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Tyuonyi Pueblo, Bandelier National Monument
Photo courtesy of the National Park Service

Next General Meeting: September 19, 2005
http://www.statemuseum.arizona.edu/aahs/aahs.shtml
PRESIDENT’S MESSAGE

This month, in keeping with the Pecos Conference theme adopted by our editor of Glyphs, I want to present a very brief overview of Bandelier National Monument, New Mexico. The monument will likely be one of the destinations of conference-goers. So, I am urging you to attend the Pecos Conference, which is to be held at White Rock, New Mexico, west of Los Alamos, and, at the same time, take advantage of the archaeological and natural resources available at Bandelier.

The conference will be held on August 11-14, 2005. Contact Michael Bremer of the U.S. Forest Service at 505/438-7846 or <mbremer@fs.fed.us> for more information.

The Pecos Conference is the venue selected by the AAHS to present its annual Victor R. Stoner and Byron S. Cummings awards for contributions to history and anthropology.

Bandelier National Monument, administered by the National Park Service, is a 33,750-acre collection of prehistoric sites situated in the beautifully rugged terrain of the Pajarito Plateau. It is located on the west side of the Rio Grande about 48 miles northwest of Santa Fe. The monument, named after pioneer Swiss-American ethnologist, archaeologist, and historian Adolph Bandelier, was created in 1916. He carried out an extensive survey of prehistoric sites in the region between 1880 and 1886. Bandelier is still remembered for his 1890 book, The Delight Makers, a fictional account of prehistoric people in the area.

The national monument, basically an undeveloped wilderness, is crossed only by trails. It covers an area of more than 46 square miles. There are only three miles of public roads in Bandelier, but there are 70 miles of trails. Most of the latter were constructed in the 1930s by the Civilian Conservation Corps (CCC). Thus, probably much of the area appears approximately as it did in late prehistoric times.

The focal point of Bandelier is the visitors’ center and lodge, both constructed in the Pueblo Revival style, also by the CCC. The real estate of Bandelier National Monument is divided into two large parcels, each with significant prehistoric remains. Although there are a few small sites dating to the twelfth century, most of the sites were occupied during the Rio Grande Classic period, or about A.D. 1325 to 1600. This period is characterized by the aggregation of communities, among other attributes.

In the southern parcel, or Frijoles section, are located the monument headquarters, the lodge, and the ruins of Tyuonyi, Long House, Talus House, and several others. Tyuonyi, the largest ruin in Frijoles Canyon, is one of the most impressive stone masonry pueblo ruins in the Rio Grande drainage. Originally it was partly a three-story pueblo with over 400 rooms. Possibly it was built as early as A.D. 1383; the last construction occurred around A.D. 1500. By A.D. 1550, the site was abandoned by its occupants, who probably moved to the Rio Grande Valley. Talus House and Long House have both stone masonry and cave rooms; the latter is 800 feet in length.

The northern section of the monument also contains many sites, the most interesting of which are Otowi and Tsankawi. Otowi is the largest stone masonry site in Bandelier. It, too, was a multi-storied pueblo, and it had several plazas. Otowi had about 450 ground-level rooms and perhaps 150 upper-floor rooms. Tsankawi, another stone masonry
The Arizona Archaeological and Historical Society

The site, is located on top of a small mesa. It is smaller than Otowi and is laid out as a roughly hollow square. Nearby is a path worn into the soft volcanic tuff to a maximum depth of 18 inches. This interesting feature always invokes curiosity. As with Tyuonyi, these sites were occupied no later than the mid-A.D. 1500s.

Many of the prehistoric sites within the monument have been excavated, so there is a large body of professional literature available to those interested.

While you are attending the Pecos Conference, or if you are just in the area, I am certain you will enjoy visiting Bandelier National Monument and its cultural and natural resources.

James E. Ayres (Jim), President

The most memorable sight at Tsankawi lies along the trail that climbs from the end of the access road to the mesa-top. Here for 100 yards the path, crossing a bald slope of soft gray tuff, is worn down for almost 18 inches by the climbing and descending feet of thousands of Indian passersby. Granted that the rock is extremely porous and soft, it is nonetheless almost beyond the scope of imagination to conceive the vast traffic required to so entrench the path.

Photograph
Courtesy of the National Park Service.

GLYPHS — Submission of information and articles to be included in Glyphs must be received by the 10th of each month for the next month’s issue. Write to me, Lynne Attardi, c/o AAHS, ASM, University of Arizona, Tucson, AZ 85737, or e-mail me at <LTAGlyphs@aol.com>.

AAHS WEBSITE — Glyphs is posted each month and can be found on the ASM/AAHS website at: <http://www.statemuseum.arizona.edu/aaahs/aaahs.shtml> and, also, it can be found at: <http://www.swanet.org/zarchives/aaahs/>. 
Los Alamos National Laboratory is on the Pajarito Plateau, a high mesa located between the Rio Grande valley and the Valles Caldera in the Jemez Mountains of New Mexico. Atomic bomb research comes to mind when most people think of the Laboratory. However, like nearby Bandelier National Monument, the Laboratory environs are rich in cultural resources. Congress passed a law in 1997 requiring the identification of lands transferable to Los Alamos County for economic development and to San Ildefonso Pueblo for historic preservation. The ancestral home of Otowi was returned to San Ildefonso Pueblo. Because about 40 archaeological sites are present on lands scheduled to be developed by the County, a multi-year excavation project was implemented to retrieve the information from them.

Approximately 10,000 years of human occupation are represented on the Pajarito Plateau. During this long history, the plateau witnessed alternating periods of sporadic and intense occupation beginning with the initial use of the area by Clovis hunter-gatherers. The region was visited seasonally by Archaic foragers, and after A.D. 1600 by Jicarilla Apache. The Coalition and Classic periods (ca. AD 1200-1600) are when many of the most visible archaeological sites on the plateau were constructed, occupied, and abandoned.

With the turn of the 20th century, the plateau was again a place of permanent residences with Homestead era cabins and the founding of Los Alamos National Laboratory. The remains of an early 20th century homestead cabin were excavated this summer. Here the Serna family grew beans as a cash crop for seasonal sales to nearby communities. During the remainder of the year, the family resided near Española.

About 30 archaeological sites were excavated between 2002 and 2004 with another 10 scheduled for the 2005 field season. More than 145,000 artifacts and 3,500 samples have been recovered. One of the oldest excavated sites dates to approximately 7000 years ago. This Early Archaic campsite contains the by-products of obsidian tool manufacturing. Obsidian was apparently procured from the nearby caldera, and the stone knives (i.e., bifaces) manufactured at this campsite eventually moved down into the Rio Grande valley.

Three Coalition period (ca. AD 1200-1300) pueblos have also been excavated. Their roomblocks are linear with two rows of rooms. Front rooms with fireplaces were used for domestic activities and rear rooms were used for storage. One kiva, dug 6 ft. into bedrock, was entered through a passageway connected to the main roomblock. Figure 1 illustrates a possible reconstruction of the roomblock. The families living here farmed the nearby plateaus and stream valleys. Domesticated crops are evident by the charred remains of maize, squash, and beans, and wild foods included goosefoot, amaranth, purslane, pine nuts, rabbits, deer, and turkey. Whether or not turkeys...
were actually domesticated is unclear. Both a small and a large variety of turkey have been identified. The smaller variety was possibly used for religious activities and the larger variety for food.

Ten Classic period (ca. AD 1300-1600) fieldhouses and four grid gardens were excavated. The grid gardens are rectangular rock alignments strategically situated to slow down runoff. These are the first such features to be excavated on the Pajarito Plateau, and pollen studies indicate the presence of maize, squash, cotton, and prickly pear. The fieldhouses are generally one-room structures inhabited during the summer-fall growing season. Most fieldhouses are in the ponderosa pine forests of Rendija Canyon, reflecting attempts by Classic period farmers to expand into areas not previously cultivated.

During the 1890s, Jicarilla Apache, unsatisfied with reservation life in southwestern New Mexico, returned to their native lands in the northern Rio Grande valley. This nomadic episode is represented by four tipi rings excavated in the Rendija Canyon area. Metal items consisting of tinklers and bridal parts were recovered, as were approximately 200 colorful moccasin beads. Jicarilla Apache tribal elders noted the importance of seeing the ancestral campsites given their ephemeral and rare nature.

Most of these archaeological sites are ancestral to the San Ildefonso and Santa Clara Pueblos. Representatives from the Pueblos are monitors and consultants during the excavations. They observe the excavations and the treatment of human remains, and identify sacred objects. As the Governor from Santa Clara Pueblo stated, “Our ancestors have watched over us, now it is time for us to watch over our ancestors.”

You are invited to attend the annual Pecos Conference in Los Alamos, New Mexico, August 11-14. Please come and enjoy the high plateau country and casual discussions of Southwestern archaeology.


*Figure 1*

Reconstruction of a 13th century Ancestral Pueblo roomblock.
ROCK ART ON THE PAJARITO PLATEAU
by Marit K. Munson, Assistant Professor
Trent University, Ontario

Pecked into the volcanic tuff of Frijoles Canyon and surrounding mesas, the rock art of Bandelier National Monument often proves elusive. The images blend in to the cliffs and are nearly invisible in the wrong lighting conditions. With careful scrutiny, however, images of people, snakes, shields, and birds are providing insight into the lives and beliefs of the ancient inhabitants of the Pajarito Plateau in north-central New Mexico.

The first challenge to my research on Pajarito rock art was to date the imagery. Cavate pueblos in Frijoles Canyon and elsewhere have been dated using ceramics. The contemporaneity of architecture and rock art provided a general date for some images, while a stylistic seriation of the rock art provided dates for the rest. It showed that the depiction of human figures in Pajarito rock art underwent a striking transformation during the transition from the Coalition period (AD 1150-1325) to the Classic period (AD 1325-1550). The context of rock art from each time period also differed dramatically in each period.

During the Coalition period, most of the rock art was solidly pecked, with naturalistic images of human figures. Although occasionally shown with feathers on their heads or other decoration, most figures were relatively simple. Flute players, usually with humped back and phallus, were commonly depicted. The vast majority of these Coalition images were pecked through the soot and plaster on the interior walls of cavates. The enclosed space and small size of these rooms, which were seldom more than two meters in diameter, indicate that the rock art was visible only to the small audience permitted inside the room. Rock art during the Coalition period was a private affair, made for individual or family use.

During the late 1200s and early 1300s, as the Pajaritans began to settle in large plaza pueblos and extensive cavate complexes, there were accompanying changes in rock art style and location. The cliff faces that form the backdrop for the Classic period cavate pueblos were covered with rock art. Many of the images were made by individuals standing on the roofs of rooms built against cliff faces. After the villages were abandoned and the buildings collapsed, the rock art was stranded two or three stories above ground level. In contrast to the private Coalition petroglyphs, this Classic rock art is completely public, placed in locations that would have been seen by almost all inhabitants of a village on a regular basis.

The naturalistic depictions of humans in the Coalition gave way to an abstract, highly geometric mode of representation. Human figures with rectangular or square heads and bodies were carefully created out of straight lines and right angles. Some images of humans lack arms or legs, while others are elaborated with facial features, feathers or headdresses, and decorated torsos. Coalition rock art, with its naturalistic style, seems to depict actual people, whereas Classic period imagery reduces human figures to icons — the abstract idea of the human form, rather than a literal depiction of a person.

This dramatic shift in the style of human figures suggests a change in the beliefs of the artists making the rock art. As ancient Pueblo people did elsewhere in the Rio Grande Valley in the early 1300s, the inhabitants of the Pajarito Plateau turned to a promising new religion that offered hope for the future — the precedent of the historic kachina religion. Yet the rock art of the Pajarito offers an additional puzzle: if the Pajaritans adopted the kachina religion in the early Classic period, why do the rock art and ceramics of the Plateau bear so few images with clear parallels to historic Pueblo kachinas? Perhaps the artists' view of these supernaturals shifted over the centuries. Or perhaps the spirits themselves have remained constant, but the ways in which they were represented changed.
The uppermost layer of tuff on this mesa near Tsankawi pueblo forms an alcove (upper left) to which people returned repeatedly to create petroglyphs of shield-bearers, spirals, and other images. *Photo by Marit K. Munson, 1999.*


A shield-bearer with spear and large feet, from near Tsankawi pueblo, dates to the transition between the Coalition to Classic periods. *Photo and minor digital enhancement by Marit K. Munson, 1999.*
Southwest Archaeologists really know their “beans”!

Petroglyphic Quote
## Word Scramble

1. TPEA
2. SPIAPU
3. BADE
4. AARINZO
5. JZEME
6. POIITRUA PAUETLA
7. ROEUMINBAOCH
8. VEALLDRINEGA
9. CSOPMAS
10. SEINFOANADSOL
11. VREGADILNAE
12. TNWOSAIK
13. VAIG
14. CTIOHIC
15. CEOYOT
16. METTEA
17. HAKW
18. CARLDEA
19. TLHSOUSAEU
20. ROIT
21. HPOI
22. UAHT
23. FISOERLJ
24. PBEUULO
25. CLENRKEIPAC
26. TUYINYO
27. NWMXIOEOE
28. MAON
29. RLOYDEENAARG
30. SEIT
31. BOYA
32. YCAUC
33. CHOAC
34. PAENTIEDAVC
35. FANKISJERYNOILC
36. SANNAPU
37. SNINOEOSTL
38. BREAEXSTMKNA
39. AOPLDH
40. MASE
41. GDIR
42. TNYOIUY
43. SDNA
44. LOUHEONSAG
45. DESBIR
46. JAZTNSOEENIMUM
47. PSTO
48. LAAY
49. JDEA
50. AZISANA
51. PTO
52. PUTFOAR
53. LARDED
54. KVA
55. OAMAAA
56. OOTIW
57. SHILLE
Crossword

Across
5. ceremonial chamber or room
7. Bandelier homesite Tsanka
9. river, creek
10. once housed large population
13. extensive pictographs on weatherproof back wall
16. geologic feature at Bandelier
17. worked gem
22. found at Bandelier near Visitor Center
24. tableland
28. mountain range west of Bandelier/pueblo
29. ruins, Bandelier, contains Valles Caldera
31. trade and jewelry item
32. archaeologist's cutting tool
34. location of settlements
37. type of remains of ancient culture
39. 800 ft. of continuous block of rooms
40. desert silica
41. dwelling with small doors and no windows
42. pueblo south of Bandelier

Down
1. holes used to anchor room/roof beams
2. archaeologists always has handy
3. earthenware vessel found in dig
4. twin effigies mtn. lions in a walled enclosure
6. Canyon containing numerous petroglyphs
8. area being studied
10. one of 4 corner states
11. river and a pueblo.
12. Great Valley
14. used to climb up to roof and down into dwelling
15. range through Bandelier
18. Village community house ruins at Bandelier
19. small hole symbolizing place of emergence
20. found over sandstone in Frijoles Canyon
21. grinding stone
23. village or people
25. modern Indian pueblo near Bandelier
26. ruin/largest pueblo on monument
27. ancient people who made skillfully worked baskets
30. mesa hosts 131 cave dwellings on its south side
33. host state of 2005 Pecos Conference
34. dwellings scattered across Northern NM
36. ruin in Frijoles Canyon
Word Search

AMLONGHOUSEYMUAPAPISP
HETALUSHOUSEICZEDAJO
ATTJORITOVSSOSETCKS
TAOYEKQEAAYSICAMXDT
UTVSUMAEJVOLAAPABEWP
TESPNOEBETANLEPSHJFJO
YLUAWONZEROCMEEMRCDC
UANJNLFYMZCEDLGIIOASI
ORAASKCEIOANOEJRRCAX
NGERSEARDSUJIOTOAONE
YEDIUIAWULINLLLNLNDM
IONTVCRRIETUOUBIHDW
NTAOBQEBFTSNCAEPAAME
LIRPRCOECCTAUIWAVPN
LRGLGHNIADZMPSKNAQ
EAEARAINBOWHOUSESXL
HLTMYSREKAMTEKSAB
SALEYOQCBSANJUANRBFJ
FPAANPOTSNOILENOTSVL
JMVBYESLAVEDNAROGIR

FrijolesCanyon
RioGrandeValley
StoneLions
ValleGrande
Jemez
Pajarito
SanJuan
Jade
Colorado
tapemeasurer
sand
Tuonyi
RainbowHouse
CapulinCreek
Bayo
Mano
Pueblo
Tyonyi
pot
NewMexico
post
sipapu
Tsankawi
TalusHouse
PaintedCave
Chaco
Mesa
Rito
ValleGrande
Utah
debris
coyote
basketmakers
PajaritoPlateau
LongHouse
JemezMountains
Frijoles
Metatelarge
SanIldefonso
Shell
Arizona
compass
hawk
lava

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THE CORNERSTONE

A TALE OF TWO SITES

Two priority sites in the Sonoran Desert Conservation Plan and among the most significant archaeological sites within Tucson’s city limits, University Indian Ruin and Tumamoc Hill are both owned by the University of Arizona. The two villages at these sites represent early occupations by farming societies and a very late portion of the Hohokam sequence. Because of their archaeological and historic significance, both have posed stewardship challenges to the UA over the years as it has tried to balance preservation with public accessibility.

Given to the UA’s department of anthropology by an alumnus in the late 1920s for the purpose of preservation and student training, University Indian Ruin is a large village surrounded by the smaller farming settlements dating to the last centuries before the Spanish arrival in the Southwest (A.D. 1200 to 1450). It has been the site of numerous field school excavations dating back to the 1930s under the direction of notable archaeologists such as Byron Cummings, Emil Haury, and Julian Hayden. It was briefly a public park but was closed in 1942 due to a lack of sustained funding. It remains closed to the public to this day.

Tumamoc Hill, a very significant “trincheras” site occupied during the Early Agricultural period (500 B.C. to A.D. 1) and again during Early Ceramic times (A.D. 400 to 600), has been more accessible over the decades much to the detriment of the archaeological remains. In 1907 the hill became the site of the Carnegie Institution’s Desert Laboratory where research on desert climate and environment was conducted until the 1930s. After the Carnegie Institution, the U.S. Forest Service managed the property until the 1960s, and under their multiple use policies, many communication towers, observatories, and other constructions were placed on the summit. All this, combined with constant foot traffic from hikers who don’t always stay on paved trails, has posed a much greater preservation challenge than the University Indian Ruin.

To help mitigate these challenges and in cooperation with the University of Arizona’s Historic Preservation Committee, the UA’s archaeological field school conducted investigations at both sites this past spring. Under the direction of Arizona State Museum (ASM) archaeologists Paul and Suzanne Fish and Gary Christopherson of the UA’s Center for Applied Spatial Analysis, graduate and undergraduate students were afforded the opportunity not only to build on long-term, interdisciplinary, student-based research on the Hohokam in the Tucson basin, but also to participate in a real-world preservation issue. “One major goal of our mapping program was to provide detailed information to the University of Arizona and its Historic Preservation Committee to assist in the care of important archaeological remains,” explains Paul Fish. “The field school provided an excellent opportunity for students to participate in valuable research while gaining first-hand experience in the management of cultural resources.”

At Tumamoc Hill, the class mapped massive stone walls and terraces encircling the top of the hill, foundations of houses, and other village remains. The huge walls are the earliest known architectural constructions in Tucson. At Univer-
Indian Ruin, students mapped the locations of adobe buildings and a platform mound.

“A major part of this field methods course was to introduce students to advanced spatial technologies,” says Paul Fish. “The learning experience included the use of sophisticated technology such as geographic information systems (GIS) in addition to very basic archaeological field skills.” Using both high and low tech methods, the students were taught to create detailed maps and to collect other spatial data using a total station and global positioning system (GPS). The information was then entered into a geodatabase.

In order to continue and complete the survey and mapping work still needed at Tumamoc Hill specifically, ASM and Campus and Facilities Planning have applied for a $91,000 grant request from the Arizona Heritage Fund. In addition to the survey and mapping project, the funds will be used to prepare National Register nomination for the hill’s archaeological and historic features (presently, only the Carnegie buildings are on the Register). If awarded, ASM archaeologist John Madsen will manage the grant and, incorporating the field school’s research, will oversee the creation of a management plan which is intended to guide the UA’s Historic Preservation Committee on how to best protect the hill while still allowing access to the public and to land lessees. “If all goes well,” says Madsen, “this project should be completed by 2008.”

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DON’T MISS THE 2005 PECOS CONFERENCE ON AUGUST 11-14!
The tradition of research collaboration and sharing that began in 1927 at Pecos Pueblo continues on the Pajarito Plateau at White Rock (near Los Alamos), under the guidance of dedicated archaeologists, tribal representatives, and local, state and federal agency sponsors. The purpose of the Pecos Conference, as Alfred Vincent Kidder put it in summing up the first such gathering, is to "...bring about contact between workers in the Southwest field to discuss fundamental problems of Southwestern prehistory; and to formulate problems of Southwest prehistory; to pool knowledge of facts and techniques, and to lay a foundation for a unified system of nomenclature."

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

For more information, visit: http://www.swanet.org/2005_pecos_conference/
**Peopling of Bandelier**  
*Booksigning at Pecos Conference*

The School of American Research invites you to join us for refreshments and a booksigning to celebrate the publication of *The Peopling of Bandelier: New Insights from the Archaeology of the Pajarito Plateau*, edited by Bob Powers. Bob and several of the authors will be on hand to autograph copies of the book. The signing will take place at our Book Tent exhibit at the Pecos Conference from 3 to 5 p.m. on the afternoon of August 13th. The book features sixteen essays by archaeologists, historians, ecologists, and local Pueblo authors. This splendidly illustrated book results from an unprecedented partnership among the National Park Service, the School of American Research, and the Friends of Bandelier.

*American Archeology* magazine recently commented, “Every visitor to the dramatic sites of Bandelier National Monument will want this book, as will every student of the American Southwest.”

**GOING TO PECOS?**

Would you like something to remind you of the Pecos Conference and the great times you had this summer in the four-corners area? Well, here’s what you can find at the Arizona Archaeological and Historical Society booth at the Pecos Conference. Amongst the informative AAHS leaflets and flyers, there will be other items of interest.

The good news is we have *brand new* mugs with a *brand new* design and *brand new* colors just waiting for you to see, purchase, and take home with you. But also, AAHS is making available *again* the past design and color T-shirts and Caps by popular demand!

The bad news is the supply probably will go as fast as the last stock! So don’t delay! (Prices are: T-shirts = $12; caps = $10; and mugs = $5.) Plus, for those who missed this in the past, we will be offering that great Betatakin print by Barry Goldwater at $10 each.

You can find, too, at our booth past and present *Kivas* (prices are variable per individual volumes). Extra past and present *Glyphs* are there for you just for stopping at our booth and saying “hello.” The Society will be staffing the booth and will be available to answer your questions and tell you why you should become a new member of AAHS and how happy you will be after you do. So stop by, pick up a subscription form, and enjoy the great event!

**THANK YOU U.S. PRESS!**

The Society wishes to thank U.S. Press in Tucson for its monthly great job printing *Glyphs* and also for contributing toward the brand new AAHS mugs!

(Photos courtesy of National Park Service)
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(A membership subscription makes a great holiday gift!)

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

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$45 Kiva membership receives all current benefits, including four issues of Kiva, 12 issues of Glyphs
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Membership/Subscription Information

Visitors are welcome at all of the Society’s regular monthly meetings but are encouraged to become members in order to receive the Society’s publications and participate in its activities at discount rates.

Memberships and subscriptions run for one year beginning July 1 and ending June 30. Membership provides one volume (four numbered issues) of Kiva, the Journal of Southwestern Anthropology and History; 12 issues of the monthly newsletter Glyphs; member rates for Society field trips and other activities.

For a brochure, information or membership/subscription application forms, write to:

Robby Heckman, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, University of Arizona
Tucson AZ 85721 USA

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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.