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UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
ORGAN PIPE CACTUS NATIONAL PARK

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General
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FILE NO.
PART II

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ORGAN PIPE CACTUS NATIONAL MONUMENT

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IMPORTANT

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ARNO B. CAMMERER,
Director.

FROM JULY 1939
TO
TO

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
WASHINGTON

ADDRESS ONLY
THE DIRECTOR, NATIONAL PARK SERVICE

February 24, 1940.

File

MEMORANDUM for Mr. Lee *Lee*

In accordance with your verbal order, the attached report on Organ Pipe Cactus National Monument has been prepared. Briefly, it attempts to point out the historical and archeological significance of the area. Dr. Kelly's aid in estimating the archeological importance was enlisted and he has approved the statement.

Although no definitive study was made, a brief paper on the bibliography, with such hints and comments as are possible, for the Region III files should be prepared. When research workers are available, an archeological and historical report on this area will undoubtedly be submitted and such a bibliography might be helpful.

Frederick L. Rath Jr.

Frederick L. Rath, Jr.
Junior Research Technician.

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WASHINGTON
NATIONAL PARK SERVICE
DEPARTMENT OF THE INTERIOR
HISTORICAL AND ARCHEOLOGICAL ASPECTS
OF
ORGAN PIPE CACTUS NATIONAL MONUMENT

The Papago Indians, a Piman tribe, dwelled in a region now known as the Papagueria, which extends from Caborca, Mexico, northward to the Gila River, and from Quitovaquito westward to the Santa Cruz River. A peaceful people, they occasionally had to fight for their lives against their northern enemies, the Apaches. A frugal people, they led a migratory life, cultivating and raising scanty crops and trading in salt with their neighbors at Tubac and Tucson during the rainy season, while at other seasons they lived on desert fruit and small game. Their villages were scattered and they wandered over a wide range. Some evidence has been found that at Sonoita, directly across the International Boundary from Organ Pipe Cactus National Monument, they used irrigation ditches to cultivate their crops.

Until 1687 the region north of the Altar River in Mexico was practically unknown. Fray Marcos de Niza and the negro Estevanico may have passed through the monument area in 1539; further research is necessary in order to ascertain their exact route. Coronado in 1540 and Oñate in 1604 skirted the region but did not enter it. The famed Jesuit, Father Kino, however, not only penetrated the Papagueria but also used Sonoita as a hub for many exploring expeditions. In 1699 he established a ranch at Sonoita for the benefit of the Papago Indians at the small mission there (Santa Barbara) and as a source of supply for future exploring expeditions. From this spot he traveled over the Camino del Diablo (through present monument land) to the north and west; another regular route to the northeast, where lay San Xavier del Bac and other missions, was also within the monument. *Minor and unrecorded journeys (he made more than 50 between 1687 and 1711) probably led him through other sections of the monument.

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After Father Kino's death, the Papagueria was not again an active site of Spanish interest for more than three score years. Then, in 1774, Juan Bautista de Anza, Fray Francisco Garces, and their party passed from Sonoita over the Camino del Diablo on their way to California. Fray Garces, who was missionary at San Xavier del Bac, had in the course of his visits to the western Indians discovered the gaps in the Sierras that opened the way to California. His familiarity with the region west of Tubac suggests that he may have explored the Papagueria as far west as the monument area. Notwithstanding, the "Devil's Highway" now became a well-known route for inland travel to California; as such it served the pioneers and adventurers who sought fame and fortune in California during the nineteenth century.

The prehistorical and protohistorical aspects of the Papagueria have not yet been fully explored. But recent investigations by Harold S. Gladwin and his colleagues of the Gila Pueblo, Globe, Arizona, have indicated that the monument area will be of prime importance in determining the early history of the Southwest. Gladwin startled the archeological fraternity by postulating an entirely new theory for the early culture of the region. The essence of his idea is indicated briefly in the Medallion Papers No. XXXV, "Excavations at Snaketown: Comparisons and Theories."

Summed up briefly, these eight years have enabled us to demonstrate that the Lower Gila Culture was not an off-shoot of the Pueblo complex, but was an entity which differed in many essentials from the culture of the Plateau.

From a minor and little known position, these people [the ancestors or predecessors of the Papago], whom we call the Hohokam, have assumed prominence. We have gone so far as to claim that from the Hohokam the Pueblos gained much of their knowledge, and that the culture in southern Arizona served as a reservoir upon which the northern people were drawing during many stages of their growth.

The excavations made by Gladwin and his fellows on or near the monument area produced evidences of the Colonial, Sedentary, Classic, and Historic

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periods of Hohokam culture.

Region III radiogramed the following estimate of the importance of the area:

Organ Pipe Cactus National Monument is relatively unsurveyed archeologically speaking and potentially highly important to study concerning the presence of suspected patterns of Hohokam culture which may represent infiltrations from the south or possibly distinct local variants of known complexis.

Already, while performing other duties and without instituting a specific search, Custodian Supernaugh has located ten important sites, namely five prehistoric camp or village sites, showing many artifacts such as pottery, stone implements, etc., two areas of bedrock mortars, one cave with paintings, and two districts which have been subject to camping by the historic Papago perhaps as long as 350 years.

These sites are scattered practically all over the monument, indicating the widespread nature of distribution of culture in the area. It is presumed that intensive search would increase this total materially. The known sites are found in the north central, northwest, southwest, south central, southeast, east central, and central portions of the area, and there are known historic Papago campsites in the northeastern portion.

Particularly important are these historic campsites. The University of Arizona has attempted to establish a chronology of cultures in Papagueria by working from sites of known age back to those of prehistoric periods.

Recent excavations by the University of Arizona on the Papago Reservation in the east of the monument have, according to Dr. Emil Haury, uncovered leads which point to the monument and increase greatly its theoretical importance.

Preliminary inspection of discoveries reveals artifacts of the Sedentary and possibly the Classic Hohokam periods as well as an unreported gray ware of unknown affiliations. Something like this Ceramic type has been seen along the Gulf of Lower California littoral..To the south, stone artifacts are common and will lend themselves to interesting typological and distributional analysis if the area can be protected against vandalism. Human ecology, particularly the limiting effect of desert environment on primitive man, may receive contributions from an adequate survey of this unusual marginal district, the like of which is practically nonexistent elsewhere in the United States.

Respectfully submitted

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