

# glyphs

The Monthly Newsletter of the  
Arizona Archaeological and Historical Society

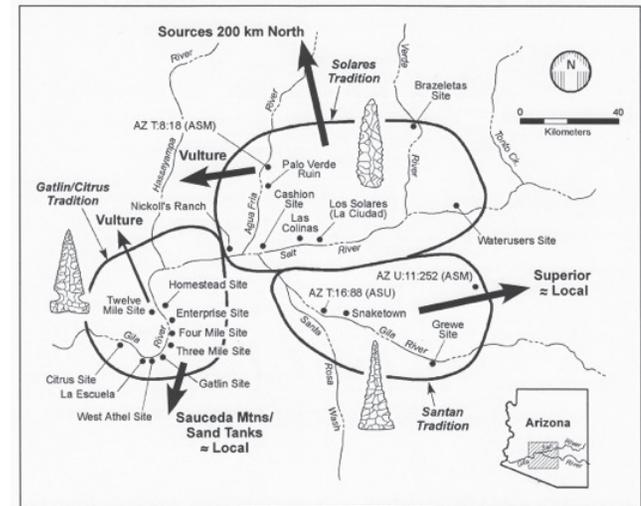
Vol. 67, No. 5

November 2016

1916-2016  
Celebrating 100 Years of Research,  
Scholarship, and Preservation

AAHS

**Next General Meeting:**  
November 21, 2016; 7:30 p.m.  
University Medical Center  
[www.az-arch-and-hist.org](http://www.az-arch-and-hist.org)



Major Sacaton (Sedentary) phase Hohokam tool traditions and the obsidian source provenance mix for the traditions. Width of arrows denotes approximate proportions of those sources in the traditions (from Shackley 2005; illustration by Shearon Vaughn).

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## President's Message

by John G. Douglass

Through time, I've become more and more interested in local histories, their connections to larger processes, and thinking about what's "hiding" in plain sight. I do a fair amount of work and research in southern California, and as I drive the freeways out there, time and time again, I realize that things as mundane as the names on exit signs offer interesting connections to the past. As we drive from place to place across densely urbanized environments, many times we don't think about the names of places and cities we pass every day and their connections to the past. The name of the glittery town of Malibu, for example, hails from the Chumash and Gabrielino/Tongva village of Humaliwo, which was of central cultural and political importance along that portion of Santa Monica Bay for native groups. Simi Valley, on the way out of the Los Angeles Basin toward Ventura on the 101 Freeway, is named for the early colonial Rancho Simi, but also, more importantly, for the Chumash village of Simi, which was located in the area. The town name of Rancho Cucamonga, on the eastern side of the basin, originates with the Gabrielino/Tongva village of Cucamobit. Growing up in the area, I didn't give these names much thought, beyond that they were unusual; it's easy in our busy lives to accept what's in front of us and not think about their origins.

Over the past few years, a number of colleagues (many of whom are AAHS members) and I have been working on an edited volume about Spanish colonialism in the American Southwest, which will be published in a few months. As part of it, my co-editor, Billy Graves, and I wanted to think about the larger picture of early Spanish colonialism in the American Southwest and how it fit into what was happening in other parts of North and Central America at that time. In thinking about things, I became interested in Santa Fe, New Mexico, and its barrio (neighborhood) called Analco. Many of you probably know that Santa Fe has a very long history, dating back to the early seventeenth century. Less of you may know, however, about Barrio de Analco.

Located just east of the plaza and just south of the Santa Fe River, Barrio de Analco was settled, in large part, by central Mexican warriors and support staff (sometimes referred to as *indios amigos*) who accompanied the Spanish on expeditions into New Mexico. The name "Analco" hails from the Nahuatl (a central Mexican language) word meaning beside or across the river. This neighborhood of central Mexicans and their subsequent descendants was destroyed in the Pueblo Revolt of 1680, but when rebuilt after Spanish reoccupation of Santa Fe, the name of the barrio continued, as it does today.

During Spanish colonialism in North and Central America, it was common for *indios amigos* to provide much-needed support to the Spanish in conquest campaigns and for those central Mexicans to establish barrios in newly conquered lands. These communities were established across Central America, including what are now various parts of southern and western Mexico, El Salvador, Honduras, and Guatemala. Some of these communities actually shared with Santa Fe the name "Analco," such as Analco Araval in Oaxaca.

While it appears that *indios amigos* and their descendants left Santa Fe's Analco after the Pueblo Revolt in 1680, other communities of *indios amigos* and their descendants continued in what was, at the time, the frontier of the Spanish Empire much longer. In Guatemala, for example, scholars such as Will Wroth and Laura Matthew have documented the transformation, as well as the continuity, of identity related to central Mexico of these embedded descendant communities through time, well into the nineteenth and early twentieth centuries.

All across the American Southwest, there are many other connections between the past and present waiting for us to identify and think about. Keeping an open eye for things that intrigue you is a good start on the path to better understanding them.

### References:

Matthew, Laura E.

2012 *Memories of Conquest: Becoming Mexicano in Colonial Guatemala*. First Peoples: New Directions in Indigenous Studies Series. University of North Carolina Press, Chapel Hill.

Wroth, William

1999 *The Mexican Sarape: A History*. Saint Louis Art Museum, Saint Louis.

## November 21: Topic of the General Meeting

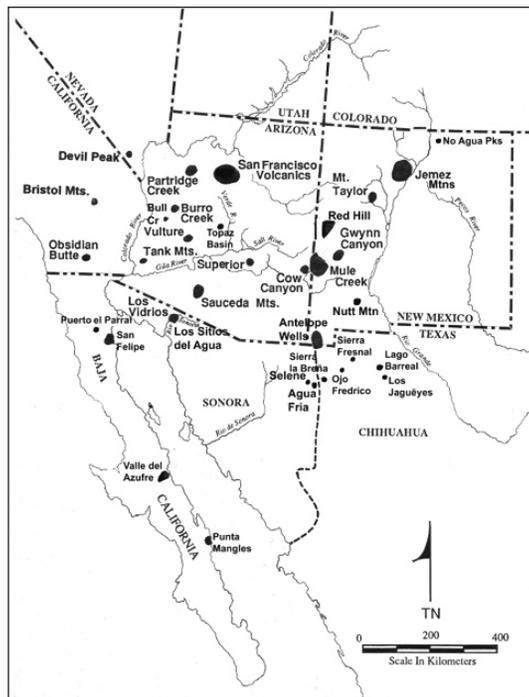
### *The Southwest Archaeological Obsidian Project and Preclassic Hohokam Social Identity*

M. Steven Shackley

Professor Emeritus, University of California Berkeley

Since the early 1980s, obsidian provenance studies in the North American Southwest have grown exponentially. When I first began this journey, there were only four or five sources known, but not chemically characterized so that we could use them in an archaeologically meaningful way. Now, in 2016, there are more than 55 known, mapped, and chemically characterized sources of archaeological obsidian in the region, the data and information for which have been available online since 1994 ([www.swxrflab.net](http://www.swxrflab.net)).

This decades long research into the complexity of obsidian source provenance in the Southwest, has allowed us to address many of the twenty-



Sources of archaeological obsidian in the North American Southwest, 2016 (adapted from Shackley 2005).

first century issues that have come to fore, such as the understanding of social networks, migration, and social identity. The latter issue is at the center of the technological and geochemical research in pre-Classic Hohokam identity, territory, and possible kin relationships. Some of this work has been done in concert or parallel with Dave Abbott's research on Hohokam ceramics, looking at identity, production, and kin networks.

While the inferences derived from these studies are thankfully open to interpretation, using provenance of the obsidian used to make many of these Sedentary period projectile points, suggests that attempts were made by toolmakers to imbue a style that appears to be restricted to one of three areas of the Sedentary Hohokam core area, and more to the point, the raw material was procured from very different sources, including sources outside the Hohokam sphere.

Following Abbott's and others work, a model is presented here of male social identity that signals attempts to identify themselves as members of sub-regions, and that this self-identity could be aligned with canal irrigation and ballgame groups, or warrior sodalities like those of the Lower Colorado River Quechan and Mohave.

*Steve Shackley is Professor and Director Emeritus of Anthropology and the NSF Ge archaeological XRF Laboratory, University of California, Berkeley. At Berkeley, he taught geoarchaeological science, XRF laboratory practicum, quantitative methods, hunter-gatherers, and Southwest archaeology. Growing up in cattle country in far eastern San Diego County stimulated an interest in geological and archaeological science. He received his undergraduate degrees in geological science and anthropology from San Diego State University, and his Ph.D. in anthropology from Arizona State University. Dr. Shackley is the recipient of the Society for American Archaeology's Award for Excellence in Archaeological Analysis, and he has published hundreds of journal articles and books on lithic technology, and archaeological science.*

#### Suggested Readings:

Shackley, M. Steven

2005 *Obsidian: Geology and Archaeology in the North American Southwest*. University of Arizona Press, Tucson.

Shackley, M. Steven (editor)

1998 *Archaeological Obsidian Studies: Method and Theory*. Springer, New York.

2011 *X-ray Fluorescence Spectrometry in Geoarchaeology*. Springer, New York.

## 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.

- Dec. 19, 2016: David R. Wilcox, *Frank Hamilton Cushing as a Professional Archaeologist in the 1880s and Anthropology at the 1893 World's Fair*
- Jan. 16, 2017: Matthew C. Pailes, *Archaeology in the Valleys of the Sierra Madre Occidental, Sonora, Mexico*
- Feb. 20, 2017: Dale S. Brenneman, Bernard Siquieros, and Ronald Geronimo, *O'Odham History in Spanish Written Accounts* (location to be announced)
- Mar. 20, 2017: Robert Weiner, *Gambling Dice and Speaking Birds: New Approaches to Ritual Power at Chaco Canyon*
- Apr. 17, 2017: John Carpenter, *La Playa (SON F:10:3): Exploring 12,000 Years of Adaptation in the Sonoran Desert*
- May 15, 2017: Speaker to be announced
- June 19, 2017: Saul Hedquist, *Turquoise and Social Identity in the Late Prehispanic Western Pueblo Region, A.D. 1275-1400*
- July 17, 2017: Speaker to be announced



## 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.*

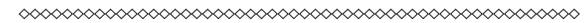
### Coyote Mountains Archaeological District Tour December 17, 2016; 9:00 a.m.-2:00 p.m.

Please join archaeologists Amelia Natoli and Avi Buckles for a tour of prehistoric sites in the Coyote Mountains west of Tucson near Three Points. The Coyote Mountains archaeological district was documented by Allen Dart and James Holmlund during the late 1980s, and includes an extensive complex of early to late Classic



period (A.D. 1150-1450) sites. The walking tour will focus on Mendoza Canyon, a scenic desert canyon containing residential compounds, platform mounds, bedrock mortars, and rock art panels. The entire tour will cover 2.0-2.5 miles of moderately difficult hiking (with one difficult

hike that is optional). Please bring appropriate hiking gear, water, and snacks. High-clearance vehicles are recommended for the road to the trailhead. Carpooling will be arranged as the trip date nears. To register for the trip, please contact Cannon Daughtrey at [cannondaughtrey@gmail.com](mailto:cannondaughtrey@gmail.com).



## CARRYL B. MARTIN RESEARCH AWARD

*(sponsored by the Arizona Archaeological and Historical Society)*

The Arizona Archaeological and Historical Society (AAHS) has received a substantial bequest from the estate of Carryl B. Martin, an avocational archaeologist and long-time member of the Society. Carryl's wish was to specifically support research.

In her honor, AAHS is pleased to announce the Carryl B. Martin Research Award. A single award of \$5,000 will be given annually to a high quality archaeological or historical research project that focuses on significant questions in the archaeology of the Southwest U.S. or Northwest Mexico. In the spirit of Carryl, projects that allow opportunities for participation by avocationalists will receive special consideration.

Applications for the first award cycle will be accepted through our website, [www.az-arch-and-hist.org](http://www.az-arch-and-hist.org), **November 1-30, 2016**. All applications must be members of AAHS. Applications will be reviewed by the AAHS Research Committee, and the awardee confirmed by the Board of Directors. The successful awardee is expected to submit information about the research topic for use by AAHS in its publications and on-line media, as well as a final report upon completion.

## FROM THE ARCHIVES

*As part of our 100th Anniversary Celebration, David Wilcox is contributing several articles on the deep history of AAHS. Here is the sixth.*

### How Emil Haury (Gradually) Broadened the Horizons of the AAHS

*David R. Wilcox  
Itinerant Scholar and Research Associate, Arizona State Museum*

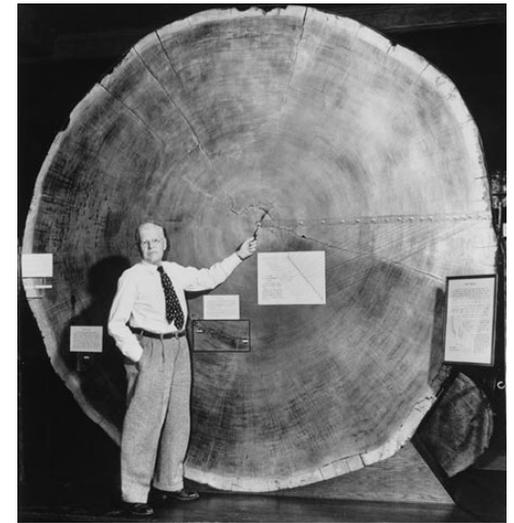
When Emil Haury arrived in Tucson in the fall of 1925 as a museum assistant to Byron Cummings, he saw immediately that the devotion to Cummings personally on the part of the AAHS membership was wonderful to behold, and it was openly manifest that through his personal charm and power of persuasion, he had imbued the museum with a soul unique unto itself (Haury 2004:135). Haury soon became an AAHS workhorse, its secretary for three and a half terms, and, in May 1937, when it was known he was to replace Cummings as head of the Department of Archaeology, he was elected to the AAHS Executive Committee (Hartmann and Urban 1991). But by then, Haury had become a “new archaeologist” (Wissler 1917) who was focused on the study of time relations and “cultural history.” He sought to learn about the past by classifying artifacts into types and arranging them in time using context (provenience), stratigraphy, and tree-ring dating. He was not an antiquarian, like Cummings, who believed “relics” should be “saved” by digging them up and putting them on display as art objects for the educational benefit of Arizona’s citizens (Wilcox 2005, 2016a; Wilcox and Fowler 2002).

In the fall of 1937, Haury signaled this difference by changing the name of the department to Anthropology, against the petition of many students and faculty (Wilcox 2005:394, 399), thereby embracing a strategic alliance with the American Anthropological Association (AAA) and the newly formed Society for American Archaeology (SAA), of which he soon became vice president (SAA, 1941–1942; AAA, 1947) and then president (SAA, 1943–1944; AAA, 1956)

(Thompson 1995). In 1939, he also entered into a strategic alliance with the Museum of Northern Arizona (MNA), becoming a long-time board member who agreed with then director Harold S. Colton’s promise that MNA exhibited “ideas not things” (Wilcox 2010). When Haury became director of ASM in July 1938, his first exhibit was about the ideas of his teacher A. E. Douglass’s tree-ring methods and results (Haury 2004:157–158).

These were radical changes that dismayed many of those who loved Dean Cummings (Tanner 1954; Troy 1998:130), or who even adored him (Thompson 2016:12). Haury knew he had to tread carefully – and he did. As Cummings had, Haury gave regular annual reports to AAHS about his research methods and results, and he warmly socialized with them (AAHS Archives; Wilcox 2016b). He even persuaded the Hohokam Museums Association (HMA) to support his tree-ring exhibit, which, of course, highlighted the work of one of their own (Emil W. Haury Papers, ASM Library). One of Haury’s principal assistants, Roy Lassetter Jr. (Wilcox 1993), served as AAHS Secretary, 1939–1940, and his Museum Assistant Carleton Wilder did the same for two and a half terms, 1941–1943 (Hartmann and Urban 1991).

In May 1942, Haury was elected AAHS President, and he helped to formalize the relationship of *The Kiva* to the Society (AAHS Archives). He again joined the Executive Committee in 1946–1947 and in 1950–1951 to 1953–1954 (Hartmann and Urban 1991). Underlying these moves was a set of processes that gradually shifted the understanding and commitments of the AAHS, strengthening its role



A. E. Douglass

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as a support group for ASM, and broadening its horizons about what modern anthropological archaeology – at that time – was about.

First, we should recognize that the HMA as an organization suspended many of its activities during World War II (*The Kiva* 1944, Vol. 9[4]:33), and declined when death took several of its key members or others moved away from Tucson (AHS Library, Cummings Papers, MS 200; Tanner 1954:10; Wilcox 2016b). Second, in 1946, Haury joined with his colleague Eric Reed to arrange the production of a festschrift honoring *Cummings the Man*, which was presented to him on his 90th birthday in 1950 as a book, *For the Dean*. Third, in 1951, during the inauguration of Haury's friend, Richard Harvill, as UA President, the million-dollar gift of the Gila Pueblo collections to ASM was celebrated as part of the proceedings, greatly increasing the prestige of both ASM and Emil Haury (Martin 1960).

Finally, in the 1948–1950 period, a conjunction of events shifted the management of the AAHS to new people: in 1948, the long-time Editor of *The Kiva*, Clara Lee Tanner, took a well-deserved sabbatical which, however, coincided with a financial crisis necessitating Volumes 14 and 15 of *The Kiva* to be issued as only a single number each (*The Kiva* 14(1-4):15). It also appears that a new membership drive in 1950–1951 and later was successful, drawing in many new members, including many of “Doc” Haury's students (AAHS Archives; Wilcox 2016b). In the fall of 1950, one of his students, Henry F. Dobyens, became editor of *The Kiva*, and in 1950–1951, another of them, Terah Smiley, became President of AAHS. From then on, the organization and the journal were largely administered by Haury students or associates, together with a number of “old hands” from the HMA days, such as Otis Chidester, who was President for two terms, 1952–1954 (Hartmann and Urban 1991). It thus seems that it can be said that the old interest in art was not replaced so much as it was contextualized within a scientific approach to archaeology and anthropology, thereby broadening the horizons of the AAHS.

#### Suggested Readings:

- Hartmann, Gayle Harrison, and Sharon F. Urban  
1991 The Arizona Archaeological and Historical Society: Its First Seventy-Five Years. *Kiva* 56:329–357.

- Haury, Emil W.  
2004 Reflections on the Arizona State Museum: 1925 and Ensuing Years. *Journal of the Southwest* 46(1):129–164.
- Martin, Douglas D.  
1960 *Lamp of the Desert: The Story of the University of Arizona*. University of Arizona Press, Tucson.
- Tanner, Clara Lee  
1954 Byron Cummings, 1860–1954. *The Kiva* 20(1):1–20.
- Thompson, Raymond Harris  
1995 Emil W. Haury and the Definition of Southwestern Archeology. *American Antiquity* 60:640–660.
- 2005 Anthropology at the University of Arizona, 1893–2005. *Journal of the Southwest* 47:327–374.
- 2016 Arch and Hist Ancestors. *Glyphs* 66(11):2–14.
- Troy, Timothy  
1998 Professor Bronislaw Malinowski's Visit to Tucson. *Journal of the Southwest* 40:129–186.
- Wilcox, David R.  
1993 Pueblo Grande as Phoenix: Odd Halseth's Vision of a City Museum. In *Archaeology of the Pueblo Grande Platform Mound and Surrounding Features, Introduction to the Archival Project and History of Research*, edited by C. E. Downum and T. W. Bostwick, pp. 97–138. Anthropological Papers No. 1. Pueblo Grande Museum, Phoenix.
- 2005 Creating a Firm Foundation: The Early Years of the Arizona State Museum. *Journal of the Southwest* 47:375–410.
- 2010 Seizing the Moment: Cooperation and Collaboration in the Founding and Growth of the Museum of Northern Arizona, 1928–2008. *Journal of the Southwest* 52:435–537.
- 2016a Chronicling the Utah “Game Plan” Cummings Brought to Tucson in 1915. *Glyphs* 66:8–10.
- 2016b Data Tables and Related Information on the History of the Arizona Archaeological and Historical Society, to 1956. Ms.on file, Arizona State Museum Library, University of Arizona, Tucson.
- Wilcox, David R., and Don D. Fowler  
2002 The Beginnings of Anthropological Archaeology in the North American Southwest: From Thomas Jefferson to the Pecos Conference. *Journal of the Southwest* 44:121–234.
- Wissler, Clark  
1917 The New Archaeology. *American Museum Journal* 17:100–101.

## Annual Julian D. Hayden Student Paper Competition

Sponsored by Arizona Archaeological and Historical Society  
and Arizona Archaeological Council

The Arizona Archaeological and Historical Society and the Arizona Archaeological Council sponsor the annual Julian D. Hayden Student Paper Competition, named in honor of long-time southwestern scholar Julian Dodge Hayden. The winning entry will receive a cash prize of \$750 and publication of the paper in *Kiva, The Journal of Southwestern Anthropology and History*. The competition is open to any bona fide undergraduate and graduate students at any recognized college or university. Co-authored papers will be accepted if all authors are students. Subject matter may include the anthropology, archaeology, history, linguistics, and/or ethnology of the United States Southwest and northern Mexico, or any other topic appropriate for publication in *Kiva*.

Papers should be no more than 9,000 words (approximately 25 double-spaced, typewritten pages), including figures, tables, and references, and should conform to *Kiva* format. Please review the instructions for authors at: [www.tandfonline.com/action/authorSubmission?journalCode=ykiv20&page=instructions](http://www.tandfonline.com/action/authorSubmission?journalCode=ykiv20&page=instructions).

If the paper involves living human subjects, the author(s) should verify, in the paper or cover letter, that necessary permission to publish has been obtained. Previous entries will not be considered, and all decisions of the judges are final. If no publishable papers are received, no award will be given. Judging criteria include, but are not limited to, quality of writing, degree of original research and use of original data, appropriateness of subject matter, and length.

The Hayden Student Paper competition announcement and a link to past winners can also be found at: [www.az-arch-and-hist.org/grants/annual-julian-d-hayden-student-paper-competition/](http://www.az-arch-and-hist.org/grants/annual-julian-d-hayden-student-paper-competition/)

Deadline for receipt of submissions is **January 13, 2017**. Late entries will not be accepted. Your paper should be emailed to Lauren Jelinek ([laurenejlinek@gmail.com](mailto:laurenejlinek@gmail.com)) in PDF format. Should your paper exceed the file size accepted by Gmail, email Lauren, and she will set up a DropBox folder for your submission. You must also include a scanned copy of your current student ID as a separate PDF.

## Cornerstone

Darlene Lizarraga, Director of Marketing  
Arizona State Museum

# The Search for Father Kino

## A Free Presentation by Júpiter Martínez Ramírez



In 1966, Mexico's National Institute of Anthropology and History discovered what were believed to be the remains of Jesuit missionary Eusebio Francisco Kino. How could they be sure it was indeed the legendary explorer? Are the remains buried at Magdalena de Kino in Sonora really his? In this, the 50th anniversary year of the discovery of that grave, Martínez's research strives to answer that question.

Left: Portrait bust of Father Kino at his grave monument in Magdalena de Kino.



Júpiter Martínez Ramírez is Permanent Archaeologist and Professor-Investigator for the *Instituto Nacional de Antropología e Historia* (INAH) in Sonora, Mexico.

**Friday, Nov 18, 2016**

7:00 p.m. @ CESL 103

Reception Follows Program

This is a presentation of the **Arnold and Doris Roland Distinguished Speaker Series**, made possible by the generosity of Dr. and Mrs. Roland. Reception underwritten by the ASM Director's Council.



Arizona State Museum  
THE UNIVERSITY OF ARIZONA.

The Center for English as a Second Language (CESL) is one building east of ASM North • ASM is just inside the UA's Main Gate at Park Ave and University Blvd • 1013 E University • Garage parking available for a small fee at Euclid Ave and Second St or Tyndall Ave and Fourth St • [www.statemuseum.arizona.edu](http://www.statemuseum.arizona.edu)

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# PRE-CONTACT ORNAMENTS

*Variety, Materials, and Roles*

**Thursday, Nov 3, 2016**

**7:00 p.m. @ CESL 103**

**Free & Open to All**

**Reception Follows Program**

*Fashioning ornaments for personal decoration and to illustrate social and ritual roles dates back to the Paleolithic. In the U.S. Southwest and northwest Mexico, examples of ornaments are found in archaeological contexts dating to the first established village communities. Ornaments likely served a number of roles, in addition to satisfying an inherent desire to decorate oneself. Using examples from the rich collections at the Arizona State Museum, Curator Arthur Vokes will present an overview of the styles and materials that characterized the pre-contact cultures of the southwestern region, and explore the wider social and ritual roles the objects may have served.*



This is a presentation of the Norton Allen Encounters with ASM Collections Series, made possible by support from the Smith Living Trust. The series focuses attention on ASM's archaeological collections and highlights the contributions of professional experts to the anthropology and history of the U.S. Southwest and northern Mexico.



Arizona State Museum  
THE UNIVERSITY OF ARIZONA

The Center for English as a Second Language (CESL) is one building east of ASM North • ASM is just inside the UA's Main Gate at Park Ave and University Blvd • 1013 E University Blvd • Garage parking is available for a small fee at Euclid Ave and Second St or Tyndall Ave and Fourth St • [www.statemuseum.arizona.edu](http://www.statemuseum.arizona.edu)

Follow AAHS on Facebook at [www.facebook.com/pages/Tucson-AZ/Arizona-Archaeological-and-Historical-Society](http://www.facebook.com/pages/Tucson-AZ/Arizona-Archaeological-and-Historical-Society)

## AAHS Membership Application

Membership is open to anyone interested in the prehistory and history of Arizona and the Southwest and who support the aims of the Society. Membership runs for a full year from the date of receipt, and covers all individuals living in the same household.

If you are joining as a household, please list all members of the household.

Monthly meetings are free and open to the public. Society field trips require membership. Members may purchase an annual JSTOR subscription to *Kiva* back issues for \$20 through the AAHS website.

### Membership Categories

- \$50 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- \$40 **Glyphs members** receive *Glyphs*
- \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- \$75 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- \$120 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- \$1,000 **Lifetime members** receive *Kiva*, *Glyphs*, and all current benefits

Note: For memberships outside the U.S., please add \$20. AAHS does not release membership information to other organizations.

### Institutional Subscriptions

University libraries, public libraries, museums, and other institutions that wish to subscribe to *Kiva* must do so through the publisher, Taylor & Francis at tandfonline.com or [www.tandfonline.com/loi/ykiv20#.V3\\_9l1dsVpp](http://www.tandfonline.com/loi/ykiv20#.V3_9l1dsVpp).

For institutional subscriptions to *Glyphs* (\$100), contact AAHS VP for Membership at the address below.

You can join online at [www.az-arch-and-hist.org](http://www.az-arch-and-hist.org), or by mailing the form below to:

Michael Diehl, VP Membership  
Arizona Archaeological and Historical Society  
Arizona State Museum, The University of Arizona  
Tucson, AZ 85721-0026

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2016-2017

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*Glyphs*: Emilee Mead | [emilee@desert.com](mailto:emilee@desert.com) | 520.881.2244

A A H S



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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.