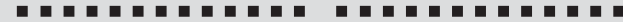




# GLYPHS

The Monthly Newsletter of the  
Arizona Archaeological and Historical Society  
An Affiliate of the Arizona State Museum, University of Arizona  
Founded in 1916



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Tucson, Arizona

September 2007

## HIGHLIGHTS OF THIS ISSUE

|  |   |
|--|---|
| President's Message .....  | 2 |
| <i>California Basketry</i> , by Suzanne Griset .....   | 4 |
| <i>Salmon Pueblo: Chacoan Outpost and Thirteenth Century Central</i><br><i>Place in the Middle San Juan Region</i> , by Paul F. Reed ..... | 6 |
| The Cornerstone .....  | 8 |



*Pomo woman using assortment of baskets to prepare acorn, 1893. [Photo from California, in Woven Worlds: Basketry from the Clark Field Collection at the Philbrook Museum of Art; SI-NAA Neg. 47750A]*



*Aerial photograph showing Salmon's close location relative to the San Juan River.*

**Next General Meeting: September 17, 2007**

<<http://www.statemuseum.arizona.edu/aahs/aahs.shtml>>

## PRESIDENT'S MESSAGE



Recently, I visited the Museum of Northern Arizona to see an exhibit of work by two of my favorite artists, Dan Namingha and his son Arlo Namingha. Dan is a well-known painter, and Arlo is a young sculptor who does magnificent work in stone and wood. The work of both artists is unique, distinctly modern, and clearly grounded in Hopi-Tewa tradition.

As I drove away from the museum, I found myself reflecting on the importance of both tradition and change in a culture or organization. Exciting artists such as Dan and Arlo Namingha build on tradition as they move in new directions. So too at AAHS, we have a distinguished tradition to build on as we seek new ways to achieve our research, publication, and educational goals in a changing world.

In this, my first column as President of AAHS, I would like to do two things: briefly introduce myself and offer a few observations about tradition and change at AAHS.

To take the less interesting part first, let me introduce myself. I retired to Tucson about 5 years ago after a career as a scientist and head of research for a large corporation. My background is in biopsychology and biochemistry, but I developed a strong interest in archaeology and history about 15 years ago. That interest came to focus on the Southwest as my family and I found ourselves attracted more and more to the beautiful desert

environments we found here. For me, the interest in flora and fauna quickly became secondary to a fascination with the people who have lived here for the past 12,000 years or so.

AAHS has a long tradition of generating and disseminating information about the prehistory and history of the Southwest. The organization is in excellent shape today, as Jim Ayres summarized last month in his final column as President. For this, I thank Jim and those who worked with him to create our success.

We will have to work hard to sustain this success in a rapidly changing world. Arizona is blessed with several organizations that focus on archaeology and history and that offer excellent programs for their members. A challenge for AAHS, therefore, is to focus on those things that AAHS does especially well. For example, our publication *Kiva* is the leading journal of Southwestern Anthropology and History, and the editor, Steve Lekson, has initiated some excellent approaches to enhance the journal. Field trips are one of the activities most enjoyed by our members; accordingly, we have increased the number of free field trips offered by the society and hope to increase them further under the leadership of Katherine Cerino, VP for Activities. Finally, at Tumamoc Hill, we have undertaken the first AAHS-sponsored fieldwork in over 30 years.

To do these things, we must increase our membership. Increased

membership will enhance the circulation of our publications, allow us to offer more programs, and importantly, give us the resources to fund research grants and scholarships and to conduct fieldwork ourselves.

You can help by telling interested people about AAHS and encouraging them to join. You might even in-

vite a friend, student, or colleague to accompany you to a lecture or lend someone your copy of *Kiva* or *Glyphs*.

I am excited about AAHS and hope I can help build on its traditions. I welcome your suggestions about how best to do this.

—Peter Boyle, President

## ARIZONA ARCHAEOLOGICAL AND HISTORICAL SOCIETY 2006 AWARDS

*The 2006 Byron S. Cummings Award for Outstanding Contributions in Archaeology, Anthropology, or Ethnology Presented to: Polly Schaafsma and Emory Sekaquaptewa*

*Polly Schaafsma* is one of the most prolific and influential researchers of Native American petroglyphs and pictographs. Her contributions include the most comprehensive descriptions of the rock art of the northern Southwest and northwestern Chihuahua, the definitions of many regional styles that make synthetic discussions possible, a ground-breaking article addressing theory and method in rock art studies, and investigations of ancient social phenomena associated with rock art. She has also inspired a generation of avocational archaeologists to record and preserve rock art.

*Dr. Emory Sekaquaptewa*, Professor of Anthropology and Research Anthropologist, has been affiliated with the University of Arizona since 1972, and was Acting Director of American Indian Studies in 1987–1988. Professor Sekaquaptewa's major scholarly focus has been on the development of a comprehensive dictionary of the Hopi language. He served as Cultural Editor for the Hopi Dictionary Project and teaches anthropology courses on Hopi language and culture. Recently, his research efforts have centered on Spanish Colonial accounts of Hopi life (as Senior Consultant for ASM's Hopi History Project) and the use of traditional songs as a source of insight into ancient lifeways. Dr. Sekaquaptewa's audience reaches beyond academia, however, to include Hopi youth and the general public. He has published bilingual (Hopi and English) presentations of traditional Hopi tales and has used these and other materials to further his goal of preserving the Hopi language.

(continued on page 9)

## AAHS HAPPENINGS

### TOPIC OF THE SEPTEMBER 17 GENERAL MEETING

#### California Basketry

by Suzanne Griset

California has been designated by anthropologists as a culture area distinct from the neighboring Northwest, Great Basin, and Southwest culture areas. It is often viewed as a cultural island, physically separated by deserts and mountain ranges. Yet an examination of its material culture, particularly basketry, reveals that many of the traits and influences observed in California basketry are also found in these surrounding areas, and vice versa.

California was a region of great internal diversity, although it also shared regional cultural patterns. As many as 80 mutually unintelligible languages were spoken by native peoples at the time of European contact a little over 200 years ago. People speaking similar languages were often physically distant from one another, residing among groups speaking different languages. Those residing in similar environmental and geographical regions often had similar material culture—tools, dress, house types—that crosscut the linguistic differences.

This duality of diversity and commonality is reflected in the basketry traditions of California. People living in similar environments used the same materials to make their baskets,

and they often shared the same broad manufacturing techniques and basket forms. For example, people in the southern part of the state used grass bundle foundations, coiled to the right; tribes in the northern Central Valley and Coast used road foundations, coiled to the left; and the northernmost tribes did not coil; rather, they twined their baskets. Within each of these broad patterns, differences in how the basket was started, added to, trimmed, finished, and decorated often reflected distinct tribal traditions.

Using Lawrence Dawson's "cultural traits of manufacture" concept, it is possible to trace differences and commonalities that crosscut boundaries within and external to California and to suggest early origins of western basketry traditions.

Dalrymple, Larry  
2000 *Indian Basketmakers of California and the Great Basin*. Museum of New Mexico Press, Santa Fe.

Griset, Suzanne  
2001 California. In *Woven Worlds: Basketry from the Clark Field Collection*. The Philbrook Museum of Art, Tulsa.

Hedges, Ken  
1997 *Fiber & Forms: Native American Basketry of the West*. San Diego Museum of Man, San Diego.

*Speaker Suzanne Griset received her Ph.D. in Anthropology from the University of California, Davis (UCD), with a focus on North American archaeology, ceramic analysis, and material culture associated with women. She has varied between archaeology and museum positions throughout her career, serving first as a museum preparator at UCD, then an archaeologist with the U.S. Army Corps of Engineers, followed by curator of collections at Arizona State Museum, and now as a Principal Investigator for SWCA Environmental Consultants. While at UCD, Dr. Griset directed a National Science Foundation-funded upgrade in the curation of C. Hart Merriam's North American Ethnographic Collection, which includes one of the largest samples of well-documented California basketry. She is currently working on a book and a catalog of the collection.*

### UNIVERSITY OF ARIZONA LAB TOURS THE SEPTEMBER AAHS FIELD TRIP

**September 28, 2007; 9:00 a.m.**

The AAHS September field trip is scheduled for Friday, September 28. We will visit the collections held at the Western Archeological & Conservation Center (WACC). WACC is the National Park repository for much of the western United States. The inventory includes prehistoric collections from Canyon de Chelly, as well as a large historic collection from Faraway Ranch in the Chiricahua National Monument.

Participants will meet at 9:00 a.m. at WACC, 255 N. Commerce Park Loop (near St. Mary's and Interstate 10). The guided tour will last approximately 2 hours. Group size is limited to 20. To sign up, contact Katherine Cerino, preferably by e-mail to <kcerino@gmail.com>, or call 520.721.1012.

### CRAFT TRADITIONS OF CENTRAL AND SOUTHERN MEXICO

A class offered by the Arizona Archaeological and Historical Society  
Tuesday evenings, 7:00–9:00 p.m.

**October 2:** *Huipiles, Rebozos, y Tejidos: Textiles of Oaxaca and Chiapas*, Laurie Webster, Ph.D., University of Arizona

**October 9:** *Ceramic Traditions of Central and Southern Mexico*, Joanne Stuhr

**October 16:** *Fanciful Figures: The Woodcarvings of Oaxaca*, Stevie Mack, M.A., President, CRIZMAC Art and Cultural Education Materials, Inc.

Preregistration is required [\$30 for AAHS members; \$40 for non-members; \$10 discount for students and educators]. To register, please contact Laurie Webster at <Lwebster1@mindspring.com> or 520.325.5435.

## Salmon Pueblo: Chacoan Outpost and Thirteenth Century Central Place in the Middle San Juan Region

by Paul F. Reed, Center for Desert Archaeology, Salmon Ruins

(continued from the August Glyphs)

Salmon occupies a unique place in ancient Puebloan history. The site was built along the San Juan River at the end of the Chacoan florescence, as Chacoan groups spread northward in the late 1000s. Salmon represents the first large-scale Chacoan pueblo built north of Chaco Canyon. Other sites in the north may have been constructed earlier – Wallace, Lowry, and Chimney Rock in southwestern Colorado, for example – but no other sites of comparable size and scale were built prior to 1090.

Salmon's establishment by probable Chacoan immigrants was quickly followed by construction of Aztec's West Pueblo between 1105 and 1115. Aztec apparently carried the Chacoan mantle throughout the 1100s and into the 1200s; Chacoan architecture continued to be constructed at Aztec during these centuries. In contrast, Salmon's architecture reveals a complete transition after the 1120s, and no additional Chacoan masonry was added during the remainder of the site's history.

The founding of Salmon around 1090 represents a watershed in the history of the Middle San Juan region.

Note: This article is excerpted (with minor editing and permission) from my paper on Salmon in a recent *Archaeology Southwest* 20(3):1-5, 2006. Center for Desert Archaeology, Tucson.

The shift northward from Chaco Canyon has been attributed to various factors, including changing climatic conditions in the late 1000s. Chaco continued as one of the primary centers of ancient Puebloan life into the early 1100s and beyond. Nevertheless, the communities built in the Middle San Juan region, such as Aztec and Salmon, and those built farther north in the greater Mesa Verde region, indicate a change in the focus of activities and a broader geographic spread of Chacoan and post-Chacoan culture by the early 1100s.

Salmon and Aztec were deliberately built in fertile, alluvial valleys next to some of the largest rivers in the northern Southwest. Given the development of water management techniques in Chaco during the 1000s, it is not surprising that Chacoan movement northward focused on areas where these newly developed technologies could be implemented on a larger scale. Indeed, the available evidence indicates both Salmon and Aztec produced large quantities of corn; at Salmon, some of this corn may have been exported as ground meal. Further, the area around Aztec has evidence of at least two ancient irrigation ditches, first documented by John Newberry during an 1859 expedition.

Salmon was built as a residential Chacoan site around 1090, and was occupied by Chacoans until the

1120s. After the Chacoan leadership at Salmon ended, the pueblo began a transition to a local San Juan settlement. Irwin-Williams thought the drought that began around 1130 was a factor in the decline of Chacoan society, not just in the canyon, but across the San Juan Basin. Certainly, the drought played a role. However, changes at Salmon began in the 1110s and 1120s, prior to the onset of the drought. I suggest that local conditions may have caused the Chacoans to leave Salmon and find their way to Aztec's East Ruin in the 1120s.

One challenge faced by Salmon's residents throughout its history was flooding of the San Juan River. Evidence of ancient flooding was found during excavations at Salmon, with flood deposits in rooms on both the southwestern and southeastern corners, and in the great kiva. Further, the great kiva was reroofed and perhaps entirely rebuilt in the mid-1260s. The final form of the great kiva included a high, perhaps 2 meters, cobble-and-dirt berm encircling the structure that functioned as a flood control facility.

It is my view that the power of the San Juan River was greater than the Chacoans had anticipated. At about 200 meters, Salmon was built too close to the river during a period of drought in the late 1080s and early 1090s, when the flow was lower than average. When the river returned to full discharge, the Chacoans at Salmon realized their mistake. In comparison, Aztec West – begun around 1105 and completed by 1120 – was

built more than 400 meters from the Animas River, a stream with a discharge and flow no more than half that of the San Juan. The Chacoans from Salmon, realizing that the location of Salmon would not meet their needs, apparently moved to Aztec and helped build Aztec East, the symmetrical partner to Aztec West, whose construction began in the 1120s.

The mid- to late 1100s were a relatively quiet time at Salmon. Earlier archaeologists described an abandonment of the pueblo. However, this interpretation is not supported by the most recent data, which indicate Salmon continued to be occupied by local Puebloans – part of the original founding group at the site. With Chacoan leadership gone, these residents were free to modify the pueblo according to their own needs.

Thus, we can document the conversion of Salmon's large, square living rooms to kivas; room 96W was apparently the first to be converted in the 1120s. Other rooms followed in the mid- to late 1100s. By the mid-1200s, more than 20 kivas had been built into rooms at Salmon and placed into the plaza at several points. The need for so many kivas highlights social and ceremonial differences between these local San Juan groups and earlier Chacoan residents. We can infer continuity through the 1100s at Salmon, with residents and their descendants (originally recruited by the Chacoans to help build and live at the site) still in residence

(continued on page 10)

## THE CORNERSTONE

### Wall of Pots. . .

This begins a periodic series of short bio picks of key specimens from Arizona State Museum's (ASM) renowned pottery collection. Each one of the 20,000 whole vessels tells a wonderful story. Here is the first we wish to share with you, courtesy of Mike Jacobs, ASM's curator of archaeological collections.

Come see this pair and many others on display at the newly installed *Wall of Pots*, located in the eastern wing of ASM's north building.

Turkey Cave is a Pueblo I-Pueblo II period (circa 750-1100 CE) cliff dwelling located near Kiet Siel in Tsegi Canyon. Turkey Cave was briefly tested during a University of Arizona expedition directed by Byron Cummings, and again by Harold S. Gladwin for the Gila Pueblo Foundation.

Jar #12924 was excavated in about 1920 by Byron Cummings, then director of ASM, and jar #AT-78-19-1 was excavated in 1929 by Harold Gladwin, founder and director of the Gila Pueblo Archaeological Foundation. In the early 1930s, Gladwin transferred the jar he excavated to the Grand Canyon National Park, where it was seen in storage many years later by Dr. Emil W. Haury, Gladwin's former assistant and then director emeritus of ASM.

Dr. Haury immediately recognized the jar and inquired about the possibility of the jar being transferred to ASM to be reunited with its companion piece. The National Park Service agreed, and in 1976, the jar was placed on long-term loan to the museum. The full story of these two jars is related by Dr. Haury in his 1988 history of the Gila Pueblo Foundation.

### Save-a-Pot Project at ASM

Speaking of pottery... you know that ASM's entire pottery collection is now the largest and most comprehensive of its kind IN THE WORLD. But, did you



Left: Sosi Black-on-white jar (Anasazi [Ancestral Pueblo], Kayenta Province, circa 1075-1200 CE; Turkey Cave, Tsegi Canyon, Navajo County, Arizona; University of Arizona Archaeological Project, circa 1920; excavated by Byron Cummings [#12924]). Right: Sosi Black-on-white jar (Anasazi [Ancestral Pueblo], Kayenta Province, circa 1075-1200 CE; Turkey Cave, Tsegi Canyon, Navajo County, Arizona; loaned by Grand Canyon National Park, 1976; excavated by Harold S. Gladwin [#AT-76-19-1]).

know that now you can do your part in helping us preserve this national treasure? You can *Save a Pot* by donating an annual gift of \$50, which will go directly to the conservation efforts of one specific vessel. You will receive a certificate with a photograph and a condition report on the vessel whose future you secured. Contact Darlene Lizarraga at 520.626.8383 with your credit card information, or

mail a check to the ASM Development Office, P.O. Box 210026, Tucson, Arizona 85721-0026.

*The Cornerstone is presented by:*  
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## UPCOMING ARIZONA STATE MUSEUM EVENTS

### Very Nearly Annual Discount Benefit Book Sale!

September 14-15, 2007; 10:00 a.m.-4:00 p.m.

[ASM members admitted one hour early on Friday for best selection]

Save 40-70% on remainders and first-quality NEW books: visual arts, humanities, poetry, ethnology, southwest studies, world archaeology, anthropology, cooking, lifestyle, children's books, and much more. [Free admission]

(continued from page 3)

### *The 2006 Victor R. Stoner Award for Outstanding Contributions to Public Archaeology or Historic Preservation Presented to: Mary Estes*

**Mary Estes**, Resource Protection Specialist at Arizona State Parks and State Coordinator for the Arizona Site Steward Program, has nurtured her volunteer program over the last 16 years, with truly spectacular results. Throughout her tenure, she has gone above and beyond what is expected of a state agency employee, often contributing her own time and financial resources toward the preservation of Arizona's heritage. Under Mary's leadership, training became standardized statewide, and person-power expanded from a total of 200 volunteers in 1991, to more than 800 in 2007. Though she may argue this point, it is largely to Mary's credit that the Arizona Site Steward program has become a model for similar programs in other states and other countries. She has also spearheaded innovative and successful partnerships with state and federal agencies, as well as private sector organizations, to train law enforcement professionals in archaeological resource protection.

(continued from page 7)

through the mid- to late 1100s.

The twelfth century residents of Salmon were subsequently joined by other local residents and people from the Middle San Juan region surrounding Salmon. From about 1190 to the 1280s, developments similar to those in the north, in the Mesa Verde region, occurred.

In contrast to the original interpretation of the 1200s at Salmon, however, we no longer view migration from the north as the primary cultural influence. Certainly, people migrated

to and from many areas of the ancient Puebloan Southwest in the 1200s (and in other times). However, evidence from architecture and ceramics at Salmon does not indicate a massive migration of people from the north. Instead, thirteenth century Salmon fits within the larger cultural context for architecture (with San Juan-Mesa Verde-style kivas and cobble construction) and ceramics (with local versions of the widespread pottery types of the era, McElmo and Mesa Verde Black-on-white).

### AAHS LECTURE SERIES

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

- Sept. 17, 2007: Suzanne Griset, *California Basketry*  
Oct. 15, 2007: Laurie Webster, *Out of the Museum Basement: The Textiles, Baskets, and Painted Wood from Aztec Ruins and Pueblo Bonito*  
Nov. 19, 2007: Eric Klucas, *Recent Archaeological Work on the Colonial Period in the Tucson Basin*  
Dec. 17, 2007: Doug Gann, *Preservation Archaeology at Casa Malpais*

### OLD PUEBLO ARCHAEOLOGY

5100 W. Ina Rd., Tucson, AZ 85743  
520.798.1201, <info@oldpueblo.org>

### Hands-on Traditional Pottery-making Level 1 Workshop Sundays, October 7-November 18; 2:00 p.m.-5:00 p.m.

A series of seven pottery-making class sessions will be offered by artist John Guerin. The class is designed to help modern people understand how prehistoric Native Americans made and used pottery; it is not intended to train students how to make artwork for sale. Pottery-making techniques using gourd scrapers, mineral paints, and yucca brushes will be demonstrated. October 14 is a field trip in which participants dig their own clay. [\$55.20 Old Pueblo Archaeology members; \$69 nonmembers]

## AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

(A membership subscription makes a great gift for your loved ones!)

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

### Categories of Membership

- \$45 **Kiva** members receive 4 issues of *Kiva*, 12 issues of *Glyphs*, and all current benefits
- \$35 **Glyphs** members receive *Glyphs*
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- Please do NOT release my name on requests for the AAHS mailing list.

### MEMBERSHIP/SUBSCRIPTION INFORMATION

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

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

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

Doug Gann, VP Membership  
Arizona Archaeological and Historical Society  
Arizona State Museum, University of Arizona  
Tucson, AZ 85721-0026 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.