Lauren Elliott participating in the Cleveland Museum of Natural History’s “Archaeology in Action” program

Photograph courtesy of the Cleveland Museum of Natural History

Next AAHS General Meeting: September 20, 2004
http://www.statemuseum.arizona.edu/aahs/aahs.shtml
PRESIDENT’S MESSAGE

Have you been keeping up with the newspaper reports of the unique archaeological sites re-discovered in a remote canyon in central Utah?

At least 200 sites of the Fremont culture, scattered along a 12-mile segment of a narrow canyon along Range Creek, have been revealed to the public by the State of Utah.

Generally speaking, the Fremont culture is poorly understood, and few textbooks on southwestern prehistory devote more than a couple of pages to it. The Fremont people, who once occupied much of what is today the State of Utah, were hunters, gatherers, and small-scale farmers. Their culture is recognizable over a period extending from about A.D. 400 to about A.D. 1300.

The Range Creek sites include villages with pithouses, cliffside granaries, rock shelters with preserved perishable artifacts, burial sites, and rock art. The virtually unprecedented level of protection afforded these sites means that there are a lot of artifacts scattered about at all of them. The strikingly distinctive Fremont rock art, in the form of petroglyphs and pictographs, is characterized by an abstract art style often based on Anasazi motifs. Commonly illustrated are anthropomorphic figures and animals.

What makes this assemblage of sites, the total number of which is unknown, so interesting and archaeologically important is that they have been protected from vandalism over the past 50 years by their former owner, rancher Waldo Wilcox. Recently, the property was acquired from Mr. Wilcox by the Trust for Public Lands, which in turn transferred it to the Bureau of Land Management. The Bureau then handed it over to the State of Utah, the current owner.

In the various transfers of ownership of these sites, their unique archaeological and cultural values seem to have been forgotten. Further, the State of Utah does not have the financial resources or the interest to manage and protect these sites.

Currently there is a large-scale publicity blitz underway by the Utah State Historical Society and the State Archaeologist. They seem to have achieved their goal of letting everyone, nationally and internationally, know about these sites.

This is the wrong type of publicity; it will inevitably lead to a flurry of pothunting and other vandalism that has been prevented for 50 years.

When professionals go “gaga” over unique archaeological and historical sites and lose their perspective, the result inevitably has to be a negative one for those sites.

James E. Ayres (Jim), President

GLYPHS

Submission of information and articles to be included in Glyphs must be received by the 10th of each month for the next month’s issue. Write to me, Lynne Attardi, c/o AAHS, ASM, University of Arizona, Tucson, AZ 85721, or e-mail me at <LTAGlyphs@aol.com>.
Amid an explosion of interest in Range Creek Canyon and concerns over looting, state and federal officials hope to adopt new access rules within days.

Since the news of Fremont Indian sites in the canyon went nationwide a week ago, artifacts — including a significant find — have already disappeared, said Ruth McCoard, planning specialist and external affairs officer for the Bureau of Land Management (BLM) in Price.

Drafts of a resource management plan and an environmental impact statement are due this summer, with a 90-day public comment period for each draft. That timeline would not immediately protect Range Creek Canyon’s ancient Fremont sites.

“Right now, we’re looking at some interim management,” McCoard said.

What those measures will entail is being debated and will involve private landowners and tribes, McCoard said.

The Utah Division of Wildlife Resources (DWR) manages and owns most of the land along the 12-mile stretch, but the BLM owns some of the site and surrounding areas.

Derris Jones, DWR’s supervisor for the southeast region, said public access currently is allowed on foot or horseback. Jones added that he wanted to avoid a “knee-jerk reaction” that could close off the area completely.

One option, McCoard said, would be to set up permit-only access. An emergency closure is another possibility. Violators of the measures could be simply asked to leave, or be subject to fines or jail time.

Looting American Indian artifacts is a class A misdemeanor on state lands. Similar offenses on federal land fall under stiff federal laws, punishable by prison terms and $250,000 fines.

State archaeologist Kevin Jones said Wednesday there is a danger to Range Creek beyond looters — visitors with good intentions who can inadvertently cause irreversible damage to delicate archaeological sites.

While archaeologists boast you can’t walk 10 feet without tripping over an artifact site at Range Creek, an untrained visitor may not notice them — leaving them disappointed and artifacts potentially damaged.

Former pit houses are now a few stacked stones hidden in the bushes, while the remains of granaries blend almost seamlessly with their cliff wall surroundings. Cottonwood trees, maples, sage brush and grasses cover much of the canyon floor — and artifacts — of Range Creek.

Opening the site to a flood of visitors, Jones said, would not be the wisest option.

\[OFFICIALS TO LIMIT RANGE CREEK ACCESS SOON\]

by Michael Yount and Greg Lavine
(The Salt Lake Tribune, 2004 – reprinted by permission)

\[AAHS WEBSITE\]

Glyphs will be posted each month on the ASM/AAHS website beginning this September at: <http://www.statemuseum.arizona.edu/aahs/aahs.shtml>.
DO AMERICANS “DIG” ARCHAEOLOGY?
THE AMERICAN PERCEPTION OF ARCHAEOLOGY

by Lauren Elliott

Archaeology: the branch of anthropology that studies prehistoric people and their cultures

Anthropology: the social science that studies the origins and social relationships of human beings

Archaeology, the study of prehistoric people and cultures, is a very interesting branch of anthropology; the study of the origins and social relationships of human beings; loosely used in reference to historic human beings. Many are fascinated by archaeology of ancient ruins or the discovery of humankind’s so-called missing links.” Do Americans, in general, feel that it is not only interesting but also important? And what about growth of the profession or of the field of study? Has it grown in recent years? If not, why hasn’t it? If it hasn’t grown, what are the causes?

These questions are a few of the inquiries that were brought to my attention as a result of my college assignment. The assignment asked us to consider the growth or weakening of the career line of our choice (I chose archaeology). I decided to do some investigation and find out for myself what people really think.

Although finding documentation on this topic can be difficult, I have had the good fortune to come upon a poll taken in 1999 by a company called Harris Interactive. This poll, Exploring Public Perceptions and Attitudes about Archaeology (http://www.cr.nps.gov/aad/PUBS/Harris/index.HTM), was conducted via telephone with 1,016 adults (aged 18 or older) across the 48 Continental United States August 12 - September 14, 1999.

The poll sample was stratified by different factors; one factor was regional. Results indicate that the Southern states (AL, AR, FL, GA, KY, LA, NC, SC, TN, VA), and Western states (AZ, CA, CO, ID, MT, NV, NM, OR, UT, WA, WY), reported the most interest and demonstrated the best understanding of archaeology. Those polled in these two regions tended to be people who had visited archaeological sites more often and seemed to be most interested in historical preservation and research.

The study revealed a number of inaccurate perceptions of archaeology. Ten percent of the respondents said that archaeologists study dinosaurs. We know that this is not true as paleontologists study fossils and (less commonly than is believed) dinosaurs while archaeologists study ancient civilizations. We also know that only a small amount of what encompasses archaeology is excavation, particularly compared to the amount of research, recording, and analysis of the artifacts that is done. Approximately 25 percent of the respondents did accurately say that archaeologists analyze and research the past to discover, learn, and hypothesize about life/past civilizations.

On a 10-point scale, approximately 6.7 percent rated archaeology as important; but, as can be seen above, many misconceptions have developed and are rooted in the American beliefs and understanding of the field. Overall, Americans are aware
and interested in archaeology, but the
general public’s knowledge of the field
is not solid, nor is it clear. This interest
should be fostered and nurtured. Interest
can lead to a larger number of profes-
sionals or scholars focused on archae-
ology and what it truly encompasses.

Other than the Harris Poll, I could find
no other prior research, so I decided to
ask the opinions of professionals in the
field. Through a series of contacts made
through the Society of American Archae-
ology (SAA), and the “Got Caliche?”
electronic newsletter of SWAnet (Brian
Kenny, Editor), I sent questions to a va-
riety of professionals and nonprofession-
als.

The respondents came from various
locations in the United States (New
York, Arizona, Kansas, etc.) and were
employed in a number of different are-
nas. Among the respondents were teach-
ers, government employees, private sec-
tor employees (construction company,
demolition, etc.), students, employees of
publishing companies, and some for
whom this was a second career.

From the mixture of opinions and
viewpoints sent to me, I have deduced a
generalized opinion of professionals in
the field:

First, let us consider the potential for
growth, the actual growth, and the weak-
ening of certain aspects of the field.

As for potential for growth, respon-
dents believe that archaeology has a lot
of potential, and that laws and mandates
courage the growth of the field. There
are a few who think that some laws
weaken the progress, but the majority
felt that there is growth through legal
matters. The media and forms of infor-
mation access also encourage the growth
of archaeology. Finally, there are more
educational opportunities for people in-
terested in a career in archaeology than
in the past.

(Continued on page 6)

<table>
<thead>
<tr>
<th>Question</th>
<th>Percentage</th>
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<tr>
<td>Digging</td>
<td>22%</td>
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<tr>
<td>History, heritage, and antiquity</td>
<td>12%</td>
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<tr>
<td>Digging artifacts/things or objects from the past</td>
<td>11%</td>
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<tr>
<td>Dinosaurs/dinosaur bones</td>
<td>10%</td>
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<tr>
<td>Digging up bones</td>
<td>9%</td>
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<tr>
<td>Ancient cultures and civilizations</td>
<td>8%</td>
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*Harris Interactive Poll Chart* — What do you think of when you hear the word archaeology”?

<http://www.cr.nps.gov/aad/PUBS/Harris/index.HTM>
As for actual growth, the numbers of students who enroll in the anthropology departments is large and continues to grow. The number of professional archaeologists has “skyrocketed” in recent years; this professional growth is mainly due to Cultural Resource Management laws that mandate archaeological survey and excavation prior to highway or building construction. Some respondents said that the archaeology community consists of people of high morals and beliefs in preserving finds to benefit all. Respondents believe that there is a balance between “development” and “environmental concerns” that plays a vital part in archaeology’s growth. This balance has been recently even “more equal” because a lot more attention has been paid to it than in past decades.

Many respondents said that funding for projects is tighter than in past years. This is partially due to global and national economics; some respondents think that archaeology reflects the economic state of the nation. When the economy is more stable and rising, people are more willing to invest moneys into educational and historical preservation projects. Some respondents said that very few archaeologists are currently employed at universities -- traditionally the primary source of employment for archaeologists. Respondents also believe that the public’s general perception of archaeology is derived from the media and popular culture. In this regard, respondents have expressed that there is a host of misconceptions fed through the media to the public, and that is what, unfortunately, the public believes to be truth.

Another situation that may detract from the field is the personal benefits (or lack thereof) that go along with archaeology. There is the low salary and the requirement of much physical and mental strain. The returns are not necessarily in the pres-
Lauren Elliott, an 18-year-old from Pennsylvania, has had a love of archaeology for as long as she can remember. She has always enjoyed a good mystery and a great puzzle to solve. She fantasizes about making a great discovery and solving an age-old mystery and hopes to make that fantasy a reality. Having recently graduated from high school, Lauren will continue her pursuit through her college education and toward a degree in archaeology. (Lauren’s future is now; she has begun this endeavor by being a member of an archaeological dig program at Sandusky in Ohio.) Biblical or American archaeology are her special areas of interest, and she hopes to specialize in one of the two as she pursues her chosen career of archaeology with wonderful enthusiasm.

In summary, in spite of feedback and circumstances that could give the impression that archaeology is weakening as a field, it seems that the American people believe that archaeology is a fairly populated field. It appears to be well respected and there is also a growing interest. From the poll, it appears, though, there are two big obstacles to those interested in the field of archaeology: the issue of funding and the lack of positions for those entering in the field. Some respondents think the lack of employment opportunities is due to the refusal of many professionals to retire from their positions. Others think that there are adequate numbers of positions available but proper training is scarce and difficult to attain. Those who are in the field are reputed to be admirable and respectable people; therefore, the field should be treated with that same admiration and respect. Archaeology is a career of love and appreciation of the past, and it fosters a desire for working toward a better and deeper understanding of the way the world and its population has developed and the way the cultures inhabiting it existed then and, at the same time, it helps to explain present day behaviors.

Yes, Archaeology is a field that American’s can really “Dig”!

WHEN DOES GARBAGE BECOME ARCHAEOLOGY?

In our national parks and wilderness areas, the line between piles of garbage and prized historical blurs.

by Becky Lomax, posted 7/16/04
Reprinted with permission from <highcountrynews.org>

A rusted cooking pot, an old stove top, bits of china and pottery. Exploring in the woods around a backcountry chalet in Montana’s Glacier National Park, we poked through the remains of garbage — everything from glass chips to bed springs. We prodded these remnants of the past: Historic rubbish.

Knowing the National Park Service classifies these dumpsites as archaeological, we carefully let our findings be. But our search posed questions: When does garbage become historic and thereby protected? What separates junk left to rot and historic treasures in our national parks and wilderness areas?

Certainly, we prize broken bits of pottery left from the Anasazis of 800 or so years ago in our southwestern sanctuaries, because...
Arizona State Museum (ASM) has much more in its vast and various collections than just Southwest objects. While those are highly sought-after research and teaching resources, our smaller international collections are no less significant.

Our collection of cuneiform tablets from ancient Mesopotamia (modern-day Iraq) is one example. Why are these objects at ASM? Earlier directors, in keeping with the museum's mission to be a broad cultural and educational community resource, chose to collect globally (it was not illegal to remove antiquities from their countries of origin in the early twentieth century).

Although ASM's collecting scope is more focused nowadays, we still take very seriously our charge to care for these items and make them available for examination and teaching.

ASM curatorial museum specialist and Near Eastern archaeologist, Kate Sarther, gives us details on the 100-tablet collection:

In 2000, Dr. Eva Wasilewska (University of Utah) and Dr. David Owen Cornell University) published a substantial portion of the ASM collection in the Journal of Cuneiform Studies (52), a major academic journal distributed worldwide. While researching the career of Edgar J. Banks, an early twentieth century archaeologist, collector, and the source of the majority of our tablet collection, Dr. Wasilewska became aware of ASM's connection to Mr. Banks and came to study the objects he sold to the museum. Dr. Owen subsequently transliterated 97 of the ancient Sumerian texts, which date from the Ur III period in Mesopotamian history (2112 to 2004 B.C.). The publication contains transcriptions and related commentary, one full translation and excursus, and an illustrated catalogue.

ASM's texts are significant for several reasons. The Ur III period is known as a "golden age of bureaucracy" in ancient Sumer (southern Iraq). Ur III texts contain a wealth of historical, geographical, and economic detail that historians use to reconstruct Mesopotamian political and economic structures. One of our texts (ASM cat. no. 68) is particularly noteworthy because it is a court record that recounts an investigation into the non-delivery of barley to the palace of the ensi (governor). All participants and the ensi are named.

Most of ASM's collection was purchased in two main lots from Edgar J. Banks. The first was purchased in 1914 and the second in 1921. A third lot, acquired in 1920, was donated by Selim Franklin, a successful Tucson attorney who wrote and introduced legislation establishing the University of Arizona. We suspect that Franklin also bought his tablets from Banks because the translations show they are from the same corpus. We speculate that Banks may have come through Tucson on one of his lecture tours, perhaps because of his acquaintance with then ASM Director Byron Cummings.

We hope to research these acquisitions further with the assistance of Dr. Wasilewska and the Oriental Institute of the University of Chicago, where Banks' papers are held. Banks' sales records, travel schedules, and diaries may provide additional information on the ASM tablets, and on his association with Byron Cummings.

For more information, contact Kate Sarther at 520/626-9109 or email her at: <sarther@email.arizona.edu>.

For more information on this collection, contact:
Darlene F. Lizarraga, ASM, University of Arizona, P.O. Box 210026, Tucson, AZ 85721-0026, 520/626-8381, fax 520/621-2976, <www.statemuseum.arizona.edu>.
PREVIEW OF FALL EVENTS AT ARIZONA STATE MUSEUM

Friday and Saturday, September 10 and 11, 2004, 10-4 p.m. both days

**VERY NEARLY ANNUAL DISCOUNT BENEFIT BOOKSALE**

Now occurring twice a year, this popular sale of remainders and first-quality books broadens its selection of subjects to include: visual arts, humanities, poetry, ethnology, Southwest studies, world archaeology, anthropology, cooking, lifestyle, architecture, children's books, and much more. Discounted 40-70% off, titles are limited to quantities available. Museum members admitted one hour early on Friday for the best selection! (free admission)

Friday, October 1, 2004, 5:30 - 7:30 p.m.

**GRAN TARDEADA!**

Enjoy botanas, bebidas, y canciones tradicionales at this festive afternoon celebration in honor Tucson's Hispanic heritage. See rarely-exhibited Mexican artifacts from ASM's collections, and peruse displays on the Hispanic cultural elements at Rio Nuevo. Guests of honor include traditional Hispanic artists and artisans from throughout the Southwest and Mexico. ($10 ASM members, $15 non-members)

For more information on ASM activities, contact: Darlene F. Lizarraga, ASM, University of Arizona, PO Box 210026, Tucson, AZ 85721-0026, 520/626-8381, fax 520/621-2976, <www.statemuseum.arizona.edu>.

OLD PUEBLO ARCHAEOLOGY CENTER FALL EVENTS

**GUIDED TOUR OF HOPI VILLAGES WITH EMMORY SEKAQUAPTEWA**

September 1-5, 2004

Dr. Emory Sekaquaptewa, J.D., an elder of the Hopi Tribe, justice on the Tribe’s appellate court, and Research Anthropologist with the University of Arizona, will guide OPAC’s educational and fundraising tour to important Hopi cultural sites on First, Second, and Third Mesas.

This tour normally begins Wednesday evening with dinner at the Hopi Cultural Center on Second Mesa, and visits Hopi cultural sites on Thursday, Friday, and Saturday, with Sunday heading home.

The cost of the tour is $795 per person based on shared accommodations. Private accommodations are available for an additional fee of $200 per person. Reservations are accepted on a first-come basis with a maximum of 18 paying clients. A $200 deposit is required with reservations. Full payment is due upon billing 60 days or more before departure.

Lodging is normally at the Hopi Cultural Center Hotel at Second Mesa, but Old Pueblo reserves the right to utilize other comparable hotels if needed. Accommodations are limited, so early reservations are recommended. Rest stops are included as often as possible during on-foot portions of the tour, but it is necessary to walk over some relatively long stretches of unimproved, sometimes rather steep, dirt roads. Information on the level of difficulty is provided upon request.

Call OPAC for more information and reservations: 520/798-1201 or email: <adart@oldpueblo.org>.
their shards provide clues to our ancient cultural history. And we place cherished recent architectural creations — Mount Rainier's Paradise Inn built in 1916; Grand Canyon Lodge, built in 1927-28; and Glacier's Going-to-the-Sun Road, completed in 1932 — on the Register of National Historic Landmarks.

But in national parks and wilderness areas where early 20th century ethics allowed garbage to be dumped in a pile and galvanized phone wires to crisscross the mountains, the line between historic refuse and just plain trash blurs. "Something could have been 20 years old when it broke, then got tossed out," mused Chris Burke, my fellow dumpsite junkie. "With passing years, it becomes archaeology." According to Lon Johnson, one of Glacier National Park's architectural and historical officers, "The rule of thumb is 50 years." But just because something is old, he said, doesn't mean it must be protected. Significance and integrity are also vital.

But what about recent discards from the 20th century? In dumpsites such as those around Granite Park Chalet in Glacier National Park, garbage lingered until it became history. A wagon wheel from chalet construction in 1914 rests alongside shattered plates chucked out in the late 1960s. In Utah's Grand Staircase-Escalante National Monument, galvanized wire hangs between live trees, remnants of a U.S. Forest Service phone line used along the Mail Trail between Boulder and Escalante. Discontinued from use in 1955, the wire was never removed. Today, with few cairns and minimal trail markings, several miles of rusted wire strung between trees and snaking through sagebrush serve as a trail finder for hikers braving the challenges of the slickrock traverse. Now, the Mail Trail with its wire has been nominated to the National Registry of Historic Places.

Although letting garbage become history rather than cleaning it up is less costly, that act now collides with our current Leave No Trace ethic. Discarded debris is still garbage. And our pristine wilderness parks are littered with marks of human cultural history, recent as well as ancient.

While "minimum impact" concepts developed in the 1970s and '80s, Leave No Trace wilderness ethics did not slide into our national consciousness until the 1990s. This leaves a chunk of years in limbo, where wilderness discards can either be cleaned up or left to become archaeology. Yet, cleaning up these dumpsites removes a window into more recent human history. Collections of castoff trash hide clues to how hikers behaved in the backcountry in the 1940s and how they interacted with the environment in the '60s, just on the cusp of the "50 year" benchmark.

A friend from Idaho recently told me of a dilemma in the Frank Church-River of No Return Wilderness. This summer, trail crew workers assessing backcountry trail status stumbled across old fire camps from the 1950s and '60s, complete with tin can dump sites. Their quandary? Whether to clean up the sites or leave them, considering they would reach the magical historic age within a couple years.

Uniquely, national parks and monuments fall in a jurisdictional quagmire. Our parks mandate protection, making collection of anything illegal. I broke the law picking up a corroded horseshoe in Escalante. Historical remnants left in national parks — including scraps of wire and cattle corrals — are protected by virtue of the fact that they are in the park. Could it be that even the ubiquitous plastic water bottles lost along the trail will see future protection?

This all reminds me that at first glance our national parks seem to be bastions of unspoiled wilderness, while, in reality, our cultural leavings may lie just out of sight, five
AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

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

$30 Glyphs membership receives the Society’s monthly newsletter, Glyphs.
$30 Student Kiva membership receives both Glyphs and Kiva; $15 receives Glyphs.
$40 Kiva membership receives all current benefits, including four issues of Kiva, 12 issues of Glyphs.
$75 Contributing, $100 Supporting, $250 Sponsoring, and $1,000 Lifetime memberships all receive Glyphs and Kiva, and all current benefits.

Outside U.S. add $10.00
For Institutional membership, contact AltaMira Press at www.altamirapress.com or 800/273-2223

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Membership/Subscription Information

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

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

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

Robby Heckman, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, University of Arizona
Tucson AZ 85721 USA

Subscriptions to Kiva for libraries and other institutions are now being handled by AltaMira Press. To obtain information on an institutional subscription to the journal, contact the publisher at <altamirapress.com> or 800/273-2223.

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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.