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Ned Gaines collecting black mat sample, vicinity Hereford, Arizona.
Photograph by Jesse Ballenger.

General Meeting: July 18th, 2005
http://www.statemuseum.arizona.edu/aahs/aahs.shtml
PRESIDENT'S MESSAGE

I am currently reading four Tucson newspapers in an attempt to index about 300 historic and prehistoric subjects of interest to me and others. Beginning with their respective founding dates (the earliest is 1870), each is read up to 1912, the year of Arizona statehood. The papers are: The Arizona Daily Star, The Arizona Weekly Star, The Arizona Daily Citizen, and The Arizona Weekly Citizen. In the course of searching for articles about the relevant subjects, it is very difficult not to let the eye wander to other interesting-appearing articles that are not intended to be indexed. Thus indexing is often a slow process!

I found one such article in the Arizona Weekly Citizen for 10 November 1883. No author or source is given for the article; it likely was copied from another paper, rather than written locally, but that is pure speculation on my part. The article was copied “as is,” and no changes were made to it.

Despite its source, one is struck by the fact that the editor of the Citizen thought that his Tucson and southern Arizona readers would find it of interest. There are a few very dated references in the article, but, surprisingly, there are several observations that remain relevant 122 years after publication.

IS THE LAST THE BEST?

(Transcribed by James E. Ayres and Mary Ellen Thompson)

It is really a shame that the old landmarks of our country are not allowed to remain where they are built, and as near as possible in the condition in which their builders left them. Of all countries in the world, the people of the United (States) have less reverence for anything that is aged, or that is different from the accepted fashion of the day. The old houses of our grandfathers are torn down or raised to full stories; the dormer windows torn out and mansard roof put on, or converted into flats, which utterly destroys any resemblance to the dear old houses where our fathers were born. Even the old fire place, the best and most healthful heaters in the world, are torn out or changed into flumes for stoves or grates. Some of the extremely shoddy folk we should call them, go so far as to send fine old books bound in Russian and calf, to binderies and have them rebound in the latest style of the season even though it may be paper backs and gilt edges. Americans have a very foolish way of looking back to the days of their grandfathers; they do so with something akin to derision and speak of their old fashioned ways in a sort of contemptuous style though they lived in a day and generation so far behind the present, that in comparison to this enlightened generation, it is much like comparing night with day.

It is hard to convince a good sensible man or woman that the dude who stands upon the street corner with eye glasses resting upon a nose that turns up at every thing that does not smell of Lubin’s extracts or bergamot, feet in advanced pointed-toed shoes, coat cut away to the last extreme of fashion and a hat — the only article of wearing apparel at all appropriate — about the size of a tin cup stuck on top of his head — we say it would be hard to convince people of common sense that such an individual had a

(Continued on page 4)
The San Pedro River valley of southeastern Arizona provides an unparalleled record of late Pleistocene archaeology and paleoecology. Much of this record was uncovered during a remarkably brief interval of discovery that subsided in the 1970s. Now, 30 years later, a systematic search of late Pleistocene exposures is again underway. This discussion will focus on the 2004 survey to include not only the highs and lows of prospecting for rare sites, but also the issue of what the next step is in terms of developing the late Pleistocene story of the San Pedro, and how we might get there.

Speaker Jesse Ballenger began his archaeological career at the University of Arkansas in 1991. Mr. Ballenger earned both his BA and MA in Anthropology at the University of Oklahoma, where he focused on Paleoindian settlement and technology in the Southeastern Woodlands and Southern Plains. Mr. Ballenger moved to Arizona in 2000 and is presently a doctoral student at the University of Arizona. He and his wife, Rebecca, reside in Tucson and are the parents of Parrish (age 5) and George Katherine (age 3).
(Continued from page 2)

President’s Message

grandfather, of common sense and common ways, who worked his way through the world and was respected by all who knew him as a worthy man who had sensible ideas upon all common questions of the day in which he lived, yet in many instances it is so. And then to think that his lineal decendent should go back and resolve himself into a creature but little above the ordinary monkey — it is almost enough to cause the good old grandfather to rise from the grave with disgust at his degenerate progeny. But after all the dude who knows so little, as well as the smart young man who thinks he knows so much, are not altogether responsible for the silly affectation, and egotism that has grown up in them. There is a certain element in this country that sanctions such nonsense. There is a disposition among our American people to wipe out the past and do away with everything that has the appearance of age upon it. This with most American people is looked upon as the “shining age.” But it would be well for the superficial portion of our people who live but do not think to have their attention called to the days of our grandfathers, and great grandfathers, when Franklin, Hamilton, Jefferson, Morris and Patrick Henry lived and later, when Webster, Lincoln, Seward, Sumner, Thad Stevens, Horace Greeley and a host of others were among us. There were our grandfathers and our great grandfathers; and while we do not purpose writing an eulogium upon any one of them, it will be well to bear in mind that the present generation is not overstocked with the superiors or even equals of the distinguished gentlemen who lived two or three generations ago.

James E. Ayres (Jim), President

AUGUST 11-14, 2005 PECOS CONFERENCE

The tradition of research collaboration and sharing that began in 1927 at Pecos Pueblo continues on the Pajarito Plateau at White Rock (near Los Alamos), under the guidance of dedicated archaeologists, tribal representatives, and local, state and federal agency sponsors. The purpose of the Pecos Conference, as Alfred Vincent Kidder put it in summing up the first such gathering, is to "...bring about contact between workers in the Southwest field to discuss fundamental problems of Southwestern prehistory; and to formulate problems of Southwest prehistory: to pool knowledge of facts and techniques, and to lay a foundation for a unified system of nomenclature."

Deliberately informal, the Pecos Conference affords Southwestern archaeologists a superlative opportunity to talk with one another by presenting field reports and by casual discussions. It is a chance to see old friends, meet new ones, pick up fresh information, organize future conferences, and have a great time. In recent years, Native Americans, avocational archaeologists, the general public and media organizations have come to play an increasingly important role, serving as participants and as audience, to celebrate archaeological research and to mark cultural continuity. For more information, visit: http://www.swanet.org/2005_pecos_conference/


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/>.
A group of local residents, businesses, and organizations has recently begun working together to achieve National Heritage Area (NHA) designation for the Little Colorado River Valley. National Heritage Areas are designated by Congress as regions with natural, cultural, and recreational resources that, when considered together, are nationally distinctive and significant. They are designed to stimulate economic growth by encouraging local stakeholders to “collaboratively plan and implement programs and projects that recognize, preserve and celebrate many of America’s defining landscapes.”

Designation does not add any federal regulation of private property use or development, and the growth of heritage tourism and nature tourism brings long-term economic benefits. The spectacular archaeological and natural resources of the Little Colorado River Valley, coupled with its rich multicultural history and recreational resources, makes it a strong candidate for NHA designation.

The Center for Desert Archaeology, with prior experience in creating a NHA and a strong interest in the preservation of natural and cultural resources in the region, is coordinating the group’s efforts to achieve designation. The first step towards designation is the creation of a Feasibility Study, a substantial document that identifies a set of themes that makes the area unique, inventories the natural and cultural resources that contribute to these themes, and determines both the regional boundaries and the constituencies involved. Recently, the Center took the lead role in the successful preparation of a Feasibility Study for a proposed National Heritage Area in the Santa Cruz Valley of Arizona.

The proposed boundary for the National Heritage Area follows the natural watershed of the Little Colorado River, encompassing over 27,000 square miles in northeastern Arizona and northwestern New Mexico. The main branch of the river begins near Springerville, Arizona and travels almost 350 miles to empty into the Colorado River between Glen Canyon Dam and the Grand Canyon.

Most of the land in the proposed National Heritage Area boundary is rural, dotted with small towns. Flagstaff, Arizona at the western end and Gallup, New Mexico at the east end are the largest communities in the region. The Hopi, Zuni, and part of the Navajo reservations comprise nearly half of the land, with 23 percent in private hands and the rest publicly held state or federal lands. Well-known landmarks like the San Francisco Peaks, Homolovi State Park, Casa Malpais in Springerville, as well as Petrified Forest National Park, El Morro, Sunset Crater, Walnut Canyon, and Wupatki National Monuments, are included in the area. The creation of a National Heritage Area in this area would benefit the entire region in several ways.

Living together in the region are Native American tribes, the descendents of Spaniards who colonized the area, and the families of late 19th-century American pioneers and Mormon farmers. The region is largely rural and poor, and the ongoing lack of financial resources to invest in the preservation, development, and pro-
motion of its impressive cultural and natural resources is a major obstacle to economic development in the region. Once designated, National Heritage Areas are eligible to receive up to $10 million in 50 percent match funding over 15 years for these projects. Additionally, the federal funds act as seed money that can be leveraged to attract other sources of funding, averaging about $9 for every federal dollar. This money is used for projects that support the defining themes of the landscape, and is administered and overseen by a local management entity. These projects could include preservation and stabilization of archaeological resources, education programs, or roadside signs. Importantly, a regional plan – envisioning the area as a unified landscape – allows separate communities, parks, or organizations to work collaboratively to meet common goals. In addition, the cooperative process of creating the Feasibility Study itself will build relationships between different stakeholders in the area and provide these groups with more effective ways to achieve shared goals for the cultural and natural resources of the region.

Based on the performances of other National Heritage Areas, designation of a Little Colorado River Valley National Heritage Area will strengthen the regional economy through increased tourism, job creation, and stimulation of public and private partnerships for new opportunities for preservation, promotion, and investment. With adequate planning and management, increased nature and heritage tourism will in turn help preserve the region’s unique character. A priority will be to ensure that increased tourism does not destroy the very resources that attract visitors in the first place; success of the new National Heritage Area will be based on a balance between preservation and promotion.

Congressional designation of National Heritage Areas requires building a broad coalition of local leaders and stakeholder groups that support the concept. The National Park Service will be a partner and guide in the designation process and subsequent management. Petrified Forest National Park will be the anchor of the proposed Little Colorado River Valley National Heritage Area. The Center for Desert Archaeology already works collaboratively with the Little Colorado River Resources, Conservation, and Development Area on this project. On-going outreach and building support for the proposed NHA is a major aspect of creating the Feasibility Study. A working group will meet quarterly, with participants representing a broad cross-section of stakeholders, and will receive monthly updates via e-mail. Meeting locations will rotate to achieve the broadest geographic representation possible. This group will plan and monitor the progress of the Feasibility Study and the designation effort.

We have already received official letters of support from the Apache and Navajo Counties Mayor and Council Members Association, the City of Show Low, and the Towns of Springerville and Taylor, Arizona. Local landowners, non-profit organizations, business owners, and chambers of commerce have also been willing to write letters of support. Given that we are only beginning public outreach, this level of support is very encouraging.

For more information about this project, or to find out ways you can become involved, the Center for Desert Archaeology has information on its website at <http://www.cdarc.org>. You can also contact the author at <agoldberg@cdarc.org> or at 520/882-6946.
During the summers of 2003 and 2004 we co-directed the ASU archaeological field school in the El Morro Valley of west-central New Mexico. Although the valley is best known for large, Pueblo IV period villages, such as those located in El Morro National Monument, our work examined the dramatic increase in population during the mid-AD 1200s, when hundreds of ancestral Puebloan farmers migrated into what had been a relatively empty area. Graduate students from ASU led undergraduate and graduate students from throughout the United States and Canada in targeted excavations, small site testing, and survey exploring the rapid formation of settlement clusters in the most densely occupied portion of the valley. Our work was generously supported in a variety of ways by Mr. Paul Davis and family, Peter McKenna, Joe Nicoll, Roger Irwin, the Amaterra Foundation, and the Department of Anthropology and Summer Sessions at ASU.

Los Gigantes Excavations

The majority of the field school effort was focused on the village of Los Gigantes (LA 56159), a dense cluster of Pueblo III roomblocks located on the rim of a high mesa along the southwest margins of the valley. Los Gigantes includes a large, 50-room post-Chaco great house, a 31m diameter unroofed great kiva, and ten small residential pueblos ranging from 3-15 rooms. At the great house, field crews excavated portions of five rooms, a section of a large kiva, and six test units in the midden. The great house does not fit classical Chacoan definitions, as it was only a single tall story in height (~2.5m) and was constructed using banded, but not core-and-veneer, masonry. Nine dendrochronological samples yielded dates, including three cutting dates, ranging from A.D. 1253-1270. A small courtyard within the central portion of the room-block contained a large, subterranean kiva dug over 1.5m into bedrock. The interior of the kiva included a flagstone-lined bench and floor, as well as the remains of a floor vault. Virtually no reconstructable or whole artifacts were recovered from the great house, suggesting that the residents likely moved to one of the nearby massive Pueblo IV villages sometime in the A.D. 1270s.

We also conducted extensive excavations at two small roomblocks. This part of the project was intended to assess the occupation span of small pueblos in the valley and was modeled after the small site testing program of Crow Canyon Archaeological Center (Varien 1999). Archaeologists working in the valley have long noted the paucity of surface artifacts associated with pueblos, which stands in stark contrast to the densely covered sites in nearby areas such as the Zuni Indian Reservation. Excavations were designed to yield a large sample of ceramic artifacts in order to examine the accumulation of cooking pot debris as a measure of site occupation length. ASU graduate student Scott Thompson is currently working on an M.A. paper analyzing the data generated from this portion of the project. Preliminary results suggest that both roomblocks were occupied by a small
The O’odham and Pee Posh (a.k.a. Maricopa) peoples of southern Arizona and northern Sonora are the focus of the newest documentary history project undertaken by Documentary Relations of the Southwest (DRSW), a program of Arizona State Museum’s Office of Ethnohistorical Research (OER). Project co-directors Dale Brenneman, Diana Hadley, and Hartman Lomawaima lead a multidisciplinary team of UA graduate students in Spanish, linguistics, and anthropology. Also assisting in this endeavor is Matthew Lewis, a student intern from the Tohono O’odham Nation’s developing museum. With funding provided by the National Historical Publications and Records Commission (NHPRC), the team has already made a preliminary selection of documents, using DRSW’s extensive microfilm collection of Spanish colonial documents and taking full advantage of Bunny Fontana’s “Annotated Bibliography of the Tohono O’odham (Papago) Indians.”

The O’odham–Pee Posh Documentary History Project invites the Tohono O’odham Nation, the Ak-Chin Indian Community, the Gila River Indian Community, and the Salt River Pima-Maricopa Indian Community to collaborate in the editing process while protecting sensitive information. Through their respective cultural resource offices, tribal representatives and consultants are being asked to identify the research goals of their communities, help select the documents to be translated, contribute to the annotation of the documents, and write commentaries on the documents themselves. In this way, the insights and oral traditions of O’odham and Pee Posh elders and scholars will enrich interpretations of the documents and contribute to our understanding of historical encounters between Europeans and Native Americans in general, and of Spanish–O’odham–Pee Posh interaction specifically. And the resulting volume will make the Spanish and Mexican documentary record much more accessible — and relevant — to the O’odham and Pee Posh communities.

NHPRC funding was cut 50% this year, yet OER support is continued — a tribute to the value of the research! With past NHPRC funding OER has compiled a documentary history of the Hopi during the Spanish and Mexican periods (1540–1848). That research endeavor, which also employed primary archival materials from OER’s collection as well as much collaboration with tribal and cultural experts, is in its final stages of completion. Such collaboration between historians, anthropologists, and members of a Native group is a new direction in the preparation of documentary editions. The Hopi Tribe plans to incorporate the information into Hopi language programs and into the curriculum for junior and senior high school history classes. It is hoped that the O’odham documentary project will be similarly relevant.

UPCOMING EVENTS AT ASM

CULTURE QUEST EXPLORATION IN ARTS & SCIENCE

Enjoy a fun-filled experience of discovery, imagination, and creativity. Culture Quest Camp at the University of Arizona is a week-long exploration of the arts and sciences presented through a partnership among Arizona State Museum, Flandrau Science Center, Manduca Project, the UA Museum of Art, and the UA Poetry Center. Space is limited. $185 general, $165
museum members. Contact 520/621-9506 or 520/626-9899, <lisah@u.arizona.edu>, or log onto <http://artmuseum.arizona.edu> to register. July 18-22 for grades 2nd & 3rd, July 25-29 for grades 4th & 5th, 8:30 – 4:40 p.m. each day.

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Old Pueblo Archaeology Center - Tucson
MOGOLLON RIM RUINS AND ROCK ART — October 5 through 9
On this unique educational adventure tour, we will stay at charming pastoral Q-Ranch Lodge B&B at 5700-feet elevation deep in the Tonto National Forest near Young, Arizona. Lodging includes three meals a day, one of which is a gourmet candlelight dinner each night while watching elk graze in the pasture behind the ranch house. Special dietary needs can be accommodated.

The Ranch is on the National Register of Historic Places. We’ll see and learn the history of the amazing Q-Ranch Mogollon Pueblo Ruins (200-300 rooms, occupied ~1300 AD) on the property, one of the major ancient Indian ruins in the area. We will also visit Rock Art Ranch/ Chevelon Canyon (near Holbrook) which has one of the largest rock art deposits in Arizona — 35 panels with hundreds of images on each one. It’s a long one-day drive with frequent stops along the Mogollon Rim Road (FS 300) for some of the most awesome scenic views in Arizona; and a bit of human history – we’ll learn the story of the involvement of the Ranch in the infamous Pleasant Valley War. There will also be trips to museums in Payson and to spectacular Tonto Natural Bridge State Park. We’ll also make en route stops at Besh-Ba-Gowah Ruins City Park in Globe, Roosevelt Lake, and Tonto National Monument. There will be some easy walking/hiking to some sites; participants can walk/hike as much or as little as they wish. Bring a picnic lunch for the first day. We will have a cooler in the van. Q-Ranch has 7 bedrooms that share 4 bathrooms. Meals at the Ranch will be Wednesday dinner through Sunday breakfast. Guide: Stephen H. Buck, Ph.D.
Tour fee includes guide, van transportation, entrance fees, and lodging and all meals at Q-Ranch.
Call OPAC at 520/798-1201 for costs and to sign up for tour. See <www.oldpueblo.org>; e-mail <stevetucson@aol.com or info@oldpueblo.org> for more information.
EL MORRO VALLEY

number of families for less than ten years. The short occupation span is quite surprising in relation to the architectural investment at the sites (masonry roomblocks, pitstructures, kivas), but does help explain the lack of artifacts present both on the surface and in subsurface deposits.

One of the more intriguing architectural features of Pueblo III-period sites in the Cibola region are large, unroofed great kivas. A number of these have been documented in the region, but only two have been excavated, at the Hinkson Site (Kintigh et al. 1996) and at Hubble Corner (McGimsey 1980). We placed three test units in the 31m diameter, unroofed great kiva at Los Gigantes, which suggest that it was built in a nearly identical manner as the other two, with a 2m wide platform surrounding a slightly sunken, round interior space. The Los Gigantes great kiva has a floor area nearly two times that of Casa Riconada, indicating it could have accommodated a far larger number of people than the few dozen residents of the central Los Gigantes community.

Small Site Testing & Survey

In addition to our primary excavations we conducted test excavations at eighteen pueblos located throughout the southeast portion of the valley. At each site we excavated 2-4 test units in trash middens in order to provide artifact samples that could be used for chronological seriation and compositional analyses. These excavations suggest that most of the roomblocks in the valley were constructed over the course of a few decades in the mid-A.D. 1200s. “Middens” at nearly all of these sites were less than 20cm in depth, further corroborating patterns seen at Los Gigantes.

We also surveyed nearly 1200 acres, identifying 50 archaeological sites. The majority of sites were Pueblo III period residential roomblocks, but we also located a number of sites dating to the late nineteenth and early twentieth century Navajo and Anglo resettlement of the valley. This survey coverage complements that of a number of previous projects, and is adding to the picture of settlement dynamics in the valley.

Summary

In addition to our continuing write-up of the excavations and documentation of the artifact collections, our work is contributing to a number of dissertation and thesis projects at ASU. The EMVPP collections are a key part of Schachner’s dissertation project, which is using settlement pattern studies and chemical compositional analysis of ceramics to study how the formation of early El Morro Valley communities was structured by varying patterns of migration into the valley. (A portion of his project was funded by a research grant from AAHS in 2004.) In addition, two ASU graduate students are using EMVPP collections in their master’s papers. Scott Thompson is assessing variation in the occupation span of residential roomblocks and Sophia Kelly is examining ceramic stylistic diversity in the Cibola region during the late Pueblo III and early Pueblo IV periods. Two ASU undergraduates are also using EMVPP collections for research projects, one examining variation in lithic raw material procurement, and another analyzing all of the tree-ring data from the valley.

The El Morro Valley Prehistory Project has already generated a number of interesting findings, and we are confident that the collections will continue to yield fruitful information in the future.
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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:

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