In This Issue

2 President’s Message

4 Raising Time to the Level of Explication: 13,000 Years of Adaptation in the Sonoran Desert at La Playa, SON F:10:3, John Philip Carpenter

8 The Cornerstone

Next General Meeting:
April 17, 2017, 7:30 p.m.
University Medical Center
www.az-arch-and-hist.org

Panorama of La Playa
President’s Message

by John G. Douglass

I’ve been thinking lately about the February AAHS talk by Dale Brenneman (Arizona State Museum [ASM]), Bernard Siquieros (Tohono O’odham Nation Cultural Center and Museum), and Ronald Geronimo (Tohono O’odhan College) on O’odham history in early Spanish written accounts. Their fascinating talk discussed the collaborative research project between the ASM and the Tohono O’odham National Cultural Center and Museum. This project, which included O’odham elders, translated and reinterpreted these early Spanish colonial documents to incorporate an indigenous voice.

In case you missed it, their talk centered on looking at the connections between native place names discussed in these early colonial documents and trying to understand what they mean in the O’odham language. There are a wide variety of names of towns, mountains, places, etc. in our southern Arizona vernacular that derive from O’odham, but that have been transformed with Anglo-American and Spanish vernacular usage. As Ronald Geronimo discussed at the beginning of the talk, many sounds in the O’odham language were not easily pronounced by the early Spanish arrivals, and therefore, these native words were transformed once written down by the Spanish.

I had known, as probably many locals do, that the name Tucson was derived from the O’odham word Cuk Son, but I learned a great deal more about a wide variety of places in the Pimería Alta, which includes both northern Sonora and southern Arizona. Understanding these linguistic and cultural relationships, as Ronald Geronimo has pointed out, further connects and reconnects the O’odham people to these places and the landscape surrounding them.

Jill and I have lived here in Tucson for nine years, and I’ve grown very fond of it. Coming from California, where I do a fair amount of research on the early colonial era, I’ve been interested in modern place names and their connections to both past and present Native Californians, who represent many diverse cultures and tribelets.

Much like southern Arizona, many connections exist between modern place names and towns and their indigenous origins. However, in places like ultra-urban Los Angeles, that connection can be very muddled.

The other day, Jill and I were talking with one of our neighbors who is a long-term Tucsonan. I honestly don’t know how it came up, but one of us mentioned the street Alvernon, located just a bit east of our neighborhood, and we pronounced it the way we always had. A bit later in the conversation, our neighbor gently corrected our pronunciation and explained that the name derived in the early 1900s, from a local real estate developer whose name was Al Vernon and he had named the street after himself (or something close to that). Ever since I’ve been here, I’ve apparently been pronouncing it incorrectly, so I was happy to get some information that placed the name in context.

Clearly, there is little relationship between native O’odham place names and the streets of Tucson beyond the superficial, but I will say that here in Tucson, especially in older neighborhoods, we have the benefit of having at our fingertips the ability to look up the history of why a street is called something or another because it is recent history that is written down by the modern inhabitants. In the case of many towns and places in southern Arizona, it takes a lot more research—and indigenous knowledge based on oral traditions and histories—to understand the deeper meaning and cultural connection to them. Suffice it to say, as I drive through southern Arizona in the future, I’m going to continue to look at maps and think about where the names of these places originated in time and culture and how they have evolved and transformed through time.
President’s Message

by John G. Douglass

I’ve been thinking lately about the February AAHS talk by Dale Brenneman (Arizona State Museum [ASM]), Bernard Siquieros (Tohono O’odham Nation Cultural Center and Museum), and Ronald Geronimo (Tohono O’odhan College) on O’odham history in early Spanish written accounts. Their fascinating talk discussed the collaborative research project between the ASM and the Tohono O’odham National Cultural Center and Museum. This project, which included O’odham elders, translated and reinterpreted these early Spanish colonial documents to incorporate an indigenous voice.

In case you missed it, their talk centered on looking at the connections between native place names discussed in these early colonial documents and trying to understand what they mean in the O’odham language. There are a wide variety of names of towns, mountains, places, etc. in our southern Arizona vernacular that derive from O’odham, but that have been transformed with Anglo-American and Spanish vernacular usage. As Ronald Geronimo discussed at the beginning of the talk, many sounds in the O’odham language were not easily pronounced by the early Spanish arrivals, and therefore, these native words were transformed once written down by the Spanish.

I had known, as probably many locals do, that the name Tucson was derived from the O’odham word Cuk Son, but I learned a great deal more about a wide variety of names of places, mountains, places, etc. in our southern Arizona vernacular that derive from O’odham, but that have been transformed with Anglo-American and Spanish vernacular usage. As Ronald Geronimo discussed at the beginning of the talk, many sounds in the O’odham language were not easily pronounced by the early Spanish arrivals, and therefore, these native words were transformed once written down by the Spanish.

I had known, as probably many locals do, that the name Tucson was derived from the O’odham word Cuk Son, but I learned a great deal more about a wide variety of places in the Pimeria Alta, which includes both northern Sonora and southern Arizona. Understanding these linguistic and cultural relationships, as Ronald Geronimo has pointed out, further connects and reconnects the O’odham people to these places and the landscape surrounding them.

Jill and I have lived here in Tucson for nine years, and I’ve grown very fond of it. Coming from California, where I do a fair amount of research on the early colonial era, I’ve been interested in modern place names and their connections to both past and present Native Californians, who represent many diverse cultures and tribelets.

Much like southern Arizona, many connections exist between modern place names and towns and their indigenous origins. However, in places like ultra-urban Los Angeles, that connection can be very muddled.

The other day, Jill and I were talking with one of our neighbors who is a long-term Tucsonan. I honestly don’t know how it came up, but one of us mentioned the street Alvernon, located just a bit east of our neighborhood, and we pronounced it the way we always had. A bit later in the conversation, our neighbor gently corrected our pronunciation and explained that the name derived in the early 1900s, from a local real estate developer whose name was Al Vernon and he had named the street after himself (or something close to that). Ever since I’ve been here, I’ve apparently been pronouncing it incorrectly, so I was happy to get some information that placed the name in context.

Clearly, there is little relationship between native O’odham place names and the streets of Tucson beyond the superficial, but I will say that here in Tucson, especially in older neighborhoods, we have the benefit of having at our fingertips the ability to look up the history of why a street is called something or another because it is recent history that is written down by the modern inhabitants. In the case of many towns and places in southern Arizona, it takes a lot more research—and indigenous knowledge based on oral traditions and histories—to understand the deeper meaning and cultural connection to them. Suffice it to say, as I drive through southern Arizona in the future, I’m going to continue to look at maps and think about where the names of these places originated in time and culture and how they have evolved and transformed through time.
Raising Time to the Level of Explication: 13,000 Years of Adaptation in the Sonoran Desert at La Playa, SON F:10:3

John Philip Carpenter
Centro INAH Sonora

Our research at the extraordinary La Playa site, SON F:10:3, is now entering its twenty-third year. The site is located in the Boquillas Valley, about 10 kilometers north of Estación Trincheras and some 27 kilometers west of Santa Ana, Sonora. The La Playa site presents an archaeological landscape revealing evidence of more or less continuous human use since the Paleoindian period, circa 13,000 years ago. Its most intensive use was during the Early Agricultural period (3,700–2,050 cal BP, or 2100 BCE–150 CE). After this period, the occupation of the Boquillas Valley greatly diminished, but the site was continuously occupied by the Trincheras tradition people, Piman groups, French goat herders, and even a hotel and restaurant was in operation there during the 1950s.

Countless thousands of hornos (roasting features), several hundred human inhumation and cremation burials, numerous dog burials, shell ornament production and lithic reduction activity areas, caches of manos and tabular “lapstone” slabs, and a schist quarry are the predominant features associated with the Early Agricultural period. To date, we have investigated a total of 620 archaeological features, including 310 mortuary features with 345 individuals (301 inhumations and 44 cremations), 30 canid inhumation burials and 4 canid cremation burials, 1 burned pithouse, and 118 roasting pit features. Maize kernels and cupules are present in 47 percent of the analyzed roasting features. This lecture presents a cultural and historical account of the long duration of these human occupations and their varied adaptations represented in the archaeological record.

Suggested Readings:
The Archaeology of Sonora
2016 Archaeology Southwest Magazine 30:3.
Carpenter, John, and Guadalupe Sánchez
Carpenter, John, Guadalupe Sánchez, and Elisa Villalpando
Carpenter, John, Guadalupe Sánchez, James Watson, and Elisa Villalpando

Speaker John Carpenter (B.A., University of Arizona, 1979; M.A., New Mexico State University, 1992; Ph.D., University of Arizona, 1996) is a native Arizonan and currently a Research Professor with the Instituto Nacional de Antropología e Historia—Centro INAH Sonora, in Hermosillo. Previous research includes projects in Arizona, California, Oregon, New Mexico, Texas, and Utah, as well as in Chiapas, Chihuahua, Sinaloa, Sonora, and Zacatecas, Mexico. His research has concentrated upon the archaeology and ethnohistory of northwestern Mexico, where he has conducted diverse investigations including Paleoindian and Archaic period hunter-gatherers of the Sonoran Desert; the diffusion of maize to the north and the beginnings of agriculture; Pleistocene and early and middle Holocene climatic reconstruction; origin and dispersal of Uto-Aztecans and Cahitan-speakers; Mesoamerica/West Mexico and cultural frontiers; socio-politico-economic dimensions in northern Sinaloa; cultural interaction and integration in the Sahuaripa, Sonora region; and long distance exchange routes linking West Mexico and northwestern Mexico/Southwestern U.S., as well as regional (tranverse) exchange systems within northwest Mexico.
Raising Time to the Level of Explication: 13,000 Years of Adaptation in the Sonoran Desert at La Playa, SON F:10:3

John Philip Carpenter
Centro INAH Sonora

Our research at the extraordinary La Playa site, SON F:10:3, is now entering its twenty-third year. The site is located in the Boquillas Valley, about 10 kilometers north of Estación Trincheras and some 27 kilometers west of Santa Ana, Sonora. The La Playa site presents an archaeological landscape revealing evidence of more or less continuous human use since the Paleoindian period, circa 13,000 years ago. Its most intensive use was during the Early Agricultural period (3,700–2,050 cal BP, or 2100 BCE–150 CE). After this period, the occupation of the Boquillas Valley greatly diminished, but the site was continuously occupied by the Trincheras tradition people, Piman groups, French goat herders, and even a hotel and restaurant was in operation there during the 1950s.

Countless thousands of hornos (roasting features), several hundred human inhumation and cremation burials, numerous dog burials, shell ornament production and lithic reduction activity areas, caches of manos and tabular “lapstone” slabs, and a schist quarry are the predominant features associated with the Early Agricultural period. To date, we have investigated a total of 620 archaeological features, including 310 mortuary features with 345 individuals (301 inhumations and 44 cremations), 30 canid inhumation burials and 4 canid cremation burials, 1 burned pithouse, and 118 roasting pit features. Maize kernels and cupules are present in 47 percent of the analyzed roasting features. This lecture presents a cultural and historical account of the long duration of these human occupations and their varied adaptations represented in the archaeological record.

Suggested Readings:

The Archaeology of Sonora
2016 Archaeology Southwest Magazine 30:3.

Carpenter, John, and Guadalupe Sánchez

Carpenter, John, Guadalupe Sánchez, and Elisa Villalpando


Carpenter, John, Guadalupe Sánchez, James Watson, and Elisa Villalpando

Speaker John Carpenter (B.A., University of Arizona, 1979; M.A., New Mexico State University, 1992; Ph.D., University of Arizona, 1996) is a native Arizonan and currently a Research Professor with the Instituto Nacional de Antropología e Historia—Centro INAH Sonora, in Hermosillo. Previous research includes projects in Arizona, California, Oregon, New Mexico, Texas, and Utah, as well as in Chiapas, Chihuahua, Sinaloa, Sonora, and Zacatecas, Mexico. His research has concentrated upon the archaeology and ethnohistory of northwestern Mexico, where he has conducted diverse investigations including Paleoindian and Archaic period hunter-gatherers of the Sonoran Desert; the diffusion of maize to the north and the beginnings of agriculture; Pleistocene and early and middle Holocene climatic reconstruction; origin and dispersal of Uto-Aztecan and Cahitan-speakers; Mesoamerica/West Mexico and cultural frontiers; socio-politico-economic dimensions in northern Sinaloa; cultural interaction and integration in the Sahuaripa, Sonora region; and long distance exchange routes linking West Mexico and northwestern Mexico/Southwestern U.S., as well as regional (tranverse) exchange systems within northwest Mexico.
AAHS Lecture Series
All meetings are held at the Duval Auditorium, University Medical Center
Third Monday of the month, 7:30–9:00 p.m.

May 15, 2017: John G. Douglass, Creating Community in Colonial Alta California
June 19, 2017: Saul Hedquist, Turquoise and Social Identity in the Late Prehispanic Western Pueblo Region, A.D. 1275–1400
July 17, 2017: Matthew Guebard, New Discoveries and Native American Traditional Knowledge at Montezuma Castle National Monument

Upcoming AAHS Field Trips
Participation in field trips is limited to members of AAHS.
There is generally a 20-person limit on field trips, so sign up early.

The Valencia Site, Tucson
April 22, 2017; 8:00 a.m.–12:00 p.m.
Join Pima County archaeologist Ian Milliken for a tour of the Valencia site. The Valencia site is a large, very well-preserved Hohokam village with Late Archaic pithouses and the first reported Clovis Paleoindian point from the Tucson Basin having been documented within the boundaries of the site. It is comprised of two archaeological sites, AZ BB:13:15 (ASM) and AZ BB:13:74 (ASM), with documented occupations from 600 B.C. to A.D. 1200. The Hohokam component of the Valencia site situates its use within the late Pioneer, Colonial, and Sedentary periods. A small amount of early Classic period materials was also noted in the northern site areas.

The Valencia site has a large number of domestic features, such as pithouses, trash mounds, cremations, storage pits, and cooking pits. It also has public features that include a ballcourt and a large, centrally located open space that may be a public plaza.

Prepare for a half-day trip, bring your lunch, or grab some fantastic tacos in South Tucson when the trip ends. To register for the trip, contact Cannon Daughtrey (cannondaughtrey@gmail.com). Participation is limited to 20.

Bones and More Bones: Arizona State Museum
May 16, 2017; 10:00 a.m.–12:00 p.m.
Jim Watson, Associate Curator of Bioarchaeology, and Nicole Mathwich, Zooarchaeology Curatorial Assistant, will host an engaging two-hour combination seminar and laboratory experience about methods and what we can learn from human and animal remains recovered from archaeological contexts. Participants will learn some hands-on anatomy basic with favorite desert animals, how bones are deposited, found, and recovered from archaeological sites, and how the subdisciplines of bioarchaeology and zooarchaeology can contribute to answering archaeological research questions.

Registration is limited to 12 people. To register, contact Katherine Cerino at kcerino@gmail.com.

glyphs: Information and articles to be included in glyphs must be received by the first of each month for inclusion in the next month’s issue. Contact me, Emilee Mead, at emilee@desert.com, or 520.881.2244.
AAHS Lecture Series

All meetings are held at the Duval Auditorium, University Medical Center
Third Monday of the month, 7:30–9:00 p.m.

May 15, 2017: John G. Douglass, Creating Community in Colonial Alta California

June 19, 2017: Saul Hedquist, Turquoise and Social Identity in the Late Prehispanic Western Pueblo Region, A.D. 1275–1400

July 17, 2017: Matthew Guebard, New Discoveries and Native American Traditional Knowledge at Montezuma Castle National Monument

Upcoming AAHS Field Trips

Participation in field trips is limited to members of AAHS. There is generally a 20-person limit on field trips, so sign up early.

The Valencia Site, Tucson
April 22, 2017; 8:00 a.m.—12:00 p.m.

Join Pima County archaeologist Ian Milliken for a tour of the Valencia site. The Valencia site is a large, very well-preserved Hohokam village with Late Archaic pithouses and the first reported Clovis Paleoindian point from the Tucson Basin having been documented within the boundaries of the site. It is comprised of two archaeological sites, AZ BB:13:15 (ASM) and AZ BB:13:74 (ASM), with documented occupations from 600 B.C. to A.D. 1200. The Hohokam component of the Valencia site situates its use within the late Pioneer, Colonial, and Sedentary periods. A small amount of early Classic period materials was also noted in the northern site areas.

The Valencia site has a large number of domestic features, such as pithouses, trash mounds, cremations, storage pits, and cooking pits. It also has public features that include a ballcourt and a large, centrally located open space that may be a public plaza.

Prepare for a half-day trip, bring your lunch, or grab some fantastic tacos in South Tucson when the trip ends. To register for the trip, contact Cannon Daughtrey (cannondaughtrey@gmail.com). Participation is limited to 20.

Bones and More Bones: Arizona State Museum
May 16, 2017; 10:00 a.m.—12:00 p.m.

Jim Watson, Associate Curator of Bioarchaeology, and Nicole Mathwich, Zooarchaeology Curatorial Assistant, will host an engaging two-hour combination seminar and laboratory experience about methods and what we can learn from human and animal remains recovered from archaeological contexts. Participants will learn some hands-on anatomy basic with favorite desert animals, how bones are deposited, found, and recovered from archaeological sites, and how the subdisciplines of bioarchaeology and zooarchaeology can contribute to answering archaeological research questions.

Registration is limited to 12 people. To register, contact Katherine Cerino at kcerino@gmail.com.

glyphs: Information and articles to be included in glyphs must be received by the first of each month for inclusion in the next month’s issue. Contact me, Emilee Mead, at emilee@desert.com, or 520.881.2244.
Arizona State Museum (ASM) is opening a new and permanent exhibit featuring its extensive collection of basketry and fiber art. Woven Through Time: American Treasures of Native Basketry and Fiber Art opens to the public on April 8, 2017.

ASM specializes in the ancient cultures and their modern successors in the southwestern United States and northern Mexico. Since its founding in 1893, ASM’s collections have been available for exhibit, research, and teaching. The vast collections, which grow at a brisk annual pace, are consulted on a regular basis by researchers, educators, and artists who seek new knowledge to broaden the foundation for the understanding and appreciation of the 13,000-year-long cultural continuum in the region.

One shining example of a researcher who contributed to the world’s knowledge of southwestern cultures using ASM collections was Clara Lee Tanner (1905–1997). Tanner was a respected and beloved professor who served in the Department of Anthropology at the University of Arizona (UA) for half a century, from 1928 to 1978. She was, in fact, one of the first two students to earn a B.A. in archaeology from the UA in 1927, and one of the first three students to earn an M.A. in archaeology from the UA in 1928. She is described as having been the authority on Southwest Indian arts and crafts during her lifetime, dedicated to sharing her knowledge through university and public lectures, scholarly and popular publications, and involvement in Native art shows.

Tanner’s publications based upon ASM’s basketry collections have helped make them known throughout the world of aficionados. Among her 166 published titles is Indian Baskets of the Southwest (1983, UA Press). With more than 200 pages and more than 500 photographs and drawings, it was the first comprehensive study of the southwestern Indian basketry, with a focus on materials, technologies, and designs.

Written and presented with equal painstaking care, Apache Indian Basketry (1982, UA Press), with its 200 pages and 300 illustrations, goes into greater depth about one of the most widely appreciated and valued cultural arts in our region.

“It is impossible to underestimate the impact that Clara Lee had over her 50-year career on the appreciation of Native arts, especially basketry, on the part of her students and the hundreds of Rotarians, women’s club members, and others who were privileged to hear her presentations,” said Diane Dittemore, ASM’s associate curator of ethnological collections. “I was fortunate to have known her, and to have assisted

ASM specializes in the ancient cultures and their modern successors in the southwestern United States and northern Mexico. Since its founding in 1893, ASM’s collections have been available for exhibit, research, and teaching. The vast collections, which grow at a brisk annual pace, are consulted on a regular basis by researchers, educators, and artists who seek new knowledge to broaden the foundation for the understanding and appreciation of the 13,000-year-long cultural continuum in the region.

One shining example of a researcher who contributed to the world’s knowledge of southwestern cultures using ASM collections was Clara Lee Tanner (1905–1997). Tanner was a respected and beloved professor who served in the Department of Anthropology at the University of Arizona (UA) for half a century, from 1928 to 1978. She was, in fact, one of the first two students to earn a B.A. in archaeology from the UA in 1927, and one of the first three students to earn an M.A. in archaeology from the UA in 1928. She is described as having been the authority on Southwest Indian arts and crafts during her lifetime, dedicated to sharing her knowledge through university and public lectures, scholarly and popular publications, and involvement in Native art shows.

Tanner’s publications based upon ASM’s basketry collections have helped make them known throughout the world of aficionados. Among her 166 published titles is *Indian Baskets of the Southwest* (1983, UA Press). With more than 200 pages and more than 500 photographs and drawings, it was the first comprehensive study of the southwestern Indian basketry, with a focus on materials, technologies, and designs.

Written and presented with equal painstaking care, *Apache Indian Basketry* (1982, UA Press), with its 200 pages and 300 illustrations, goes into greater depth about one of the most widely appreciated and valued cultural arts in our region.

“It is impossible to underestimate the impact that Clara Lee had over her 50-year career on the appreciation of Native arts, especially basketry, on the part of her students and the hundreds of Rotarians, women’s club members, and others who were privileged to hear her presentations,” said Diane Dittemore, ASM’s associate curator of ethnological collections. “I was fortunate to have known her, and to have assisted
her in selecting the baskets from ASM that were featured in her publications. She has greatly inspired and guided my basketry research over the last decades.”

According to Dr. Raymond H. Thompson, former head of the Department (now School) of Anthropology, it was Tanner’s strong belief that the members of the general public deserved just as much as her students to know about the creativity of Native artists. “She had a sense of responsibility to the public and to the community that gave her an almost missionary zeal to introduce the entire world to the beauty, skill, and creativity of Native artists,” Thompson once wrote of Tanner. “She wrote her scholarly books with the general reader in mind, and she published dozens of articles in newspapers and popular magazines, more than 25 in Arizona Highways alone. She gave hundreds of talks to public audiences ranging from the scholarly to the social, and from first graders to senior citizens.”

Tanner’s papers are housed in the ASM archives. They, like almost all of ASM’s collections, are accessible for research and study.

The research contributions of Clara Lee Tanner and others are featured in ASM’s new exhibit, Woven Through Time: American Treasures of Native Basketry and Fiber Art, which opens to the public on Saturday, April 8, 2017. The exhibit is dedicated to Tanner’s memory.

AAHS/TMA Navajo Textile Study Group

The Tucson Museum of Art and AAHS have partnered to establish the Navajo Textile Study Group. Members from both organizations gather to examine and discuss regional rug styles and historic trends in style development by studying examples from various collections. Indian Arts dealer Steve Getzwiller has invited the group to see his newest exhibit, Navajo Textiles as Modern Art, at his ranch in Sonoita, Saturday, April 1. Textiles from the 1880s to the present will illustrate classic designs and their evolution. For more information, contact Marie Lynn Hunken at NavajoRugInfo@gmail.com.
her in selecting the baskets from ASM that were featured in her publications. She has greatly inspired and guided my basketry research over the last decades.”

According to Dr. Raymond H. Thompson, former head of the Department (now School) of Anthropology, it was Tanner’s strong belief that the members of the general public deserved just as much as her students to know about the creativity of Native artists. “She had a sense of responsibility to the public and to the community that gave her an almost missionary zeal to introduce the entire world to the beauty, skill, and creativity of Native artists,” Thompson once wrote of Tanner. “She wrote her scholarly books with the general reader in mind, and she published dozens of articles in newspapers and popular magazines, more than 25 in Arizona Highways alone. She gave hundreds of talks to public audiences ranging from the scholarly to the social, and from first graders to senior citizens.”

Tanner’s papers are housed in the ASM archives. They, like almost all of ASM’s collections, are accessible for research and study.

The research contributions of Clara Lee Tanner and others are featured in ASM’s new exhibit, Woven Through Time: American Treasures of Native Basketry and Fiber Art, which opens to the public on Saturday, April 8, 2017. The exhibit is dedicated to Tanner’s memory.
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.
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.