

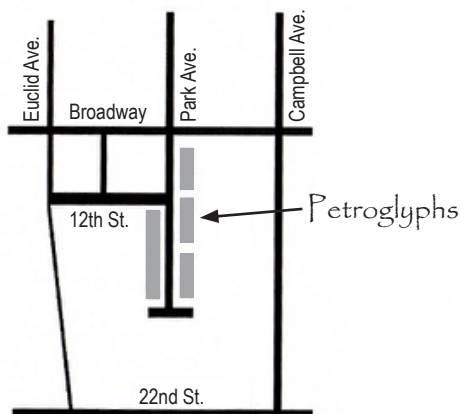
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The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 68, No. 6

December 2017

THE LOST BARRIO HISTORIC WAREHOUSE SHOPPING DISTRICT



Next Meeting

Holiday Party and Research Slam

December 18, 2017; 6:00 p.m.

Petroglyphs

228 S. Park Avenue

Tucson, Arizona

www.az-arch-and-hist.org

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President's Message

by John G. Douglass

At the time I write this message, I've just returned from a brief meeting in Guatemala. As always, I gained a lot of energy from being there and seeing old friends and meeting some new ones. While there, I was able to do a tiny bit of shopping for a wooden mask. Over the years, I've collected a number of Guatemala traditional masks — some new, some quite old — all representing a number of different animals and characters. Indigenous Mayans across Guatemala use masks in the performances of dances to represent and convey different stories and meaning, such as the arrival of the Spanish, celebration of the rainy season, and many others.

I purchased two wooden masks this trip. One portrays a deer and is multi-colored, with actual deer antler attached to the top of the mask and fastened to the antlers are several different reflective and colorful flags and noise-making small chains. This mask was clearly used in dances and is a very traditional mask, similar to others I've seen in performances. It's likely from one of two highland Mayan communities: Chichicastenango or Nahualá. The other mask I found in a market and is quite different: it represents Batman. You know, Batman. As in "Holy Guacamole, Batman, what do we do now?" says his sidekick, Robin.

At first, when I saw it in the market, I was struck by it. Clearly, it was designed for kids. But, it wasn't made of a cheap material like plastic or paper mache; instead, it was carved from wood, like



Traditional Guatemalan wooden deer mask, used in dances.



Guatemalan wooden Batman mask, made for children.

more traditional masks. Many people's first reaction may be that this mask isn't "real" or "authentic" since it isn't a traditional design. It's not representing a deer, cow, or a blond-bearded conquistador, but rather, a comic book hero. I went ahead and purchased it because I liked it and thought it was unusual.

As the days have passed, I've been thinking more about the mask and other examples of hybridity in modern society. Matt Liebmman in a recent 2015 article has written about hybridity and material culture

and refers to these hybrid items as originating in two different worlds, one traditional, one modern. In that study, he offers the example in the American Southwest of Hopi production of Mickey Mouse kachina dolls that, while invoking and expressing a commercial character, also convey traditional values and stories related to a legendary mouse named Tusan Homichi. The modern commercial image and character of Mickey Mouse resonated with traditional kachina doll makers and later, kachina performers.

In the case of this Batman mask, it is made out of wood, like other, more traditional Mayan dance masks. While Batman certainly conveys a commercial character from the modern day, there are a number of Mayan long-lived traditions related to bats, and their associated caves and mountains as representations of places of water and fertility.

In Mayan mythology, bats are associated with night and darkness, death, and sacrifice, as seen in the Mayan bat god, Camazotz. As a result, while this Batman mask was not made for traditional dances but for children, this youngest generation may potentially resonate

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with, or find meaning in, a mask that's not readily apparent from viewing it simply as a commercial advertisement.

In the Guatemalan Maya village where my wife Jill and I work with a non-profit aid organization, I've come to learn that women weavers in the village use both traditional and modern images in their textile designs. Huipiles, traditional woman's blouses, contain colorful designs that are definitive and recognizable as being from a particular village. These designs include images such as birds and monkeys, flowers, and a variety of other natural objects, which are both traditional and popular.

There are more unusual images incorporated, such as elephants. Clearly elephants aren't native to Guatemala, but at some point in the past, women in the village were exposed to them (images? in person?), became enamored with them, and began to incorporate elephants into their traditional designs. When I asked what the elephants represented, I was told weavers simply liked them.

My general point here is that we should not view traditional images and symbols as somehow more "authentic" than other, more modern ones. Within colonial contexts, as Lee Panich (2013) has recently put it, people are in a constant process of "becoming" and their material culture continues to convey messages and images, although not necessarily in ways that they were in the past. We regularly see this hybridity and mish-mash of modern and traditional in many cultures and should not be surprised by it. Through time, cultural norms and interpretations of the past and present change, and material culture responds and reflects these changes.

References:

Liebmann, Mathew

- 2015 The Mickey Mouse Kachina and Other "Double Objects": Hybridity in the Material Culture of Colonial Encounters. *Journal of Social Archaeology* 15:319-341.

Panich, Lee M.

- 2013 Archaeologies of Persistence: Reconsidering the Legacies of Colonialism in Native North America. *American Antiquity* 78:105-122.

AAHS HOLIDAY PARTY AND RESEARCH SLAM

Come Celebrate Research!

Monday, December 18, 6:00 pm ♦ Petroglyphs, 228 S. Park Ave.



The AAHS Holiday Party and Research Slam is being revived and will be hosted again at Petroglyphs in the Lost Barrio. It's a potluck, so bring a dish to share. Wine, beer, and soft drinks will be provided by AAHS.

Aside from the great time and celebrating the AAHS community, why do we do this? To raise money for the AAHS Research and Travel fund! We'll be raising money to support original research in the Southwest with the following activities.

Raffle

Tickets are \$5 each or 5 for \$20 and will be available at the November meeting as well as the night of the party.

We've got some great prizes this year!

- ★ A private tour of the ASM pottery vault
- ★ A private tour of the ASM basketry vault
- ★ Tango lessons for two
- ★ A private tour of the Cocoraque Butte Rock Art site
- ★ A reproduction of a piece of ancient technology crafted by Allen Denoyer

Research Slam!



Research presentations given in only 3 minutes! Winners will be determined by popular vote (donations). Money raised will go to the AAHS Research Fund.

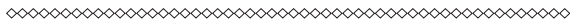
First Prize is a 10-year *Kiva* level AAHS membership (a \$500 value).

If you are interested in participating in the Research Slam, please contact Sharlot Hart, smhart@email.arizona.edu.

AAHS Lecture Series

All meetings are held at the Duval Auditorium, University Medical Center
Third Monday of the month, 7:30–9:00 p.m.

- Dec. 18, 2017: Holiday Party, Potluck, and Research Slam—6:00 pm
to be held at Petroglyphs (228 S. Park Avenue)
- Jan. 15, 2018: Karl Laumbach, *Preserving the Mimbres Pueblo Legacy:
The Elk Ridge Story*
- Feb. 19, 2018: Paul F. Reed, *Protecting the Greater Chaco Landscape:
The Role of Current Research and Technology*
- Mar. 19, 2018: Peter Boyle and Janine Hernbrode, *Sights and Sounds
of the Cocoraque Butte Rock Art Site*



2017 SUBVENTION AWARDS ANNOUNCED

The Arizona Archaeological and Historical Society is pleased to announce the 2017 competitive subvention award winners. This program, which is open to all AAHS members, provides money in support of the publication of digital or print books or *Kiva* journal articles that further AAHS's mission. Many sources of grant funding do not support publication costs. Through this program, AAHS provides funding to lessen this barrier of sharing of research results.

University of Utah Press: \$1,000 to subvent the publication of *The Archaic Southwest: Foragers in an Arid Land*, edited by Bradley Vierra

University of Arizona Press: \$1,500 to subvent the publication of *Connected Communities: Networks, Identity, and Social Change in the Ancient Cibola World*, by Matthew Peeples

University Press of Colorado: \$2,500 to subvent the publication of *Late Prehistoric Hunters-gatherers and Farmers of the Jornada Mogollon*, edited by Thomas Rocek and Nancy A. Kenmotsu

Upcoming AAHS Field Trips

Participation in field trips is limited to members of AAHS.

There is generally a 20-person limit on field trips, so sign up early.

We are working on Field Trips for winter and spring. Details will be on the website as soon as they are available.

Romero Ruins: Beyond the Path

December 9, 2017

SPACE AVAILABLE

Romero Ruins in Catalina State Park is one of the largest and most significant archaeological sites in the northern Tucson Basin. The remains are of a Hohokam village occupied between AD 500 and 1450. Also visible



at the site are the remains of more recent structures built by rancher Francisco Romero and extensive prehistoric agricultural fields. Bill Gillespie, retired archaeologist with the Coronado National Forest, will lead a tour of the site.

We will meet at Catalina State Park at 9:00 am. The tour will last until about noon, so you should bring a snack and water, and hiking shoes are recommended. We will cover a couple of miles of not too strenuous walking. There is a \$7.00 per vehicle entrance fee for the Park. Tour is limited to 20 people. To reserve your place contact Katherine Cerino at kcerino@gmail.com.

SAVE THE DATE!

January 13, 2018

A field trip to visit archaeological sites in the Perry Mesa area is being planned for Saturday, January 13, 2018. The trip will be led by Scott Wood, retired archaeologist for the Tonto National Forest. The

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Perry Mesa region is located in the mountainous Transition Zone of Central Arizona. There, you will find lava-capped mesas and steep-walled canyons. The Agua Fria River is the major water source in the region, although there are many secondary sources. Archaeological site types in this region have been identified as relating to the Perry Mesa Tradition (AD 1200–1450), and include petroglyphs, six major settlements of 100+



rooms, many small temporary residential (fieldhouse) sites, resource procurement areas, and agricultural fields. The people who lived here came from elsewhere, lived in the region for a time, and then moved on. Their point of origin is unknown, as is their post-abandonment destination. Also present, but on a smaller scale, is evidence of pre-Classic sites, Protohistoric/Early Historic period Yavapai sites, and Historic sites.

More details will be forthcoming. If you are interested in this trip, please contact Chris Lange, clange3@msn.com.



ARIZONA ARCHAEOLOGY EXPO 2018

The 2018 Expo will be held in front of the Arizona Museum of Natural History on Saturday, March 10, 2018. Please mark your calendars—the Expo will include docent-led tours of Mesa Grande, a National Register-listed archaeological site that has been preserved into an archaeological park. The Expo runs from 10:00 am to 4:00 pm. For more information, contact Kris Powell at kpowell@azstateparks.gov or 602.542.7141, or see our website at www.azstateparks.com/archy. Follow us on Twitter and Facebook at AzArchyMonth.

If you are interested in helping plan the Archaeology Expo, please contact kpowell@azstateparks.gov for more information.

ANNUAL JULIAN D. HAYDEN STUDENT PAPER COMPETITION

The Arizona Archaeological and Historical Society and Arizona Archaeological Council sponsor the annual Julian D. Hayden Student Paper Competition, named in honor of long-time southwestern scholar Julian Dodge Hayden. The winning entry will receive a cash prize of \$750 and publication of the paper in *Kiva, The Journal of Southwestern Anthropology and History*. The competition is open to any bona fide undergraduate and graduate student at any recognized college or university. Co-authored papers will be accepted if all authors are students. Subject matter may include the anthropology, archaeology, history, linguistics, and/or ethnology of the United States Southwest and northern Mexico, or any other topic appropriate for publication in *Kiva*.

Papers should be no more than 9,000 words (approximately 25 double-spaced, typewritten pages), including figures, tables, and references, and should conform to *Kiva* format. Please review the instructions for authors at: <www.tandfonline.com/action/authorSubmission?journalCode=ykiv20&page=instructions>.

If the paper involves living human subjects, the author(s) should verify, in the paper or cover letter, that necessary permission to publish has been obtained. Previous entries will not be considered, and all decisions of the judges are final. If no publishable papers are received, no award will be given. Judging criteria include, but are not limited to, quality of writing, degree of original research and use of original data, appropriateness of subject matter, and length.

The Hayden Student Paper competition announcement and a link to past winners can also be found at: <www.az-arch-and-hist.org/grants/annual-julian-d-hayden-student-paper-competition/>. Deadline for receipt of submissions is **January 12, 2018**. Late entries will not be accepted.

Your paper should be emailed to Lauren Jelinek (laurenejelinek@gmail.com) in PDF format. Should your paper exceed the file size accepted by Gmail, email Lauren and she will set up a DropBox folder for your submission. You must also include a scanned copy of your current student ID as a separate PDF.

Cornerstone

Darlene Lizarraga, Director of Marketing
Arizona State Museum

Arizona State Museum's 125th anniversary is April 7, 2018. As we approach that date, to get us all in the mood, I will be submitting a series of essays about the museum's history. I hope you find them interesting. This essay includes an biographical interview with Dr. E. Charles Adams, in celebration of his 32-year-long career.

LIFE ALONG THE RIVER

The title, *Life Along the River*, applies to Dr. E. Charles Adams' new exhibit scheduled to open on December 9, 2017, at the Arizona State Museum (ASM). It also applies to his career over the past 32 years.

Since 1985, Chuck has directed the Homol'ovi Research Program (HRP), an endeavor that has focused on articulating the archaeological record at ancestral Hopi villages along the Little Colorado River near Winslow, Arizona.

In Chuck's honor and to mark his retirement at the end of the year, we offer this brief retrospective Q&A. And so, as all biographies should, we will begin at the beginning.

Where were you born, Chuck?

I was born in Denver, and grew up in a suburb, Littleton.

How would you describe your childhood?

Let's just say it was normal. I loved baseball – playing it and going to games with my father, Ethan. Our house was next to my family's



poultry business in Littleton until 1956, when a new plant was built on the edge of town. The poultry plant had lots of feral cats, and there was land and a stream to play along and keep me entertained, until 1960, when we moved to a new house. The old neighborhood was filled with children, and it was quite idyllic. The new house had two neighbors—a retired Army general and his wife, and a Carmelite Monastery. There was little to do then, so I focused on school and sports.



A poultry business?

It was like Tyson, except focused only on the Denver metropolitan area. There were 70 employees. It was huge for its day. My dad worked 60–70 hours a week. My mother, Mary, was part owner and bookkeeper. I worked there in the summers from age 14.

Was your family originally from Colorado, or did they move there from somewhere else?

My parents are from southwest Nebraska. My father grew up on a farm and left to serve in World War II. Mother lived in a small town (600 people) near where Father's farm was/is located (my cousin and his children now own it). After graduating from high school in 1943, my mother moved to Washington, D.C. to help with the war effort. They knew each other, but not particularly well.

After the war, my father had moved to Denver to attend the University of Denver and married my mother in 1946. I came along a year later. I was born in Denver and lived in Colorado my entire life, before moving to Tucson, with two exceptions: while I was in the Army in 1966–1967, and 1975–1982, when I worked for the Museum of Northern Arizona [Flagstaff].

What did you want to be as a kid?

A baseball player, followed by astronaut and fireman. As I grew into high school, I wanted to be a mathematician or a scientist—it was

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the era of Sputnik and the Space Race. I was a math major entering college.

Were you a good student?

Yes, pretty much all As, except typing, a "C."

So, your first job was at the family poultry farm?

I worked for my dad for a few summers, driving trucks for the business.

Where did you go to college?

University of Colorado, Boulder: B.A. 1970, M.A. 1973, Ph.D. 1975.

Why did you choose to become an archaeologist after all those other childhood aspirations?

By my junior year of college, I was determined not to drive poultry trucks anymore. After my sophomore year, I had discovered anthropology and wanted to be a physical (now biological) anthropologist and study early humans in Africa. I heard about a field school in southwest Colorado (at Mesa Verde) and applied, hoping to learn more about archaeology AND avoid driving the truck that summer. I was accepted and fell in love with being in the field. It was 1969. I loved being outdoors, working with



other people, and finding things no one had seen since they were covered over hundreds or thousands of years ago.

Why did you choose to focus on the Southwest instead of Africa?

I was on my first field trip to the Hopi Mesas with an archaeology field school, again in 1969. I had never visited any place other than

Mexico that was remotely different from my own culture. The Hopi people were wonderful and inviting, willing to share their culture with someone so naïve as myself. I felt as if I had stepped back in time and that what once was, was still being held and cherished there. I

felt I had found a place where, if I paid attention, I could get a truer glimpse of what life was like in the past. I had become a Southwest archaeologist.



You came to ASM in 1985. Where were you before that, and what were you doing?

I was the first director of research at Crow Canyon Archaeological Center, in Cortez, Colorado, having started there in 1983. Before that, from 1975 to 1982, I worked at the Museum of Northern Arizona [Flagstaff], where I directed the Walpi Archaeological Project. For the Walpi Project, I lived at First Mesa and worked at Walpi during its renovation over 18 months from 1975 to 1977. It was this experience that caused Ray Thompson and Paul Fish to ask me to apply for the job at the ASM.

The job at the ASM was to run the Homol'ovi Research Program. What attracted you to it?

Since I first visited the Hopi villages in 1969, I have been focused on combining archaeology and ethnology in a meaningful way. HRP provided that opportunity.

What was HRP's original mission? Was the program successful in accomplishing that mission?

The original goals were to determine if the archaeological record was still intact enough to tell the story of the people who lived at

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Homol'ovi and, if so, to do our best to let the archaeological record speak about their lives. We found the record remarkably intact and fully able to tell the stories of the place. That said, we only excavated



about 5 percent of the rooms in the villages at Homol'ovi. I always wished we could have done more, but we recovered enough objects so I couldn't, from a cultural resource management perspective, justify doing more.

The collections and databases we have accumulated I hope will provide many generations of researchers the

opportunity for more research and publishing. I know many of the students of HRP still use the data and collections and plan to continue doing so. So far, the HRP collections have been the subject of 13 dissertations, 23 master's theses, 10 senior theses, dozens of books and monographs, and hundreds of articles and book chapters.

What has your time at the ASM and the University of Arizona meant to you?

The ASM/UA allowed me to combine my two passions—research and teaching. I view my legacy as the students who have worked with me and gone on to their own careers. The ASM and the School of Anthropology are very welcoming and encouraging places where one is supported in developing a career. I also really enjoyed creating and leading the Four Corners Learning Expedition—sharing the archaeology of the Four Corners for 25 years with adults from around the U.S. and overseas.

How do you feel looking ahead to retirement?

Ambivalent. There is still much to do research- and teaching-wise with the material we collected both in objects and analysis. But, I want to do other things, such as travel, learning, and volunteering, while I

am still physically able. I will still be doing a lot of research and writing in “retirement,” but on my own terms. I have at least three books/monographs I want to get out.

What will you miss the most?

The amazing people—faculty, staff, and students—who I’ve had the privilege to work with, teach, and learn from since 1985. Also, easy access to a great variety of food and coffee within a 2-minute walk!



Your final program before retirement is the exhibit, Life Along the River: Ancestral Hopi at Homol’ovi. What do you hope to tell people through the exhibit?

I hope the exhibit will tell the story of the lives of the people who lived at Homol’ovi, who they were, and how they are related to the Hopi people of today. I hope visitors will also learn how archaeology can help tell this story. Finally, I hope the exhibit shows the power of collaboration with descendent groups, in this case, Hopi, in telling a story.

What is the story of Homol’ovi, in a nutshell?

In the 1300s, more than 2,000 people had their homes at Homol’ovi. It was an active, dynamic place, full of life. Don’t think of Homol’ovi as ruins in the past; think of it as home to thousands of people living, loving, and arguing, much as we do today. Go visit it, then visit Hopi to meet their descendants.

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Thinking back about how heavily damaged the area was before HRP, it's nice that Homol'ovi has the distinction of being Arizona's first archaeological state park.

Homolovi State Park is the best thing that came out of the efforts led by ASM Director Emeritus Raymond H. Thompson to preserve and teach about the people and place of Homol'ovi. It was especially important that cooperation to create the park came from so many quarters — archaeologists, the Hopi Tribe, the citizens and city government of Winslow, Governor Babbitt, and the state legislature.

Anyone you wish to thank?

Who don't I want to thank? Here is a short list: Ray Thompson for having hired me. All subsequent ASM directors who have supported and trusted my research. Rich Lange for always having my back and being an amazing teacher in the field and in the lab. Literally all my colleagues past and present at the ASM and in the School of Anthropology, especially Nancy Odegaard, Barnet Pavao-Zuckerman, Jeff Dean, Mike Schiffer, and Barbara Mills. Leigh Kuwanwisiwma and the Hopi Cultural Preservation Office, Arizona State Parks and Trails, and the staff of Homolovi State Park, especially Karen Berggren. I also want to thank the generations of graduate and undergraduate students who taught me so much and made coming to work a pleasure everyday. And finally, I thank all of the volunteers from Earthwatch, the Winslow community, and the Tucson/ASM community



who put their hearts and souls into digging, cleaning, sorting, and analyzing.

And so, it is we who who to thank you, Chuck, for 32 years as our colleague, mentor, teacher, and friend. For 32 years of research, teaching, and public outreach. For 32 years as Director of the Homol'ovi Research Program, Curator of Archaeology, and Professor of Anthropology. Farewell, but not goodbye...

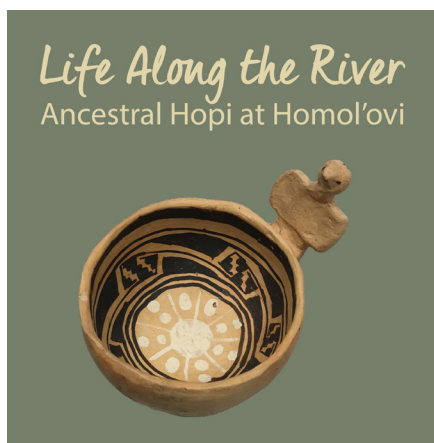


Exhibit Preview, Panel Discussion, and Celebration

Friday, December 8

6:30–9:00 pm

Join us for a panel discussion about the exhibit, a preview of it, and to fete Chuck on the occasion of his retirement at the end of the month.

Public Opening Festivities

Saturday, December 9

9:30 am–2:00 pm

Come see the new exhibit and enjoy a host of accompanying activities: gallery tours, pottery and piiki demonstrations, musical performances, talks, and hands-on activities.

ARCHAEOLOGY CAFÉ: EXPLORING PHOENIX AND TUCSON UNDERGROUND

Archaeology Southwest announces the 2017–2018 Archaeology Café series in Phoenix and Tucson. Archaeology Café is an informal forum where adults can learn more about the Southwest’s deep history and speak directly to experts. At Archaeology Café, we break down the static, jargon-laden dynamic of traditional lectures, and have an expert share some ideas with the group in ways that get discussion going. (Food and drink make things a little livelier, too.)

In Tucson, the cafés are at The Loft Cinema (3233 E. Speedway Boulevard); in Phoenix, Changing Hands Bookstore (300 W. Camelback Road) is the gathering place. Each venue can seat up to 100 or more people. The events are free, with no-host food and drinks available.

All programs begin at 6:00 pm.

More info is at www.archaeologysouthwest.org, or call us at 520-882-6946, ext. 23. Archaeology Café is made possible by The Smith Living Trust and Arizona Humanities.

Tucson Schedule

December 5, 2017 (SPECIAL BONUS CAFÉ! Two presentations: one at 6:00 pm and again at 7:30 pm): Steve Lekson, *Mimbres: History and Politics, Then and Now*

December 12, 2017: Mark Elson, *700 Years Ago in Tucson: Making a Living in the Hohokam Classic Period*

February 6, 2018: Paul Fish, Suzy Fish, and Bernard Siquieros, *Tumamoc Hill: More than a Place for a Good Hike*

April 3, 2018: Homer Thiel, *Spanish Colonial and Mexico Period Life in Tucson*

Phoenix Schedule

January 9, 2018: Mike Lindeman, *Archaeology Under the Downtown Streets (and Runways)*

March 6, 2018: Gary Huckleberry, *The Salt River and Irrigation: 1,000 Years of Bringing the Valley to Life*

May 1, 2018: Glen Rice and Jeff Clark, *The Salado in Phoenix: Point/Counterpoint*

AAHS Membership Application

Membership is open to anyone interested in the prehistory and history of Arizona and the Southwest and who support the aims of the Society. Membership runs for a full year from the date of receipt, and covers all individuals living in the same household. If you are joining as a household, please list all members of the household. Monthly meetings are free and open to the public. Society field trips require membership.

Membership Categories

- ☐ \$50 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- ☐ \$40 **Glyphs members** receive *Glyphs*
- ☐ \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- ☐ \$75 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$120 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$1,000 **Lifetime members** receive *Kiva*, *Glyphs*, and all current benefits

Note: For memberships outside the U.S., please add \$20. AAHS does not release membership information to other organizations.

I wish to receive *Glyphs* by (circle your choice): Email Mail Both

I am interested in volunteering in AAHS activities: Yes Not at this time

Institutional Subscriptions

University libraries, public libraries, museums, and other institutions that wish to subscribe to *Kiva* must do so through the publisher, Taylor & Francis at tandfonline.com. For institutional subscriptions to *Glyphs* (\$100), contact AAHS VP for Membership at the address below.

You can join online at www.az-arch-and-hist.org, or by mailing the form below to:

Barbara Montgomery, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, The University of Arizona
Tucson, AZ 85721-0026

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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.

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