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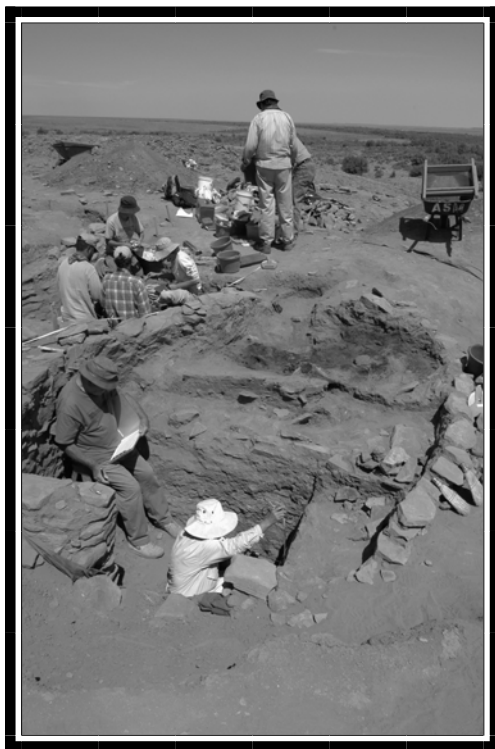
The Monthly Newsletter of the
Arizona Archaeological and Historical Society
An Affiliate of the Arizona State Museum, University of Arizona
Founded in 1916



Vol. 55, No. 4 Tucson, Arizona October 2004

Highlights of this issue

President's Message.....	2
"Burning Issues at Chevelon," by E. Charles Adams, Ph.D.	3
AAHS's Fall Class.....	4
The Cornerstone.....	8



Recent Excavations at Chevelon
Photograph courtesy of E. Charles Adams, Ph.D.

Next AAHS General Meeting: October 18, 2004
<http://www.statemuseum.arizona.edu/aahs/aahs.shtml>

PRESIDENT'S MESSAGE

I wonder how many of us are familiar with the work of the Tucson-based Western National Parks Association?

The WNPA, a nonprofit cooperating association of the National Park Service, was founded as the Southwest Parks and Monuments Association (SPMA) in 1938 to support the interpretive activities of the National Park Service. The SPMA was renamed in 2002 to more accurately reflect the greater geographical diversity it supports. It no longer operates just in the Southwest; it now covers parks and monuments in 14 western states, including Kansas, Oklahoma, and Texas.

These days, with increasingly fewer federal funds to adequately operate our already underfunded precious national parks and monuments, the support by the WNPA is even more crucial. The WNPA donates about two million dollars a year to our national park system to meet educational and interpretive needs not otherwise supported by the federal government.

Projects for which funding may be provided include such essentials as audiovisual equipment, historical period costumes, books, and other resources for park libraries, educational material to distribute to school groups, preparing and mounting museum displays and exhibits, employing Native Americans for craft demonstrations, and training park staff and volunteers.

The association has been located in the

Tucson area since 1985; in that year it was situated downtown, and in 2002 it moved into a 16,000-square-foot building in Oro Valley.

The WNPA maintains a retail store in Oro Valley and has stores in about 63 National Park locations across the western United States where one may purchase high quality publications and other products.

The Oro Valley headquarters' retail outlet offers a wide array of products, including more than 140 books in print, with new ones added all the time. These publications cover the prehistory and history of many of the parks and monuments in the 14 western states; additional subjects are geology, flora and fauna, and Native Americans, to name a few. A good selection of children's books also are available.

I especially like the "prehistoric cultures of the southwest" series for the non-professional reader. The five nicely illustrated booklets in the series summarize the Hohokam, Salado, Sinagua, Anasazi, and Mogollon cultures.

One can visit the WNPA's store online at <www.wnpa.org> or in person at 12880 North Vistoso Village Drive. One also can become a WNPA member (annual dues are \$25) and receive a 15 percent discount on purchases. To learn more about the WNPA, call 888/569-7762 or 520/622-1998.

My thanks to Carla van West (SRI), Derek Gallagher, and Andrea Brooks (WNPA) for providing information about the WNPA.

TIME TO RENEW YOUR AAHS MEMBERSHIP SUBSCRIPTION!

You are important to the Society! We don't want to lose you, so check your expiration date on your last issue, membership rates, and PLEASE renew now! (If you have already renewed, we thank you for your continued support!)



AAHS HAPPENINGS



TOPIC OF THE OCTOBER 18TH GENERAL MEETING:
**BURNING ISSUES AT CHEVELON: THE ROLE OF FIRE
IN THE HISTORY OF THE ANCIENT HOPI VILLAGE OF CHEVELON**

by E. Charles Adams, Ph.D.

At 500 rooms, Chevelon is the third largest of the seven major villages in the Homol'ovi settlement cluster in northeastern Arizona. Occupied for about 100 years between the late 1200s and late 1300s, Chevelon is positioned at the confluence of the Little Colorado River and Chevelon Creek, which is a perennial stream that feeds the Little Colorado. This location ensured that the occupants had abundant water and a large floodplain on which to farm. Additionally, plant and animal resources of this riparian habitat were extensively explored. For example, fish and bird remains are plentiful in the middens at Chevelon.

Chevelon was originally a small settlement of perhaps 50 rooms in about 1290 and grew by accretion over the next 50 or so years to become a medium-size pueblo of about 300 rooms. The project has located several kivas and two small plazas that were the focus of the two-room blocks that formed Chevelon at about 1350. Sometime after 1350 and with the arrival of Homol'ovi II nearly 15 miles to the west, the occupants of Chevelon quickly built three major room blocks surrounding an enormous plaza, nearly an acre in area. Whereas the rooms in the earlier room blocks were mostly two story

and quite variable in size and building material, the new room blocks were nearly uniform in size and building material.

Although burning was present in various forms in the earlier occupations of the village, it appears that a major and extensive fire burned perhaps 100 rooms that ended the occupation of Chevelon in the late 1300s. The questions being explored with the Chevelon research include: Who did the burning and why? The typical environmental, ritual, and warfare models will be discussed in the context of the results. Also of importance with respect to questions of burning are: Who were the Chevelon people, and what were their economic and social ties to other Homol'ovi villages and to villages outside the Homol'ovi cluster?

Speaker E. Charles Adams is Associate Curator of archaeology at The Arizona State Museum. Since 1985 he has directed the Museum's Homol'ovi Research Program, which studies fourteenth-century pueblos in northeastern Arizona believed ancestral to the Hopis. Recent publications include *The Origin and Development of the Pueblo Katsina Cult* (1991), *Homol'ovi. An Ancient Hopi Settlement Cluster* (2002), and *The Protohistoric Pueblo World, A.D. 1275-1600* (2004,

AAHS MEETING TIME AND PLACE

The Arizona Archaeological and Historical Society's monthly meeting will be held on October 18, 2004 at 7:30 p.m. at Duval Auditorium, University Medical Center, 1501 North Campbell Avenue (north of Speedway). Free parking is available south of Mabel Street, across from the College of Nursing. The Front Entrance is on the top level of the parking structure. Duval Auditorium is on the 2nd level of the Hospital

AAHS FALL CLASS**ARCHAEOASTRONOMY**

Tuesday evenings, 7 p.m. - 9 p.m., November 9, 16, and 23, 2004

This course is being taught by Instructor **John Fountain**. It will cover the history of archaeoastronomy, the many forms it takes, and review major examples throughout the world. There will be special emphasis on examples of archaeoastronomy in the southwestern United States and relevant ethnography. Methods of archaeoastronomical research will be reviewed. We will discuss basic concepts of astronomy without a telescope and consider how they may be applied to studying archaeological sites. We seek to better understand how astronomy played a role in the life, society, and religious practice of early people. No background

in astronomy or mathematics is required.

Suggested reading: There are no good comprehensive texts on archaeoastronomy. *Prehistoric Astronomy in the Southwest* by Malville and Putnam has a good introduction to astronomy relevant to archaeoastronomy and some examples of its application. *Living the Sky* by Ray Williamson gives more examples of archaeoastronomy and related ethnography.

Cost is \$30 for AAHS members and \$40 for non-members; \$10 discount available for students and K-12 teachers. Pre-registration is required. To register, please contact Laurie Webster at 520/325-5435 or <Lwebster1@mindspring.com>.

**THE AAHS APPRECIATION AWARDS RECOGNIZE
CONTRIBUTIONS TO THE SOCIETY AND ITS PROGRAMS**

Bill Hallett is recognized for his outstanding service as AAHS president for the past three years. Bill has worked especially hard in the area of outreach, traveling to conferences, fairs, and many communities to raise the visibility of AAHS around the Southwest.

Juel and Madeleine Rodack are recognized for their many years of active support to AAHS. They have presented programs, participated in many field trips, and have been especially faithful attendees at the monthly meetings. Even though Juel is no longer with us, his aura remains in the front row seat he occupied for many years; Madeleine continues this long-standing tradition.

Ron Towner is acknowledged for his outstanding service as acquisitions editor of *Kiva*. He has done an excellent job of maintaining the high standards that make *Kiva* the premier regional journal in anthropology.

GLYPHS

Submission of information and articles to be included in *Glyphs* must be received by the 10th of each month for the next month's issue. Write to me, Lynne Attardi, c/o AAHS, ASM, University of Arizona, Tucson, AZ 85737, or e-mail me at <LTAGlyphs@aol.com>.

AAHS WEBSITE

Glyphs is posted each month and can be found on the ASM/AAHS website at: <<http://www.statemuseum.arizona.edu/aahs/aahs.shtml>>.

THE BLUFF/COMB WASH PROJECT SOUTHEASTERN UTAH

by Catherine M. Cameron and Winston Hurst

This was the third of three summers for the **University of Colorado's** "split" archaeological field school. As in previous years, Cathy Cameron organized research in southeastern Utah at the Bluff Great House and the Comb Wash Community, and Steve Lekson directed operations at Cañada Alamosa in west-central New Mexico. Students were divided between these two locations. In the middle of the season, we met at Chaco Canyon and switched students. This report covers the Utah end of the field school.

BLUFF GREAT HOUSE

Bluff is a Chacoan structure with a great house, great kiva, surrounding berm, and prehistoric roads. Currently we are focusing on the post-Chacoan use of the site. The great house was built in the late A.D. 1000s or early 1100s and occupation continued until the late 1200s. It consists of 25-40 rooms and 4 elevated kivas. This year we excavated one of the rear rooms in the eastern portion of the great house. Built during the Chaco era, it was filled with abundant post-Chaco era trash. It had core-and-veneer walls, 2 stories, and a 3m high ceiling. The trash included an unusual number of mugs, lots of turkey bone, and several small fragments of plaster showing multiple painted layers; the trash may have been tossed in by residents of the elevated kivas in front of this area.

Along the back of the great house is a row of single-story rooms consisting of

another parallel rear wall about 2m from the original rear wall with cross-walls at intervals of 6 or 7 meters, creating long, narrow rooms. We excavated part of one room. The cross-wall had a T-shaped doorway. Both old and new rear walls were built using footer trenches. Tom Windes believes that in Chaco Canyon, long, narrow rear rooms are associated with prehistoric roads.

The front wall of the great house is core-veneer and was tall – perhaps 2m. This year we found a hard-packed plaza surface created through daily use of the area in front of the front wall. Unfortunately, no artifacts were associated with the surface.

Excavations in the great kiva focused on the north antechamber and exposed a section of floor in the main chamber. We confirmed that the main chamber and the north antechamber (and likely other antechambers) were all built at the same time. In the main chamber, we found two superimposed floors, the upper one paved with flat stones. A portion of a masonry vault was observed on the floor that may be like those found at the Lowry Ruins great kiva. The north antechamber was extensively remodeled in the post-Chaco era.

We dug a backhoe trench through the portion of the berm that forms a platform along the rear of the great house. Surprisingly, this trench showed that the platform was built in the *post-Chaco era* using Chaco era trash (we had assumed the

berm was Chaco era). The platform is a flat surface about 15 meters wide. Its purpose remains under debate.

COMB WASH COMMUNITY

This is a post-Chacoan (Pueblo III) settlement located about 25 miles northwest of Bluff. It consists of a great house-like structure, associated roads, and surrounding small habitation sites. In cooperation with the Bureau of Land Management and the UC field school, Winston Hurst directed 3 years of mapping, test excavation, and ground penetrating radar studies here. Comparison of the Comb Wash data with post-Chaco deposits at Bluff will add to our understanding of the Chaco era in the northern San Juan region.

The prominent position of the great house, the roads, and the dispersed community all echo Chacoan forms and patterns. The Comb Wash great house is surrounded by a curving prehistoric road that Hurst has termed the “belt-loop”.

Also inside the belt-loop are smaller features including four isolated towers clustered around a seep spring and an odd structure resembling a kiva inside a large and formal herradura.

The Comb Wash great house has about 50 rooms and 5 kivas, and was 2 stories tall in some places. The core of the structure appears to be a roughly rectangular block of rooms surrounding a small courtyard with a partially subterranean kiva. The 2004 excavations found that the Comb Wash great house conforms to minimalist definitions of the great house form — it is the largest structure in the surrounding community and occupies a prominent position in the landscape. It also has a few (barely) core-and-veneer walls. Other characteristics do not conform to the great house pattern found at Bluff, however. Rooms were not large or high-ceilinged, kivas were subterranean, not elevated, and were keyhole shaped (unlike Chaco-style kivas).



CU graduate student Chris Ward directed excavations at one of the small sites at the Comb Wash Community. *Photo by Catherine M. Cameron.*

FINDING FUTURE ARCHAEOLOGISTS IN DOUGLAS, ARIZONA

by Anne Goldberg

"Ms. Goldberg," called the red-haired, long-term substitute teacher, whose name I had forgotten. "Ms. Goldberg, I thought of something you could help me with!"

I had come to Douglas, Arizona, on the U.S.-Mexico border to research identity in the high school for my dissertation in cultural anthropology at Arizona State University. In my introduction to the school, I offered to help the teachers any way I could in exchange for their patience as I sat in the back of their classrooms taking notes and distracting students. As a result, I had learned many new skills, such as timing track meets, decorating for dances, judging parades, and helping to explain genetics. I braced myself as the young teacher breathlessly approached me. Perhaps I would be a judge in a contest again; as a newcomer, I was perceived as unbiased, a rare quality in a small town.

"Do you know anything about archaeology?" she asked, and I almost collapsed with gratitude. Finally, something I could contribute in a substantial way. She explained that as part of the unit on Arizona history, taught one day a week in the U.S. History class, students had to cover the prehistory of Arizona. She was new to Arizona, and felt uneasy teaching this segment even with a chapter in their text book to guide her.

I happily agreed to help. Having worked as an archaeologist in the Southwest for a few years before beginning graduate school, I felt confident that I could inspire some interest in the subject in eleventh graders. I borrowed the text, checked out some unprovenanced artifacts from the Douglas campus of Cochise College, and found myself in front of five classes of thirty students over the course of two days.

I set up the 100-minute class periods in two blocks. The first half of class would be a basic lecture, with time for question and answer. The second half would be a

lab, in which students would sort ceramic and lithic artifacts, and we could talk about relative dating techniques. I remembered the thrill I felt when I first held a piece of pottery from Iraq in my hand, seeing the faint fingerprint and feeling a connection with unknown ancestors around the globe. I wanted to share that excitement with these students, who I felt certain had little or no direct experience with archaeology.

The Douglas area has no shortage of archaeological resources. Just down the road, the Double Adobe site, named for the town that sends its students to Douglas High School, dates to the PaleoIndian period. East of town, the Slaughter Ranch has evidence of farming during the Early Agricultural Period (or Late Archaic), and the water there drew people throughout prehistory, Spanish exploration, and the American territorial periods. Despite the wealth of resources, students had no idea that their hometown would be of interest to archaeologists (or cultural anthropologists). No one had ever spoken to them about this topic before.

In every class, hands shot into the air with questions throughout the lecture, to the extent that I worried about having time for the "fun" portion of the class. What did people eat then? Where were the Native Americans now? Was Mexican history part of archaeology? How much money did anthropologists make? After class, boys and girls crowded around me to ask about specific artifacts. What would you hunt with this? How did they make the paint for this pottery? I was overwhelmed by their interest, often in students I had observed drowsing in other classes or being disciplined by teachers for their restlessness.

At the end of each class, I told students that if they thought they wanted to get involved in archaeology, they should speak to me. I would do what I could to

(Continued on page 10)

THE CORNERSTONE**BARBARA ORNELAS' FAMILY OF NAVAJO
WEAVERS TO BE FEATURED AT ARIZONA
STATE MUSEUM**

Since the 1960s contemporary Navajo weavers represent some of the finest artistry in the American Southwest. Their work builds on centuries-old traditions, yet continually breaks new ground. They transform native sheep's wool, store-bought yarns, plant dyes, and synthetic colors into textiles of beauty and sophistication. Navajo rugs and wall hangings emerge from rural communities such as Two Grey Hills, New Mexico, and Wide Ruins, Arizona, to compete successfully with artwork in museums and galleries worldwide.

Families generally provide continuity for Native weaving. Navajo weaving is traditionally passed on from grandmother to mother to granddaughter. When a mother isn't available, many weavers learn from other relatives. Related weavers often share designs and colors as well as tools and techniques with each other.

Three generations of Navajo weavers descending from Barbara Ornelas' grandmother, Susie Tom from Two Grey Hills, New Mexico, are featured in Arizona State Museum's newest exhibition, Navajo Weaving at Arizona State Museum: 19th Century Blankets/20th Century Rugs/21st Century Views. Sisters Ruth Teller and Margaret Yazzie represent the older generation of experienced craftswomen.

Their daughters - Barbara Teller Ornelas, Linda Teller Pete, and Ramona Yazzie - pursue weaving as a fine art form. Barbara's daughter, Sierra Ornelas, and son, Michael Ornelas, recognize Navajo weaving as an important part of their heritage and, while hardworking college students, they are also excellent weavers. Each of these talented weavers appreciates their work's important connections to the land and their sheep, to their family and community, to the marketplace, and to the art world.

Come meet the artists, see their works, hear their stories, and celebrate the opening of Navajo Weaving at Arizona State Museum 19th Century Blankets/20th Century Rugs/21st Century Views.

This exhibit opens Saturday, October 23, 2004, during Arizona State Museum's Open House. 10 a.m. - 3 p.m.; Free Admission, Free Parking

There will be weaving demonstrations, book signings, gallery talks, the AAHS Booksale, and open storerooms and laboratories

The exhibition is co-sponsored by the Gloria F. Ross Center for Tapestry Studies. Supported by the Arizona Commission on the Arts, the National Endowment for the Arts, the University of Arizona Foundation, and many generous friends.

For more information, contact: Darlene F. Lizarraga, marketing coordinator, Arizona State Museum, University of Arizona
P.O. Box 210026, Tucson, AZ 85721-0026
phone: 520/626-8381; fax: 520/621-2976

<www.statemuseum.arizona.edu>

**MORE OCTOBER EVENTS AT
ARIZONA STATE MUSEUM**

Friday, October 1, 2004, from 5:30 to
7:30 p.m.

**FIESTA DE LAS ARTES –
GRAN TARDEADA!**

Botanas, bebidas, y canciones tradicionales in honor Tucson's Hispanic heritage. See rarely-exhibited Mexican artifacts from ASM's collections and peruse displays on Rio Nuevo. Guests of honor include traditional Hispanic artists and artisans from throughout the Southwest and Mexico. (\$10 ASM members, \$15 non-members)

Saturday, October 2, 2004,
from 10 to 4 p.m.

FIESTA DE LAS ARTES - MERCADO!

Celebrate Hispanic culture with us at our intimate outdoor marketplace. Shop an array of traditional arts and crafts by artists from Arizona, New Mexico, and Latin America. Experience vibrant music and colorful dance performances. Enjoy savory and delicious foods. (\$3 ASM members, \$4 non-members, \$1 ages 13-16, children under 12 free)

'Til October 15, 2004

Tiempo: THE ART OF GONZALO ESPINOSA

ASM celebrates National Hispanic Heritage Month with an intimate exhibition of mixed-media paintings by Mexican-born artist Gonzalo Espinosa. Espinosa is known for his murals in South Tucson and for his vibrant depiction of the Mexico he knew as a teenager in Guadalajara, Jalisco. He has completed more than 20 murals in Tucson, Phoenix,

Atlanta, and Guadalajara.

Friday, October 22 - May 1, 2005
NAVAJO RUG SALE in **NATIVE GOODS:** Black Mesa Weavers for Life and Land Contemporary rugs from the Black Mesa area will be on sale at special prices in the museum store.

Saturday, October 23, 2004
from 10 a.m. - 3 p.m.

**CULTURE CRAFT SATURDAY: NAVAJO
WEAVING!**

Join Navajo weavers Lynda Teller Pete (Denver, CO) and Margaret Yazzie (Newcomb, NM) to explore the process of weaving - from carding wool to spinning and dying. Weave your own small piece. (free)

**BY POPULAR DEMAND, WE ARE
OFFERING A WINTER TOUR TO
MATA ORTIZ!**

Friday through Sunday,
December 10-12, 2004

**MATA ORTIZ
LEARNING EXPEDITION**

Meet the famed potters of Mata Ortiz and buy ceramics directly from them. Enjoy ceramic-making demonstrations. Shop local galleries and tour the Museo de las Culturas del Norte. Explore archaeological ruins of the ancient Casas Grandes culture. Contact (520) 626-8381 or darlene@al.arizona.edu to register. (\$700 ASM members, \$800 non-members)

For more information, contact: Darlene F. Lizarraga, marketing coordinator, Arizona State Museum, University of Arizona
P.O. Box 210026, Tucson, AZ 85721-0026
phone: 520/626-8381; fax: 520/621-2976

(Continued from page 7)

help them find a summer program, to go for a day on a survey or excavation, or just to find something to read about the topic. Over the next week, I was approached by a half dozen serious students. They came shyly, speaking in soft voices that begged me to take them seriously. Did I truly think that they could become archaeologists? Others came to me asking more about cultural anthropology. By the end of my year in Douglas, I joked with them that they were a new club, the Future Anthropologists of America.

One young woman wrote to me while visiting family in Mexico: "Being here as a Future Cultural Anthropologist of America feels like being a kid in a candy store; there is just so much to see and do and it's overwhelming sometimes because you just want to do it all now and you can't wait. Did you know that being crossed-eyed was a blessing and a sign of beauty for the Mayans? I love observing the people here and trying to make conclusions, but I never seem to finish one

because I have tons of questions and ideas that contradict, so I never get anywhere, but it's fun."

I worked diligently to find opportunities for these students. I contacted summer field schools for high school students. I called friends in Tucson. In a community where 43 percent of families with children live below the poverty line, no one had extra money for the car trip up. I could find no scholarships for Mexican-American high school students (Douglas High School is 93 percent Mexican-origin), though there were some for Native Americans. By the end of the year, I felt I had made a false promise to students. If low-income, ethnic minority students could not find a way into archaeology with me to help them, how would they do it alone?

One young man, recently relocated from Hermosillo with his family, told me, "I want either to be a doctor or an Egyptologist." I found future anthropologists of America in Douglas, driven and intelligent students. For now, though, I think they will have to settle for being doctors.

SOUTHWESTERN ANTHROPOLOGISTS SEEKING SUGGESTIONS FOR NEW INFORMATION GATEWAY

The Southwest Land, Culture, and Society program at the University of Arizona is seeking input for its new online information gateway. The gateway will bring together and provide access to the vast array of online Southwestern information resources — web sites, online databases, image banks, and more. An annotation and a link will be provided for each resource included in the gateway.

We hope to make the gateway as comprehensive as possible, and to do this, we need your help! Do you have favorite online sources for Southwest studies? Please send any suggestions to Emily Jones at <emljones@email.arizona.edu>.

XXXIII GRAN QUIVIRA CONFERENCE — October 8-10, 2004 A CONFERENCE DEVOTED TO THE SPANISH COLONIAL PERIOD IN THE NEW WORLD

The conference will be hosted by COAS Publishing & Research in Las Cruces, New Mexico, with Patrick H. Beckett as Conference Chair. The nearest airport is in El Paso, 45 miles from Las Cruces. Presentations are still being accepted. Registration after September 12th is \$50.00. Tours will be announced as details are finalized. For updated information, visit Pat's web site at <www.coasbooks.com> for the conference link. A block of rooms has been reserved at the Best Western Mission Inn, 1765 South Main Street, Las Cruces, NM 88005, 505/524-8591.

AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

CATEGORIES OF MEMBERSHIP – All members receive discounts on Society field trips and classes. Monthly meetings are free and open to the public.

\$30 *Glyphs* membership receives the Society's monthly newsletter, *Glyphs*
\$30 Student *Kiva* membership receives both *Glyphs* and *Kiva*; \$15 receives *Glyphs*
\$40 *Kiva* membership receives all current benefits, including four issues of *Kiva*, 12 issues of *Glyphs*
\$75 Contributing, \$100 Supporting, \$250 Sponsoring, and \$1,000 Lifetime memberships all receive *Glyphs* and *Kiva*, and all current benefits.

Outside U.S., add \$10.00.

For Institutional membership, contact AltaMira Press at <www.altamirapress.com> or 800/273-2223.

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Membership/Subscription Information

Visitors are welcome at all of the Society's regular monthly meetings but are encouraged to become members in order to receive the Society's publications and participate in its activities at discount rates.

Memberships and subscriptions run for one year beginning July 1 and ending June 30. Membership provides one volume (four numbered issues) of *Kiva*, the Journal of Southwestern Anthropology and History; 12 issues of the monthly newsletter *Glyphs*; member rates for Society field trips and other activities.

For a brochure, information or membership/subscription application forms, write to:

Robby Heckman, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, University of Arizona
Tucson AZ 85721 USA

Subscriptions to *Kiva* for libraries and other institutions are now being handled by AltaMira Press. To obtain information on an institutional subscription to the journal, contact the publisher at <altamirapress.com> or 800/273-2223.

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The objectives of the Arizona Archaeological and Historical Society are to encourage scholarly pursuits in areas of history and anthropology of the southwestern United States and northern Mexico; to encourage the preservation of archaeological and historical sites; to encourage the scientific and legal gathering of cultural information and materials; to publish the results of archaeological, historical, and ethnographic investigations; to aid in the functions and programs of the Arizona State Museum, University of Arizona; and to provide educational opportunities through lectures, field trips, and other activities.

See inside back cover for information about the Society's programs and membership and subscription requirements.