



STUDY of ANCIENT LIFEWAYS and TECHNOLOGIES

S.A.L.T. MISSION STATEMENT

S.A.L.T.'s primary goal is to understand, practice and share all life skills and arts of the ancient world. This is accomplished by regular Skills Meetings and informing the public through various Events.

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Charlie Tadano, President Tom Wax, Vice President
Laura Robins, Newsletter Editor/Webmaster

Jennifer Ahumada, Secretary Tamara Tadano, Treasurer
Donna Moses, Events / Bead Chairperson

Volume 13, Issue 2

S.A.L.T. e-NEWSLETTER

FEBRUARY 2022

S. A. L. T. CALENDAR

NEXT S.A.L.T. SKILLS MEETING

SATURDAY, FEBRUARY 19th

10 am – 1 pm

S.A.L.T. SKILL #4 TOOLS

BONE AWLS with Ron Moses

QUARTERLY BOARD MEETING FOLLOWS

(Please bring a dish to share for the potluck Brunch!)

at PUEBLO GRANDE MUSEUM

UPCOMING 2022 MEETINGS & EVENTS:

February 20th – 26th WINTER COUNT

MARCH IS ARCHAEOLOGY MONTH!

Saturday March 12th ANCIENT TECH DAY at PGM
9 am – 3 pm S.A.L.T. SKILLS DEMOS by Members

Saturday March 19th SKILLS MEETING at PGM
S.A.L.T. SKILL #25 – MUSICAL INSTRUMENTS – Gourd Rattles with Ron

Saturday, March 26th SAN TAN ARCHAEOLOGY EVENT
10 am – 2 pm S.A.L.T. will be doing Skills Demos

REMEMBER TO WEAR YOUR S.A.L.T. SHIRTS TO ALL MEETINGS AND EVENTS!

All Members make sure Tamara has your name on the membership list for free entry into PMG!



WINTER COUNT

MARK YOUR CALENDARS FOR

FEB. 20-26, 2022

Registration is closed!

Details on page 12.

PUEBLO GRANDE MUSEUM



Pueblo Grande Museum is an archaeological site once inhabited by the Hohokam culture, just east of downtown Phoenix, next to Sky Harbor International Airport. It's a National Historic Landmark and Phoenix Point of Pride accessible by the Sky Train and the Light Rail. Part of the City of Phoenix Parks and Recreation Department since 1929, it's the largest preserved archaeological site in Phoenix.

4619 E. Washington St, Phoenix, AZ 85034 (602) 495-0901

**"Unless there is CONTEXT,
it's all arts and crafts." Steve Watts**



**DON'T MISS THE FEBRUARY 2022
S.A.L.T. SKILLS MEETING!**
Saturday, February 19th 10 am - 1 pm



SKILL #4 TOOLS BONE AWLS with Ron Moses

SKILL	Apprentice Level I	Apprentice Level II	Apprentice Level III
4. Building Tools	Make a fire hardened Digging Stick, Shell Scraper and Bone Needle	Make a Hoko Knife, Bone Awl and Pressure Flaker	Make a pecked and ground Stone Axe and a Pump Drill

Making An Awl From Deer Bone

Tools created from modifying and shaping animal bones have been used by ancient cultures for thousands of years. Bone fragments have been shaped by abrasion with coarse stone into a variety of important tools such as: projectile points, knife blades, animal hide scrapers, digging/harvesting tools, and use as fasteners. Some researchers have proposed that one of the factors that allowed modern humans to replace the Neanderthal species, was our development of awls and needles made from bone. The ability to stitch together hides into actual clothing gave us a significant survivability edge during the ice ages. The making of a bone awl or needle follows the same process steps with the exception of adding an attachment point to the needle to allow use of a binding material like cordage.

Our class on making bone awls will consist of:

1. Selecting appropriate bone
2. Rough shaping with stone
3. Finish shaping with abrasion
4. Sealing
5. Optional leather grip



**LEVEL I of SKILLS 1, 2 and 3
INSTRUCTION PROVIDED AT EVERY SKILL
MEETING DEPENDING ON THE WEATHER...**

SKILL	Apprentice Level I	Apprentice Level II	Apprentice Level III
1. Cutting Tool	Make a flake and Discoidal Blade	Make flakes from three different rocks and refine the tools	Demonstrate a use or project with the tool
2. Cordage	Make a uniform 3 foot length of cordage	Process three different fibers and make cordage	Demonstrate a use or project with the cordage
3. Friction Fire	Demonstrate one method of primitive fire starting	Forage for materials, construct hand drill or bow drill and make fire	Make a complete Fire Kit to use and display

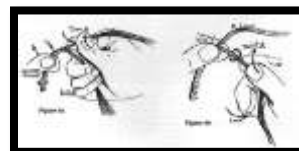
SKILL #1 CUTTING TOOL: Level I

Make a flake and discoidal blade.



SKILL #2 CORDAGE: Level I

Make a uniform 3 foot length of cordage.



SKILL #3 FRICTION FIRE: Level I

Demonstrate one method of primitive fire starting.



(Beads will be given out to new members when Level I of all three of the above Membership Requirement Skills are completed and dues are paid.)

Remember to bring your own primitive tools and materials to the Monthly Skill Meetings, if you have them. Materials for the Membership Requirement Skills are provided at each meeting for guests and new members.

Also, you are responsible to sign in at meetings and events to be included in the newsletters, etc. and note on the sign-in sheet each level of each skill you complete to be awarded your beads. You need to make a Personal Bead to receive the leather thong for your Skill Beads. Thanks!

JANUARY 2022 S.A.L.T. SKILLS MEETING HIGHLIGHTS

Saturday, January 15, 2022
Pueblo Grande Museum

Board Members in attendance were: Charlie & Tamara Tadano, Laura Robins, Bob & Carol Sizemore, Jennifer Ahumada, Ron & Donna Moses and Gary Alves

Members in attendance: Luis & Noah Ahumada, Peter Huegel, Joyce Alves, Amanda, Kevin, Ramsey, Nova & Valen Lyons, Donald Raker, Susan Roxburgh, Arturo Ramirez, Carlos Acuna,

Guests: Phyllis Davis, Sam Sargent

SKILL #24 Decoration SHELL ETCHING with Peter Huegel

SKILL	Apprentice Level I	Apprentice Level II	Apprentice Level III
24. Decoration – Pigments, etc.	Make a personal S.A.L.T. Bead	Research 6 different kinds of decoration such as pigments, etc.	Display 3 different items that were decorated by you



Awesome presentation and class with Peter Huegel!



Bring your finished etched shells to the next meeting!



Arturo and Peter



Amanda Lyons



Gary & Joyce Alves



Ron & Donna Moses



Carlos Acuna



Susan and Donald



Always a great Potluck Brunch!
Peter's Clam Chowder was delicious!

THE 2022 S.A.L.T. ANNUAL MEMBERSHIP MEETING

WAS HELD AFTER THE 1/15/22 SKILLS MEETING

Motion to open meeting at 12 Noon by Carol, Second by Tamara. All approved, MC

S.A.L.T. BOARD ELECTIONS

Nominations for President were open. Jennifer nominated Charlie and Donna seconded. All agreed. Charlie Tadano accepted the nomination and was voted in for another two year term.



Nominations for Treasurer were open. Charlie nominated Tamara for Treasurer and Bob seconded. All agreed. Tamara accepted the nomination and was voted in for another two year term.



Luis Ahumada was nominated as the S.A.L.T. Social Media Manager by Tamara, second by Jennifer. All agreed.



LOOK FOR S.A.L.T. ON TIK TOK!

Luis has been posting our Skills Meetings!

MEMBER INPUT ON SOME IDEAS FOR UPCOMING SKILLS CLASSES

SOAP MAKING - need to contact Susan Jeffay

MUSICAL INSTRUMENTS

PIGMENTS

GOURDS - Arturo Ramirez when he is available

PUMP DRILLS - Bob Sizemore

AIR DRY POTTERY

PRIMITIVE BOW

AXES

WILLOW BASKETS

HOKO KNIFE

SHARD PENDANTS - Arturo

Some S.A.L.T. Members are planning to visit Winter Count on Monday, February 21st.

Motion to close meeting at 12:54 pm by Carol, second by Bob. All approved, MC

Attention all SALT members and prospective members!

ANCIENT TECH DAY at PUEBLO GRANDE

Saturday, March 12, 2022 9am - 3pm

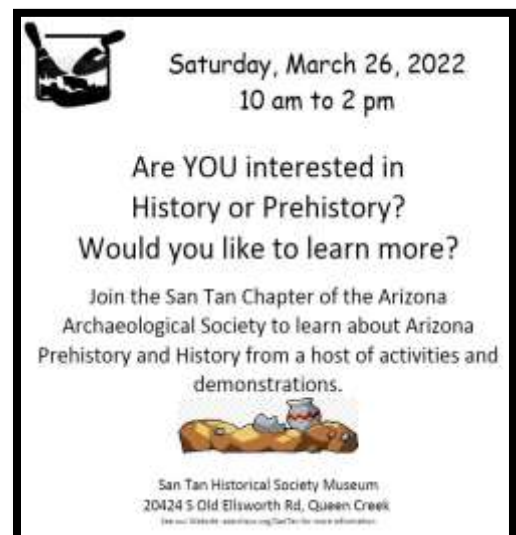


S.A.L.T. will be participating in Pueblo Grande Museum's Ancient Technology Day as we have been doing for many years. Please make every attempt you can to help us with the Atlatl Range and Skills Demos. We need many hands to man the Atlatl Range as it is always a very popular activity. Mark the day on your calendar and make plans to be there. Thank you!

SAN TAN ARCHAEOLOGY SOCIETY EVENT

SATURDAY, MARCH 26th

10 am – 2 pm



Remember, participation in SALT activities are a part of membership!

Call Event Chairperson Donna Moses at 602-384-1359

saltdonna1@gmail.com

or S.A.L.T. President Charlie Tadano at 602-524-6910

info@tripletpromotions.com

S.A.L.T. MEMBERS

at the Legacy School
SKILLS DEMO/DISPLAYS 1/27/22



Charlie displayed and demoed several primitive skills.



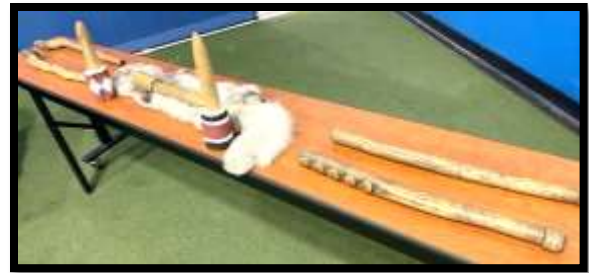
Atlatls and Darts



Primitive Bows and Arrows



Primitive Axes



Primitive Mauls and Clubs



Laura talked about and played the Primitive Flute



Donna displayed and talked about Gourds





Peter provided a wealth of information!



The students made Primitive Games, Animals and Bead Bracelets



Laura Robins, Tamara Tadano, Donna Moses and Peter Huegel



Charlie Tadano

S.A.L.T. MEMBERS PROJECT GALLERY

FINGER WEAVING by Tom Wax

I have finger weaved a hatband for my wedding to go with my new hat that I will wear for our wedding. It is a diamond pattern design that I like and the color red that Diane likes.

It symbolizes two of us becoming as one.



S.A.L.T. MEMBERS OUT AND ABOUT

PETROGLYPH HIKE North of Cave Creek, AZ by Peter Huegel

I went on a petroglyph viewing hike this morning. First one in months! It was fantastic. I had almost forgotten how to tie my hiking boots so the cactus and underbrush don't pull the strings open.



The area I went to is about a 50-minute drive to the NE from my house. It is just to the north of Cave Creek, Arizona and was once a 2,154-acre ranch that was designated a "Limited use public recreation and conservation area" in 2001. The area is high Sonoran Desert that rises from the lowest areas along Cave Creek (the real creek not the city) almost 4,000 feet into the flat mesas above.



The area contains nearly 90 archaeological sites used by the Hohokam between 700 - 1200 A.D. I only saw one pit house foundation today. There were some plain ware pottery sherds on the ground near it.



Hohokam petroglyphs are on some of the boulders. Prior to the Hohokam the area was inhabited by the Archaic some 5,000 years ago. Both the Hopi and the Fort McDowell Mohave-Apache Indian communities have identified the area as a sacred place.



The petroglyphs I saw today (only a few of the many) were created by both the Hohokam and the Archaic people who inhabited this area at different times in the distant past.



The Archaic petroglyphs are so old they have nearly disappeared from the rock surfaces. If you are not looking carefully, you would walk right past them. Luckily, many of the Archaic glyphs are on the same boulders with the much newer, easier to see, Hohokam glyphs.



Mesquite, cottonwood and willow trees line the edge of the creek.



Beyond the banks of the creek is one of this area's densest stands of saguaro cactus.



Since several of the petroglyph depict big horn sheep it is obvious, they once roamed this area. There are still deer, javelina, and coyotes. I also know from today's experience there are Bobcat still in the area. I saw one moving through the underbrush but was unable to get a photo of it.



Total distance of the walk today was probably about 5 miles. There is some beautiful country out there. I will be going back now that I again know how to tie my hiking boot laces.

Enjoy the photos.

PRESCOTT CULTURE MIGRATION IN PREHISTORY

November 25, 2021/[Primitive Lifeways](#)/[No Comments](#)

By, Jeff Martin



ABSTRACT

Arizona is home to an elaborate and lengthy prehistory which archaeology can study and analyze. In order to achieve the collective goal of forming and testing different scientific hypothesis, the archaeologist must examine data using an objective methodology. In comparison to the early archaeological interpretations from the 1800s and early 1900s, objective practices are more common in an age where technological revolutions and modern scientific understandings are conducted more frequently. Personal bias at one time was far too common and eventually led to scientific malpractices and even hoaxes in order to prove a hypothesis or specific belief system. In more recent years professional, and to some extent amateur archaeologists have gained stupendous insight on how indigenous peoples of the past conducted their lives and viewed their natural environment. Indeed, our technological, anthropological, and research advancements have allowed us to collect ambiguous data through material remains in order to formulate proven theories which have been accepted by the scientific community whom work in the field of anthropology. In this article I examine ceramic data in relation to the prehistoric Prescott Culture and offer a new hypothesis regarding a northern migration.

WHO WERE THE PRESCOTT CULTURE?

Located in the mountains of Central Arizona, specifically the Prescott area, a post Paleo and Archaic civilization known for their distinctive practices including decorated black-on-gray ceramic production, exquisitely crafted argillite jewelry, and unique burial practices appears in the archaeological record around AD. 200 – 1300. We know Prescott people interacted with Hohokam, Puebloan, and Sinagua people where groups would trade items such as decorated ceramics, diverse foods, and exotic items such as copper bells, mineral pigments, shell jewelry, and likely animal hides (Barnett 62-64; Barth et al. 87-88, 93-96; Spall 98-99). Prescott people cremated and buried their dead through formal funeral practices. Important or high status individuals were likely born into power through stratification and upon death were buried with exotic and elaborate items. Prescott groups were also well versed in agricultural practices. They strategically grew corn and planted crops in order to capture flood waters during monsoon rains. Many mid sized and large Prescott sites are built on hill-tops where two topographic features including Thumb Butte and Granite Mountain are usually within view. Unfortunately, compared to other cultural groups such as the Hohokam and Pueblo/Anasazi, we don't have an explicit and fully formulated understanding of the Prescott people. This limitation in full understanding is indeed due to a lack of data recovery, and the destructive nature of modern housing development at many sites.

PRESCOTT CULTURE TIMELINE AND SITE COMPARISONS

Understanding the Prescott Culture timeline and phases of occupation has allowed archaeology to piece together information much more efficiently. Early pit house sites are defined and recognizable during the Prescott phase which dates from AD 800 – 1100 (Neily et al. 12). Following the Prescott phase, most of the prehistoric inhabitants make a shift away from pit house dwellings and towards pueblo architecture located on hilltops. This

occupation is labeled as the Chino phase dating from AD 1100 – 1300 (Neily et al. 13). This drastic change in social dynamics and architecture might be explained by the manifestation of unrest or conflict with competing groups of people both internally or externally. A misconception when establishing timelines amongst Prescott groups is how rapid Pueblo dwellings appear. When investigating the two Prescott Culture phases, we do not see a sudden transition to Pueblo architecture. Rather, a slower shift occurred where we find stone lined pit homes during the late Prescott phase which eventually transitioned towards hill top pueblos.

When examining paths of migration my goal was to gather and document as much data as I could using a noninvasive approach from Prescott sites located across the expansive landscape which was inhabited in prehistory. All data examined and recorded derives from a total of eighteen excavated and non-excavated Prescott and Chino phase site locations. Although excavated sites contain some left over surface features and material remains, it was critical to review all site reports and attributes pertaining to features located in the vicinity of the project areas. One internal and external attribute that I studied heavily was ceramic data. Due to the diagnostic nature of decorated ceramics we know how different communities interacted with each other across established territorial boundaries ("Mimbres and Paquime Relationships"). In Prescott dominant trade is displayed in ceramic data involving the Sinagua, Puebloan, and Hohokam cultural traditions from the North and South. Beyond localized trade systems across Arizona, ancient trade routes lead far south into Central Mexico where monumental civilizations were governed by the force of power and hierarchy. Shifting back into localized trade networks, I have argued that ceramic vessel trade amongst prehistoric people in the American Southwest was not governed based on the vessel style and iconography alone. Rather, cultural groups desired the items that were inside the vessel. Items of interest inside the vessel could have included corn, agave beer, shell, argillite, hides, and minerals, salts, and much more.

In documenting ceramic sherds located on the surface and collected remains over the past six years at eighteen total Prescott Culture sites, I noticed a pattern of possible migration that could explain where the prehistoric people of the Prescott area went. After observing and recording ceramic types within our selected sites, there seems to be an absence of decorated Prescott black-on-gray pottery at few dwellings located in and around Williamson Valley. However, at these sites decorated red-on-buff and black-on-white sherds are common throughout the cultural landscape. One can argue the observation of cultural limitation and decreased contact with outside groups at sites across the Williamson Valley landscape, however, it becomes far less complex when examining adjacent sites which sit 90 meters or less away. An example that comes to mind involves Indian Peak Pueblo and the Walnut Creek Pit houses. The Indian Peak site contains a heavy concentration of black-on-gray and black-on-white pottery, while completely absent of red-on-buff ceramics. Roughly 80 meters away, the Walnut Creek site is absent of black-on-gray pottery but heavier concentrated with imported red-on-buff and black-on-white typologies. At first this sharply defined difference in pottery types can be confusing when lumping both sites together as a single occupation. However, after careful observation, the architecture of both sites are completely different. The Walnut Creek site consists of some lined pit homes which date back to the late Prescott phase, whereas Indian Peak is constructed of pueblo architecture and towering walls dating into the Chino phase. Indeed, these differences in architectural features explains why there are differences in ceramic types at each site. Simply stated, the Walnut Creek site had earlier occupation with Hohokam and Puebloan trade influences, whereas Indian Peak is void of Hohokam trade but consistent with Puebloan trade through time and space. Moreover, it appears that locally produced black-on-gray decorated ceramics completely replaced red-on-buff ceramics at Indian Peak.

Moving farther southeast in the Prescott area, sites are quite scattered throughout the landscape and archaeological variation displayed in decorated ceramics are no different than Williamson Valley. Two large occupations labeled Wilkinson Mound and Stancil Pueblo carried a long range of human occupation and as a result left many material remains behind for archaeological investigations. The western edge of Stancil Pueblo is a hilltop site that dates back to the later Chino Phase, whereas Wilkinson Mound has multiple

occupations beginning in the Prescott Phase and ending in the Chino Phase. Due to the amount of land at both sites, it took me four years to fully document both sites including their features and material remains left behind. After considerable surface analysis, both sites carry a heavy concentration of black-on-gray and a moderate amount of black-on-white ceramics. While Stancil Pueblo does not carry any red-on-buff assemblages, Wilkinson Mound carries many pieces of Hohokam imported ceramics which appears to belong to different vessels. When studying the occupational phases of Wilkinson Mound we find that this site is a very unique compared to all other Prescott Culture dwellings. Most sites have limited occupational phases whereby the individuals whom lived at each location abandoned it by breaking their items, burning the structures, and moving onto a new location. However, Wilkinson Mound seems to be quite the opposite. The decorated red-on-buff ceramics suggest this site was first occupied during the Hohokam Colonial period around AD 750 – 950 (Haury 210-214). Instead of abandoning the site, occupants continued to live there and constructed a pueblo mound during the Chino Phase. Additionally, there is a presence of imported Hohokam Sacaton Phase ceramics dating from 950 – 1050, thus suggesting a continual occupation as mentioned above (Haury 205-209). The question now becomes, Can we compare these two sites to other cultural sites in the Prescott area but excluding Williamson Valley?

Two additional sites worth examining are the Willow Lake pit houses and Quartz Mountain Pueblo. Located in the Bradshaw Mountains, Quartz Mountain Pueblo is a later occupation which was constructed during the Chino Phase after AD 1100. Due to its location around popular logging and hiking trails, this site has more looting than all Williamson Valley and Prescott habitations. Fortunately, looters tend to miss heavy concentrations of pottery on the sloped end of hilltop dwellings—this is likely due to the rugged nature of all hilltop habitations—thus ceramic data is still available to record throughout the immediate cultural landscape. Although this multi room hilltop pueblo is not excavated by professionals, the surface assemblage of ceramic wares suggests limited to no contact with the Hohokam cultural tradition. Consistent with all other Prescott sites, there is a moderate concentration of black-on-white pottery, suggesting steady contact with Pueblo people in Northern Arizona. Indeed, this commonality of limitations to the south is not only present at Quartz Mountain, but seems to be present at many other Chino Phase hilltop occupations where locally made black-on-gray and imported black-on-white ceramics replace red-on-buff wares. However, data recovery from the Willow Lake pit houses explains a completely different story while also helping archaeology elucidate the Prescott Phase in a much more detailed manner than previously known. Hohokam influences at Willow Lake are very recognizable in architectural construction, funerary practices, and imported red-on-buff pottery types (Neily et al. 203-205, 382-386). During the excavations at Willow Lake black-on-gray ceramics were recovered which could suggest a returning later occupation at the site (Neily et al. 391-398).

PROPOSAL

Undoubtedly putting together a timeline for the prehistoric Prescott cultural tradition has helped in archaeological research and development. One question that has not been fully answered is, Where did the Prescott Culture go around AD 1250 – 1300? Some in archaeology have presented and argued in favor of Scott Woods's proposal that the Prescott people made a southern migration into the Agua Fria National Monument, specifically the Perry Mesa complex. Due to the prodigious preservation of most sites within Perry Mesa, there are many artifacts and architectural features available for the professional archaeologist to study—and after studying the material technologies from four large sites, this argument seems to hold partial validity. Examples supporting a southern migration includes the use of Del Rio argillite, granitic temper in locally produced plain ware ceramics using paddle and anvil manufacturing technologies, funerary practices, and room features including thick walls in pueblo built architecture with stone lined pit houses. On the contrary, I have argued that migratory people bring their technologies and practices with them. If a large population of Prescott people migrated into Perry Mesa, material data would likely include black-on-gray wares which defined the Prescott people and the decorated ceramics they produced. Larger sites such as La Plata, Pato, and Rattlesnake seem to be absent of decorated black-on-gray but replaced by Salado Polychrome, Jeddito, and in rare cases Sikyatki Polychrome wares (Spall 199-

200). These new imported wares could suggest a change in Prescott religious practices and ideology.

The earliest habitation sites with a larger concentrations of red-on-buff ceramics appear to be most predominant in the Prescott and Prescott Valley areas. However, sometime during the early Chino phase, a population shift occurs and more sites with monumental architecture appears northwest. This shift towards pueblo architecture might not have been sudden—rather, a gradual change starting in the late Prescott phase could have occurred due to the result of social competition. After observing ceramic data and social patterns, it's my hypothesis that sometime in the 12th century there was a major shift in economic resources and social competition, which could have been attributed to environmental pressures (Spall 193). As a result a portion of Prescott people migrated into the Perry Mesa and Mayer areas where they integrated with other cultural groups who could have been in competition over aggregated resources such as cotton ("Peter Pilles – The Tuzigoot Phase"). After examining ceramic data and pueblos in Williamson Valley there seems to be an even larger group of people continuing to migrate farther northwest deeper into the Williamson Valley area around Walnut Creek. Evidence of such a claim includes the following: a high concentration of pueblo dwellings located on hilltops which carry a later Chino phase occupation, a very high density of Prescott black-on-gray ceramic types which were manufactured around 1050 – 1300, a high density of Flagstaff black-on-white sherds dating from 1150 – 1225, and a later Tusayan black-on-white ceramic type dating from 1225 – 1275.

Although this hypothesis is based on material evidence from excavated and non-excavated sites, there is much work that must be completed to answer the questions which archaeology proposes. Another important piece of information that must not be ignored are the manifestation of Chino phase sites outside of the Williamson Valley stronghold. Occupations such as Fitzmaurice Ruin does suggest a significant portion of people stayed in Prescott and Prescott Valley. Around 1300 the picture becomes less clear and defining characteristics of Prescott people are not as preeminent in Williamson Valley and Perry Mesa. In anthropology a lack of cultural patterns and traits does suggest a major change in social functions that previously defined a community. I have never bought into the idea that people just disappeared and vanished from the landscape. This idea, which was previously used in archaeology, has given ammo to conspiracy theorists whom believe catastrophic events led to complete cultural demise of earlier prehistoric and historic cultural groups. As I research the anthropological and archaeological record, there are natural and logical reasons which explains why a lack of continuity amongst Prescott people exists. One hypothesis might suggest due to social competition, environmental changes, or other significant occurrences, some Prescott people could have went back to an earlier hunter/gatherer lifestyle where ceramics were not manufactured with such great density and seasonal habitations were established throughout the landscape. Indeed, Prescott people might have become Yavapai.

References:

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Wuertz Farm's 19th Annual "RUNNING OF THE GOURDS" Gourd Festival

FEBRUARY 11 – 13, 2022



- *Amazing Gourd Artists
- *Tools & Supplies
- *Judged Gourd Competition (Hosted by AZGS)
- *4 Days of Reserved Classes (Registration opens December 9th)
- *Gourd Honey
- *Kindergourden
- *Sonoran Desert in Gourds
- *Flash Gourdon
- *Gourd Games
- *Mini Gourdster Races (Saturday)
- *Non-Stop Live Musical Entertainment
- *Wide Variety of Food Trucks
- *RV Parking (Reservations - 520-723-7881)
- *Thousands of Dried Gourds for Sale!

For more festival information call Kathy at 520-723-4432
For Class information and gourd orders call 520-424-7337

Festival News

Vendors- Are you interested in being a vendor at our 2022 Festival? Please contact Kathy Wuertz at kathywuertz@wuertzfarm.com.

TEACHERS- Are you interested in teaching gourd art at our 2023 festival? Or, Do you know an instructor who you want to take a class from? I am currently looking for teachers for our 2023 Gourd Festival. Please email Leah Wuertz at Leahwuertz@gmail.com



Interested in Entering Gourd Art in a Competition?

Click this Link or the AZGS Logo to direct you to the AZGS Homepage.
There you will find Rules, Regulations and Registration Forms!



WINTER COUNT

**MARK YOUR CALENDARS FOR
FEB. 20-26, 2022**

January 9, 2022

Dear Friends,

We closed registration for Winter Count about three days ago.

We are overwhelmed with people trying to register for Winter Count. We had a wait list but had to take it down because so many had already signed up on it in three days and there was no chance of that many people being able to get in.

Please do not write and ask for a favor of getting in. We have limited the size of the gathering for the benefit of the community that comes, which includes the participants, the instructors, the kitchen crew and staff. Managing all of the requests for us to make an exception is a tremendous amount of work and though we wish all of you could be there, it just isn't possible.

We appreciate your understanding and acceptance of the situation.

Please dream up something wonderful to do with the time you had set aside.

That so many people want to come to our gathering is heartwarming.

Be well,

Joshua and Kirsten

Winter Count

2119 Calle Tecolote
Santa Fe, NM 87505

Winter Count 505-570-9484

WinterCountCamp@gmail.com
www.WinterCountCamp.com



Between the Rivers Gathering

May 20th- June 4th, 2022

Ancestral Skills for Self-Sufficiency

Sponsored by Bridges to the Past 501(c)(3)

Northeastern Washington State Ancestral Skills & Self-Sufficiency Gathering

Between the Rivers Gathering is a week-long workshop for learning skills that originate in the stone-age all the way up to modern homesteading. We are an annual event located in Washington State about an hour north of Spokane. We will have a multitude of instructors offering a broad-range of classes all week long. Included will be wilderness survival skills of all kind, basic and homespun living, preparedness and skills of a practical and archeological nature.

We offer **hands-on classes in ancestral living and survival**, and we also focus on the skills of *self-sufficiency* and *sustainable living* to minimize our impact on this planet we all share. Come join our community and experience for yourself what an ancestral skills gathering is all about!

Warning: *Attending Between the Rivers Gathering may change your life!*

Other [Skills Gatherings](#)

[BtR T-Shirt](#)

Burning questions that can't wait? Contact

us: patrickf@bridgestothepast.org

Betweentheriversgathering.com

BTR LOGO HATS ARE AVAILABLE!



Kandis Larson is making Between the Rivers Gathering Logo Hats and making them available to you! Each hat has a leather patch branded with our BTR logo that we have all grown to love, no two are alike, and have a primitive touch to them.

kandiscreated@gmail.com

509-994-0585 cell . @kandis created (Instagram)



Visit the Primitive Lifeways Store!

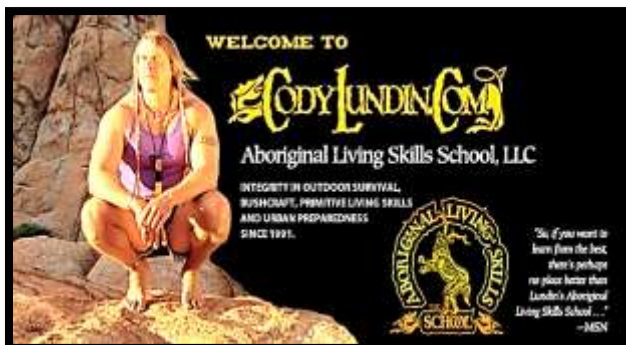
The Primitive Lifeways store is up and running. This month we are featuring new merchandise including beautifully crafted prehistoric replica pottery and jewelry. We are still selling stickers for less than a cup of coffee at Starbucks. By purchasing our new merchandise,

you are helping us educate the public on archaeological preservation and the sharing of free information.

[Click Here](#) to visit our store.

-Jeff Martin

Jeff@primitivelifeways.com



34TH RABBITSTICK

in Rexburg, Idaho

SEPTEMBER 11 - 17, 2022

"Rabbitstick is the Mother Church of Primitive Technology"

-Steve Watts, Past President of the Society of Primitive Technology

Rabbitstick Primitive Skills Gathering, held the 3rd week of September in ID, is the premier Backtracks event. Rabbitstick is the oldest of all of the modern primitive skills events and has been the model for most of the events currently running worldwide. Each year we host nearly 150 instructional and support staff who provide a camp with hands-on classes that run 9am-5pm for 5 days for about 400 registered participants. This is an unparalleled opportunity to learn skills and get to know teachers that you can trust. Visit our new website - rabbitstick.com - for complete event and registration details. Backtracks has assembled one of the largest and most complete rosters of primitive skills teachers and practitioners available anywhere. Backtracks is your source for the best instructional staff you'll find at any event. Join Us!

www.rabbitstick.com

[Register On-Line Today](#)

[Share a Ride Bulletin Board](#)

[Meet Our Staff](#)

Rabbitstick | (208) 359-2400 | backtracks905@gmail.com | societyofprimitivetech@gmail.com



Bulletin of Primitive Technology website at primitive.org. Order back issues, download a complete index of topics and titles, or view the entire first issue and newsletters for free. Don't miss out on this amazing collection of information. It's up and running and ready to take your orders now.

<https://www.facebook.com/Backtracks-Keeping-Traditions-Alive-213565755397099/?fref=nF>

PRESCOTT PRIMITIVE LIVING SKILLS

Prescott, Arizona

Check out Kiowa Sage on Facebook!

Hello friends! It's Kiowa Sage! I started a local meetup group to teach courses on primitive living skills, nature awareness and outdoor survival skills - all of which I've been training in for many years. All classes ranging from two hour workshops, day long classes and multiple day immersion courses. Skills and knowledge bases such as making fire with sticks, edible and medicinal plants, animal trapping and tracking, fiber arts and weaving, basic outdoor survival skills and how to do more with less in the outdoors. Right now I only have a couple classes listed until I acquire more traffic. Check out some of the listings that are available! www.meetup.com

Watch for new listings of classes that are offered, and there will be more to come!

-Kiowa Sage



Dear RMS family & friends,
~ Live What You Love ~



All classes held at Reevis Mountain School include hearty meals fresh from the homestead, class supplies, hot showers, and campsite. Camping is free, or stay in a yurpee (\$10 per night per person), single cabin (\$25 per night, sleeps 1), or double cabin (\$50 per night, sleeps 1-2+), availability permitting. We provide complimentary shuttle service from Roosevelt, AZ, or caravan in your own 4X4. Shuttle pickup is at 4 p.m., first day of class. Please see our [website](http://www.reevismountain.org) to enroll and to get more information

Sign up online!

www.reevismountain.org/classes

Order all your favorite Reevis Mountain Remedies online!

www.reevismountain.org/country-store



Blessings, Peter Bigfoot & the RMS Interns

"Primitive (first) skills are our shared inheritance. It is the shared thread which links us to our prehistory and binds us together as human beings." Steve Watts

ATTENTION

S.A.L.T. Members and Associates!

Please send in pictures and articles for this newsletter! Send in information on projects you are working on, information you have found on primitive skills, pictures from trips to archaeological sites, etc.

Send it to saltskills@gmail.com



STONE AGE TECHNOLOGY FROM PRIMITIVE WAYS



ALSO, THINK ABOUT TEACHING ONE OF OUR SKILLS CLASSES WHEN WE GET BACK TO PGM!

Contact Charlie Tadano at 602-524-6910

**"Knowledge is not complete until it is passed on."
Steve Watts**

S.A.L.T. STORE

T-SHIRTS & PATCHES will be available at all S.A.L.T. Skill Meetings



S.A.L.T. T-SHIRTS are available in all sizes at \$20.00 each (Special pricing for Members)



S.A.L.T. PATCHES \$5.00 each
(Memberships receive one free)

(Special price for members)
Call Charlie for availability on Totes
602-524-6910



"I keep writing 'Stone Age' instead of
'Bronze Age' on all my checks."



"Oh, please, Mom!...I've already handled him and now the
mother won't take him back."

2022 MEMBERSHIP DUES ARE DUE !

SINGLE \$12.00 & FAMILY \$24.00
(New memberships are
pro-rated throughout the year)

Please mail them to S.A.L.T. Treasurer,

TAMARA TADANO

12840 N. 45th Drive

Glendale, AZ 85304

Please make the check out to
Tamara Tadano

S.A.L.T. MEMBERSHIP ITEMS

The Tan "Fishing Shirt" Style S.A.L.T. Membership Shirts
are available by pre-order. Please contact Charlie Tadano
to order your Shirt at 602-524-6910

**S.A.L.T. T-SHIRTS
and S.A.L.T. PATCHES
are still available!**

There may be some Tote Bags, too.

The S.A.L.T. "Sonoran Desert, Sorting out the Weak" T-SHIRT is available to
anyone interested for \$15.00 each. They will be available at most S.A.L.T. Monthly
Skill Meetings and Events until they are gone. (Only a few left!)

S.A.L.T. CONTACT INFORMATION:

Website: www.saltskills.com

e-mail address: saltskills@gmail.com

For **MEMBERSHIP** information call Charlie Tadano at
602-524-6910 or Bob Sizemore at 520-705-9780 or e-mail
saltskills@gmail.com

For **EVENTS** and **BEAD** information contact Donna
Moses at 602-384-1359 or saltdonna1@gmail.com

For **S.A.L.T. e-Newsletter** or **Website info** contact
Laura Robins, Editor at 623-533-0847 or e-mail
saltskills@gmail.com