



THE
Albuquerque Archaeological Society
Newsletter

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**ETHNOARCHAEOLOGY: THERE IS MUCH MORE TO LEARN
THAN JUST HOW TOOLS ARE MADE**

Russell Greaves

7:30 PM, Tuesday, January 17, 2023
Albuquerque Museum of Art and History
2000 Mountain Road NW

Ethnoarchaeology combines ethnographic observations of living people with aspects of their technology, subsistence, and land use to develop new opportunities to interpret the archaeological record. Most ethnoarchaeological research has focused on how tools similar to those found archaeologically are made. Less commonly, such opportunities provide significant perspectives linking material cultural with a broad range of activities that are important for better understanding of past human lifeways. This talk presents information from long-term ethnoarchaeological work with a group of hunters and gatherers in the savannas of Venezuela and with Maya agriculturalists in the Yucatan Peninsula of Mexico. The research opportunities in Venezuela shed light on understanding of hunter/gatherer tool use during men and women's subsistence activities, the use of hearths and the visibility of women's activities, and profound environmental knowledge. Work with the Maya has addressed their use of water sources in a landscape without rivers or flowing surface water; their profound knowledge of soil, climate, and rainfall in agriculture; and how they are adapting to changing opportunities as the modern world. These examples demonstrate the interpretive potential of behaviorally-focused ethnoarchaeological work addressing more than just the logistics of technological production and tool use.

Russell Greaves (Ph.D. University of New Mexico), the new Director of University of New Mexico's Office of Contract Archeology, has over 39 years of archaeological research and cultural resource management experience. He has worked primarily in the American Southwest, Great Plains, Texas, and Great Basin regions and in other areas and has performed cultural resource management and research archaeology of an array of Paleoindian, Archaic, and Late Prehistoric archaeological records and many historic-period Native American, Spanish, Hispanic, European, and African-American sites. He maintains active ethnoarchaeological research interests, especially in relation to ongoing investigations among Yucatec subsistence Maya agriculturalists and extensive research with mobile Savanna Pumé hunter-gatherers of the Orinoco Plains. Dr. Greaves is a Research Associate of the Peabody Museum of Archaeology and Ethnology of Harvard University and a Consulting Scholar in the American Section of the Penn Museum in Philadelphia.

AAS DUES FOR 2023 ARE NOW PAYABLE

If you have not already done so, please fill out the attached membership renewal form and bring it to the meeting or mail it with your check to Treasurer, Albuquerque Archaeological Society, PO Box 4029, Albuquerque NM 87196.

MINUTES OF THE DECEMBER 13, 2022 BUSINESS MEETING OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

President Evan Kay called the meeting to order at 7:21 p.m. The meeting was held in person at the Albuquerque Museum, as part of the annual holiday potluck.

MINUTES: There were no additions or corrections to the meeting minutes published in the December newsletter, so the minutes stand as published.

NEW MEMBERS/GUESTS: A UNM student and new member attended the meeting. No guests were present.

VICE PRESIDENTS' REPORTS: None

TREASURER'S REPORT

Tom Obenauf: Income for the month was \$470 in membership fees. Operating expenses were \$15.24 for the monthly Zoom license fee. There were no program expenses. Checking account balance was \$6,876.03.

COMMITTEE REPORTS

Membership – Mary Raje: Membership renewals are due December 31. Members may submit their renewal form and pay during this meeting. There is a generous grace period that continues through March 2023.

Newsletter – Helen Crotty: Nothing to report.

Maxwell Collections (Lab Crew) – Karen Armstrong: A report of the work that's been done by the group this past year will be published in the Newsletter in 2023.

Rock Art – Carol Chamberland: Nothing to report.

Field Trips – Pat Harris: Planning will begin in January. Potential trips include visiting museums, the Turner Ranch, and the Sandias with a US Forest Service representative, to name a few. Pat is interested in hearing what events appeal to the membership.

Pottery Southwest – Hayward Franklin: The winter issue is in preparation.

Webmaster – Evan Kay: Thatcher Seltzer-Rogers and Dick Harris will be working on updates to the AAS website.

ONGOING BUSINESS

Board Members Elected for 2023

President, Ann Braswell; First Vice President, Gretchen Obenauf; Second Vice President, Robert Hitchcock; Secretary, Susan King; Treasurer, Tom Obenauf; Director-at-Large, Evan Kay; Director-at-Large Jo Lynne Fenger

Refreshments Chair

Gretchen Obenauf and Jo Lynne Fenger will be providing refreshments for the monthly meetings, a role that Cindy and Ann Carson provided AAS for years.

ADJOURNMENT

President Kay adjourned the business meeting at 7:50 p.m.

PROGRAM

The program for the evening was a series of slide shows by AAS members Bob Hitchcock, Steve Rospopo, and Barbara am Ende about archaeological sites they had visited and by Tom and Gretchen Obenauf and Pat and Dick Harris about AAS field trips in previous years..

Submitted by Susan King.

MEMBERSHIP CHAIR MARY RAJE ASKS FOR PROMPT RENEWALS

Currently, as of January 1, there were 130 AAS members, of whom 9 were new, 7 were dues-free student members, 43 already renewed, and 78 members who had yet to renew for 2023.

If you have already renewed your membership for 2023, thank you so much! If not, please renew now. I will soon be busy filling email inboxes with reminders. You can avoid inbox clutter by renewing soon. Thanks!!

2022 MAXWELL MUSEUM CREW REPORT FOR 2022 – KAREN ARMSTRONG

After two years of COVID shutdown, we cautiously resumed work at the Maxwell Museum in May, with a limited number (8) of Crew members (for social distancing), masked and gloved. We had the privilege of starting up with a fascinating collection from Treasure Hill, a Mimbres site once owned in part by Burton and Harriet Cosgrove,¹ who excavated and reported on the Swarts Ruin for Harvard's Peabody Museum. Dr. Laverne Herrington later acquired the original holding and bought additional acreage. She continued to protect the site from looters while doing some excavations herself. Thanks to the protection that the Cosgroves and the Herringtons, gave to the property, it is one of the very few Mimbres sites not ravaged by pothunters. Treasure Hill was recently donated to The Archaeological Conservancy.

Dr. Herrington had catalogued her collection very neatly. It was up to us of "The Crew"² to replace cardboard boxes with our standard 16-quart Sterilite plastic boxes with lids, and we moved the artifacts into archival quality plastic bags with rewritten archival paper labels, as usual. One box of sherds contained a note from Dr. Herrington explaining that the sherds therein were once assembled into a display-quality pot that was sent to a museum for a Mimbres display. Upon the pot's return, however, it was found to have become disassembled in the mail. Reassembling a display-quality Mimbres pot may be a worthwhile project.

Due to a COVID scare, we shut down The Crew again in August; then we began again in September with work on the large Pittsburg-Midway collection by the Office of Contract Archaeology which we had dealt with prior to COVID. We found lots of petrified wood in the collection, which led to discussion about lithic identification and then on to the nature of fibrolite. We had hands-on lessons in fibrolite when Archaeology Senior Collections Manager Karen Price brought to the lab a collection of fibrolite artifacts donated by Arthur Montgomery in 1975 that had been exhibited in 1976 in the Maxwell Museum.

We moved on to a collection of numerous separate sites examined by Dr. Florence Ellis during her work on land claims. It was a bit tricky to make certain that each separate site was properly noted and labeled. Sites reported included Zia Pueblo (LA 28), Corn Clan Zia (LA 241), Old Zia (LA 384), Punamech Zia (LA 393), and Sand Hill Zia (LA 393). During the same time period, Dr. J. J. (Jerry) Brody had the privilege of excavating – for one day only – a trash mound at Taos Pueblo.

In December we began work on a small collection from Pueblo Cardo (*cardo* means thistle) near Sandia Pueblo (LA 6867 or LA 50272) excavated by Mike Marshall. Just eight cardboard boxes were quickly processed. We then closed for the holidays after December 14; we will resume Wednesday, January 4, 2023. Anyone interested is welcome to join in!

¹ The many contributions that the Cosgroves made to archaeology are listed by A. V. Kidder in his tribute to them that was published in 1957 in *New Mexico Quarterly* Vol. 27, No. 8 and is available free online at <https://digitalrepository.unm.edu/nmq/vol27/iss1/8>.

² The Crew has all along been called the "Archiving Crew" as a matter of convenience. It was pointed out by a museum accreditation representative that *archiving* as a term actually refers to the curation of paper, not potsherds and other artifacts. A new term for The Crew has not yet been decided; perhaps Collections Curation Crew might do.

AAS MEMBERSHIP CHAIR REPORT FOR 2022 – MARY RAJE

We are in the midst of our busiest time, membership renewals. All AAS memberships expire on December 31 of every year. Memberships for those who join or renew in October, November, and December are credited for the following year.

I work very closely with the Treasurer and send confirmation letters to all renewed and new members upon receipt of the updated list. I send out reminders in January and a follow-up in February to those whose memberships have expired if they have not notified us that they no longer plan to renew. This helps those who want to renew but forgot.

The Membership Chair is also responsible for keeping the official Membership Directory of all AAS members, which is an internal document. I compile a public Membership Directory annually. Members can request exclusion from this public list or a partial entry with selected information by noting this on their membership form or by notifying the Membership Chair.

A method of keeping track of the free student members was developed. All they need to do is email the Membership Chair with their name, current address, phone number, email address, and a photo of their student ID or class schedule every semester or year that they are students. I notify the Treasurer so he can update the student list.

In 2022 Board member, Jo Lynne Fenger, assisted me in distributing the AAS brochures at UNM and other places where prospective members might be.

These brochures were developed in 2020 to use at meetings of other organizations, such as the Archaeological Society of New Mexico, to publicize our activities and encourage new members but were not used until 2022 when in-person meetings again became possible.

2022 FIELD TRIPS REPORT – PAT HARRIS

March 27, 2022, Docent tour by Carol Chamberland, Albuquerque Museum.

April 9, 2022, Field Trip to Jaral Pueblo and Old Jaral Ranger Station – Guide Hayward Franklin.

April 23, 2022, Combo* field Trip to Los Luceros Historic Site (only one AAS member attended).

May 14, 2022, Combo Field trip to Glorietta Battlefield (only one AAS member signed up). Trip cancelled due to fires.

July 21, 2022, Field trip to School of Advanced Research, Santa Fe.

October 15, 2022, Field Trip to Bolesakwa Pueblo, Ponderosa.

October 22, 2022, Field Trip to Quarai Mission and Mountainair.

* Combo means the trip was combined with a field trip for Friends of Coronado Historic Site.

AAS NEWSLETTER 2022 – HELEN CROTTY

The Albuquerque Archaeological Society Newsletter, as is customary, was published and distributed every month except August, when there is no membership meeting. Each month, it was thoroughly proofread by Carol Toffaletti – or in her absence by Ann Braswell. Ann Braswell also saw to the printing and first class mailing to the gradually shrinking number of members who subscribe to the print edition. Evan Kay processed the electronic version. Thanks to all of them, especially for those occasions when they had to make time in the last minute to see that the Newsletter went out on schedule.

Besides the announcement of the speaker, the minutes, and other AAS business, we have three features that members can read if they choose. The most substantial of these are the book reviews. We have an arrangement with University of Arizona Press whereby our volunteer reviewers are offered a choice of

books to review from their next spring or fall catalog. The reviewer gets to keep the book he or she reviews. We have sometimes had as many as three reviewers, all professional archaeologists, but at present Thatcher Seltzer-Rogers is our sole regular supplier. He somehow finds time to write a review nearly every month, even going beyond the UA Press offerings to offer information about other books of interest, as he did for the December and January issues. If another member is interested in becoming a reviewer, please contact me either at my email address <jhcrotty947@gmail.com> or through <info@abqarchaeology.org>. Most of the recent UA offerings have called for a professional or semi-professional knowledge of archaeology, but there have been many exceptions in the past (e.g., the books about Bears Ears) that a non-professional can confidently review.

The *Calendar Check* section aims to keep members apprised of lectures, conferences, exhibitions, and other events which may be of interest. The information is gleaned mostly from online sources when there is enough lead time for the next issue of the Newsletter. Finally, the *News and Notes from Here and There* must sometimes contain the information I most dread writing: an obituary for a member we have lost. Many of these have been personal friends. Fortunately, this section normally reports on news of possible interest to members that has most often been found in the online *Southwest Archaeology Today*, now *Preservation Archaeology Today*, a service of Archaeology Southwest.

BOOK REVIEW

Indigenous Continent: The Epic Contest for North America, by Pekka Hämäläinen. New York: Liveright. 2022. xv+571 pp., 46 figures, notes and references, illustration credits, index. \$40.00 hardcover (ISBN 9781631496998).

Reviewed by Thatcher Seltzer-Rogers

Indigenous Continent: The Epic Contest for North America by Pekka Hämäläinen (Rhodes Professor of American History at the University of Oxford) builds upon arguments found in his *The Comanche Empire* (2008, winner of the Bancroft Prize) and the more critically panned *Lakota America: A New History of Indigenous Power* (2019). In all three, Hämäläinen strives to reorient the traditional historical perspective regarding the colonization of North America and expansion of the United States from the sixteenth through late nineteenth centuries. Instead of viewing the ethnic cleansing, forced assimilation, and dispossession of Indigenous groups as an inevitable outcome of British, French, Spanish, and later American, Canadian, and Mexican colonization (the latter three of which remain ongoing), Hämäläinen approaches Euro-American colonial expansion through a lens emphasizing Indigenous power, autonomy, and control over Euro-American colonists and their ambitions. This perspective fits well in the North American borderlands approach for which Hämäläinen is an expert.

Indigenous Continent is composed of a brief introduction, six parts containing 28 chapters, and a short epilogue. In the introduction, Hämäläinen succinctly lays out his argument and contrasts it with traditional, older historical literature. He also partially addresses the devastating impacts of Euro-American colonization on Indigenous groups. However, this is not a primary focus of the work. The first part, “The Dawn of the Indigenous Continent,” initiates with the peopling of North America, with arguments drawn from the debated Kelp Highway hypothesis and recent contentious suggestions for human presence 23,000 years ago in New Mexico and builds upon these with origin stories drawn from select Indigenous oral traditions. The rest of the first part rapidly progresses through the first millennium and a half AD and into the sixteenth century. The second part, “Appear at a Distance Like Giants,” summarizes Spanish colonization, early Indigenous resistance, and conflict against the Spanish colonizers that resulted in a geographically vast but weak Spanish Empire in North America, as well as the early conflicts between Indigenous societies, such as the Wabanaki Confederacy, Narragansetts, Haudenosaunee (Iroquois), and the Powhatan Empire among others, and English and Dutch colonists in New England and the Mid-Atlantic.

The third part, “The Contest for the Great American Interior,” backtracks a bit to provide context for Haudenosaunee organization, manner of conflict (e.g., “mourning wars”), and traditions, before demonstrating

their importance for understanding how the Haudenosaunee actively confronted and dominated early European colonial efforts. This part primarily focuses on the dominance of the Haudenosaunee over early French colonists and the construction of the “middle ground” in the Great Lakes region as defined by Richard White. Part four, “The Indigenous Backlash,” brings readers through Metacom’s War and the Wabanaki uprising that followed in 1689, the Susquehannocks’ raiding of the Virginia colony in 1675, and the Pueblo Revolt of 1680. Hämäläinen ties some of these events together and their overall impacts in terms of European colonial weakness amid constant conflict in the late seventeenth century. The fifth part, “The Enduring Indigenous Continent,” expands into the early eighteenth century with an emphasis on lower midcontinental North America groups such as the Illini, Osage, Caddo, Chickasaw, and Natchez, and evaluates French colonial struggles and conflict with numerous Indigenous groups.

Part six, “The Heart of the Continent,” continues the pattern into the mid- and late eighteenth century with most of this section dedicated to the North American component of the Seven Years’ War, especially in the Ohio River Valley, and to the Haudenosaunee. Part seven, “American Revolutions,” continues through the American Revolution and into the early nineteenth century with a predominate focus on the Seneca, early interactions of Lewis and Clark’s expedition in 1804-1806 with the dominant Lakota, and a series of localized Indigenous resistance efforts. The final part, “The Age of Equestrian Empires,” brings the narrative up through the late nineteenth century and focuses on two mobile “empires” according to Hämäläinen—the Comanche and the Lakota. In his epilogue, Hämäläinen provides a short mention of the Wounded Knee Massacre, oddly characterizing it as “a sign of American weakness and fear,” before summarizing the different strategies Indigenous societies employed to maintain their sovereignty against the expansion of the United States amid corresponding colonization, cultural and ethnic genocide, and widespread dispossession, and contrasts the centuries of Indigenous power to the recent ascendancy and continental dominance by the United States starting in the late nineteenth century.

Indigenous Continent has much to applaud. It presents a wide-ranging, multi-century, authoritative perspective that in many ways bolsters its general objective and destroys the version of early colonial history that relegates Indigenous societies to passive entities destined for subjugation. Hämäläinen replaces such Eurocentric history with an ambitious alternative, one that centers on Indigenous power. He accomplishes this by moving beyond the biased emphasis on early Atlantic colonies and demonstrates how profoundly weak and fragmented many European colonies initially were when compared to surrounding highly complex, adept Indigenous societies (e.g., Haudenosaunee, Muscogees [Creeks], Comanche, Lakota). I applaud the dual usage of comparable historical terms found in European historical texts for Indigenous societies (e.g., soldier, towns, officials, officers) alongside the centering of some Indigenous groups by using their own names for themselves, historical figures, and roles. Hämäläinen seamlessly shifts between multiple Indigenous societies, thereby providing an enriched understanding of just how diverse and complex Indigenous North America was throughout the expansion of Euro-American colonial endeavors. Most importantly, Hämäläinen repeatedly demonstrates how numerous Indigenous groups actively engaged in geopolitical actions to maintain their sovereignty by manipulating the concerns of rival European colonial empires for their own benefit.

Despite these significantly positive aspects, Hämäläinen’s latest work contains some problematic ones. First, his macroscale, continental approach leaves out many Indigenous groups in Canada, Mexico, and sizable portions of the western United States or mentions them only in passing (as the author acknowledges in the introduction). This means that nuanced understandings of long-term processes, actions, and distinctions between groups are scant in favor of an events-driven narrative. There are also stark absences in *Indigenous Continent* regarding the significant contributions women (and two-spirit) individuals made as part of the events described in his sweeping narrative, which is surprising given the widely known authority maintained by women in many Indigenous North American societies. At its worst, some portions of *Indigenous Continent* come across as only slightly superior to earlier Indian Wars historiographers who focused on large battles, conflict zones, massacres, and male Indigenous leaders (i.e., ‘chiefs’) from the late nineteenth century, yet ignore the subtle less-defined processes that occurred in individual Indigenous societies for decades leading up to and directly after military action. A few other problematic components include the presentation of highly contentious, and in my opinion wrong, interpretations regarding when human habitation of North America occurred and the archaeology of ancient North America, the

limited discussion of inter-Indigenous group conflicts and absorption during increasing American colonial stress, and the limited interrogation of specific motivations and cultural practices in Indigenous societies. Finally, perhaps the greatest failing is the questionable closing of the narrative with the massacre of at least 270 Lakota at Wounded Knee Creek in 1890, with only brief attention to the devastating impacts of twentieth century American (and Canadian and Mexican) policy and actions against Indigenous groups (e.g., Dawes and Burke Acts, Navajo Livestock Reduction, racial violence perpetuated in border towns) and no mention of the constant, ongoing struggle by such groups to exercise their power, maintain their sovereignty, and regain treaty-conferred rights through activism (e.g., American Indian Movement, Dakota Access Pipeline protests) and court cases.

Nevertheless, despite these deficiencies and given that many of the topics are covered in works by other historians and several Indigenous scholars, Hämäläinen's historical investigations and scholarly contributions make *Indigenous Continent* a must read for historians, anthropologists, and others interested in learning about exercises of Indigenous power during colonization through the 1880s at the macroscale. Not only does Hämäläinen cover a tremendous amount of time and history in *Indigenous Continent*, but he does so in a manner approachable to curious perusers in a bookstore and serious academics alike. Although Hämäläinen failed to convince me of the validity of his thesis that at multiple stages Indigenous groups in North America forced European colonies into positions of supplication, this work has significant intellectual value and many useful references and ideas. In short, Hämäläinen's reframing of seventeenth through nineteenth century North American history from a perspective that emphasizes Indigenous societies as diverse, containing organizationally complex and potential empires, ambitious, expansionist, and active agents in European and American colonial politics and militarism, is refreshing, engaging, and thought-provoking, albeit somewhat controversial and likely to be more criticized in Indigenous scholarly circles.

NEWS AND NOTES FROM HERE AND THERE

Congressional Research Service Releases Report on Antiquities Act. The Congressional Research Service has released *National Monuments and the Antiquities Act*, which explores controversies surrounding the Act. The language in the Act that confers presidential authority has been interpreted in a variety of ways. The authors found that, in the last 50 years, there have been controversies about presidential abilities to modify monument boundaries (particularly in decreasing monument size), designate management authority; designate monument status for sites that are not currently threatened; and to determine the minimum adequate size to protect the resource. The authors found that Presidents have used the Antiquities Act almost 300 times to establish and modify the boundaries of national monuments. Many of our most iconic national parks, like Grand Canyon, Grand Teton, Acadia, and Olympic were first established as national monuments. *National Park Service December 2022 Archeology E-Gram*. (From *Preservation Archaeology Today*, a service of Archaeology Southwest.

Continuing Coverage: STOP Act Signed into Law. Federal penalties have increased under a newly signed law intended to protect the cultural patrimony of Native American tribes, immediately making some crimes a felony and doubling the prison time for anyone convicted of multiple offenses. President Joe Biden signed the Safeguard Tribal Objects of Patrimony Act on Dec. 21, a bill that had been introduced since 2016. Along with stiffer penalties, it prohibits the export of sacred Native American items from the U.S. and creates a certification process to distinguish art from sacred items. ... The law creates an export certification system that would help clarify whether items were created as art and provides a path for the voluntary return of items that are part of a tribe's cultural heritage. Federal agencies would work with Native Americans, Alaska Natives and Native Hawaiians to outline what items should not leave the U.S. and to seek items back. *Felicia Fonseca for AP (via the Washington Post)*. (From *Preservation Archaeology Today*, a service of Archaeology Southwest.

CALENDAR CHECK

Lecture

“**The Very Early Years of New Mexico Prehistory: Nothing Is Easy, but It Is Always Interesting**” by Dr. Eric Blinman, Director of the Office of Archaeological Studies at 2 pm on Sunday, January 22 at the Bernalillo Town Hall Council Chambers, 829 Camino Del Pueblo, Bernalillo. Masks discretionary, \$5fee for non-members.

Conferences

ASNM Annual Meeting May 5–7, 2023 at Ruidoso Convention Center. Preliminary notice.

Pecos Conference August 10–13, 2023 in Flagstaff, Arizona area. Preliminary notice.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
PO Box 4029, Albuquerque, NM 87196
www.abqarchaeology.org and www.facebook.com/abqarchsoc

Annual Dues: For emailed newsletter: Student, no charge (provide copy of current ID); Basic Individual \$25; Basic Family \$30. Print newsletter by First Class mail: Basic Individual \$30; Basic Family \$35; Institutions/Libraries: \$10 for print newsletter by First Class Mail, emailed newsletter at no charge.

2022 OFFICERS, DIRECTORS, AND COMMITTEE CHAIRS

To contact officers or committee chairs, or to change mailing or email address, email info@abqarchaeology.org or consult Membership Directory. Current members can sign up for field trips at meetings or by emailing trips@abqarchaeology.org.

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2023

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I/We would be interested in working with the following committees:

- Greeters (name tags & guest signup at meetings);
- Membership (keep track of membership lists and send renewal notices);
- Assist Membership chair with display and signups at archaeological events;
- Field Trips (arrange for trip or assist chair with signups and follow up);
- Laboratory (assist with Hibben Center archival work);
- AAS *Newsletter* editorial assistant/trainee;
- AAS 50th Anniversary Volume Editor, assistant, researcher;
- Board of Directors (and position desired);
- Other (describe on back).

Mail the completed form and your membership dues check (payable to Albuquerque Archaeological Society or AAS) to:
Treasurer, Albuquerque Archaeological Society, P.O. Box 4029, Albuquerque, NM 87196-4029

Questions about Membership? (Address or email changes, current dues verification, etc.): Email
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