



GLYPHS

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Arizona Archaeological and Historical Society
An Affiliate of the Arizona State Museum, University of Arizona
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HIGHLIGHTS OF THIS ISSUE

President's Message	2
<i>History, Households, and Power in the Ancient Hohokam World,</i> by William Graves	4
The Cornerstone	5



Finch Camp, a Late Cienega phase (400–1 B.C.) and Red Mountain phase (A.D. 1–450) habitation site along U.S. 60, east of Phoenix, Arizona (photograph courtesy of Statistical Research, Inc.).

Next General Meeting: July 20, 2009

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

PRESIDENT'S MESSAGE



A big thank you goes to Peter Boyle and the outstanding AAHS board and committees for their hard work over the past two years. I think we can all sense a new energy and vitality in our society.

Realizing that I needed a refresher course on the history of AAHS, I called Gayle Hartmann and asked her if she would give me a guided tour of the stacks at the Arizona State Museum where all of the minutes, *Kivas*, *Glyphs*, and other papers of AAHS are kept. Anyone interested in AAHS history would find these stacks a fascinating place.

By the way, we owe Gayle Hartmann, Madelyn Cook, Sarah Herr, Sharon Urban, Bernice Johnston, and Bunny Fontana, among others, for their great work in either cataloging and/or writing the history of our society.

Gayle retrieved a number of items she felt would be of interest to me, including the first *Kiva* and *Glyphs*. There was also an April 3, 1916 letter soliciting membership, with a form at the bottom that could be cut off and sent to the Arizona State Museum. There was a copy of the minutes from the Executive Committee meeting of April 27, 1916, with a penciled note stating that 97 people had applied for membership, 90 for an annual fee of \$2.00, and seven for a sustaining membership.

In the December 1966 *Kiva*, Bernice Johnston wrote about the

name change from "Arizona Archaeological Society" to "The Arizona Archaeological and Historical Society."

... He [Cummings] gave a series of lectures during the winter and on April 14, 1916, the Arizona Archaeology Society was organization, heavy with four Vice-Presidents.

At that time, a defunct Historical and Archaeological Society of Phoenix agreed to merge with the new society on condition it would change its name to Arizona Archaeological and Historical Society, and this was done. Because the Phoenix society had been inactive since 1912, funds left in its treasury were turned over to the new society and charter memberships for some of its members were secured.

There were two other items of note in the Executive Committee minutes of April 27, 1916. The first regular meeting of the Society would be held on May 15, at the Arizona State Museum.

The second item stated:

A motion was made and carried empowering the President to purchase such office supplies as he finds necessary. An extended discussion of plans for the summer's work and expenses was followed by a motion that the President be authorized to purchase a used automobile. This motion carried.

In her 1966 *Kiva* article, Bernice

Johnston wrote:

A used ford auto was purchased for \$350 and in this and other vehicles, five students traveled with Professor Cummings on the first archaeological field trip.

Bernice Johnston also wrote that this field trip to the Navajo Reservation was the "first action of the new soci-

ety and museum. . ."

I am honored to be the President of the Arizona Archaeological and Historical Society, and I am looking forward to working with the new board and all members in the coming year. I look forward to seeing all of you at the July meeting.

— Don Burgess, President

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.

- July 20, 2009: William Graves, *History, Households, and Power in the Ancient Hohokam World*
- Sept. 21, 2009: Bettina Lyons, *Zeckendorfs and Steinfelds: Merchant Princes of the Southwest*

DAPHNE SCOTT

Daphne Scott, long-time librarian at the Arizona State Museum, passed away in Tucson, May 22, 2009. Born Daphne Haughtelin, on April 10, 1921, in Yuma, Daphne led a long and interesting life, making many friends along the way. She was a wonderful mother, grandmother, and great-grandmother.

She came to have many admirers through her work as a librarian, first at the high school in Yuma, and then, for many years at the Arizona State Museum Library. She learned the interest of the faculty and students she served, and guided them to articles and books that would interest them. She accomplished this through her boundless curiosity, her genuine interest in people, and a remarkable memory. Before there was Google, there was Daphne.

After retiring from the University, Daphne worked as a volunteer at St. Mary's Hospital. She was beloved by her fellow volunteers and a comfort to families beset by worry and fear. She continued her service at St. Mary's into her 80s.

A memorial service for Daphne will be held on August 8, 2009, 6:00 p.m., at the San Pedro Chapel, 5230 E. Ft. Lowell Road.

AAHS HAPPENINGS
TOPIC OF THE JULY 20 GENERAL MEETING

**History, Households, and Power in the
Ancient Hohokam World**

by William Graves

The Hohokam were sedentary village agriculturalists who lived in the Sonoran Desert from about A.D. 450 to 1450. Many aspects of Hohokam culture, such as large platform mounds and other monumental architecture and extensive canal irrigation networks, have led researchers to examine the nature of political organization, power relations, and inequality in Hohokam society.

In my presentation, I offer some ideas concerning the nature of power and inequality among the Hohokam through time. I suggest that households were the social loci of inequality and power relations throughout much of Hohokam history. The ways in which households were organized socially and the ways in which production was organized and controlled both seem to have provided the foundations for inequality and social differentiation. Some of the major hallmarks of Hohokam history, such as the origins of the Hohokam as an archaeologically identifiable culture and the pre-Classic/Classic period transition, may reflect, in large part, changes in the organization of households and their production activities.

My discussion is informed by two recent excavations conducted by Statistical Research, Inc. The first project excavated a series of sites along U.S. 60 just east of Phoenix. Among the sites investigated was Finch Camp, one of the few known examples of a habitation site occupied in the centuries before the beginnings of the Hohokam archaeological culture around A.D. 450. The second project investigated an agricultural site on the Salt River in Phoenix, just outside of one of the major villages of the pre-Classic Hohokam, the Cashion Ruin. Both of these projects provide clues regarding changes in household organization and production through time that may have had important structural implications in Hohokam history.

Suggested Reading:

- Abbott, David R.
2000 *Ceramics and Community Organization among the Hohokam*. University of Arizona Press, Tucson.
- Bostwick, Todd W.
2008 *Beneath the Runways: Archaeology of Sky Harbor International Airport*. Pueblo Grande Museum, Parks and Recreation Department and Aviation Department, City of Phoenix.

Fish, Suzanne K., and Paul R. Fish (editors)
2007 *The Hohokam Millennium*. School for Advanced Research Press, Santa Fe.

Gumerman, George J. (editor)
1991 *Exploring the Hohokam: Prehistoric Peoples of the American Southwest*. University of New Mexico Press, Albuquerque.

Speaker William Graves is a Senior Project Director at Statistical Research, Inc., in Tucson. He has worked in the Southwest for over 15 years. His research interests include understanding political organization and inequality among Ancestral Pueblo communities during the Late Pre-Hispanic and Early Colonial periods in Arizona and New Mexico. His more recent work has turned his focus to the archaeology of the southern and central desert regions of Arizona, and he has been involved in several projects that span the Early Archaic period through the Hohokam pre-Classic/Classic period transition. William currently serves on the Board of Directors for the Arizona Archaeological and Historical Society and is also the Treasurer of the Society.

THE CORNERSTONE

**Navajo Code Talkers Celebrated at Arizona State Museum
this Summer**

Traveling exhibit *Our Fathers, Our Grandfathers, Our Heroes. . .
The Navajo Code Talkers of World War II* at ASM July 17–August 15

Phillip Johnston, the son of Protestant missionaries to the Navajos and a Navajo speaker himself, is credited with the idea of a Navajo code, based on his familiarity with the language and the knowledge that Native languages had been used successfully in World War I. Johnston presented his idea to communications officer Major James E. Jones at Camp Elliott, near San Diego. Despite much skepticism, Major Jones recommended a demonstration for Major General Clayton B. Vogel, commander of the Amphibious Corps, Pacific Fleet. Impressed, Major General Vogel sent a letter to the commandant of the United States Marine

Corps recommending the enlistment of 200 Navajos for this assignment. Permission was granted for a pilot program of only 30.

Although more than 30 were recruited, 29 were sworn in. Each had volunteered; none were drafted. In May of 1942, the 29 Navajo recruits reported for basic training at the Marine Recruit Depot in San Diego. After basic training in standard military procedure and weapons use, they moved to Camp Elliott's Fleet Marine Force Training Center, where they received eight weeks of communications training, which included

(continued on page 6)

(continued from page 5)

Morse code and radio operations. This is the group that developed and tested the original Navajo code of 211 words.

The recruits were tested and re-tested in their knowledge of the code and military terminology. One mis-translated word could potentially mean disaster for U.S. forces. Proven fast and accurate, 27 were sent to Guadalcanal to use the code in actual combat. Two remained at Camp Pendleton to train new recruits. Johnston, who had himself volunteered for the pilot program, remained and eventually took over the administrative aspects of the program.

With the code proven completely baffling to the Japanese, the Marine Corps recruited hundreds more to utilize the code in the transmission of critical communications throughout the Pacific theater. By the end of the war, some 420 Navajo men had served as code talkers.

The ingenuity of the Navajo code, and the valor of the Navajo Marines, greatly helped in the effort to win the war in the Pacific.

Although the use of the Navajo language by the U.S. Marines has received the most recognition, several Native languages were used during World War II by U.S. forces, including Assiniboine, Cherokee, Chipewya/Oneida, Choctaw, Comanche, Hopi, Kiowa, Menominee, Muscogee/Creek and Seminole, Pawnee, Sac and Fox/Meskwaki, and Sioux. Native languages worked well to stymie the enemies of the United States

during both world wars for two good reasons.

- (1) These were completely unknown, unstudied, and unwritten languages.
- (2) The syntax, tonal qualities, and dialects of Native languages make them completely undecipherable to the untrained ear.

Our Fathers, Our Grandfathers, Our Heroes traces the story of, and is a tribute to, the famed United States Marine Corps Navajo Code Talkers. It features more than 30 historic photographs, facsimiles of original, military World War II documents, a 1940s map of the Navajo Reservation, the full-length documentary *Navajo Code Talkers*, produced by A&E/The History Channel, and the (now declassified) Navajo Code itself.

Originally done as an oral history project by Wingate High School students, the exhibit is produced and circulated by the Circle of Light Navajo Educational Project of Gallup, New Mexico, a non-profit organization dedicated to the education and inspiration of Navajo youth about their history, culture, and traditions. Zonnie Gorman, daughter of Code Talker Carl N. Gorman, is the program coordinator.

The Cornerstone is presented by:
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AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

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

All members receive discounts on Society workshops and classes. Monthly meetings are held the third Monday of each month except August, and are free and open to the public. Participation in field trips requires membership.

Categories of Membership

- \$50 **Kiva** members receive 4 issues of *Kiva*, 12 issues of *Glyphs*, and all current benefits
- \$40 **Glyphs** members receive *Glyphs*
- \$35 **Student Kiva** members receive both *Glyphs* and *Kiva*
- \$75 **Contributors** receive *Glyphs*, *Kiva*, and all current benefits
- \$120 **Supporters** receive *Glyphs*, *Kiva*, and all current benefits
- \$300 **Sponsors** receive *Glyphs*, *Kiva*, and all current benefits
- \$1,000 **Lifetime** members receive *Glyphs*, *Kiva*, and all current benefits

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AAHS does not release membership information to other organizations

MEMBERSHIP/SUBSCRIPTION INFORMATION

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, and 12 issues of the monthly newsletter *Glyphs*.

Membership applications should be sent to:

Donna Yoder, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, University of Arizona
Tucson, AZ 85721-0026 USA
<donnayoder@cox.net>

Libraries and other institutions interested in institutional subscriptions to *Kiva* should contact the publisher, AltaMira Press, at 800.273.2233 or <www.altamirapress.com>.

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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.