



NATIONAL MONUMENT • ARIZONA

CASA GRANDE



The Casa Grande about 1900

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THE COVER

Dominating the remains of a group of prehistoric Indian villages, the massive adobe walls of the four-story watchtower known today as the Casa Grande (Great House) have for hundreds of years been a celebrated landmark in the surrounding desert. The modern view is from the southwest, the western face being to the left in the photograph, while to the right the Service ranger explains the southern face to the visitors. The cement and steel shelter was erected in 1932 to protect the unusual main ruins of the Casa Grande.



UNITED STATES DEPARTMENT OF THE INTERIOR

HAROLD L. ICKES, *Secretary*

NATIONAL PARK SERVICE · NEWTON B. DRURY, *Director*

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CASA GRANDE National Monument

AT CASA GRANDE NATIONAL MONUMENT is preserved a group of prehistoric Indian villages which are dominated by a massive, four-story watchtower. Six hundred years ago, when the prehistoric culture of the Gila Valley had reached its peak, the watchtower, known as the Casa Grande, was but one of nearly a dozen similar structures; now it is the only one left.

In a region but recently opened to large scale farming by irrigation, the Casa Grande stands as a memorial to generations of hard-working Indians who irrigated and farmed the deserts of southern Arizona.

Early Visitors to the Casa Grande

THE MASSIVE ADOBE WALLS of the Casa Grande have been a landmark to travelers for hundreds of years. Already deserted when the first Spaniards rode into the valley of the Gila River, this great ruin aroused the curiosity of early explorers just as it interests the modern visitor. Spaniards saw it rising from the level desert where the only buildings nearby were comparatively flimsy huts of the

Indians; it was no doubt as great a contrast to the Pima dwellings as it is to the modern Arizona houses which now occupy the same lands.

But the ruin was a source of wonder to Indians as well as to European visitors. Mythological stories explained the presence of the fortlike structure. The Pimas did not live in the Casa Grande nor did they attempt to build houses like it; but so well was it known to them that the Jesuit missionary and explorer, Father Kino, heard about it many leagues to the south.

In annals of the seventeenth, eighteenth, and nineteenth centuries the Casa Grande is described minutely, drawn and explained in various ways by priests, soldiers, and scientists. The fact that no one knew who had lived there, or why they left, gave opportunity for much conjecture.

Natural inquiries about such a ruin would be as to why it was built and who were its inhabitants. The first question many of the observers answered correctly—it was a watchtower, guarding the smaller dwellings which clustered around it. As to the inhabitants, many theories were offered, with

Sometimes it rains in the desert





A Salado polychrome bowl

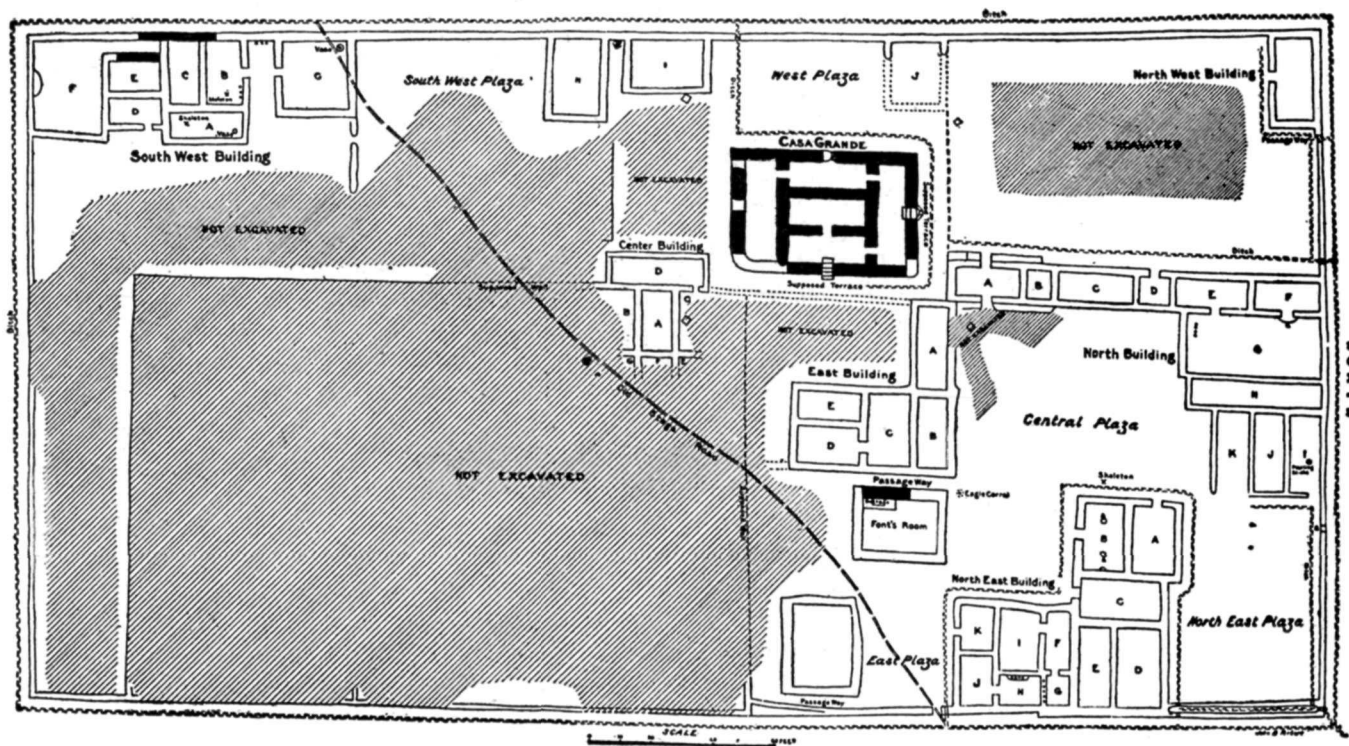
A mortar and pestle, a large storage jar, metate, and mano excavated in a room in Compound A



Montezuma, of Mexican fame, often mentioned as its builder. The Casa Grande was often referred to as "Montezuma's Palace," although there is no actual connection between it and the Aztec empire.

The Casa Grande's position on the Gila River gave it prominence when that river became a part of the overland route to California. Along the valley of the Santa Cruz to the Gila and then westward, came the Spanish explorers from Mexico; the same route was to be used by American parties in the nineteenth century on their way to California. That the Coronado expedition of 1540 traversed this route to the Gila before turning northeast to New Mexico is not likely. The exact trail of this famous explorer through southern and eastern Arizona is difficult to trace from contemporary writings. However, he visited one great ruin, called by his Mexican Indian guides "Chichilticalli" (Red House), which might possibly have been the Casa Grande. Two generations of modern historians have argued the question of whether or not Coronado saw the Casa Grande, and the argument seems far from finished.

The first European who left a definite record of having visited the Casa Grande was Father Eusebio Kino, who, in 1694, came there in the midst of his work among the Pimas. He had learned of the ruin from Lieutenant Mange, a Spanish army



Courtesy Bureau of American Ethnology.

Ground plan, Compound A

officer who had been assigned to accompany him in his exploration of the Pima country. Mange had heard of the Casa Grande from some Pimas he had met in Sonora, but Father Kino was skeptical of the story until he himself was told of it by some Pimas from San Xavier del Bac, a village near the modern city of Tucson. Since the people who lived near the Casa Grande were eager for Christianity, the priest came down the Santa Cruz and at two small Indian villages on the Gila said Mass and gave Christian names to the settlements. He was much impressed by the Casa Grande and described it in these words:

“The *Casa Grande* is a four-story building, as large as a castle and equal to the largest church in these lands of Sonora. Close to this *casa grande* there are thirteen smaller houses, somewhat more dilapidated, and the ruins of many others, which make it evident that in ancient times there had been a city here. On this occasion and on later ones I have learned and heard, and at times have seen, that further to the east, north, and west there are seven or eight more of these large old houses and the ruins of whole cities, with many broken metates, and jars, charcoal, etc.”

A more detailed description is given by Mange on

the occasion of Father Kino's second visit to the Casa Grande in 1697. Mange, who accompanied the padre on this occasion, wrote as follows: “We continued west, and after going four leagues more arrived at noon at the ‘casas grandes,’ within which mass was said by Father Kino, who had not yet breakfasted. One of the houses is a large edifice whose principal room in the middle is of four stories, those adjoining its four sides being of three. Its walls are two *varas* thick, are made of strong cement and clay, and are so smooth on the inside that they resemble planed boards, and so polished that they shine like Puebla pottery. The angles of the windows, which are square, are very true and without jambs or cross pieces of wood, and they must have made them with a mold or frame. The same is true of the doors, although they are narrow, by which we know it to be the work of Indians . . . An arquebus-shot away are seen 12 other half-fallen houses, also having thick walls, and all with their roofs burned.” Mange also drew a sketch of the Casa Grande in the margin of his manuscript account.

From this time on the existence of the Casa Grande was well known to the Spaniards in Mexico. The next notable commentary was made in

1775 by Padre Pedro Font, a Franciscan missionary attached to the California expedition of Captain Juan Bautista de Anza. Father Font's companion, another Franciscan named Francisco Garces, and Father Font kept diaries of the expedition, but Garces quoted Father Font's description of the ruin instead of relating it himself.

Father Font was impressed with the size of the building, and, from measurements he had made with a lance, painstakingly drew a map of the ruins. He commented on the different types of potsherds to be found and was very much interested in hearing the Pima story of how the Casa Grande came to be built. He himself thought it had been built by Mexican Indians on their migration to Mexico.

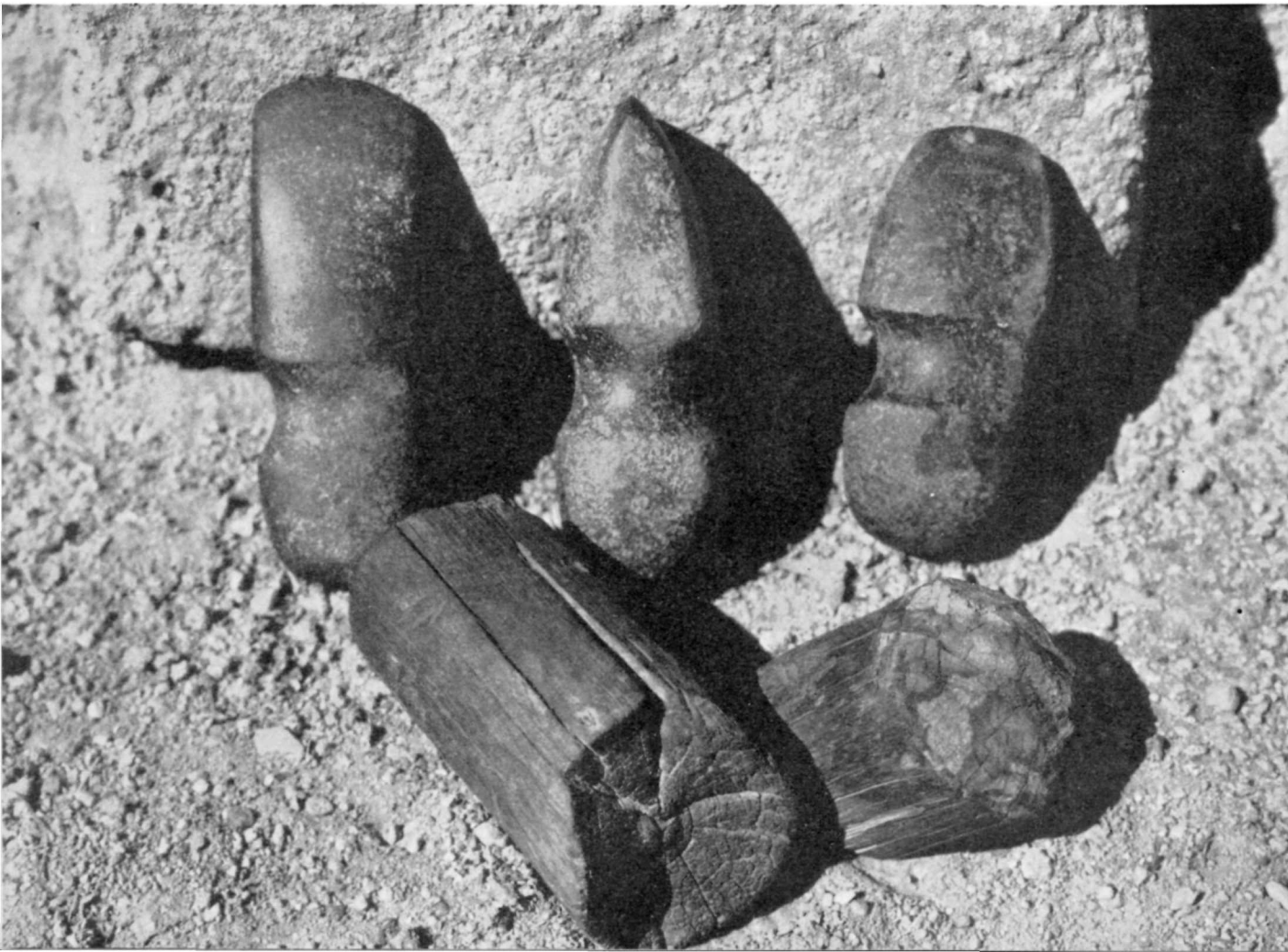
As Father Font found, the Pimas regarded the Casa Grande as an extraordinary building and turned to mythology to explain it. It was the center of some of their stories, for the Casa Grande had been built by a chief, whom Father Font's In-

dian storyteller called Bitter Man. His assistants in building this great structure were Wind and Storm Cloud. Thus it will be seen that only supernatural means could explain the building to the Pima, and that although they lived near it, they never attempted a similar building.

Although Father Garces did not write of the Casa Grande at this time, his interest was shown later when he visited the Hopi towns and commented on the fact that the Casa Grande potsherds were more similar to the Hopi pottery than to that of the Pima. He understood better than most of the early visitors to the famous site that this was not an "Aztec" ruin, but the work of another tribe of Indians who at one time had lived in the valley and built this and other similar buildings.

Only occasional travelers passed by the Casa Grande during the early nineteenth century, but carved on a wall of the ruin is the inscription, "P. Weaver, 1832." Pauline Weaver was a member of a party of beaver trappers who worked along the Gila River in the 1830's. In spite of the feminine name Weaver was a man. Kit Carson passed nearby on returning from a trip to California in

Stone axes and two burned roof timbers from the Casa Grande. Note the crude cuts made by the stone ax on the timber at the right



1845. With the coming of the Americans on their way to California the Casa Grande began to appear in many accounts of travels and was sketched by many different hands.

There is little difference between the ruin in Mange's early account and sketch and its appearance in Father Font's description; and to the nineteenth century visitors and those of the twentieth century, the Casa Grande presents much the same aspect. In 1846, Lieutenant Emory, mapping and making scientific observations for the Army as he accompanied the Army of The West to California, stopped at the ruin and has left us an accurate description. In 1852, John Bartlett, a member of the Mexican Boundary Commission, also visited the ruin.

Archeological Excavations

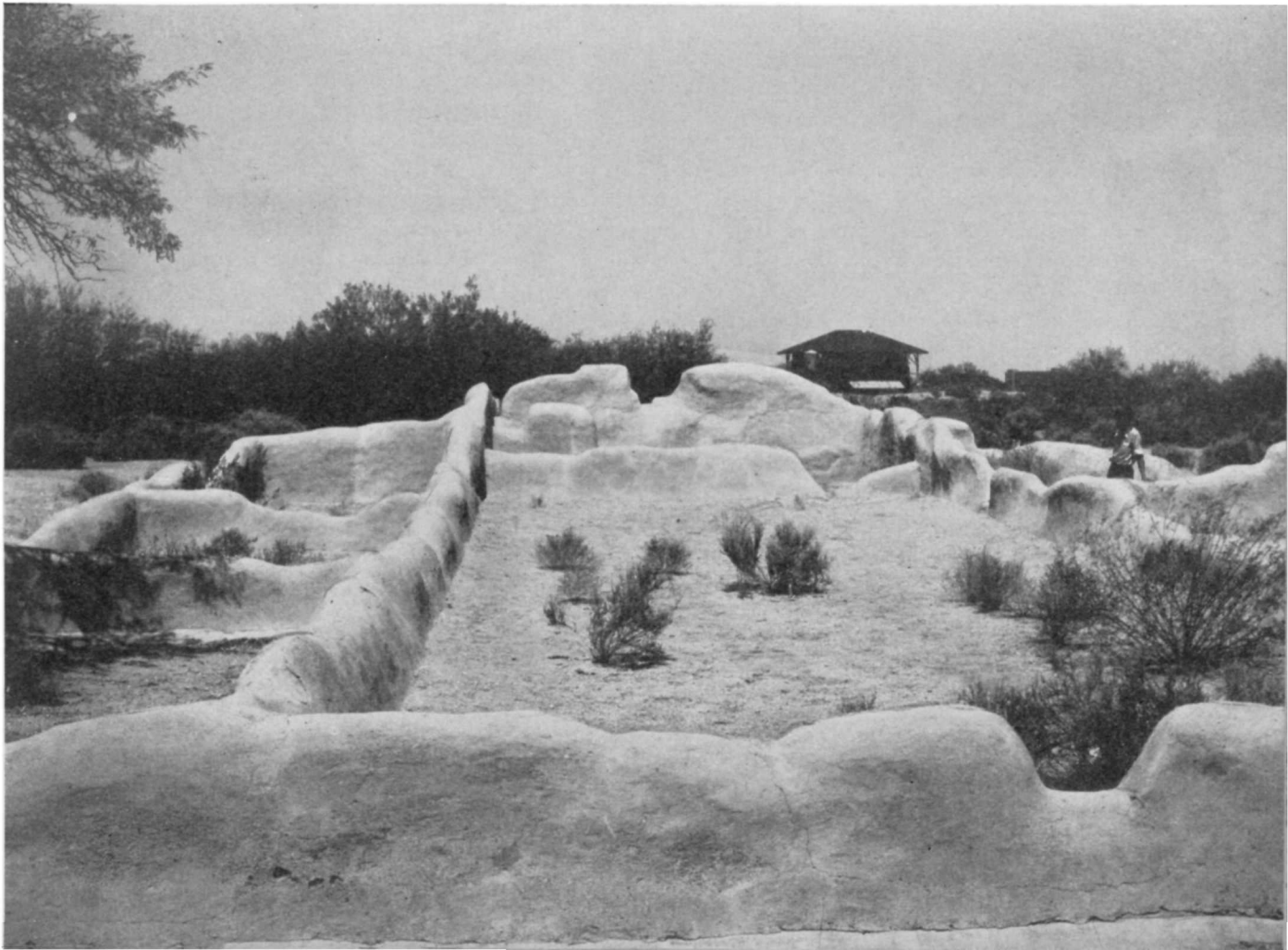
FINALLY SCIENTISTS turned their attention to the ruin. Dr. J. Walter Fewkes, a member of the Hemenway Expedition, visited and described the Casa Grande in 1882, and in 1888 Adolph Bandler, the Swiss ethnologist, although unable to spend

much time at the ruin, included a lengthy description of it in a report on prehistoric ruins of the Southwest.

In 1891, excavation of the Casa Grande was undertaken by Cosmos Mindeleff, who worked under a grant from the Bureau of American Ethnology of the Smithsonian Institution. At this time the old building was completely excavated. The report of Mindeleff's work was the first comprehensive study of the Casa Grande to be published. Mindeleff stated that in the 20 years immediately preceding his work the ruin had deteriorated more than in the nearly two centuries since Father Kino's visits. He was indignant at the "relic hunters" who had dug for pottery and had zealously carried away all the wood which remained from joists, rafters, and floors.

Mindeleff's work also consisted in stabilizing walls, giving them necessary repairs without rebuilding them. He fitted steel and wooden braces into the walls. Around the base of the ruin, where evaporation of alkaline ground waters caused lower edges of the wall to crumble he placed brick and mortar footings. Mindeleff not only gave the Casa

Looking westward across the remains of Compound D





Hohokam Pottery

Grande the temporary protection afforded by repairs but was also responsible for bringing the ruin under the guardianship of the Government. He recommended that the Casa Grande be set aside as a Federal reservation and the President, by Executive order in 1892, reserved the necessary land for the protection of Casa Grande ruin.

The Bureau of American Ethnology again sponsored work at the Casa Grande in 1906-8. At that time Dr. J. Walter Fewkes excavated the village surrounding the ruin and other villages nearby. Dr. Fewkes was the first to recognize that the villages were walled settlements, or compounds. While Mindeleff's work had been concerned with the structural features of the Casa Grande, Fewkes turned his attention to the entire material culture of the prehistoric inhabitants of the Casa Grande buildings. Pottery, jewelry, stone implements, burials, and small house sites were studied.

Father Garces had vaguely realized some connection between Casa Grande and the Pueblo people; this connection, lost in the work of later writers on the Casa Grande, was again recognized by Fewkes. He had studied the Hopi extensively and while he was unable to explain their relationship to the people in the Gila Valley, he understood that people of the same type as those of the northern pueblos had built the Casa Grande. The story of the building of the Casa Grande, only guessed at and often obscured, was to come to light through improved methods of modern archeology.

In 1927, H. S. Gladwin, working for the Southwest Museum in Los Angeles on a stratigraphic

survey of the Gila River, centered his activities on the Casa Grande. The work of this expedition proved conclusively that not one but two different groups of Indians had lived at the Casa Grande. Further work was done in 1932 when the Los Angeles Museum excavated a large compound (compound F), and the last excavations were made in 1934 by Civil Works Administration workers.

The Indians

TO UNDERSTAND and to derive the fullest satisfaction from the Casa Grande, one must not think of it as an isolated building erected by some long forgotten tribe of Indians. Instead, it represents one phase, a late one, of a cultural development which persisted over a period of about 1,500 years.

Two distinct groups of Indians are represented at Casa Grande National Monument, the Hohokam and the Salado. These names are terms which have been applied by archeologists for describing the two cultures. Hohokam is a Pima phrase which means in English "the ancient ones." Salado, the Spanish name for the Salt River, is used for the second group, which originated along the headwaters of the Salt River and its tributaries. How these two Indian groups which varied greatly in their material culture, met, lived together for several generations, and finally split, is one of the most fascinating and one of the least known phases of Southwestern archeology.

Salado Pottery



THE HOHOKAM

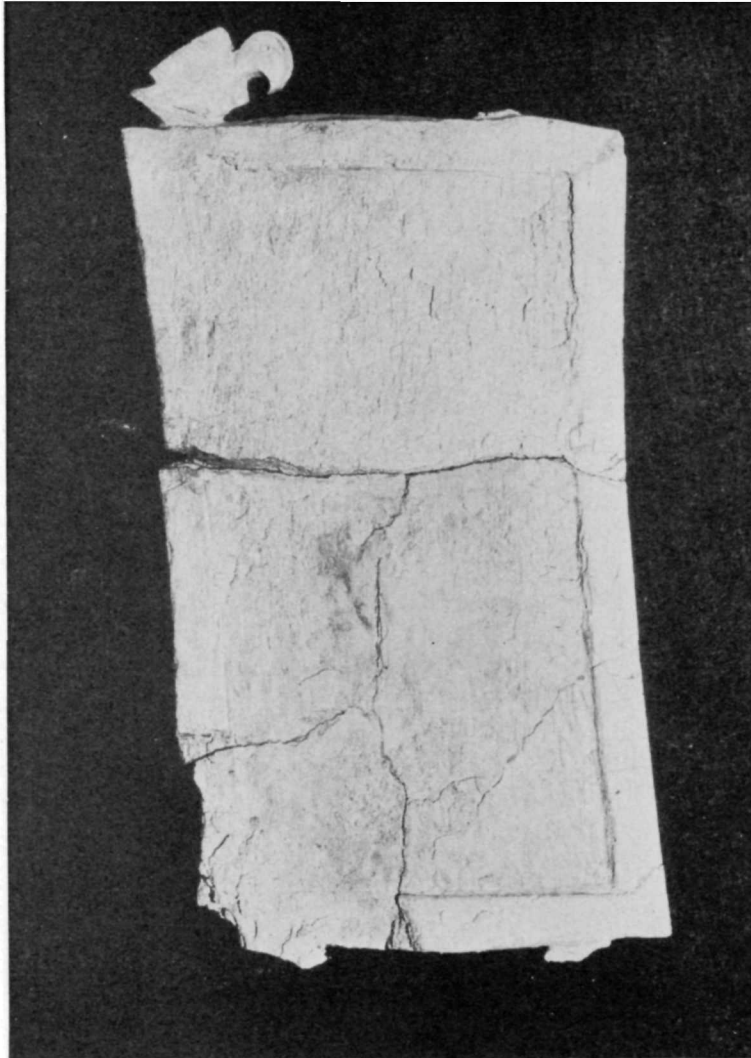
The Hohokam give an air of mystery and uncertainty to the study of archeology in southern Arizona. They appeared several centuries before the beginning of the Christian era, farmed the desert until some time about 1400, and then suddenly disappeared. Until more of the very early and very late Hohokam village sites are excavated and more archeological work is carried on in the northern states of Mexico, there will be many unanswered questions concerning these people.

It must be supposed that the Hohokam culture originated somewhere in Mexico where agriculture was highly developed, for the earlier sites known are already those of farmers. The early villages are composed of a few houses and are usually found near the mountains where the small streams could furnish water for the fields, and the crops raised were probably the same that were grown in later times—maize, beans, pumpkins, and cotton.

The homes of the Hohokam were "pit houses." That is, the Indians dug an oval pit, sometimes as much as 2 feet deep. Around the edges in the pit, poles were placed so that they met in a ridge over the center of the pit. To these poles wooden ribs of the saguaro cactus were lashed horizontally, then a layer of coarse grass or canes was tied to the framework, and the whole thing was plastered with adobe mud. Protruding from one of the long sides of the house was a covered entrance or vestibule; an earthen ramp led down through this to the floor. Dug into the floor near the entrance was a small pit, about one foot in diameter, which served as the fireplace.

As the centuries passed and the population increased, the Hohokam spread out into the desert. Long irrigation canals were dug to water the fields. At the time of the maximum extension of the Hohokam culture, about 1000 A. D., these people lived from the vicinity of Flagstaff to the Mexican boundary and from the New Mexico line to Gila Bend.

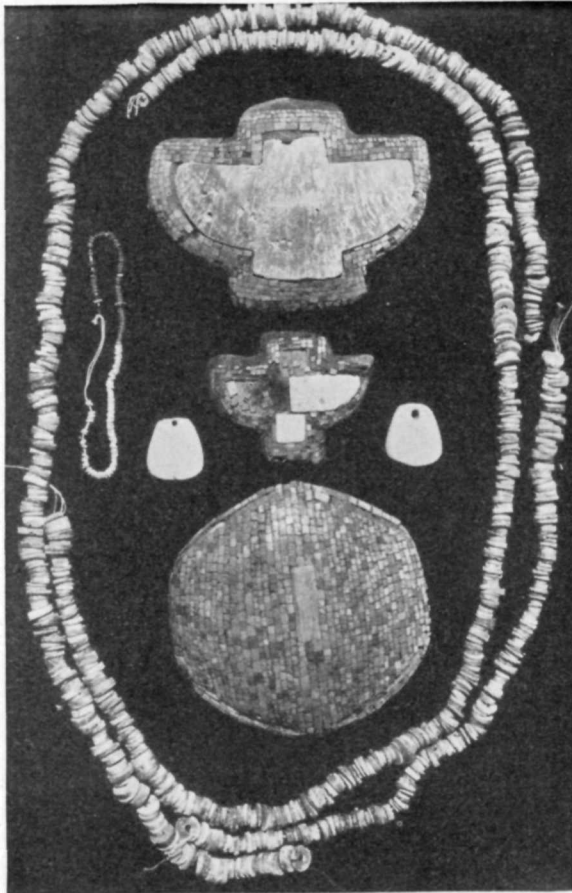
Up to this time the evidence seems to show that the Hohokam were living more or less at peace, but some time about 1000 A. D. they seem to have started to fight either among themselves or with neighboring Indian groups. The territory which they occupied shrunk in size and instead of living in large, scattered settlements, they made compact



A carved stone paint palette. The Hohokam made many of these

villages with high walls surrounding them. These fortified towns are known as "compounds" from the Malay words *kam pong* which mean walled town.

All the excavated villages in Casa Grande National Monument are compounds; it is this particular phase of Hohokam development that is of most interest to the visitor. At the time the compounds were used, the Hohokam house had evolved from an oval structure sunk deep into the ground to a house which was rectangular and rested on the surface, often with an excavation of only a few inches for the floor. On the floors of excavated houses, with the burials and in the huge mounds of trash which accumulated near the villages, are found the tools and utensils used by the Hohokam. By means of these artifacts a description of Hohokam life can be drawn.



Jewelry found in a cache in Compound A. The mosaic pieces are built of wood, shell, and turquoise

The most prominent single manufacture of the Hohokam was pottery. A great variety of vessel forms was made. The greater proportion of the pottery consists of utility vessels, storage and cooking jars, which are red or brown in color. The painted specimens are a buff color with decorations painted in red. These pots are very artistic and are found principally as bowls, jars, plates, and scoops.

Tools were made of stone, bone, and wood. Stone implements found in Hohokam sites range from simple river pebbles which have been used for hammering to delicate projectile points. Sharp slabs of stone, which were probably used as hoes, are commonly found as are stone axes and knives.

Such perishable items as cotton cloth, baskets, and wooden tools are usually found only as charred specimens. The Hohokam were excellent weavers, spinning and weaving the cotton raised in the fields into intricate patterns. Burned bones of cremated

dead are found buried in small pits near the villages. As a rule, offerings of pottery or stone tablets are found with the bones. The Hohokam were very fond of shell jewelry. Shells from the California coast and from the Gulf of California are found in profusion in all stages of manufacture. Bracelets, rings, beads, gorgets, and pendants were carefully made and beautifully decorated.

THE SALADO

While the Hohokam were developing their distinctive culture in the desert other groups of farming Indians were living on the plateau of northern Arizona and New Mexico. These were the Pueblo Indians whose well-known descendants are the Hopi, Zuni, and Rio Grande Pueblos. Although the Pueblos raised the same sort of crops as the Hohokam, their material culture was dissimilar to that of the desert dwellers. They farmed principally without irrigation; the decorated pottery was largely white with designs painted in black. They interred their dead without cremation, but the most spectacular difference was in the dwellings they erected.

Instead of loose groups of one-room houses the Pueblos developed an "apartment house" style of architecture. Walls were of masonry, and larger Pueblo ruins contain hundreds of rooms which may have sheltered a population of a thousand or more. The great pueblos and cliff dwellings of the northern portion of the Southwest were constructed by these people. Throughout the Pueblo development there is archeological evidence to show that there was almost constant shifting of populations in the plateau. Groups were forced, possibly by expanding populations, possibly by enemies, from valley to valley.

One such group lived in the timbered region of east central Arizona on the upper tributaries of the Salt River. This was the Salado branch of the Pueblo Indians. The Salado spread slowly south until at the end of the thirteenth century there were many Salado villages in the Tonto and Roosevelt Basins and on the upper Gila, from Globe to Safford.

Climatic studies, carried on by means of a study of the annual growth rings of trees found in prehistoric dwellings, indicate a drought of disastrous proportions which extended from 1276 to 1299 A. D. The drought was particularly devastating in the San Juan Valley, but its effects were felt



A corner of Compound B just after excavation. The posts are modern ones placed in prehistoric post holes to indicate more clearly in photograph the extent of the walls

over the entire Southwest. There was a sudden shifting of populations in search of water and some of the Salado, already living at the edge of the mountains were, presumably, pushed out into the desert. This change meant that they must live in the land of the Hohokam. For about 100 years (in the 1300's and 1400's) the Salado lived with the Hohokam. Just what sort of cooperative arrangement the two peoples made cannot be known, but that the invasion of Hohokam territory by the Salado was a peaceful one is almost certain.

The two groups lived in the same villages and presumably worked the same fields. It is simple enough to distinguish the remains of the late-comers from those of the Hohokam. The decorated pottery of the Salado was a polychrome ware painted in red, black, and white; their dead were interred without cremation; and their houses were constructed with stout caliche walls, often two

stories in height. Wherever building stone was available the Salado built with masonry, but at the Casa Grande villages they were forced to build entirely of caliche, a form of adobe. The walls of the Casa Grande itself, four stories high and of unreinforced caliche, tell clearly that it was the work of the Salado.

Sometime during the first half of the 1400's this union broke up and the Salado and Hohokam alike abandoned the Gila. The causes for the break have not yet been determined definitely, but it is likely that due to centuries of irrigation that land became waterlogged and unfit for cultivation. Some of the Salado moved northeast to the Zuni country south of Gallup, N. Mex.; others may have trekked southeast into Chihuahua. When Padre Kino arrived in 1694 the Pimas were living along the Gila. What happened to the Hohokam is still a question for debate among scientists. Some suspect that the Pimas, at least in part, may be descended from the Hohokam. Others cannot see how this can be true. Future research will undoubtedly clarify the problem.

The Casa Grande Itself

ALL ALONG THE STREAMS of southern Arizona the Hohokam and Salado together occupied many villages during the fourteenth century. Defensive walls surrounded these compounds, although many individual dwellings were located outside the walls. Among other villages on the Gila was that of Compound A, including the Casa Grande, for it was during this period that the great structure was built.

One of the few prehistoric southwestern buildings which was constructed with a preconceived floor plan, the Casa Grande was designed to contain five rectangular rooms. The builders carried the walls up three stories and added a fourth story to the central room. The peculiarity of its construction lies in the fact that the first story really begins 7 feet above ground level, this 7-foot area being filled in by the builders to give strength to the three stories constructed above it.

Because of this curious method of construction, the Casa Grande appears from the exterior to have four stories rather than three. However, the lower, filled-in area had neither doors nor windows, and its walls were unfinished. The walls of the three used stories were plastered, and the necessary doors were made.

Walls of the Casa Grande were built of caliche, a soil of high lime content which forms the hardpan under the top soil on the desert. This material was worked into a stiff mud and then piled on the walls which were built up in courses about 2 feet in height. No forms were used to shape the ma-

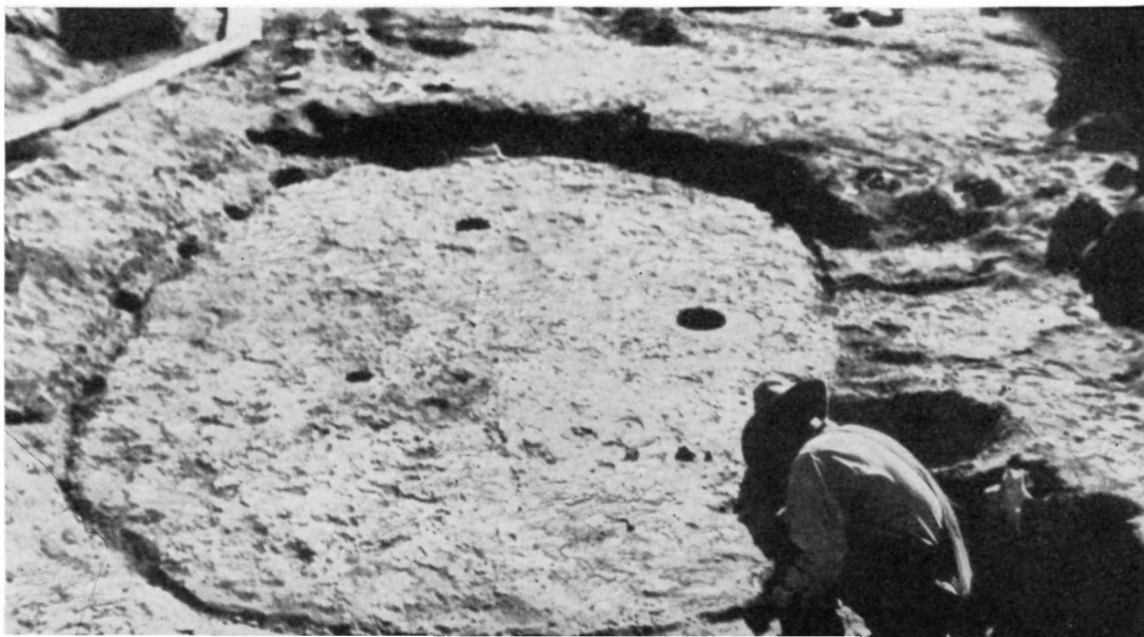
terial. They were pressed into shape by hand. On the filled-in walls of the foundation story, where no plaster was applied, thousands of finger impressions can be seen showing how the mud was piled up and patiently pressed into position by the hands of the builders.

Since each wall of the building was erected as a unit, no two walls are bonded. Each course was laid separately. Ceilings were put in as the wall of each room reached the desired height, and then the wall was continued. Plaster on the inner walls consisted of either crushed or sifted caliche put on as a thick wash and polished by hand. As the walls became dirty and smoke stained, they were replastered. In one room at least seven coats may be counted on one wall.

The ceilings of each room are similar in construction to the Hohokam house walls. Juniper, pine, or oak poles were laid across the room, above them and at right angles a layer of saguaro ribs, then came a thick layer of reeds, and finally 4 or 5 inches of adobe.

Doorways throughout the Casa Grande are rectangular and so low that one must stoop to pass through. It has been suggested that the doors were constructed low so that an enemy would enter a room doubled over and hence at a disadvantage to the defender of the Casa Grande. Although there may be some truth in this argument a more logical explanation is that rooms with small doors were easier to heat during the cold months. Door coverings were probably woven mats or skins; these would be much more effective in keeping out cold winds if the openings were small.

Excavating of Hohokam pit house. The entrance lies above the workman's head



WELL-KNOWN FEATURES OF THE RUIN

In every prehistoric ruin there are some peculiarities which puzzle the archeologist who excavates it. Unless the use of each detail built into a structure is substantiated by some material evidence, that use may remain unknown. The Casa Grande presents just such problems, one of the most interesting of which is the case of the so-called "Sun Holes." By looking through a small horizontal hole in the east wall of the central room one can see daylight through a similar hole in the outer wall of the east room. These holes were perhaps formerly exactly in line but now a slight sinking of the outer wall has caused a deviation. For the first 2 weeks in March and October the sun shines through the outer hole for a few minutes just after sunrise, and on one day (usually the seventh of the month) the sun comes within 2 inches of shining through the second hole. Before the outer wall settled, this may have permitted a ray of direct sunlight to pass through both holes and shine for a brief moment, twice a year, on the opposite wall of the central room. It has been conjectured that this might have been the basis for a calendar system. However, the presence in the Casa Grande of two other similar pairs of holes through which the sun does not, and could not, shine would seem to refute this argument. It should also be remembered that there have been discovered no calendar or sun holes in any other ruins in the vicinity.

Another well-known detail in the Casa Grande is the "maze," or labyrinth, in the central room. This design has been cut into the plaster near the floor of the north wall of the third story. The design is identical with the Minoan or Cretan

labyrinth, a Bronze Age design common in the eastern Mediterranean region. It is very doubtful, however, that this design could have been cut in prehistoric times, as the instrument used would appear to have been a metal knife. The inhabitants of the Casa Grande did not know the use of metal tools, so in all probability the carving was made by an early Spaniard. The most important argument against its authenticity is the fact that this well-known European symbol is not found in any other southwestern ruin, or for that matter, anywhere in prehistoric America.

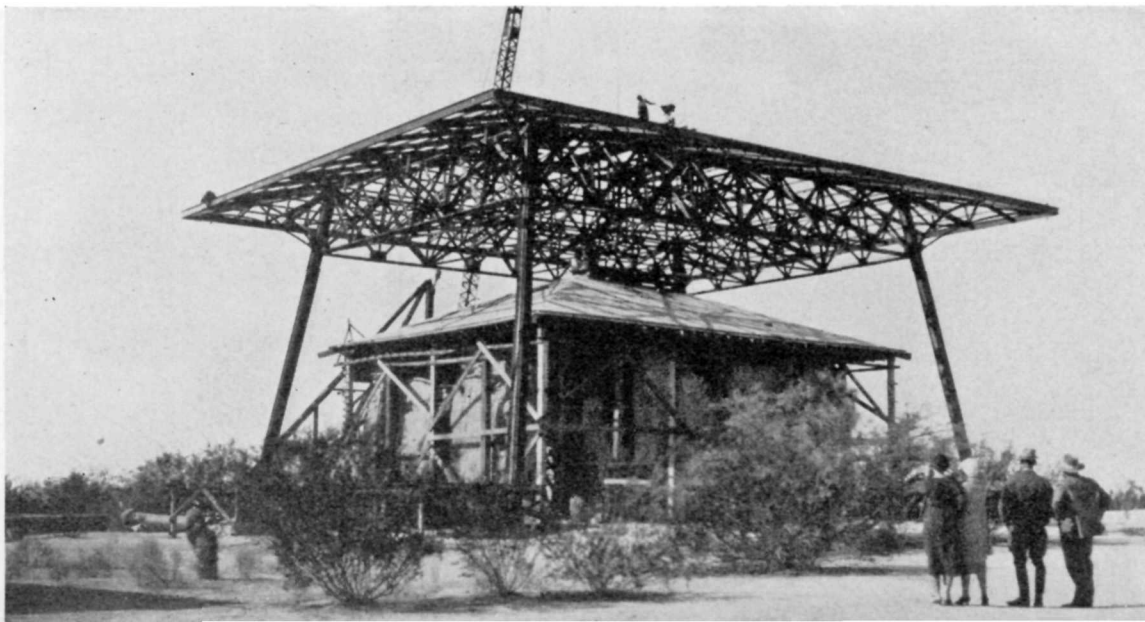
THE CASA GRANDE SHELTER

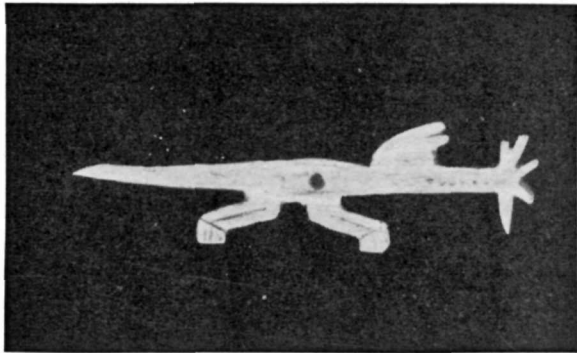
The present shelter over the main ruins was commenced in September 1932 and completed in December of the same year. It replaced a temporary shelter consisting of a wooden frame with a corrugated iron roof built in 1903. The new shelter consists of tubular steel posts, set in cement foundations, which support a roof of asbestos cement resting on steel trusses. The roof is protected by a lightning rod and bulb, grounded through one post by means of copper wiring.

Compounds

IT IS DIFFICULT to estimate the population of the Gila Valley during prehistoric times. And it is even harder to determine the proportion of the Salado to the Hohokam. Very likely, although the land under cultivation was much less than at present, the population was greater than the modern rural population. Also the Salado seem to have been in the minority in most villages.

The Casa Grande shelter as it appeared under construction during the fall of 1932





A Hohokam carved shell pendant

Often the compounds appear in clusters. This is the case at Casa Grande National Monument. Here there are six well-defined compounds of which five were occupied by both groups at the same time.

COMPOUND A

The ruins of Compound A are the most extensive on the monument and are predominantly Salado in character. More than 60 rooms have been excavated but still a little more than one-third of the compound has not been excavated, and it is impossible to guess the number and type of houses which lie hidden under the fill.

The Casa Grande and all the adobe walls which stand exposed in the compound are of Salado construction. Some Hohokam house floors have been

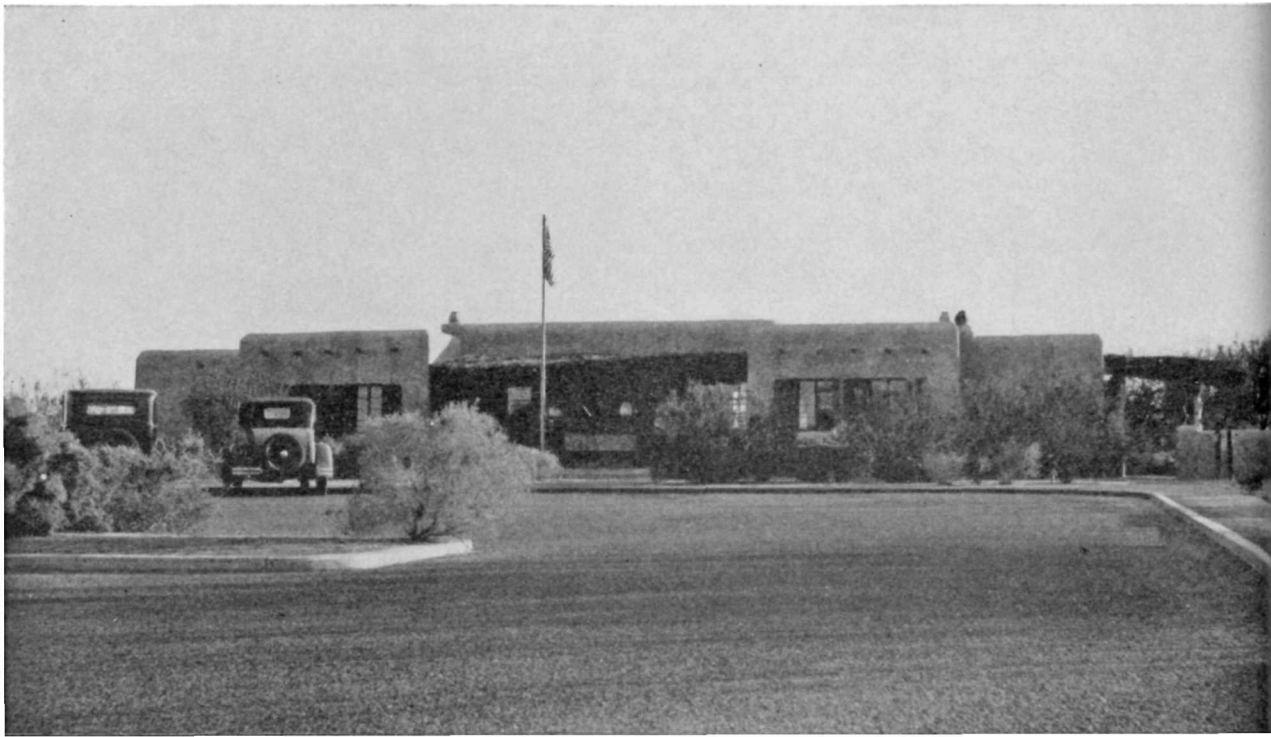
excavated, but because of their perishable nature have been recovered with earth to preserve them. One of the best preserved rooms in historical times was the two-story room east of the Casa Grande itself. This room, still roofed in 1776, served as a chapel for Father Font when he celebrated Mass at the Casa Grande. Near this room Fewkes found the so-called eagle burial. Around the bones of an eagle were found small post holes indicating that the bird had been kept in a small pen or cage. It is not known whether the bird was kept as a pet or for the use of its feathers.

A three-story building had been constructed in the southwest corner of the compound. Its lower floor had been filled with sand after it had been built, presumably in an effort to strengthen the structure. This was perhaps a first attempt at a watchtower, abandoned when it was discovered that the walls were still too fragile to support a third story with safety.

COMPOUND B

The ruins of this compound are less well known than Compound A but quite as interesting. Here again Hohokam and Salado lived together, but the dominant features of the compound are Hohokam rather than Salado. This group of ruins is probably a little older than those of Compound A, but it is likely that occupation persisted contemporaneously with that of A.

The Museum and Administration Building



Two very large square mounds occupy a great portion of the compound. These mounds are peculiar in that they represent houses built on top of each other—old houses torn down and their foundations filled in with loose earth, and new houses built directly on top of the old. Thus the entire mound is built up of layers, or strata, of old house material, without any particular system. The houses which were built on the old foundations were similar to those elsewhere in the compound. A late addition to each mound was an adobe retaining wall built to hold the loose adobe material in place.

The Game Court is situated about 300 feet southwest of Compound B. This is an elliptical mound, hollowed to dish shape on top. Early archeological writers called this and similar structures "sun-temples" or reservoirs. However, there are many similarities between these mounds and the ceremonial game courts of Yucatan. This fact was discovered during excavations at Snaketown, a Hohokam site on the Pima Indian Reservation, in 1935. The court consists of hard packed adobe floor with a "goal" near each end. Each goal consists of a slab of rock which marks a small hole in which a piece of turquoise and one of shell were found. The spectators probably sat around the mound. It is likely the court is of the same period as Compound B.

There are four other compounds within the monument; these include Compound C, which has not been excavated. It is a small compound north of Compound A. Compound D is the smallest compound in the monument and is often called the "Clan House," although there is no archeological evidence for this name. In Compound E, which is nearly as large as Compound B, a few rooms have been excavated, but little information was gathered. Compound F is large, principally Hohokam. It was excavated in 1932 by the Los Angeles County Museum of History, Science, and Art.

The Museum

THE CASA GRANDE is as bare of furnishings today as it was when Father Kino first saw it, but the modern traveler has an aid to the imagination of which the Spaniards did not dream. At the

headquarters area is a small museum in which artifacts typical of the Casa Grande are displayed. Some of these were found during excavations on the monument and others in nearby ruins. Many of the artifacts from Compound A are not on display as they are at the United States National Museum in Washington. Most will probably be returned when adequate storage and display facilities are available.

Together with artifacts of more usual types are mosaic pieces found under the floor of a room in Compound A. Two birds and a turtle are represented in the group. The turtle is a large shell on the convex surface of which are small rectangular pieces of turquoise glued with pitch. In the center of the turtle's back is a larger rectangle of pink shell. The two birds were carved of wood and were complete with parrotlike bills and small pieces of turquoise for eyes. Their backs were a mosaic of pink shell and turquoise. Found with these was a pair of large turquoise pendants and a long shell necklace. One small room in the museum is devoted to a display of modern Pima, Papago, and Maricopa pottery and basketry.

Administration

CASA GRANDE NATIONAL MONUMENT, established by Presidential proclamation in 1918, is situated on Arizona State Highway 87, 2 miles north of the town of Coolidge and about halfway between Tucson and Phoenix. It is administered by the National Park Service, of the Department of the Interior, through the office of the Superintendent of the Southwestern National Monuments. The Superintendent's office, from which activities of twenty-seven national monuments in the Southwest are directed, is located in the administration building in which the Casa Grande museum is also housed.

A guide fee of 25 cents is charged, except for children under 16 years of age or groups of school children 18 years of age or under, when accompanied by adults assuming responsibility for their safety and conduct. Men of the military services of the United States are also admitted free of charge. For those who like to visit the Casa Grande often there is a nontransferable season ticket, good for a year, for 50 cents.

