GLYPHS
The Monthly Newsletter of the
Arizona Archaeological and Historical Society
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White Mountain Red Ware Bowl, Pinedale Style, from Bailey Ruin.
Photo by Samuel Duwe.

Next General Meeting: November 21, 2005
http://www.statemuseum.arizona.edu/aahs/aahs.shtml
PRESIDENT’S MESSAGE

Many of us have heard of the conservation-oriented Trust for Public Land (TPL), but few of us are aware of the scope of the organization. Given the TPL’s influence in the area of land conservation and preservation, it is appropriate for me to provide a brief overview of the organization and to list some of its many accomplishments. This should be a subject of interest for many AAHS members, because much of what the TPL does involves cultural resources.

Since 1972, the TPL has worked in partnership with willing landowners, community groups, and national, state, and local agencies to protect and conserve land. Its mission is to foster livable communities by helping to conserve land for people to enjoy as parks, gardens, open space, and other natural places.

Specifically, the Trust helps communities and governmental bodies identify land suitable for purchase and protection, helps locate funds that might be used to acquire land, and may help raise funds through charitable campaigns and even legislative or voter initiatives. Also, the TPL’s real estate and legal staffs help complete a purchase or conservation easement transaction. It may opt to or purchase the property itself temporarily until it can be permanently protected by a government or community land trust.

The TPL has assisted 2,700 land conservation projects in 46 states and has helped draft and pass 192 ballot measures that generated over $35 billion in new conservation-related funding.

The Trust concentrates its efforts on five conservation initiatives or categories of activity: parks for people, working lands, natural lands, heritage lands, and land and water. Some or all of these initiatives have been carried out in most of the western states, including New Mexico and Arizona.

Recently the TPL received New Mexico’s 2005 Heritage Preservation Award given by the Historic Preservation Division of the New Mexico Department of Cultural Affairs. The TPL was recognized, along with the Vigil family, for the preservation of the potrero (pasture) properties behind the Santuario de Chimayo and for making a significant contribution to New Mexico’s unique cultural heritage.

In Arizona, there have been 42 conservation projects since 1980, when the TPL first began work here. Approximately 192,000 acres have been protected. Much of the early efforts were in the Sedona area, where acquisition of the 160-acre Duncan homestead became the first successful Arizona project. Subsequently, the TPL helped secure a number of small, 25- to 110-acre, holdings in the Sedona area, including the Woo Ranch and its ca. A.D. 1150 cliff ruins of Palatki.

Of the 42 Arizona projects, most are concentrated in the Tucson-Phoenix-Flagstaff corridor where burgeoning populations put increasing pressure on our natural and cultural resources. In addition to those mentioned above, recent projects include the Sweetwater and Agua Caliente preserves in the Tucson area, Granite Dells, and Thumb Butte in Prescott, a park in Queen Creek, and the well-known Tovrea Castle. The largest of these acquisitions is the 700-acre Sweetwater Preserve, one of the largest remaining tracts of undeveloped land in the Tucson Mountains. The most recent project, land acquisition in the Sears Point archaeological complex, purchased privately-held in-holdings that are surrounded by Bureau of Land Management lands. The purchase will help ensure the protection of prehistoric sites threatened by vandalism.

Information contained herein is through the courtesy of Michael Patrick of TPL, who provided Donna Wells’ 2005 article, ‘‘TPL in Arizona: Growing Conservation’’ and Suzanne Clemenz’ 2005 article, ‘‘Ruins and Recreation in Sedona.’’ Some information was obtained from www.tpl.org.

James E. Ayres (Jim), President
IT'S ABOUT TIME:  
DATING METHODS IN ARCHAEOLOGY  
Presented by the Arizona Archaeological and Historical Society  
Tuesday evenings, 7-9 p.m., November 15, 29, and December 6, 2005  

Have you ever wondered what kind of chronometric tools are available to archaeologists? How the different methods work and compare, and how dating samples are collected, processed, and analyzed? In this 3-session course taught by leading experts in the field, we explore the history, development, and scientific basis of the major chronometric techniques and provide case studies of current applications.

**November 15:** *Overview of Archaeological Dating Methods and Introduction to Dendrochronology*  
Dr. Jeff Dean, Laboratory of Tree-Ring Research, University of Arizona  

**November 29:** *Introduction to Archaeomagnetic Dating*  
Dr. Stacey Lengyel, Co-director of the Archaeomagnetic Research Program, Statistical Research, Inc.  

**December 6:** *Introduction to AMS Radiocarbon Dating*  
Dr. Greg Hodgins, Department of Physics, University of Arizona  

Cost is $30 for AAHS members and $40 for non-members; $10 discount available for students and K-12 teachers. Pre-registration is required. To register, please contact Jeff Clark at <jclark@cdarc.org> or 520/884-1078.

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SCHOLARSHIP AND GRANTS APPLICATIONS AVAILABLE  
The Arizona Archaeological and Historical Society is pleased to announce its grant and scholarship applications for the year 2006. Scholarships and grants in amounts up to $500.00 will be awarded for scholarship, research and travel related to archaeology, anthropology, American Indian studies, ethnology, ethnohistory, and history of the American Southwest and Northwest Mexico. Applications must be postmarked by February 15, 2006 to be eligible for consideration.

Applications can be obtained from some student advising offices, the AAHS webpage <http://www.statemuseum.arizona.edu/aahs/aahs_grant_info.shtml>, or by contacting Laurie Webster at <Lwebster1@mindspring.com> (Don’t forget the 1!).

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**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/aahs/aahs.shtml> and, also, it can be found at: <http://www.swanet.org/zarchives/aahs/>. 
2005 AAHS RAFFLE

The Society will hold its annual raffle at the December 19 meeting at Duval Auditorium, University Medical Center. Proceeds from the raffle are the sole source for a scholarship fund for archaeology students. Our members put in a great deal of effort running the raffle and delivering the prizes and would appreciate your support.

Please send any raffle prizes you would like to donate to: Mel Copeland, 4165 N. Avenida del Cazador, Tucson, AZ 85718, or call him at 520/577-6079. If you prefer, you can bring the prizes to the December meeting.

Oops! Perhaps you missed the note that the raffle ticket price has been changed to $2 each or 6 for $10, so we now draw your attention to that increase. Remember, if you choose not to donate, check the box on the tickets preceding: “I do NOT choose to donate, but wish to be included in the drawing.”

Also, the return envelope for the raffle tickets that was bound into September’s issue of Glyphs lists the wrong membership renewal prices. The correct prices are on the inside back cover of Glyphs.

Below is a list of the Raffle Prizes received as of the printing of this month’s Glyphs. Please check December’s issue for the latest prizes!

SW Mission tour for 2 ($700 value)
2 tickets to Tucson Symphony Orchestra
1 night stay at La Posada Inn, Winslow, AZ
4 guest passes to Tucson Botanical Gardens
1 Household Membership + 5 gift cards (Old Pueblo Archaeology)
2 free dinners - Eclectic Café
Mata Ortiz Pot

Books:
Ranching, Rails & Clay
Islanders & Mainlanders
San Xavier to San Augustin
Pot, Potter & Models - West Branch Site
River of Rock Mimbres Painted Pottery in the Modern World

OLD PUEBLO ARCHAEOLOGY CENTER
FIRST MONDAYS PRESENTATION

Monday November 7, Old Pueblo Archaeology Center’s "First Mondays” program: “From Chevelon to Homol'ovi: Recent Research in Ancient Hopi Villages in Northeastern Arizona” at Old Pueblo Archaeology Center, 5100 W. Ina Road Bldg. 8, Tucson. 7:30 to 9 p.m., will be presented by archaeologist Dr. E. Charles Adams. Dr. Adams discusses the Arizona State Museum’s recent archaeological research on the Homol'ovi Settlement Cluster, a group of ancestral Hopi pueblos situated along the Little Colorado River near modern Winslow. No reservations needed. Admission is Free. For more info, call 520/798-1201.
The Pueblo III - Pueblo IV period transition was a time of settlement reorganization, with both aggregation and migration affecting the size and social composition of communities in the American Southwest. Central to understanding models of the period’s ritual, social, and political organization is the Silver Creek area, part of the Western Pueblo region, which is located in the rolling pine forest directly north of the Mogollon Rim in eastern Arizona. Excavations and analyses at Bailey Ruin, a 200-room late 13th and early 14th century Puebloan site, have been instrumental in gaining insight into Ancestral Puebloan social organization, migration, exchange, craft production, subsistence, and chronology.

Although past research has examined human behavior at a regional level, this project focuses on culture at a small scale — that of the pueblo community itself.

Using chemical compositional analyses of glaze paints and slips from White Mountain Red Ware, it is possible to measure fine-grained differences or “recipes” in paint and slip composition that was applied to ceramics by prehistoric potters. These data are combined to delineate three ceramic “pigment traditions” at Bailey Ruin. The users of these traditions are interpreted to be members of specific communities of potters which, as evidence from ethnohistoric and ethnoarchaeological work suggests, were groups of people who shared a common knowledge system that may include religion, cosmology, oral traditions, and social obligations. These communities may also represent household groups, which would provide researchers a powerful tool to understand Pueblo social organization.

Speaker Samuel Duwe is a Ph.D. student at the University of Arizona and works in the American Southwest and Eastern Europe. He is currently doing dissertation research in the northern Rio Grande of New Mexico addressing topics of Tewa identity, exchange, and migration.

The Arizona Archaeological and Historical Society’s monthly meeting will be held on November 21 at 7:30 p.m. at Duval Auditorium, University Medical Center, 1501 North Campbell Avenue (north of Speedway). Free parking is available south of Mabel Street, across from the College of Nursing. The Front Entrance is on the top level of the parking structure. Duval Auditorium is on the 2nd level of the Hospital.
In the mid-1600s, the Navajo began producing highly-fired Gobernador Polychrome pottery. This development has been attributed to the influence of Puebloan refugees who fled the Rio Grande area in the 1690s. Recently it has become clear, however, that the Navajo began producing Gobernador Polychrome by approximately 1650 — well before the arrival of the postulated refugees. Moreover, there is a marked difference between the unslipped, nearly vitrified nature of the Navajo wares, and the lower-fired, slipped surfaces of contemporary Rio Grande Puebloan wares.

The question remains, “How did the Navajo start producing polychrome pottery?” The current research hypothesizes that the development of Gobernador Polychrome was an indigenous Navajo invention, arising from the combination of two archaeologically-known phenomena in a new manner. These two phenomena were Dinétah Gray pottery and storage pits.

The primary technological difference between Gobernador Polychrome and Dinétah Gray is that the latter does not experience sufficiently high firing temperatures to trigger surface oxidation or sintering (fusion of clay particles). Oxidation generally does not commence until approximately 1050°F (600°C), and is complete by 1400°F (800°C).

In the absence of archaeological evidence for the use of kilns among the Navajo, how might these higher firing temperatures have been achieved? It is proposed that “bell-shaped” storage pits, features found at Navajo sites, provide the answer. Fires were commonly built in these pits to strengthen the walls and/or exclude vermin. These features were generally 1-2 feet in diameter, but one 6.5 feet in diameter has been reported.

The combination of utility ware pots, subterranean pits, and pinyon fuel, could have produced a high-fired orange ware. Pinyon burns extremely hot and the enclosed pit would have reduced heat loss and radiated heat back onto the pots. Such heat may have been sufficient for the near-vitrification evident in some Gobernador Polychrome.

The initial development of Gobernador Polychrome was perhaps due to the fortuitous inclusion of utility vessels in pits whose walls were intentionally fired. The resulting highly-fired, brightly-colored pots inspired further innovation, including the application of pigment. The rapid, widespread appearance of Gobernador Polychrome strengthens the argument that its development was the recombination of familiar technologies in a new way rather than the introduction of a new technology.

This hypothesis was tested with the support of a research grant from the AAHS. Clay and sand temper were collected for this project from near two Gobernador-period Navajo sites. Small vessels were formed with wall thicknesses that mirrored the average thickness of Na-
vajo vessels (thinner walls take less time to fire completely). A bell-shaped pit 21 inches across and 17 inches deep, with a 15-inch orifice, was excavated. A series of four firings were conducted on three different days, and one surface firing was conducted adjacent to the pit as a control.

The bell-shaped pit proved an effective means of creating well-fired pottery. Relative porosity is an effective means of determining the degree of firing. The pots fired in the control firing were more porous than those fired in the pit indicating that in the latter the clay particles were beginning to sinter, eliminating spaces between them. The pit-fired pots also have a distinct “ring” when tapped, in contrast to the duller sound made by the surface-fired pots.

It is extremely difficult to determine the actual temperature at which a type of pottery was fired. As a consequence, it is not possible to state, “the use of the bell-shaped pit resulted in firing temperatures equivalent to those used by the Navajo in the production of Gobernador Polychrome” — both because a thermocouple was not used for this project, and because the temperature range at which Gobernador Polychrome vessels were originally fired has not been determined.

Even had it been possible to establish the precise temperatures at which these experimental firings took place, and the temperature range at which Gobernador Polychrome was fired, still the results are only suggestive. The Navajo could have fired Gobernador Polychrome in subterranean pits. It remains to be established that they did so. In the future, archaeologists must pay closer attention to the relationships between subterranean pits and Gobernador Polychrome sherd scatters. Gobernador Polychrome sherds found within pits are of particular importance.

Evidence of intermediate steps in the development of Gobernador Polychrome should be sought. Early sherds might exhibit near-vitrification and oxidation, but retain the striated or barely-smoothed surface seen on Dinétah Gray, or lack polychrome pigment. If not alert to the interpretive possibilities, striated wares may be dismissed by researchers as variant and undecorated sherds as being from an otherwise elaborated vessel.

Undoubtedly, there was interaction and intercultural influence between Navajo and Puebloan groups, but significant cultural developments — such as the development of Gobernador Polychrome — cannot be directly attributed to an influx of Puebloan “refugees.” Rather, the dynamic dance of intercultural exchange — and change — is far more complex, and harder to follow.

The development of Gobernador Polychrome may have been one such complex interaction: the partnering of two indigenous Navajo phenomena — the bell-shaped pit and Dinétah Gray pottery. Later, the adoption of pigments and some motifs used by their Puebloan neighbors were added to the “dance,” producing a decorated ware that was distinctly Navajo. Ancient cultures were the choreographers — archaeologists must examine the footsteps in the dust, and learn to follow the dance.

For those interested in further information, an extended version of this article, including references, is available by contacting the author at <llsinkey@earthlink.net>.
On September 30, 2005, SWCA will complete the fourth and final season of excavations in Ridges Basin, south of Durango, as part of the Animas La Plata (ALP) project. During four field seasons SWCA will have investigated 73 archaeological sites containing 72 pit structures and hundreds of extramural features, including over 300 human burials. Tree-ring dates place the main occupation of Ridges Basin and Blue Mesa in the same time period as Earl Morris’s Hidden Valley sites, John Gooding’s Durango South “Basketmaker III” sites, and many of Steve Fuller’s Bodo Canyon sites, confirming that the larger Durango area was dotted with pit house communities of various sizes during the late 700s.

We have also received tree ring dates from one of three Basketmaker II habitation sites in the project area. Site 5LP188 yielded two vv dates, A.D. 314 and 287. This site and another Basketmaker II habitation site, 5LP570, also yielded radiocarbon dates from annuals in the 300s and 400s. These dates place the sites contemporaneous with the main occupations of Talus Village and the Falls Creek Rock Shelters, north of Ridges Basin, along the Animas River.

Thus, we have evidence of probably seasonal use of the area in the late Basketmaker II period, from about 200 to 500, followed by a hiatus of little or no use of the area, and then a reoccupation of the area in the 700s, peaking in the late 700s, and then ending shortly after 800.

The largest site in the project area is the Sacred Ridge Site, Site 5LP245. It occupies a knoll at the west end of Ridges Basin that overlooks the entire basin. Sixteen pit structures were located on top and along the west and southern slopes of the knoll. Four pit structures and several surface structures on top of the knoll included a possible wood and adobe multi-story structure and a large slab-lined storage structure. One pit structure on the knoll had been de-roofed and remodeled to serve as an entryway for the slab-lined structure. Both features were enclosed by a palisade.

SWCA discovered and excavated twelve additional pit structures at this site, along the western and southern slopes of the knoll, and several patterns have emerged. First, pit structures at this site were not only more numerous than at any other site in the region but also were much larger. The average floor area of pit structures in the project area is 22 m². At the Sacred Ridge Site, the average is 34 m².

Second, the size of structures increased over time at this site. Pit structures that were salvaged, trash-filled, and/or overlain by later middens are noticeably smaller than those that were burned and not trash-filled at the Sacred Ridge Site. These larger, burned structures are comparable in size to the so-called over-sized pit structures at McPhee Village and have produced the latest tree-ring dates at the site, including cutting dates of 802 and 803. Additionally, ten vv dates were recovered from the Sacred Ridge Site, six of which date between 750 and 800, indicating that the bulk of the occupation at the site occurred in the late 700s and into the very early 800s, but not much later than 803. This raises the question of whether the function of the site changed over time from primarily a habitation site to more of a community center. The community center hypothesis seems compelling because the increase in pit structure size appears to correspond with the remodeling events that are evidenced on top of the knoll.

The third interesting pattern at Sacred Ridge is that pit structures seem to be paired, sharing a midden and a room block. The pairings tend to consist of a smaller trash-filled salvaged structure and a larger burned structure. So the pairing is probably temporal in nature. Four of these pairings have been identified at the site.

These patterns will need to be carefully considered in our attempts to understand the relationship between the Sacred Ridge Site and contemporaneous house clusters in and around Ridges Basin.
THE CORNERSTONE

CHINESE MARRIAGE BED COUCHED AT ASM

Collecting for more than a century, Arizona State Museum (ASM) holds vast and varied collections. ASM holds more than 8,000 objects from all areas of the world that have been selectively collected as comparative teaching materials for University of Arizona departments.

A surprising example of the museum's impressive world collections is a 300-year-old Chinese bed recently cleaned by the museum's conservation team. The bed (20% of an entire bed, to be exact) came to ASM in 1952 as a gift from collector L.W. Mansur of Tucson, who bought the bed in Los Angeles (c. 1930) from a Chinese dealer.

Hui-Chun Chen, a visiting Taiwanese student from the Graduate Institute of Conservation of Cultural Relics, Taiwan National College of the Arts, was in charge of the delicate cleaning project. In the midst of a three-month internship, Chen chose ASM because of its focus and collections. "My focus is wood conservation so working on the bed was in my area of specialization. But for about two years I have been working on projects related to archaeology and anthropology, and that was why I was very interested to come to this museum for training."

"Judging by the larger pieces, the whole structure would have been an Eight Steps Bed," she says. "It is also a marriage bed. The Chinese characters and the scenes and patterns carved on the panels express messages of blessing and congratulations for the newlywed couple."

Chen worked painstakingly to clean the bed's intricate pieces: three door panels, a gilded door frame consisting of three panels, one foot of the bed, two pillars, and a decorative panel. The portions are constructed of lacquered and painted wood, gold leaf, and blue stone. "This bed shows the traditional Chinese furniture-making techniques of its time such as its very distinctive joints," she says. "Woodcarving, painting, stone inlay and tung oil gilding are also very typical of furniture manufacture in China 300 years ago, which was strongly influenced by architecture."

Indeed, this type of bed was made to look like a small free-standing room. Typical of the style straddling the Ming and the Qing Dynasties, this bed is ornate and features complicated carvings, gilding, and stone inlay. According to Chen, there were four types of beds used during this particular Chinese epoch: luo han, shelf bench, ta (couch), and eight steps.

UPCOMING EVENTS AT ARIZONA STATE MUSEUM

Saturday, November 12, 2005, 1 - 4 p.m.

CULTURE CRAFT SATURDAY: Aztec Traditions!

Danza Mexica Cuahatemoc will perform and teach Aztec dances. Opening Aztec ceremony with altar. Make shields and rattles. (free family fun!)

Sunday, November 13, 2005, 1-3 p.m.

ASM ROADSHOW with Museum Curators and Tucson Traders

Bring in the best of your best! Learn what stories the objects in your collection hold. Find out their value...in so many ways. Modeled on PBS' Antiques Roadshow, ASM curators will tell you everything you want to know about your item or items, and some of Tucson's most respected traders will give you their verbal appraisal. ($25 general, $15 ASM members, free to Friends of ASM Collections). Sponsored by Friends of ASM Collections.

Tuesday, November 15 - 5:30-6:30 p.m. in CESL auditorium 103, post-lecture reception, free.

REHarvesting RAMONA's Garden: ROMANCE AND REALITY IN AMERICA'S MYTHICAL MISSION PAST

A lecture by David Hurst Thomas, curator of anthropology at the American Museum of Natural History in New York. Thomas' illustrated talk addresses the nos-
REHARVESTING RAMONA'S GARDEN: ROMANCE AND REALITY IN AMERICA'S MYTHICAL MISSION PAST
by David Hurst Thomas, American Museum of Natural History

This illustrated talk addresses the nostalgia and romance that has long surrounded the Franciscan and Jesuit missions of America's Spanish Borderlands. From San Francisco, Ca., through the American Southwest, to St. Augustine, Fla., mainstream history has constructed and perpetuated an idealized, romanticized version of the Spanish mission in America - complete with Mission Revival architectural styles and archaeological sites reconstructed like Hollywood stage sets. This presentation draws upon the most recent archaeological evidence from throughout the Spanish Borderlands to suggest more historically accurate perspectives on America's mission heritage. The talk will be held November 15 at 5:30 p.m. in Room 103 of the Center for English as a Second Language, located just east of the ASM on the UA campus. For more information, contact Phil Leckman, 520/603-2235.

OLD PUEBLO ARCHAEOLOGY CENTER

Old Pueblo Archaeology Center is helping the town of Marana incorporate the Yuma Wash site and the nearby Bojórquez-Aguirre Ranch site into the new Town of Marana District Park, thereby preserving a part of the Tucson-Marana area heritage for the education and enjoyment of its current residents today and well into the future. There will be a public-assisted excavation and research program at the Yuma Wash site, a Hohokam residential Classic period (A.D. 1100-1450) settlement. Very few Hohokam Classic period sites have been investigated in the Tucson Basin; therefore, this research lends the perfect opportunity to begin to understand the Hohokam of the Tucson Basin during the Classic period. Contact Dr. Courtney Rose at 520/798-1201 for dates, costs, and more information. If you don't want to dig but are curious as to what's going on out at the Yuma Wash site, stop by between the hours of 9 a.m. and 1 p.m. for a free tour on any of the public-assisted excavation days! Call OPAC at 520/798-1201 to sign up or email <info@oldpueblo.org> for more information.

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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.