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Evelyn Curley spinning
Photo by Ann Lane Hedlund

General Meeting: February 21, 2005
http://www.statemuseum.arizona.edu/aahs/aahs.shtml
PRESIDENT’S MESSAGE

THE HISTORIC PRESERVATION ACT

This month I want to continue the discussion and description of the major provisions of the Historic Preservation Act of 1966, which created a wide range of preservation-related programs for the states. As mentioned in the January issue of Glyphs, one of the most indispensable features of the Act is the National Register of Historic Places (NRHP). The Register was actually created as the National Historic Landmarks Program (NHLP), along with other programs, by the Historic Sites Act of 1935. The Register, as we know it today, was not fully articulated until 1966 and later. Some of the regulations for the various preservation programs are contained in 36 CFR Part 60 (NRHP) and 36 CFR Part 65 (NHLP). Technical publications, National Register Bulletins 16 and 16A, discuss the National Register process and provide detailed instructions about how to complete the nomination forms. All the publications are available from the State Historic Preservation Office (SHPO).

The NRHP is the official list of districts, sites, buildings, structures, and objects of importance in American history, architecture, engineering, and culture. The Register includes all prehistoric and historic properties within the National Park Service, all National Historic Landmarks, and other properties significant in national, state, and local prehistory and history. The latter category makes up the majority of properties on the Register.

Properties eligible for listing on the NRHP generally must be at least 50 years old and must meet the criteria of three key concepts: significance, integrity, and context. A property may be considered significant if it satisfies one or more of the following: (A) association with historic events, activities, or patterns; (B) association with the lives of persons important in our past; (C) embodies distinctive characteristics of a type, period, or method of construction; (D) has yielded, or may be likely to yield, information important to prehistory or history.

To evaluate historic integrity, one must judge the authenticity of a property’s historic identity. The property must have the ability to illustrate an overall sense of past time and place. Integrity is the composite of seven qualities: location, design, setting, materials, workmanship, feeling, and association. Not all are necessarily considered for every nomination.

The third concept, that of context, is based on the link of properties to important historic trends, namely theme, place, and time. The latter two are self-explanatory, but “theme” may not be. A typical context that incorporates all three is “Cattle Ranching in Arizona, 1521-1950,” by William S. Collins (1996). Thus, “cattle ranching” is a theme against which all nominations for properties relating to cattle ranching are evaluated.

If the property being nominated is judged significant, has integrity, and fits within a historical context, the next step is to complete the 11-section National Register forms. Section 7, which requires a detailed description of the property, and Section 8, which calls for a statement about its significance and history, make up the major part of the form. Nomination of a simple building may require 10 to 15 (Continued on page 4)
Weaving by Pueblo and Navajo Indians in the American Southwest features a combination of native and introduced materials. Early in historic times, native plant fibers and dyes were augmented with European sheep’s wool, Mexican indigo dye, imported yarns, and bayeta (unraveled commercial fabric).

During the twentieth century, more new fibers, yarns, dyes and techniques were incorporated into native weaving, while certain native dyes were further developed. Describing these materials and the specific techniques by which they were used helps researchers identify and provide dates for various textile types and for individual specimens.

Based on analyses of museum textiles and on ethnographic fieldwork with Navajo weavers, this slide talk will introduce the range of materials and will present some implications of their use. Illustrations will include the southwestern blankets and rugs currently on display at Arizona State Museum and many of the Navajo weavers who are represented in the exhibition and in Hedlund’s latest book.

Speaker Ann Lane Hedlund directs the Gloria F. Ross Center for Tapestry Studies, located at the Arizona State Museum. She also serves as a curator of ethnology and professor of anthropology at the University of Arizona. She received a Ph.D. in Anthropology from the University of Colorado-Boulder in 1983. As a cultural anthropologist, she has conducted fieldwork among Navajo weavers since the mid-1970s. The author of many publications, she has also curated museum exhibitions throughout the country. Hedlund edited Joe Ben Wheat’s major book, Blanket Weaving in the Southwest, published by the University of Arizona Press in 2003. Her new book, Navajo Weaving in the Late 20th Century: Kin, Community, and Collectors, coincides with the current Navajo textile exhibition at Arizona State Museum, which she co-curated with Navajo weavers Barbara, Sierra and Michael Ornelas.

AAHS MEETING TIME AND PLACE
The Arizona Archaeological and Historical Society’s monthly meeting will be held on February 21st 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.
(Continued from page 2)

pages of text, plus photographs and a map. Complex districts, such as the “Empirita Cattle Ranch Rural Historic Landscape,” will require 40 to 50 pages or more, plus photographs and maps.

Upon completion, a nomination is submitted to the SHPO for review. The SHPO’s Historic Sites Review Committee (HSRC) studies each nomination and advises the SHPO as to its eligibility. When approved, the nomination is forwarded to the Keeper of the Register, National Park Service, in Washington, D.C. The Keeper conducts a further review, and if the nomination is acceptable, the property is listed on the Register. This process may require only a couple of months, or, if the Keeper requires corrections or more information, the process could take a year or more. Increasing bureaucratization of the Register process over the years has mandated an increasingly complex process to nominate a property. The resulting time needed, and the cost to prepare a nomination, puts the process out of the reach of most citizens.

As an interesting side note, the first property placed on the Register from Arizona was the Fortaleza, a prehistoric fortified Hohokam site near Gila Bend, in June 1969.

James E. Ayres (Jim), President

SCHOLARSHIP AND GRANTS APPLICATIONS AVAILABLE

The Arizona Archaeological and Historical Society has announced that grant and scholarship applications for the year 2005 are still available. Scholarships and grants in amounts up to $500.00 will be awarded for scholarship, research, and travel related to archaeology, anthropology, American Indian studies, ethnology, ethnohistory, and history of the American Southwest and Northwest Mexico.

Applications must be postmarked by February 15, 2005 to be eligible for consideration. Applications can be obtained from some student advising offices, the AAHS web-page site: <http://www.statemuseum.arizona.edu/aahs/aahs_grant_info.shtml>, or simply by contacting Laurie Webster at: <Lwebster1@mindspring.com>.

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> and, also, it can be found at: <http://www.swanet.org/zarchives/aahs/>. 
WARFARE, CANNIBALISM, AND WITCHCRAFT: CONTROVERSIAL TOPICS IN SOUTHWEST ARCHAEOLOGY

Presented by the Arizona Archaeological and Historical Society

Tuesday evenings, 7 - 9 p.m., February 22 – March 8, 2005

February 22: Warfare
(Dr. David Wilcox, Museum of Northern Arizona)

March 1: Cannibalism (to be announced)

March 8: Witchcraft
(Dr. Andrew Darling, Gila River Indian Community)

This class explores three topics that have generated heated debate among both archaeologists and Native Americans: warfare, cannibalism, and witchcraft in the Ancient Southwest. Few would dispute that armed conflict occurred between Native American groups at various places and times. However, the frequency of warfare, the scale at which it was conducted, and how much it influenced the lives of these groups are contested issues.

Cannibalism is even a more divisive topic with nearly every view represented, from no occurrences to a few, “Donner Party” acts of desperation to widespread cannibalism associated with warfare and ritual. Witches can be found in the oral histories of many Native American groups, and it is likely that they were present in ancient times. However, identifying these powerful individuals, their acts, and the items they used in the archaeological record is a difficult task.

Each lecturer is an expert in and advocate for each topic. They will present their best cases and most compelling evidence, but it is up to you to decide which view, if any, to adopt.

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 Jeff Clark at <jclark@cdarc.org> or 520/884-1078.

"RESPECT HERITAGE: PRESERVE PLACES, CHERISH PEOPLE, STUDY ARCHAEOLOGY AND TELL STORIES"

Arizona Archaeology and Heritage Awareness Month will promote a wide variety of activities for individuals and families, hosted at various locations throughout the state. Events and activities will focus on learning about and respecting the archaeology, history, and Native American culture of our state. For the entire month of March, the ASP State Historic Preservation Office (SHPO) will be coordinating activities throughout the state for its 20th annual celebration of Arizona Archaeology and Heritage Awareness Month. These events will focus on current efforts to preserve our past by protecting our fragile and non-renewable cultural resources. Free, statewide Listings of Events for this month-long celebration of our state's heritage will now available.

The month will be kicked-off with the Arizona Archaeology Expo that will be held at Fort Verde State Park, in Camp Verde, on March 4-5, 9 a.m. - 4 p.m., and offers activities that focus on teaching visitors about the stewardship ethic, what archaeologists, historians, and tribal members do, and about the prehistory and history of Arizona. Stick around the Verde Valley and take advantage of numerous tours to local archaeological and historical sites in the area. For more information, call 602/542-4174 or log onto <http://www.pr.state.az.us/partnerships/shpo/archae2003.html>. 
The use and control of fire is considered a hallmark of human evolution. A great deal of research centers on how human ancestors obtained fire, but few archaeological studies focus on the use of fire as a social tool - in ritual, craft, and even warfare. Researchers working at ancient Hopi village of Chevelon have taken up the challenge through a rewarding collaboration with arson investigators and forensic fire scientists.

Chevelon is a 500-room pueblo in northeastern Arizona that was occupied between A. D. 1290-1390. Under the direction of Dr. E. Charles Adams, the Arizona State Museum's (ASM) Homol'ovi Research Program conducted mapping and excavations at the site with Earthwatch volunteers in 2003 and 2004. Surface evidence suggests that at least twenty percent of the village burned during its occupation. Clusters of sooted, warped, and discolored artifacts (including construction materials) litter the surface of the site. Burned corn cobs, with kernels attached, are found as well. Through excavation, burned roofs, sooted walls, and floor assemblages with fire damage were documented in some structures. The scale and abundance of burned materials at Chevelon stands in contrast with five other ancestral Hopi villages in the region, where few or no burned structures were found.

Fire research at Chevelon is framed with some basic questions in mind. When did the burning take place? How many rooms burned, and what was the nature or extent of the fires? How and where were the fires ignited, and what conditions allow the burning to continue? Were sections of the pueblo in flames simultaneously, or can we identify a series of single-structure blazes? Can we differentiate between a variety of natural and human-mediated causes? If fires were set intentionally, were the village occupants, or outsiders, responsible? Ultimately, can we explain why so much of Chevelon burned?

Though these questions appear simple, archaeologists struggle to interpret fire signatures. In many cases, natural and human-mediated causes can leave similar evidence. Artifacts may have been positioned on the floor before a structure was burned intentionally. If a fire occurred accidentally, artifacts might remain if flame and smoke prevented villagers from removing their belongings. People may set fire to a structure after a death in the family. In some parts of the world, historical epidemics prompted broad burning and community-level abandonment. Hopi oral histories about abandoned pueblos include accounts of village-level fires that resulted from raids and supernatural intervention for koyaanisqatsi, or behavioral excess.

To advance the rigor of fire studies in archaeology, 2004 fieldwork at Chevelon aimed to document, systematically, evidence for structural scale-burning in a pair of contiguous, two-story structures. Excavation methods were designed to help trace the fire's point of origin, path, and

**INVESTIGATION AND SIMULATION OF ANCIENT STRUCTURAL FIRES AT CHEVELON PUEBLO, NORTHEASTERN ARIZONA**

By A. J. Vonarx and E. Charles Adams
Homol'ovi Research Program, ASM
University of Arizona, Tucson, Arizona
speed of spread through the structure. Recording strategies were adapted from the approaches used by modern fire and arson investigators. Timothy Huff, a private consultant and retired FBI expert, provided on-site assistance with collection of trace evidence and mapping of sooting/burn patterns in architecture and artifacts. With his help, the team determined that the two structures burned as part of a single event, with fire spreading along reed matting in the second story roof. Over time the fire moved from the northern room to the south. A point of origin was identified in the interior of the northern room at the base of the roof. The floor of the room where the fire began had been swept meticulously before the blaze. No hearth was present, decreasing the likelihood that the fire began accidentally. At this point, evidence suggests that the roof of the northern room was set alight intentionally by resting a flame against the underside of the roof. We cannot be certain if the spread of the blaze of the southern room was intentional or accidental. Additional sets of burned structures will be excavated with Earthwatch volunteers during Summer 2005 to examine the causes, cultural context, and significance of fire events in other parts of the pueblo.

Laboratory analyses of burned materials from Chevelon is underway and will serve as the cornerstone of a dissertation by A.J. Vonarx of the University of Arizona. Replicated artifacts will be heated to different temperatures and compared to those recovered form the structures, in an attempt to estimate the temperature and duration of the blazes. Char, plant phytoliths, and pollen in plasters (from burned and unburned structures) will be analyzed to determine if a natural accelerant, such as pine pitch, may have been spread on walls to stimulate fire spread. The fuel characteristics in roofing material will be calculated. Hypotheses about ignition and spread will be developed and ranked with the help of computer simulation.

This research will culminate in work in the construction and burning of model pueblo rooms during July 2005 to test hypotheses about fire ignition, paths, and duration. The experimental burns will take place at the Visitors' Center Homol'ovi Ruins State Park near Winslow, Arizona. High school students from around the country will participate in building, burning, and analysis activities through the Student Challenge Awards Program (SCAP) sponsored by Earthwatch Institute. The Homol'ovi Research Program invites AAHS to get involved in the fire research. Please contact AJ Vonarx at <ajvonarx@email.arizona.edu> or Dr. E. Charles Adams at <ecadams@u.arizona.edu> to get involved this Spring.

To learn more about opportunities as an adult or student Earthwatch Volunteer,

Excavations at Chevelon Pueblo in 2004 revealed extensive evidence of structural burning. With the help of a fire investigation expert, archaeologists mapped sooting stains, like those on this plaster wall, to trace the path of fire through the structures. *Photo by E. C. Adams, 2004.*
The Galisteo Basin, located south of Santa Fe, New Mexico, is a region of barren sandstone ridges and clayey arroyos sparsely clothed by piñons, junipers and hardy grasses. Drained by muddy, red-streaked Galisteo Creek, the basin epitomizes the stark, empty landscapes of the American southwest . . . except, these days, the Basin is no longer empty. Increasingly, its large ranches are being sold, subdivided, and purchased by well-to-do homeowners seeking a gentrified brand of southwestern solitude.

Seven hundred years ago, there was even less solitude in the Basin. The entire watershed was the scene of a prehistoric land rush resulting from the abandonment of Mesa Verde and the San Juan Basin by ancestors of today's Pueblo Indians. The settlements constructed by these Tewa and Keres immigrants over the next four hundred years are now some of the largest and most significant archeological sites in the United States. The pueblo of San Cristobal, for example, founded in the 1300s, and occupied until the Pueblo Revolt of 1680, contains over 30 roomblocks, and has an estimated 2,500 masonry and adobe rooms. Its deep trash middens allowed archeologist Nels Nelson to perform the first seriation of southwestern pottery types. The masonry walls of its Spanish church, surrounded by a convento and corrales, still dominate the massive pueblo.

Concerns about preserving these magnificent monuments to the Puebloan and Spanish Colonial past have been mounting for decades. Some sites like Pueblo Blanco, an equally impressive village with stunning petroglyph panels, are threatened by severe erosion, while others have been damaged by thoughtless vandalism and uncontrolled excavations. In the early 1990s, the Bureau of Land Management (BLM) and The Archeological Conservancy (a non-profit organization that acquires and preserves archeological sites) began exploring ways to preserve the Basin's sites.

Their farsighted efforts have finally borne fruit. The Galisteo Archeological Sites Protection Act, passed by Congress, and signed into law by President Bush in March of 2004 provides "for the preservation, protection, and interpretation of the nationally significant archaeological resources in the Galisteo Basin in New Mexico." The legislation identifies 24 individual "protection sites" containing large and small pueblos, spectacular rock art sites, and Spanish Colonial settlements.

The sites are to be preserved through cooperative agreements established between the BLM and private landowners as well as county, and state agencies. Sites may also be acquired by the BLM through donation, purchase, or exchange. Private owners are under no obligation to participate; if they choose, their property will be removed from the protection site list. Furthermore, the legislation authorizes the BLM to search for additional sites worthy of preservation, and to make boundary alterations to the existing sites. The law also directs that a general management plan for the identification, research, protection, and public interpretation of the sites be submitted three years after the appropriation of funds. Unfortunately, no funding has been appropriated so far.

Despite this impediment, the BLM has begun working with the National Park Service, the State of New Mexico, Santa Fe County, The Archaeological Conservancy, the New Mexico Congressional delegation,
THE CORNERSTONE

Mark Your Calendars for the 2005 Southwest Indian Art Fair!

For collectors of top-quality Indian art, Arizona State Museum's Southwest Indian Art Fair (SWIAF) means one-stop shopping. Rather than trekking across the region to seek out your treasures, 200 of the finest artists will be right here in Tucson! And for the first-time browser or the not-so-serious buyer, there's something for everyone, at every possible price range. As always, visitors will enjoy talking with Native experts, watching demonstrations, sampling Native foods, and listening to musical performances.

Whether you are a serious collector, casual buyer, or first-time visitor, you will find much to experience, learn, and enjoy at the 11th annual Southwest Indian Art Fair. Join us February 26 and 27!

Single-day admission: $8 adults, $3 kids 12-16 (children under 11 free). Two-day passes: $12; UA students: free with Cat Card; ASM Members: $5. Collectors, Curators, and Directors Circle members receive free admission.

Meet Lawrence L. Acadiz, 2005 Featured SWIAF Artist. Hopi carver Lawrence Acadiz is the 2005 Southwest Indian Art Fair's Featured Artist. A Sun Kachina which he carved specially for the museum is this year's official image and can be seen on posters, fliers, and ads publicizing the event.

Born in Tucson and a member of the Deer and Kachina clans of the Hopi tribe, Lawrence's artistic talent was recognized at an early age. He was one of the first students in elementary school to be selected to the Gifted and Talented Educational Program (GATE). In his freshman year of high school he chose to leave the GATE program to attend Cholla High School. Lawrence then attended the prestigious Institute of American Indian Art in Santa Fe, New Mexico, where he formally studied painting. It was there, with the influence of his roommate, that he began carving in 1984.

Lawrence comes from a line of well-known artists. His great-grandmother, Ella Soomah, is a renowned potter. His great-grandfather, Fritz Soomah, is a kachina doll carver and the one who gave Lawrence his first Hopi name --"Chutima," which means cottontail jumping, and reflects Lawrence's high energy level. His grandmother, Amelia Martin, was a potter, and his great-uncles, Guy and Alfred Fritz, and uncles Lorenzo and Johnny Martin, are also well-known kachina doll carvers.

Lawrence has won honors at Santa Fe, Gallup, the Heard, and many other markets. He makes his home in Tucson with his wife and two daughters. He returns often to First Mesa for ceremonies and to harvest cottonwood root, the traditional medium for kachina dolls.

Come meet Lawrence at Table C-12 at SWIAF on February 26 and 27!

Saturday, February 12, 2005, 1-4 p.m., CULTURE CRAFT: NAVAJO WEAVING AND PRINTMAKING!

Join Navajo weavers as they demonstrate their incredible talents in weaving and printmaking. Try creating your own weavings and prints to take home. New Exhibition opening. Free.

Friday, February 25, 2005

NAVAJO POTTERY: ALICE CLING AND FAMILY

Explore the importance of tradition, function, and self-expression through the pottery of Alice Cling and several generations of her family.

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,
THE CENTER FOR DESERT ARCHAEOLOGY ANNOUNCES
Chaco Canyon Booksigning and Lecture on February 10, 2005 – 7 p.m.

IN SEARCH OF CHACO: New Approaches to an Archaeological Enigma
David Grant Noble, editor

Startling discoveries and impassioned debates have emerged from the “Chaco Phenomenon” since the publication of New Light on Chaco Canyon twenty years ago. This completely updated edition features seventeen original essays, scores of photographs, maps, and site plans, and the perspectives of archaeologists, historians, and Native American thinkers.

David Grant Noble is a writer and photographer who has authored and edited many books on the history and archaeology of the Southwest.


THE PUEBLOAN SOCIETY OF CHACO CANYON
Paul F. Reed, author

Published in September 2004, this book gives the general reader new insight into the archaeology of Chaco Canyon, as well as the discovery and investigations of Chacoan society by early explorers and archaeologists. A timeline, biographical sketches of key Chacoan archaeologists, and annotated excerpts from primary documents walk readers through the Chaco Canyon world.

Paul F. Reed is Preservation Archaeologist with the Center for Desert Archaeology, Tucson, Arizona, and currently works as the Chaco Scholar at Salmon Ruins, New Mexico.


7:00 p.m. – Lectures by David Grant Noble and Paul F. Reed, followed by a reception and booksigning. Books will be available for purchase at the event. The event is free and open to the public. For additional information, contact: Linda Pierce, Programs Manager, Cen-

(Continued from page 8)

tribal governments, local communities, landowners, developers, and preservationists to seek input and guidance on how to implement the Act’s requirements. A “coordination group” representing these diverse interests is being formed as the result of recommendations provided by participants at an initial stakeholders meeting held in October. Individual meetings with private landowners and tribal representatives are being scheduled and cooperative agreements with the Archeological Conservancy and Santa Fe County are being drafted. A web site providing information on the Galisteo legislation, the protection sites, and contact information, is under construction. A list of vulnerable sites needing immediate preservation and protection measures is being compiled, and strategies for obtaining funding are being explored.

Public response to the Galisteo Act has been enthusiastic, and overwhelmingly positive. Many people have voiced their support and expressed an interest in helping out. If you would like to become involved in the planning effort, or if you would just like to learn more by receiving our regular updates, please contact us at the e-mail addresses below. **where are they? 
AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

(A membership subscription makes a great holiday gift!)

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.
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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.