



THE NEWSLETTER OF THE AMERIND FOUNDATION

SPRING/SUMMER 2008 (VOL. 5, NOS. 2 & 3)

AMERIND STUDIES IN ARCHAEOLOGY

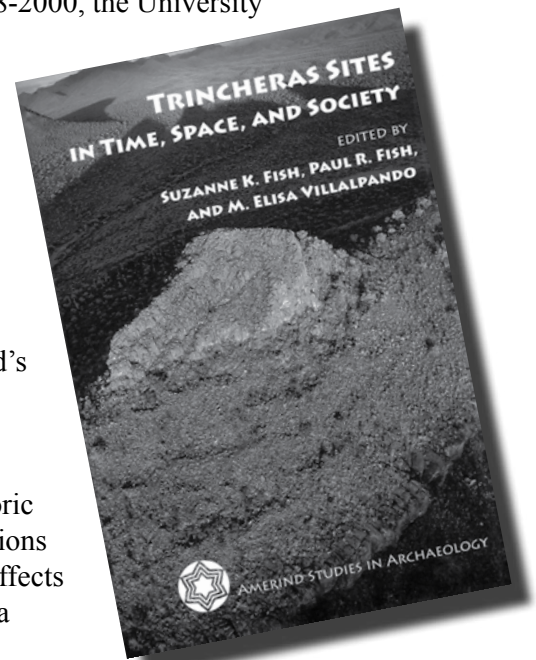
The Amerind Foundation was established over 70 years ago to serve primarily as an archaeological research center. Major excavation projects were carried out by Amerind staff in Texas Canyon, near Gleeson, in the Winchester Mountains, at a half dozen sites in the San Pedro and Santa Cruz Valleys, in northern Chihuahua, southwestern New Mexico, and as far away as the Lukachukai Mountains in northeastern Arizona. These excavations brought tens of thousands of artifacts into Amerind's collections and their results were documented in nearly twenty publications, many of which remain seminal references for archaeologists conducting research in the Southwest Borderlands.

Since the death of Amerind's long-time director Charles Di Peso in 1982, the Amerind has pursued a very different mission. We no longer conduct basic archaeological research (in archaeological parlance, we no longer dig square holes in the ground), but we are still deeply involved in research, now in a supporting role. Since 1988 the Amerind has sponsored nearly two dozen advanced seminars (in the last several years we've been averaging four to five seminars a year). Seminar participants are housed in the Fulton House and meet in Amerind's research library, and the proceedings of the seminars are published in major academic presses (from 1988-2000, the University of New Mexico Press, and since 2001 through the University of Arizona Press).

In 2006 we initiated a new publication series with the University of Arizona Press, entitled *Amerind Studies in Archaeology*, and the first title in the series came out in December 2007. *Trincheras Sites in Time, Space, and Society* summarizes the results of a seminar held at the Amerind in 2002. That seminar synthesized research on the enigmatic rock terraces that punctuate hill slopes throughout southern Arizona and northern Sonora and Chihuahua. The seminar was organized and the volume edited by Paul and Suzy Fish of the Arizona State Museum and Elisa Villalpando of Mexico's National Institute of Archaeology and History (INAH). The new book is currently on sale in Amerind's museum store.

Two more volumes will be out later this year: A book that presents case studies of research collaborations between archaeologists and Native American communities, and a synthesis on new approaches to studying warfare in prehistoric societies with case studies from five continents. In 2009 we hope to see publications on the origins of early Neolithic villages from South America to East Asia, the effects of three centuries of colonialism on indigenous societies in North America, and a timely synthesis of hunter-gatherer studies from the Southwest to the Arctic.

The stereotypical image of a khaki clad, pith helmeted archaeologist under the blazing sun scraping the dirt with a trusty trowel is mostly an accurate depiction of the first stages of archaeological research (although most of us abandoned pith helmets for caps long ago). This is an important part of Amerind's research legacy. Today, however, we focus on the final stages of research, where archaeologists synthesize their data and publish their findings in books, so that their colleagues and an interested public can keep abreast of new knowledge. We'll be announcing the publication of new seminar volumes in the months and years to come. Our members can also stay abreast of Amerind's publication efforts through our newly redesigned website, which should be up and running by the end of September.



COLLECTION CARE VOLUNTEERS

BY ERIC J. KALDAHL

Imagine going to your local library in the days of card catalogs. Every book in your library was cross-referenced in the catalog by Author, Title, and Subject. If you found a book by your favorite author, you would write down the book's call number and then go find it on the bookshelves. Imagine what would happen if there were no call numbers on any of the books. Imagine if there were no titles on the spines of any of the books. To find the book you want, you will have to open each book to its title page. Now imagine your library houses 21,000 books.

This is the situation of the Amerind's 21,000 piece collection. We have a beautiful set of catalog cards. Every object is cross-referenced in our catalog by Call Number, by Culture, and by Type of Object. Once upon a time, the catalog told our staff where an object was located. Over the decades, our objects have gone on and off exhibit. We have loaned objects to other museums. Visiting scholars have studied our collection. Everything has been moved. To find an object today, we have to hunt through each shelf and drawer, pick up each object, and look for its hidden call number.

Volunteers to the rescue! Last January, a group of Collections Care Volunteers started going through every shelf and drawer in storage, noting where everything is located, and putting that information into a data base. Thanks to Dave Dechant, Ginny Gisvold, Triss Lane, and Karen Peitsmeyer. Three years from now, we will be able to identify an object with our catalog cards, type its call number into a computer, and find out exactly where it is located. Being able to *find* everything is essential to *caring* for everything.

In our exhibits, another group of volunteers has been opening up every exhibit case and documenting what objects are on display, cleaning inside each exhibit, and looking for any signs of stress or damage. Thank you to Barbara Hunter-Sandor and Bill Smith for this important work.

Thanks also to Nancy Kessner for organizing an important set of research photographs. These photos document the lives of Huichol and Tarahumara peoples during the 1930s. Her work helped prepare the collection for loan to the Museum of New Mexico.

As with so many essential Amerind activities, these projects would be impossible to accomplish without our volunteers. Thank you one and all!



Barbara Hunter-Sandor and Bill Smith, Collections Care Volunteers

UPDATE—THE TERROL DEW JOHNSON ART PURCHASE

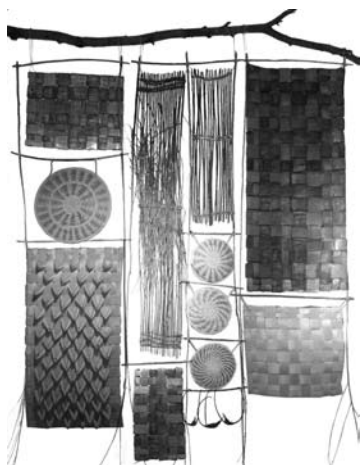
BY ERIC J. KALDAHL

In the last newsletter, you read about Amerind's opportunity to buy three of Terrol Dew Johnson's artworks that were exhibited last year in the Fulton-Hayden Memorial Art Gallery.

I am pleased to announce we have already raised the funds for two of the artworks! The photograph entitled *Kissing Saints* has been purchased with the help of donors Lois Cobb, Karla Hansen, and Michael and Margaret Barnes. The photograph entitled *Water is Sacred* has been purchased with the help of donors Lois Cobb and Jonathan and Jill Williams. Thank you all for helping to add these important works to the Amerind's collections!

We are now working on the purchase of the artwork entitled *Basket Quilt, Touched by Me*. Join me in bringing this beautiful artwork to the Amerind permanently. If you would like to help, you can write a check payable to the Amerind Foundation with "Johnson Artwork

Purchase" written on the memo line. Everyone who contributes will have their name acknowledged as the donors whenever one of these works is displayed.



THE CHACO EXPERIENCE: LANDSCAPE AND IDEOLOGY AT THE CENTER PLACE

By Ruth M. Van Dyke

Reviewed by Katherine Cerino

I found *The Chaco Experience: Landscape and Ideology at the Center Place* (SAR Press, \$34.95) a bit of a challenge. Persistence, however, was rewarded by both a comprehensive picture of human occupation in the Chaco Canyon region and a transforming approach to viewing archaeological landscapes.

The author, Ruth Van Dyke, is an anthropological archaeologist with a Ph.D. from the University of Arizona, where she studied with long-time Chacoan scholar, Gwinn Vivian. She is presently on the faculty of the State University of New York, Binghamton.

Much of the work on this volume was done over two summers as a resident scholar at the Amerind Foundation.

There are several aspects to this book. First, the application of the concept of phenomenology to the Chacoan landscape in an attempt to reconstruct the cosmology of the Chacoan world and decode the meaning of the elaborately constructed buildings, shrines, “roads,” and their positioning within the natural landscape. Van Dyke also provides an extremely detailed history of human occupation of the Chacoan area from Basketmaker II (450 AD-900 AD) through post-Chacoan times (1200’s AD). Throughout she clearly summarizes the various, and generally competing, archaeological theories as to what was occurring as well as giving her own point of view. Hence, we have not only a history of Chaco but a history of the archaeological perspective on Chaco.

As I understand phenomenology, it is the concept that people’s perception of reality and the ideology they develop to explain the social order is grounded in the physical, both natural and built, landscape in which they live. Van Dyke believes that the Chacoans deliberately chose the location of the Canyon and designed the buildings, “roads,” shrines, and other features of the built landscape to reinforce their cosmology and elaborate it for the populace. Think Gothic Cathedral on a much, much larger scale, particularly in the day when the populace would have understood the iconography reflected in the architecture.

Van Dyke immersed herself in the landscape of the Canyon. She visited many outlying features and viewed the Canyon from these points. She walked the last few miles of each of the ancient approaches to “downtown” Chaco to gain a perspective on what ancient visitors would have experienced. She also extrapolates from contemporary Puebloan cosmology to Chaco.

Dr. Van Dyke’s writing style is a blessing as one tries to assimilate and understand the vast amount of material in this volume. She is at times almost lyrical. She also acknowledges throughout that her arguments and ideas are somewhat speculative. The bottom line is that if you are going to Chaco, or have been to Chaco, or have a keen interest in trying to go beyond artifacts and ruins and begin to think about what these buildings and landscape meant to people 1,000 years ago, this volume deserves a place on your bookshelf.



Ruth Van Dyke in Grand Gulch

photo by R. McGuire

Cerino is an avocational archaeologist with a strong interest in rock art, Hohokam culture, and Chaco Canyon. She currently serves as Vice President of the Arizona Archaeological and Historical Society. She also volunteers at the Center for Desert Archaeology and is an Arizona Site Steward.

VOLUNTEER APPRECIATION DAY MARCH 2008

We try to appreciate our volunteers every day, but once a year, usually in March, we have a special event for them. Sixty-five people were in attendance for the celebration, and from the many comments, a good time was had by all. Some of our volunteers live within a few miles of the Amerind, but many drive in from such far away places as Oro Valley, Green Valley, Sierra Vista, Douglas, and Tucson. The Amerind couldn’t operate without our cadre of volunteers who contributed over 6,000 hours to the Foundation last year.



“...When you sit and counsel for the welfare of the people, think not of yourself, nor your family, or even your generation. Make your decisions on behalf of the seventh generation, those faces looking up from the earth, layer upon layer, waiting their time. Defend them, protect them, they are helpless; they are in your hands, that is your duty, your responsibility. If you do that, you yourself will have peace.”

These instructions to the Haudenosaunee (called Iroquois by the French and Six Nations by the English) from the Peacemaker, a spiritual messenger sent by the Creator, were shared by Oren Lyons with a large audience at the University of Arizona as part of Amerind’s Seven Generations event. We were so impressed with this philosophy that we use “Seven Generations” as the title for our annual event honoring Earth Day, and the Haudenosaunee perspective has always been included as part of our program. From our conception of the event, we had always hoped that Oren would be able to join us, and we were extremely fortunate that he was able to be here this past spring.

The Haudenosaunee is a Confederacy of 6 nations (Seneca, Tuscarora, Onondaga, Cayuga, Oneida, and Mohawk) living in 18 communities in New York, Ontario, and Quebec. Oren Lyons is a Faithkeeper for the Turtle Clan of the Onondaga Nation, responsible for keeping Onondaga traditions, values and history alive. He resolves disputes within the clan, the nation, and the Confederacy, and he represents the Confederacy globally, meeting with other non-governmental organizations in the United Nations and in other international forums. He is referred to as a runner, or messenger, between his people and the world. One of the messages that Lyons has consistently talked about over the years is that every act and decision should be made with the welfare of the seventh generation in mind.

Oren graduated from Syracuse University and serves today as a SUNY Distinguished Service Professor at the State University of New York at Buffalo in the American Studies Department. He was a co-founder of the national Indian newspaper *Daybreak*; a founding member of the Traditional Circle of Indian Elders and Youth; and editor and contributing writer of *Exiled in the Land of The Free: Democracy, The Iroquois and The Constitution*. He also wrote the preamble to *Basic Call to Consciousness*, an important document, now in its third printing, that recounts the international work of Oren and other Native people to gain basic human rights for all indigenous tribes, groups, and individuals.

The following are some quotes and paraphrases from Oren Lyon’s presentation:

Oren told of an old Haudenosaunee song about the roads going to the Creator. A human walks on one road and on another there is a wolf. Although on separate roads they are walking in unison. Oren sees the wolf as a representative of the animal world and the journey of the animal and the human walking together as a symbol of the relationship between us: whatever happens to the wolf will happen to us. The Peacemaker said, “...now into your hands I’m placing responsibility for all life...all trees, all fish, all medicines, water, the animals, everything.” Because our lives are in a relationship with everything in the natural world, each of our actions toward the natural world has consequences. This is an enormous responsibility which cannot be fulfilled if we think of ourselves as being separate or independent from the natural world.

Mr. Lyons has been involved in world-wide discussions of global warming for many years and believes this one issue will take everyone’s attention off other matters. We no longer have time to be black, red, yellow, and white. Because we will have to work together for the survival of all nations, we must strive to do better in our relationships with all peoples and other life on earth.

Oren told us about a “Global Forum of Spiritual and Parliamentary Leaders for Human Survival,” a series of meetings in which he participated with Mother Teresa, the Dalai Lama, the Bishop of Canterbury, and others, during the 1980s-90s. After much thought and discussion, these leaders concluded their concerns and hopes in four words: VALUE CHANGE FOR SURVIVAL. Although it may be hard to accept, Oren wants people to realize that our current way of life is not sustainable, especially with the compounding factors of population growth and global warming. We can no longer do



Oren R. Lyons is a traditional Faithkeeper of the Turtle Clan and member of the Onondaga Nation Council of Chiefs of the Six Nations of the Iroquois Confederacy.

business as usual. Our value of competition must change to one of cooperation; our rugged individualism to a shared relationship with others and with the natural world. We have become independent from the natural world and now we have to work together, and raise new leaders who will look out for the land, the waters, and the air. He suggested that giving thanks, holding ceremonies, and working together will help us to improve and honor our relationships with the natural environment. Sharing and compassion will be especially important in the years ahead because of the inequality of the world's resources.

The Peacemaker, speaking at the Condolence Ceremony, gave instructions to Haudenosaunee leaders, chiefs, clan mothers, and faithkeepers, but the Peacemaker's longest set of instructions was for the people, not the leaders. It is the people who do the work, and they are the ones who raise up the leaders. Oren said that we can't wait for leaders to lead us. He encouraged each one of us to step up to protect ourselves, our families, and our future. The message he brings from the Peacemaker's instructions is ultimately about peace, but peace cannot come without the health and well-being of the people, the land, the air, and the waters.

The future is in our hands and Lyons is confident that people everywhere can find the answers to our global problems. He urged each of us to educate ourselves, reflect, gather together in our communities, have meetings and decide what we are going to do ourselves to improve our relationships with the natural world. Oren recommended *2008 State of the World: Innovations for a Sustainable Economy* from the World Watch Institute, and *Plan B* by Lester Brown.

To see and hear the entire presentation, as well as an interview with Lyons, go to: www.arizonanativenet.org, click on "archives" and then put "Oren Lyons" in the search window. The presentation was videotaped as part of Arizona Native Net's Distinguished Lecture Series.

"Looking Toward the Seventh Generation" was a collaboration between the Amerind and the American Indian Studies Program at U of A. We would like to especially thank AIS Program Head K. Tsianina Lomawaima, Sylvia Polacca Dawavendewa, Susan Lobo, and Nancy Parezo from AIS for their ready assistance, and Tohono O'odham elder, Danny Lopez, for his prayers and songs, and Mary Redhouse for providing flute music as people were gathering. Thanks also to Professor Parezo for her help with this article and Gerald Dawavendewa (Hopi) for his original art work (see below) used in all the publicity for the program. And our deepest gratitude to runner and Faithkeeper Oren Lyons for bringing us these important words.



Dawavendewa has drawn two men, Hopi on the left and Haudenosaunee on the right, representing Oren's visit to the Southwest. Both men sit in front of important cultural symbols - corn, a symbol of life to the Hopi, and the white pine tree, with its Great White Roots of Peace, a constant reminder of the Peacemaker's instructions.

IN THE ART GALLERY - A NEW EXHIBIT!

OUR PEOPLE, OUR LAND, OUR IMAGES: INTERNATIONAL INDIGENOUS PHOTOGRAPHERS

The Amerind is pleased to host this important exhibit from the C.N.Gorman Museum, UC Davis, featuring the work of 26 indigenous photographers from the U.S., Canada, Peru, and New Zealand. The exhibit grew out of a seminar of indigenous photographers with the photographs being self-selected. The ability to portray their own lives, worlds, and perceptions is perhaps the driving force behind the works you will see in the gallery. Whether it's documenting, celebrating, reflecting, making a point, or having fun, the resulting images of these Native photographers covering 100 years are a treat to view.

The exhibit will be up at least until mid January. A presentation to celebrate the exhibit is scheduled for the afternoon of October 19, 2008.



Photo by Benjamin A. Haldane (Tsimshian), Haldane Studio, Metlakatla, Alaska. c.1907. Courtesy of the Tongass Historical Museum, Ketchikan, Alaska

NATURE SIGHTINGS AT THE AMERIND

by Barbara Hanson



I love finding the first rosy-purple flowers of filaree, *Erodium cicutarium*, one of the earliest reliable signs of spring here. Even in a dry year the fleshy taproot can send up its rosette of feathery leaves and star-shaped flowers as early as February. Ironically, this messenger of spring is not native at all, but a plant introduced from Eurasia to California for livestock forage in the 1700's. It has since spread throughout North America and in wet years filaree can cover the southwest like a lavender mist. This year, however, the blooms were few and far between. Areas around us had a much showier wildflower season, having gotten more fall and winter rain at just the right times, but our spring was disappointingly brown this year. As I walked around searching for flowers in March and April I noticed how many native wildflowers were nowhere to be seen and that many of the plants I saw were the introduced weedy species that seem to do well no matter what the weather.

Our flora has become globalized, you could say, like many other aspects of the 21st century. I felt like I was on a mini-trip across the continents as I named the places the plants were native to—mustards from Europe, silver nightshade from the plains states, tamarisk (salt cedar) from Eurasia and of course the pale straw color of last year's dried Lehmann's lovegrass from South Africa. Many plants have been introduced intentionally by humans for various purposes: livestock forage, erosion control, or ornamental and landscaping use. Others have come inadvertently along with human migrations, usually on the furry legs and coats of cattle and sheep or as seeds in other plant material brought into new areas.

Invasive exotics have become one of the major threats to the integrity of native ecosystems in the southwest. Over 300 alien species are now permanently established in the Sonoran Desert region alone and more than half of the ground surface there is covered with

non-native plants. Introduced plants that are successful can become invasive because they are more aggressive than natives and may have special adaptations to the environmental stresses they encounter here—drought, disturbance, extremes of temperature. Many of them come from parts of the world with similar dry climates and alkaline soils, so they adapt readily and often out-compete the local flora for water and nutrients. With the spread of exotics, native plants are often eliminated, resulting in a decrease in biodiversity. In some cases a single successful alien can replace many different native species and cover a large area. This is especially true of exotic grasses, such as the Lehmann's lovegrass which has changed the composition of the plant community here. This loss of native plants and the decrease in the total number of species also results in detrimental effects on the native fauna. Animals lose the native food

plants they were adapted to and pollinator-plant relationships are disrupted.

Especially for a plant that relies on a single species of pollinating insect and an insect with only one larval food source, this can quickly lead to extinction for both plant and pollinator.

Like many introduced exotics, filaree can become an invasive weed when it crowds out native plants and is highly successful at colonizing disturbed soils. The genus name *Erodium* is from the Greek word for heron because of the unusual shape of the seed pod. This long beak-like pod curls as it dries and then unwinds forcefully to drive the seeds into the ground, ensuring a high rate of germination. Pretty amazing, I think. And I do

enjoy these tiny, colorful flowers in spite of their history, but as I walk around I wonder how different this place might have looked two hundred years ago. What native blossoms might I be enjoying if not for the introduced exotics that have replaced them? What other shapes and colors would I have seen before the filaree arrived here on woolly legs?



I sat in the main hall of the Amerind Museum feeling uncomfortable. The young Native American artist was doing a “live painting” for an audience of 50 people, but before he even picked up a brush he asked us to call out negative views of Indians. I was a bit stunned – surely no one would really say those words? But Bunky Echo-Hawk reassured us that he’d heard them all before and his comfort with the prospect encouraged a few voices from the audience to volunteer negative stereotypes of Indians. Then he asked us to come up with negative words for whites. It got easier. People warmed up, there was some laughter. Bunky then asked us for positive words to describe each group.

I was feeling much more comfortable by this point and extremely impressed with Bunky’s ease with the process. As I looked around I saw that about half the audience were young Native Americans and the other half mostly older whites. I was glad my son was there taking part in the discussion and I was thinking how very rarely this happens. How often had I ever sat in a room with members of a different ethnic group and discussed openly the stereotypes we hold of one another?

Anthropology museums used to simply show objects. Then they made an effort to give context to the objects by explaining different cultures more fully. Now they are branching out to include indigenous voices, ideas, and opinions. This was the motivation for Amerind to start its *Seven Generations* and *Native Voices* programs four years ago. Besides Bunky’s live painting demonstration this year, Amerind also presented a *Seven Generations* talk in Tucson by Oren Lyons, an Onondaga elder, who spoke of the Iroquois value of taking care of the earth for future generations. We heard later that some of his views about contact between explorers from the Old World and the

peoples of the New World had offended a few audience members. How timely this process is when we stop to consider what’s happening in American society right now! Our recent presidential primaries have brought various minority views into the public discourse to a greater extent than before. Our country is still segregated in certain ways and even if we know about others’ opinions from what we read in newspapers or magazines, we rarely hear *outloud* and face to face the beliefs and values of minority groups around us.

Thank you to the Amerind for making this possible here and thanks especially to Oren and Bunky for challenging us to think—and speak—outside the comfortable box that we are used to hiding in.

—Barbara Hanson

SILENT AUCTION — SEND IN YOUR BIDS!

We are pleased to offer two items for a silent auction from Bunky Echo-Hawk’s engagements here at the Amerind. The first item is the life-size, color cut-out of the artist that greeted visitors to his exhibit, *Living ICONS* (below right).



The second is the “live painting” (left) he did as part of our Seven Generations/Earth Day program in April. Painted in mostly blues and greens, the canvas is 48” x 36”.

Proceeds will help fund future exhibits of Native American art. Send your bids to the Amerind (Box 400, Dragoon AZ 85609). Please indicate which item you are bidding on, along with the amount, your name, and contact information. Bids must be at the Amerind by September 15th, and winners will be notified on September 19th. GOOD LUCK!



If you are not already a member, we invite you to join us!

MEMBERSHIP APPLICATION

Yes, I want to become a member!

- | | |
|---|------------------|
| <input type="checkbox"/> Individual | \$30 |
| <input type="checkbox"/> Family | \$40 |
| <input type="checkbox"/> Cochise Club | \$100-\$499 |
| <input type="checkbox"/> San Pedro Club | \$500-\$999 |
| <input type="checkbox"/> Casas Grandes Club | \$1,000 or above |

Please enroll me at the level checked.

Check enclosed \$ _____ (Please make payable to Amerind Foundation)
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 Expiration Date _____
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This is a **GIFT** membership at the _____ Level

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The Amerind Quarterly is produced seasonally by staff and volunteers of the Amerind. John Ware and Eric Kaldhal content; Barbara Hanson, editor and drawings; C. Charnley, design and layout; Jonathan Williams, photography (except where noted).

CALENDAR OF EVENTS AT THE AMERIND

September 8, 2008, 10:00 A.M.

Dragonflies, Butterflies, and Flowers. Botany walk for members with Bob Behrstock and Barbara Hanson. Meet at the museum entrance. Bring binoculars.

September 19, 2008, noon

Brown Bag Talk by Dr. Chuck Adams, organizer of Amerind's *Yellow Ware Symposium*

October 4-5, 2008

Navajo Weaving Workshop with Mona and Charlene Laughing from Crystal, NM. Information will be available soon.

October 11, 2008, 11:00 A.M.

Botany walk for members with Barbara Hanson—meet at the museum entrance

October 8 - 17, 2008 Copper Canyon Tour.

October 19, 2008, 2:00 P.M.

Exhibit Celebration. *Our People, Our Land, Our Images: International Indigenous Photographers*

October 27, 2008, noon

Brown Bag Talk by participants at Amerind's *Hunter - Gatherer Symposium*

November 6, 2008

Archaeological Poster Competition Exhibit Opening

November 16, 2008

Annual San Pedro and Casas Grandes members' event

December 3, 2008, 11:00 A.M.

Botany HIKE for members with Barbara Hanson. Moderately strenuous, cross-county hike. Call Barbara at 520.586.3960 if you have questions. Meet at the museum entrance. Bring water and lunch.

December 6, 2008

Conservation Workshop with Amerind curator, Eric Kaldahl

December 15, 2008

Volunteer Holiday Party

March 24-27, 2009

Art, Artists and Trading Posts Set Against the Sweep Of the Four Corners Landscape, a tour led by Tucson/Santa Fe trader, Mark Bahti

April 16 and 18, 2009

Seven Generations Program in Tucson on the 16th, and at the Amerind on the 18th

April 16-19, 2009

Tour to Casas Grandes and Mata Ortiz, with Mata Ortiz pottery competition awards ceremony

May 11-16, 2009

Pueblo World Tour IV: Western Pueblos

October 2009

Copper Canyon Tour

FOR MORE INFORMATION, CALL US AT 520.586.3666 OR VISIT US ON THE WEB: WWW.AMERIND.ORG