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Lineage leader’s home? Feature 143, a large square structure that opens onto the central plaza at Valencia Vieja.

*Photo courtesy of Henry Wallace.*

Next AAHS Meeting: 7:30 p.m., May 15, 2000
Duval Auditorium, University Medical Center
May and June are months filled with society business, and I am not sure how much the membership is aware of the behind-the-scenes work. Now is when the board members assess the current budget and begin planning for the next fiscal year. Most of our budget involves the publication of *Kiva* and *Glyphs*. There are a few expenses with the monthly members meetings, the education programs and the field trips, but these also bring in money to offset the expenses. The Scholarship and Research program usually consumes a little more money than it brings in — this is a situation that we are currently reassessing for cutting costs and improving efficiency. Money for the Southwest Indian Arts Fair award, for various Arizona State Museum projects, and for other projects we are asked to sponsor all come from our general operating funds. The Society is fiscally healthy and active in a variety of educational tasks, thanks to the hard work of your board members and our broad base of volunteers.

The *Kiva* is having a tremendous year under the newly reorganized dual-editorship of Tobi Taylor and Ron Towner. Our reputation is strengthening world wide, as evidenced by recent correspondence from Iraq requesting copies of our publications and information about our society. *Kiva* is our most visible ambassador, promoting education and information-sharing among all those interested in archaeology, history, and ethnography.

*Glyphs* presents the membership with timely updates of what is important in our field of interest. Under Lynne Attardi’s editorship, *Glyphs* has become a critical resource even to many who do not join the Society, or attend our meetings. Operating in a less visible role, however, is the Publications Committee, chaired by Beth Grindell and composed of Lex Lindsay, Homer Thiel, Linda Gregonis, and Laurie Webster. This committee works with the three editors to ensure that everything runs smoothly.

Most of the Society’s business is conducted through committees, as we just witnessed with the efforts of the Scholarship and Research, and Nominations Committees. When the new board convenes in July, one of the first tasks is to fill committees. If you are inclined to become more active in the Society, please let one of the current board members know. We are always looking for new hands and ideas.

A little more visible is the work of those who plan the monthly meetings, field trips, the Archaeology Month speakers, class instructors. This year Vick Evans served as the Vice President for Activities and has done a tremendous job of coordinating speakers and field trips. Jan Bell outdid herself in lining up the speakers and instructors.

I hope this wonderful spring weather has inspired you to join us on a field trip. The scheduled trip to Hovenweep will be awesome. This month, one of our favorite speakers, Henry Wallace, will be filling us in on the latest thinking on the origin of the Hohokam. I hope to see you there!

Jenny Adams, President
An AAHS "Short Course"

**The Hows and Whys of Archeoastronomy, with Examples from the Field**

In this course Dr. Raymond White will start with a general background on archeoastronomy, covering what kinds of celestial events have been recorded, typically, by ancient cultures and the astronomical bases for these observed events. He will review some of the relevant basics from astronomy, including the Celestial Sphere and the coordinate systems applied to it, and the equatorial and horizon systems. He will present basic spherical trigonometry and how spreadsheets can be set up to efficiently perform relevant calculations. Ray will also discuss a number of "burning issues" from the field, including archeoastronomy at Casa Grande, Machu Picchu, Cornwall and the Celtic city of Bibracte in Burgundy (France) and share his own field experiences with us.

The class will be illustrated with slides and other visuals, and there will be ample time for questions and discussion.

Ray was a UA faculty member at Steward Observatory and Astronomy Department for 35 years and holds the title of University Distinguished Professor Emeritus. Among many accomplishments Ray has made a particular contribution to making astronomy accessible, comprehensible and exciting to non-astronomers. His initial exposure to archeoastronomy was at Casa Grande Ruin in Arizona in 1969. From there his travels to aid and abet archeoastronomical interests have taken him to South America, Australia, Great Britain, the republic of Ireland, France, and Malta.

This 4-session class will be held Wednesday evenings, May 24 through June 14, from 7 to 9 p.m., on the U of A campus. $33 to AAHS members, $43 to non-members, $10 discount to students and K-12 teachers.

For more information or to register, call Jan Bell at 520/326-6709, or you can email her at <jrbell@u.arizona.edu>.
HOVENWEEP NATIONAL PARK

with AAHS on May 27, 28 and 29!

On May 27, 28, and 29 AAHS will take a field trip to Hovenweep National Park, located in Southeastern Utah. There we will meet with Dr. Carroll Riley who will do a campfire talk about the rigors of being the only park ranger in the mid 1940s, as well as explore the beautiful ruins and canyons of the area. The Hovenweep region in extreme southeast Utah and southwest Colorado is a series of flat mesas and deeply sculptured canyons. The name itself is a historic Ute Indian word and means "deserted valley." The earlier Hovenweep people lived mainly on the mesa tops, but a dramatic resettlement began about A.D. 1200. At that time, villages began to cluster around various canyon heads. For about a century these Pueblo-III peoples occupied the Hovenweep canyons, building substantial structures of stone and mud masonry and making an excellent black-on-white pottery. But, like their kinsmen in Mesa Verde, the Hovenweep Indians by A.D. 1300 had all moved away, and the region remained deserted for hundreds of years.

Why did the Hovenweep people build their canyon head towns? One reason may have been for defense; in the pueblos there are a number of tower-like structures, with small "windows" that give wide views of the surrounding areas. However, it is not clear against whom the people in the canyon heads were defending. The later nomadic Indians, the Navajo and the Utes, most likely had not reached the Hovenweep country by the thirteenth century. Perhaps the "enemies" were neighbors from the next canyon over.

The Hovenweep area has only a marginal rainfall, about 10 inches per year at the modern headquarters area. Crops of corn, beans and squash were probably grown on the mesas adjacent to the canyons. Numbers of check dams are found in such areas. These would serve to collect water and rich silt for agricultural purposes. Why the Pueblo Indians of Hovenweep, Mesa Verde and other parts of the Four Corners deserted the area is still not clear, though inadequate rainfall and overuse of the natural resources were probably factors. At any rate, many or most of the Four Corners people probably resettled in the Rio Grande basin and they became part of the ancestry of Pueblo Native Americans today.

There are 30 camping sites in the park itself: it operates on a first-come, first-serve basis, and only two vehicles, two tents and seven people are allowed per site. The nightly fee is $10.00 plus a $6.00 entrance fee (which is good for several days). For members, the total cost will come to about $29.00, and for non-members it will be $36.00 (this is counting the AAHS field trip fee). There is also another camping area down the road from Hovenweep, called Lyonfire, and is a very nice place to stay. I have arranged for us to have the entire campground at Lyonfire (which is just down the road from the ranger's station at Hovenweep National
Monument). The campground is big and roomy and costs only $10 a night. There are unexcavated ruins in the area, and artifacts everywhere.

We will meet our members at Hovenweep National Monument on the night of May 27th. May 28th we will take the various hikes and tours and come back to our campground for a fireside talk by Dr. Carroll L. Riley, and we will be going home on May 29th. Maps to Hovenweep will be provided.

Since this is a camping trip, pack accordingly!

Call Vick Evans at 520/298-5167 or e-mail at <thetribe@juno.com> to get a place on this relaxing and interesting field trip!

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**PREVIEW OF AAHS LECTURE PRESENTATIONS AND FIELD TRIPS**

**JUNE**

Speaker: Rich Lange

Topic: Solving Mysteries of Prehistoric SW Architecture.

Field Trip: None.

**JULY**

Speaker: Anthony Howell

Topic: Photographing rock art in New Mexico

Field Trip: To be announced.

Remember to check your *Glyphs* each month for updates and changes on the dates and times of speakers and fieldtrips!

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**AAHS PHOTO ARCHIVES**

Donations to the AAHS Photo Archives continue to be happily accepted! Recent donations include color photos or color photocopies of the following: the September field trip to Romero Ruin (Connie Allen-Bacon); B&W portraits of past-president, Bunny Fontana, taken in the field (Doug Lindsay); the 1999 service awards banquet and the AAHS/ASM book Auction (Jane & Lex Lindsay); recent field trips to sites all over southern Arizona including Sleeping Snake, Tumacacori, and Oatman (Colin Maryan). Thank you all for contributing so generously to this worthwhile project.

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**Glyphs Deadline Date!**

The deadline for the receipt of information and articles to be included in *Glyphs* is the 15th of each month for the next month’s issue. New material is urged, needed, and always appreciated. Write to me at AAHS, ASM, University of Arizona, Tucson, Arizona 85737; phone 520/498-1310; e-mail LTATucson@aol.com.

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**AAHS's Web Sites**

The Arizona Archaeological and Historical Society web site can be found on the Internet at http://www.statemuseum.arizona.edu/aahs/aahs.htm. The *Glyphs* section will be updated.

However, the SWA website is presently being renovated and the *Glyphs* Archive (monthly issues are saved as PDF files) at this site cannot be accessed at this time. Please stand by.
THE CORNERSTONE
by Darlene Lizarraga

ARIZONA STATE MUSEUM NAMES
DR. TRACY DUVALL ASSISTANT CURATOR OF ETHNOHISTORY

George J. Gumerman, director of Arizona State Museum (ASM) and Tom Sheridan, head of the museum’s research division, are proud to announce the appointment of Tracy Duvall as assistant curator of ethnohistory. “After a nationwide search, the committee unanimously recommended Dr. Tracy Duvall because of his extensive training in anthropology, his background in the ethnohistory and ethnology of the Greater Southwest, and his strong computer skills,” says Sheridan. “The job requires as much computer expertise as it does anthropological expertise.” Touting a strong academic background, the 36-year-old holds a bachelor’s degree in history from the University of Texas, a master’s degree in history from the University of Florida, and a second master’s and a Ph.D., both in anthropology, from the University of Arizona. Focusing his research on Mexicans and Mexican Americans, his dissertation examined moral complexities among the residents of Mazatlan, Mexico.

Duvall is now responsible for the supervision of research conducted by ASM’s Documentary Relations of the Southwest (DRSW). DRSW compiles and provides computerized databases for scholarly and genealogical research on the Hispanic and native history of northern New Spain. Duvall’s top priorities include the design and control of DRSW’s computer operations and research files. In addition, Duvall serves as senior editor of a documentary history focusing on the Marqués de Rubí’s inspection of the presidios in northern New Spain, and also directs the AGES (Archivo General del Estado de Sonora) project — a bi-national effort to preserve and share the historical archives of Sonora. In this effort, Duvall leads a team comprised of representatives from Los Amigos del Archivo, the University of Arizona, the City of Tucson, and the Arizona Department of Library, Archives, and Public Records.

“I’m excited about the opportunity to do something I love — learning about the peoples of this region and helping others to do the same,” says Duvall. “Before I came to Tucson, I didn’t fully realize how historical issues continue to impact people’s everyday lives here. As a researcher, I find myself trying to understand how similarities and differences among people develop and the difference they make in people’s lives. I look forward to being a part of ASM’s strong tradition of understanding this region’s continuing history.”

You can reach Darlene Lizarraga at Arizona State Museum’s marketing office at 520/626-8381, or you can e-mail her at darlene@al.arizona.edu.
ARIZONA STATE MUSEUM UPCOMING ACTIVITIES

VISIT MATA ORTIZ WITH ASM: Join ASM scholars Paul and Suzy Fish for an unforgettable travel tour to Mata Ortiz this July (formerly in May). The itinerary will include visits to prominent potters and tours of active archaeological sites. Call 520/626-8381 to be updated on trip details.

AIR-CONDITIONED SUMMER ARCHAEOLOGY? Do you miss going away to summer camp like you did as a kid? Let us take you back to the good old days by coming to Arizona State Museum for summer camp in July. Enjoy air-conditioned archaeology by learning laboratory research procedure - the equally important counterpart to field excavation. You will be learning these important aspects of archaeology while helping to complete the vital research of ASM’s Sierra Ancha Research Project. Registration and fees required. Call 520/626-8381.

NOBEL LAUREATE MURRAY GELL-MANN TO SPEAK AT UA

Meet the man who discovered and named the “quark.”
Nobel Prize winner and Fellow at the Santa Fe Institute, Murray Gell-Mann will share his theories on complexity as they relate to prehistoric civilizations in the American Southwest.

Evolving Complexity in the Prehistoric Southwest
Thursday, May 4
CESL 102, 7:30 P.M.
Reception follows in the museum’s lobby. Free and open to the public.

The Center for English as a Second Language (CESL) is one building east of Arizona State Museum on the University of Arizona campus. An opportunity to meet and talk with Professor Gell-Mann will take place at a reception following the lecture in the museum’s lobby. This lecture is co-sponsored by Arizona State Museum, the UA’s anthropology department, American Indian studies.

ARIZONA STATE MUSEUM invites you to view

SELECTIONS FROM THE MARJORY AVERY COLLECTION OF
20th CENTURY PAINTINGS BY NATIVE AMERICAN ARTISTS

Through May 30, in the Native Goods Gallery
Arizona State Museum – North Building, 1013 E. University Boulevard
Just east of Main Gate at University and Park

FEATURED ARTISTS:
Tony Da, San Ildefonso
Helen Hardin, Santa Clara
Waldo Mootska, Hopi
Stephen Mopope, Kiowa
Raymond Naha, Hopi
Pablita Velarde, Santa Clara
In a 1995 *Kiva* article, Jim Heidke, Bill Doelle, and I discussed the problems in identifying the origins of the Hohokam cultural tradition. Various researchers had reported that the earliest point at which a recognizable Hohokam cultural identity could be established was the beginning of the Snaketown phase (around A.D. 700). Supporting this view was the recognition that certain traits such as capped mounds and red-on-buff pottery were in place by sometime in the Snaketown phase. I and my colleagues took a different stance after critically reviewing the chronology and points of introduction of the traits most people identify as Hohokam (such as ballcourts, the cremation mortuary complex, and red-on-buff pottery with life forms and small repeated designs), and concluded that regardless of what came earlier, the complex of traits that appeared at A.D. 800 in the Gila Butte phase unambiguously could be defined as Hohokam. We agreed with Dave Wilcox and Dave Doyel’s suggestion that these traits marked the development of a Hohokam religion or cult, and pointed out that it developed and spread very rapidly over a very large area.

In 1997 and 1998, Mike Lindeman and I, working for Desert Archaeology, Inc., excavated large portions of Valencia Vieja, a large early village located in the southern part of the Tucson area along the east bank of the Santa Cruz River. Pima Community College was expanding its Desert Vista Campus, and the site was located on a portion of the area to be disturbed. We are grateful to them for recognizing the significance of the prehistoric site and supporting our research. For the first time since the excavations at Snaketown, large-scale excavation coverage was available for the period from A.D. 400 to 700 in the heart of a large village. Indeed, it was the first time the full structure of an early village of this age was exposed. What we found is forcing us to rethink the origins of the Hohokam regional system. It is also leading to new insights into early Hohokam social, economic, and political organization. Some of the preliminary results of the studies currently underway are summarized below in a brief synthesis of our working views on the early prehistory of the Tucson and Phoenix areas.

In the period from the time of Christ up to A.D. 450, semisedentary populations in the Tucson Basin were distributed in small farming settlements on the flood plains of major drainages, pursuing maize agriculture and mixed foraging. Settlements with more than a few residential structures had at least one large structure thought to be communally constructed and used. As most such settlements consisted of no more than a few households, the communal structures may be viewed as integrating small kin groups. Although
utilitarian ceramic container technology is introduced into the area and the greater Southwest during this period around A.D. 150, aside from shifting from pits to pots for storage, there may have been little impact on these small-scale settlements.

Sometime in the period from A.D. 350 to 450, a series of events transformed the social and physical landscapes of the Phoenix and Tucson areas. Settlement location shifted from the flood plain and lower terraces to second terrace settings overlooking prime, well-watered agricultural land. In the Tucson area, this was the inception of many of the villages which would remain occupied in these locations for 700 years or more. The move to an upper terrace setting may have been precipitated by shifting farming practices and new and more exclusive systems of property rights. At about this same time, ceramic container forms diversified and became more common. Instead of just limited or specialized storage, pottery was henceforth used for a full complement of functions, including, most importantly, cooking. These new food preparation techniques were accompanied by improvements in grinding technology as well. As reported by Jenny Adams and James Heidke, these events may have resulted in increased rates of population growth due to improved nutrition.

How are settlements organized at this early point in the sequence? Some of the best evidence available comes from Valencia Vieja, dating to the period from A.D. 400 to 700, which was amazingly left virtually untouched once abandoned, leaving a remarkably clear picture of early village site structure. First settled in the north and northeast sectors, the village expanded to form a horseshoe-shaped residential zone surrounding a central open area. Residential courtyards consisting of two, and possibly three contemporaneous structures, thought to represent households and extended family households, are present from the beginning of the site’s occupation. By the end of the site’s occupation, perhaps 75 to 125 people were in residence.

Between A.D. 550 and 650, a series of sequential, and in some cases contemporaneous, large square structures were built along the perimeter of the central open area. As three of them open onto the central open area, we infer that the open space was being used as a plaza by this...

(Continued on page 10)
were residing on the edge of the plaza points to their leadership roles in the community. It also suggests that there was not a single village leader.

The need for such an organization may have developed due to the aggregation of populations from the smaller, less permanent earlier settlements into the more stable placement of the new village. David Wilcox and his colleagues many years ago pointed out that the consolidation of population into early villages, such as Snaketown and Valencia Vieja, may have been due to the need to join forces for the construction and maintenance of larger and more complex canal and field systems. Along with this is the desire to lay claim more permanent property rights for the best farmland.

A key component of the newly developing social order was the establishment of a formal plaza. Public plazas, such as those seen at Snaketown and Valencia Vieja, integrate communities. The ceremonies and events which take place in them serve to link disparate lineages or other social groups together in a manner conducive to the community. Such a cohesive force was needed to facilitate aggregations of population, and to provide a means to settle disputes.

The large house/plaza arrangement of settlement organization was relatively short-lived. After 100 to 150 years, lineage leaders no longer lived in such large structures, and houses were no longer built facing into the central plazas. Where before, large council meetings could have been held in leaders’ houses, this was no longer the case. With too many leaders, nothing gets done, and the growing communities of the late 600s and early 700s
A.D. were rapidly evolving a new form of social and political control based on developing public rituals and ceremonies focused on the plazas. In short order, these processes led to the spread of the Hohokam religion or cult of the A.D. 800s. This leads us back to our starting point: the origins of Hohokam culture and a slightly different perspective. The most visible manifestations of a regional Hohokam cultural identity do indeed show up around A.D. 800. These are the obvious items of material culture cited earlier. However, the clearest point of departure in the developing cultural traditions of southern and central Arizona is the point where long-lived villages are settled around a central plaza. It was a blend of increased nutrition and population growth together with the social requirements of large-scale farming in the Sonoran Desert, perhaps influenced from cultures to the south, which tailored the development of Hohokam culture. This plaza-centric social organization formed the backbone of at least 350 to 400 years of desert settlement.

**Speaker Henry Wallace** is currently a Senior Research Archaeologist at Desert Archaeology, Inc. in Tucson. He first began exploring and documenting archaeological sites in the Tucson area in 1974 while a student at the University of Arizona. His work has focused on central and southern Arizona; he also worked in Costa Rica. He has directed and participated in a wide range of archaeological projects, both large and small, in southern Arizona, including the work discussed in his upcoming talk. He began his work at Desert Archaeology in 1982 conducting ceramic studies at the Valencia site.

**SUGGESTED READING**

Cable, John S., and David E. Doyel  

Doyel, David E.  

Haury, Emil W.  

Wallace, Henry D., James M. Heidke, and William H. Doelle  

Wilcox, David R.  
TOHONO CHUL PARK
MAY EVENTS

7366 N. Paseo del Norte (one stoplight west of Oracle on Ina Road)
Grounds are open daily, 7 a.m. – sunset.
Exhibit Hall hours: 9:30 - 5:00, Monday-Saturday; 11:00 -5:00, Sunday
For information about Park programs, call 520/742-6455

ROADSIDE CROSSES:
CROSSROADS OF TWO WORLDS
(In the Gallery through May 29, 2000)

In many parts of the Southwest it is not uncommon to see crosses along the roadsides. Called descansos (meaning a resting place), these crosses mark the spot where someone has died, often a violent death, at a time and place not of their own choosing. The custom of placing crosses along the roadside is an old one in the Hispanic world, yet its meaning to the living is as varied as the markers themselves.

Jim Griffith explains this custom in his book Beliefs and Holy Places. “The theological purpose for erecting such a cross, as I understand it, is to signal for passersby that at this spot a soul suddenly left its body without the benefit of the last rites of the Roman Catholic Church. According to Catholic belief, most souls spend time after death in purgatory, a place of cleansing and purification. There the prayers of the living may help them. The appropriate response to seeing such a cross, therefore, is to pause and say a prayer for the person who died there.”

Griffith continues, “The crosses serve the living as well as the dead….Erection of a roadside cross can ritualize the fact of a loss, and provide the survivors with some meaningful action by which they can begin to loose the ties that bound them to their loved one.”

In our exhibition, we are presenting a series of black-and-white and color photographs by Gordon Simmons, an environmental documentary photographer based in Tucson. He began photographing roadside descansos in 1998. His photographs document a series of roadside crosses along the 93-mile stretch between Three Points and Why, Arizona. He has since expanded the series to include images of shrines, graveyards and other religious iconography throughout the Southwest.

Gordon comments, “I’m very respectful when photographing these places…I never touch or move anything. I record what I see, and there are often a few clues about the person who died there. Most people may observe roadside crosses as they speed by, seeing nothing but a blur of image and color. When stopping to look closely at a roadside cross, I can’t help but feel the effort, love and pain that goes into the preparation of the site and the making of the marker, this during the darkest hours of loss. Favorite snacks, candy, beer, cigarettes, music, are all left for the dead. Lit sanctuary candles offer prayers with every breath of breeze. A favorite toy, a needed teddy bear, or piece of warm clothing are left at the site to comfort a child in death as they did in life. In doing all of this, the living show their desire to protect and stay connected to the deceased.”
OLD PUEBLO ARCHAEOLOGY CENTER

In 1995 Old Pueblo Archaeology Center entered into an agreement with the Fenster School of Southern Arizona to develop an archaeological education program at the Sabino Canyon Ruin, which is partly on the school property. Previous digs at this ruin established that it was a fairly large settlement occupied by the Hohokam Indians between A.D. 1100 and 1350, but not much else was known about it because of non-publication. OPAC’s research at the ruin has confirmed occupation began around A.D. 1000 and ended around 1300.

OPAC’s program at the ruin is structured to educate both children and adults about ancient peoples of the southwestern United States and of northern Mexico, and to teach how archaeologists study ancient peoples.

Archaeologist-Guided Tours of the Sabino Canyon Ruin

A professional archaeologist leads a tour of the Sabino Canyon Ruin, shows examples of artifacts and architecture found in the excavations, and offers a scientific interpretation of ancient Hohokam Indian life in the Tucson Area. 6 to 32 per group. Call 520/798-1201 for times, costs, reservations and directions to the meeting place. Ages: No restrictions except that children under 12 must be accompanied by an adult.

Archaeological Field School for the Sabino Canyon Ruin Education Program

Sessions consist of one-day basic dig, two- and three-day dig, non-weekend dig and excavation sessions up to nine days long. Advance reservations are required for all dig sessions.

Other programs are available. Call Allen Dart at Old Pueblo Archaeology Center for current activities. Phone: 520/798-1201 or Email: <aldart@azstarnet.com>.

CENTER FOR DESERT ARCHAEOLOGY

The Center for Desert Archaeology, a private nonprofit organization based in Tucson, Arizona, promotes the wise stewardship of the rich archaeological and historical resources of the Greater Southwest. Through innovative programs combining rigorous scientific research, public outreach and involvement, and a strong commitment to archaeological preservation, the Center is increasing understanding of over 11,000 years of human heritage in the Desert Southwest.

Tours

The Center offers public tours of significant archaeological and historical points of interest in and around Tucson. Accommodations can be made for small or large groups, and custom tours are available as well.

Preservation Archaeology

Collaborating with private landowners, managers, and users, the Center works to preserve archaeological and historic sites without constraining traditional agricultural pursuits. We focus on the Lower San Pedro River drainage (southeast of Tucson), an area rich in natural beauty, well-preserved ecosystems, and prehistoric archaeological sites.

Workshops and Site Lectures

"Hands-on" workshops introduce participants to the manufacture and use of flaked and ground stone tools. We offer Center members site tours of ongoing excavations in the Tucson area, guided by the archaeologists who are "in the trenches."

For more information on tours and workshops, contact the programs manager at 520/881-2244.
It's Time to Order your Official Arizona Archaeological and Historical Society Gear!

Here's how: Just send in your mail order now!

Prices

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The caps are khaki with a blue denim bill, and the mug is cream.
On all items, the print and the Kokopellis are blue and the design is bronze.
Our T-shirts are made by Hanes and are 100% cotton.

Sizes and Style:

- Men’s Blue or Tan Sizes S, M, L, XL, XXL
- Women’s Natural* Sizes M, L, XL *Women’s style has smaller, lower neckline

Shipping and Handling: All orders will be sent Priority Mail through the U.S. Postal Service. Please add $3.20 S&H for each order up to 2 pounds.

Please send the following items:

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Please send your check made payable to AAHS to:

Send your check made payable to AAHS to:
AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

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

$30 Glyphs membership receives the Society’s monthly newsletter, Glyphs
$30 Student Kiva membership receives both Glyphs and Kiva; $15 receives Glyphs
$40 Kiva membership receives all current benefits, including four issues of Kiva, 12 issues of Glyphs
$50 Institutional membership (primarily libraries) receives Kiva and 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

Enclosed is U.S. $____ for one ________________________________ _______________
[Enter membership/subscription category]

Name * ________________________________________________________________ Phone ____/_______

* [Please enter preferred title: Miss, Mrs., Ms., Mr., Mr. & Mrs., Mr. & Ms., etc.]

THE ARIZONA ARCHAEOLOGICAL AND HISTORICAL SOCIETY

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 with more information and a membership/subscription application form, write to:

Keith Knoblock
Vice President for Membership
Arizona Archaeological and Historical Society

Arizona State Museum, University of Arizona
Tucson AZ 85721 USA

1999-2000 Members of the Board of Directors

President: Jenny Adams (881-2244)
Vice President for Activities: Victoria Evans (298-5167)
Vice President for Membership: Keith Knoblock
Recording Secretary: Sarah Herr (881-2244)
Corresponding Secretary: Madelyn Cook
Treasurer: Bob Confords
Assistant Treasurer: Laural Myers
Student Representative: Tom Fenn (323-1678)

Other Members of the Board

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