOUT (Old Pueblo Educational Neighborhood Outreach) program offers 45- to 60-minute presentations to children by trained archaeology educators. Each presentation brings archaeology and the past alive for children.

The “Ancient People of Arizona” OPENOUT presentation provides an overview of the Southwest’s Ancestral Pueblo, Mogollon, and Hohokam cultures, and the “Lifestyle of the Hohokam” talk focuses on how the Hohokam lived. The “What is an Archaeologist?” presentation gives children an idea of what archaeologists do, how they do it, and how they learn about people through their work.
Old Pueblo also offers a Tours for Youth program that features guided tours to real archaeological sites for school classroom other organized children’s groups.

Tucson-area archaeological sites visited in this children’s education program include the Picture Rocks petroglyphs site in cooperation with that private property’s owner the Picture Rocks Redemptorist Renewal Center; Los Morteros Hohokam Village in Pima County’s Los Morteros Conservation Park in Marana; and the Vista del Rio Hohokam Village site in the City of Tucson’s Vista del Rio Cultural Resource Park.

Archaeological and Cultural Site Tours

For adults Old Pueblo offers tours led by archaeologists, historians, and Native Americans to places of archaeological, historical, and cultural interest, for affordable donation amounts.

Old Pueblo typically offers tours to Los Morteros Hohokam Village and the Picture Rocks petroglyphs on equinox and winter solstice mornings, and at least once a year to the Tohono O’odham Nation’s Ventana Cave National Historic Landmark archaeological site and to sites of historical Yoeme (Yaqui Indian) communities in Tucson and Marana, Arizona.

Old Pueblo also offers several other site tours each year to sites in Arizona and New Mexico, and strives to offer new tours each year.

Classes and Workshops

Every year Old Pueblo offers the online classes “Archaeology of the Southwest,” “The Hohokam Culture of Southern Arizona,” and “The Mogollon Culture of the US Southwest.” Each one meets once a week in 12 two-hour sessions. Other special-interest classes are offered periodically, on such topics as Mayan and Aztec codices of Mexico and comparison of the eastern US’s Mississippian culture with those of the Southwest.

Old Pueblo’s in-person traditional technologies workshops include arrowhead-making and flintknapping, pottery-making, and others. These workshops are not designed to train people how to make crafts for sale but to help modern people understand how early peoples made and used tools and other artifacts.
Upcoming-Activities Announcements

Old Pueblo’s semimonthly upcoming-activities email blasts provide announcements about archaeology, history, and culture-related activities offered by Old Pueblo and other organizations including tours, presentations, volunteer opportunities, and museum exhibits. These messages feature color illustrations and are sent to thousands of email addresses.

Anyone may subscribe to Old Pueblo’s emailing list by going to www.oldpueblo.org, scrolling down to the Subscribe section, and entering name and email address there. One can unsubscribe from the list at any time.

Online Cultural Presentations

Old Pueblo’s “Third Thursday Food for Thought” Zoom webinars on the Third Thursday evening of each month feature presentations on archaeological, historical, and cultural topics.

The “Indigenous Interests” bimonthly webinars on the second Tuesday evening of each odd-numbered month (January, March, May, etc.) are hosted by Old Pueblo’s Native American board of directors members and provide Indigenous presenters with a forum for discussing issues important to their peoples today.

Each of the webinars is free and is scheduled for 7-8:30 p.m. Mountain Standard Time (southern Arizona’s year-round time zone).
Publications

The *Old Pueblo Archaeology* bulletin is Old Pueblo’s quarterly newsletter. Each issue is presented in a nontechnical format, includes ample illustrations, and is published in pdf format for on-line access. All issues include at least one article about southwestern archaeology, history, or cultures and provide news about Old Pueblo’s activities and program offerings.

Old Pueblo has published reports on its archaeological excavations, surveys, and other cultural resources investigations. Most of these reports are available as hard-copy volumes and all are available in pdf format, sometimes with redactions to protect archaeologically sensitive areas from relic-collecting and other vandalism.

Research Services

Old Pueblo encourages questions about the archaeology, history, and cultures of the US Southwest, including about items inquirers think may be archaeological artifacts. Old Pueblo does not provide estimates of the monetary value of any artifacts, and no longer provides archaeological survey, excavation, or other cultural resources services needed for land-use planning.

Membership Program

Old Pueblo’s *Archaeology Opportunities* membership support program provides research and education opportunities for persons who wish to support Old Pueblo’s education efforts, and discounts on some fees or donation amounts that Old Pueblo normally requests for publications, education programs, and tours. Each membership is valid for approximately 12 months from the date of purchase. For more information on Old Pueblo memberships visit [https://www.oldpueblo.org/about-us/membership/](https://www.oldpueblo.org/about-us/membership/).

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Thursday June 16, 2022: Online
“Third Thursday Food for Thought” free Zoom online program featuring “Diné History’s Impact on Jewelry” presentation by Nanibaa Beck, cosponsored by Arizona Humanities
7 to 8:30 p.m. Free.
Register at this link:
https://us02web.zoom.us/webinar/register/WN_8QpCuw1XQ6O09j5leJVwDQ

Tuesday July 12, 2022: Online
“Indigenous Interests” free Zoom online presentation, topic and guest speaker to be announced
7 to 8:30 p.m. Free.
Register at this link:
https://us06web.zoom.us/webinar/register/WN_Wn7PTGxBQSaQ1PLWfoOLnA

Thursday July 21, 2022: Online
“Third Thursday Food for Thought” free Zoom online program featuring “Ecological Knowledge and Practices of Traditional Indigenous and Spanish Agriculturists” presentation by Gary P. Nabhan, PhD
7 to 8:30 p.m. Free.
Register at this link:
https://us06web.zoom.us/webinar/register/WN_ruxu_i6vRo2lZMKfykriUA

Thursday August 18, 2022: Online
“Third Thursday Food for Thought” free Zoom online program featuring “The Full Story of Pueblo Grande (or at Least a Few Chapters)” presentation by City of Phoenix Archaeologist Laurene Montero
7 to 8:30 p.m. Free
Register at this link:
https://us06web.zoom.us/webinar/register/WN_ynVTuQ14QLSOncrosWEYw
More Old Pueblo Archaeology Center Upcoming Activities

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Saturday & Sunday September 10 & 11, 2022: Near Winslow & Holbrook, AZ
“Homol’ovi and Rock Art Ranch Pueblos and Petroglyphs Tour” with archaeologists Rich Lange and Al Dart
1 p.m. Saturday to 1 p.m. or later Sunday; $99 ($80 for Old Pueblo and Friends of Pueblo Grande Museum members)
To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Mondays September 12-November 28, 2022: Online
“An Overview of Mississippian Archaeology of the Eastern US” 12-session online adult education class with archaeologist Jay Franklin, PhD
6:30 to 8:30 p.m. each Monday September 12-November 28 except skip October 24. $99 donation ($80 for members of Old Pueblo Archaeology Center and Friends of Pueblo Grande Museum)
To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Tuesday September 13, 2022: Online
“Indigenous Interests” free Zoom online presentation, topic and guest speaker to be announced
7 to 8:30 p.m. Free.
Register at this link: https://us06web.zoom.us/webinar/register/WN_I6V1sk2PTEakauXCO3Dv4Q.

Wednesday September 14, 2022: Online
“Indigenous Revolts in Colonial New Spain, 1616-1712” one-session online adult education class with ethnohistorian Michael M. Brescia, PhD
6:30 to 8:30 p.m.. $35 donation ($28 for members of Old Pueblo Archaeology Center and Friends of Pueblo Grande Museum)
To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.
More Old Pueblo Archaeology Center Upcoming Activities

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Thursday September 15, 2022: Online
“Third Thursday Food for Thought” free Zoom online program featuring “The Sinagua: Fact or Fiction?” presentation by archaeologist Peter J. Pilles, Jr. (Encore of March 17, 2022 program)
7 to 8:30 p.m. Free.
Register at this link: https://us06web.zoom.us/webinar/register/WN_hLUS_B7-R_exp0XxQAKrBw.

Wednesdays September 21-December 14, 2022: Online
“The Hohokam Culture of Southern Arizona” online adult education class with archaeologist Allen Dart
6:30 to 8:30 p.m. each Wednesday September 21-December 14 except skip October 26. $99 donation ($80 for members of Old Pueblo, Arizona Archaeological Society, and Friends of Pueblo Grande Museum).
To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Thursday September 22, 2022: Tucson-Marana, AZ
“Autumn Equinox Tour to Los Morteros and Picture Rocks Petroglyphs Sites” with archaeologist Allen Dart departing from near Silverbell Road and Linda Vista Blvd. in Marana, Arizona
8 a.m. to noon. $35 donation ($28 for Old Pueblo and Friends of Pueblo Grande Museum members).
To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Tuesdays October 4 and 18, 2022: Online
“Understanding Indigenous Mexico through the Maya and Aztec Codices” two-session online adult education class with ethnohistorian Michael M. Brescia, PhD
6:30 to 8:30 p.m. each Tuesday. $50 donation ($40 for Old Pueblo, Arizona Archaeological Society, and Friends of Pueblo Grande Museum members).
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Saturday October 8, 2022: Tucson
“Arrowhead-making and Flint-knapping Workshop” with flintknapper Sam Greenleaf

9 a.m. to noon. $35 donation ($28 for Old Pueblo and Friends of Pueblo Grande Museum members)

To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Thursday November 17, 2022: Online
“Third Thursday Food for Thought” free Zoom online program featuring “Navajo Pueblitos of Dinétah” presentation by archaeologist Ronald H. Towner, PhD

7 to 8:30 p.m. Free

For more information contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Friday & Saturday November 18 & 19, 2022: Central Arizona
“Salado, Whatever that Means” tour with archaeologists Rich Lange and Al Dart starting at Casa Grande Ruins National Monument, Coolidge, Arizona

9 a.m. Friday to noon or later Saturday. $99 donation per person ($80 for Old Pueblo Archaeology Center and Friends of Pueblo Grande Museum members)

To register contact Old Pueblo at 520-798-1201 or info@oldpueblo.org.

Monday December 5, 2022: Online or by mail
5 p.m. December 5 is the deadline to get your tickets from Old Pueblo Archaeology Center for “The Jim Click Millions for Tucson Raffle” of a 2022 Ford Maverick Lariat Hybrid Pickup Truck, two first-class round-trip airline tickets to anywhere in the world, and $5,000 cash. Your purchase of 5 tickets for $100 or $25 for each single ticket will benefit Old Pueblo and other southern Arizona charities!

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A T-shaped doorway in the Gila Cliff Dwellings, southwestern New Mexico (Photo by Allen Dart)