

TUZIGOOT NATIONAL MONUMENT

CLARKDALE, ARIZONA

AREA HISTORY

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INTRODUCTION

A. Geographical Setting

Tuzigoot National Monument is located on the east bank of the Verde River in the upper end of the Verde Valley in central Arizona.

The Verde Valley is a sedimentary basin which began to form when a fault developed millions of years ago along a north-south line marked today by the Black Range on the west side of the valley. This fault caused a block of earth to hinge downward from the Coconino Plateau. Through the trough thus formed flowed the Verde River.

Near the end of the Tertiary Period massive outpourings of lava spread from the Coconino Plateau on the north and from the Black Range on the south. One of these flows blocked the Verde River about 10 miles below the present town of Camp Verde, creating a large, shallow lake some 35 miles long and 6 to 8 miles wide. It is to sedimentary deposition in the bed of this lake that the Verde Valley owes its limestone and saline formations. After many centuries, Lake Verde was destroyed by the cutting through of the lava dam and consequent return of the Verde River to its ancient course. Erosion of the exposed strata by runoff and stream cutting has resulted in the countless buttes and mesas so prominent on the valley floor today.

B. Prehistory

Men first entered the valley long after Lake Verde had dried up and erosion had carved the present topography. Recent finds on Dry Creek, between Tuzigoot and the town of Sedona, indicate the presence of a few bands of hunting-gathering Indians as early as the second millenium B.C.

(Shutler, 1950: 6-10). These people had no agriculture, pottery, or permanent housing, but hunted and gathered over the countryside in search of anything edible.

Agriculture probably appeared here no earlier than the 9th century of our era, when sedentary farmers came into the Verde Valley from the Gila Basin in southern Arizona. These people, the "Hohokam", lived in wattle and daub pithouses, irrigated their fields of corn, beans, squashes, and cotton with well-engineered canals, made a red-on-buff pottery with sophisticated designs, excelled in the manufacture of stone implements and ornaments, and cremated their dead. They were supplanted or absorbed by increments of a new population beginning around 1100 A.D. These were the "Sinagua", a sub-group of puebloan farmers who centered as a cultural entity around the San Francisco Mountains in northern Arizona and who lived in masonry pueblos, dry-farmed, made plain brown or red pottery, and buried their dead in a prone position. Members of this group were the builders of Tuzigoot and her sister pueblos overlooking the Verde River. (Colton, 1946).

The Sinagua pueblo of Tuzigoot was begun early in the 12th century A.D. Perched on ridges nearby were several contemporaneous pueblos. By the time its peak was reached in the middle of the 14th century, Tuzigoot was a metropolis of 110 rooms and around 200 people. Tuzigoot has been called a fortified town, partly because of its position, partly because of its lack of side entrances. Ingress seems to have been entirely by means of ladders to the terraced roof tops, then down hatchways into room interiors. Who were they afraid of? So far archeology cannot supply a certain answer.

Tuzigoot and her sister villages flourished for about two centuries. The rich bottomlands along the Verde River yielded good crops of corn, beans, squash, and even cotton (a New World variety, *Gossypium hopi*, not to be confused with Egyptian cotton) which was woven into fine textiles. Nature yielded raw materials and food to the skillful and patient, and with their basic needs taken care of these Indians were able to develop the rudiments of what we call "civilization" at a time which saw in Europe the rise of nationalism, modern armies, commerce and the dawn of the Renaissance. Foreign objects tell of a thriving trade - painted pots from northern Arizona, shell from the Gulf of California and the Pacific Coast, argillite and turquoise from western Arizona - all of these and other items indicate that the average Indian knew what lay beyond his village for a considerable distance. Around 1400 A.D. the population of the Verde Valley was probably as high as the permanent population today. Dozens of pueblos existed along the river and undoubtedly hundreds of acres of bottomland were under cultivation - then, for reasons as yet undetermined, the valley was deserted.

We know that the Sinagua villages in the Verde Valley were abandoned sometime between 1450 and 1583 A.D., when Don Antonio de Espejo saw the mines at what is now Jerome. Why? Few oral traditions survive to speak to us. The Yavapai say (Schroeder, 1954a: 10) that the ruins were built by a people as they "moved southward"; the Hopi, in one instance, claim that some of their clans built towns as they migrated northward from the place of emergence in the Gila Valley. Traditions of the Rabbit and Water clans state that they lived for a time in the Verde Valley (Ibid; 12). Corbusier, writing in 1886, records a Hopi legend of drought and epidemic

"five old men ago", or about 1450 A.D. (quoted in Ibid; 12). To the Hopi, again, we can attribute the tradition that the old home of the Sun and Sun-Forehead clans was in the redrocks around Sedona and Oak Creek Canyon. They are supposed to have arrived at Hopi late and "without kivas or ceremonies." The Sinagua had no specialized ceremonial room (kiva), but can hardly be said to have lacked ceremonies and ritual equipment, judging from material found with many Sinagua burials. One of the richest of these, found at Ridge Ruin, east of Flagstaff, was accompanied by items which modern Hopi could identify as being still used in certain rituals in one or two villages (McGregor, 1943). Here, then, we have the survival of at least one Sinaguan ceremony through some 700 years!

Who absorbed the remnants of the Verde Valley Sinagua? At present we have some evidence that a few groups were absorbed by the Hopi toward the close of the 15th century, and if Colton's interpretation is correct, many Sinagua continued movement down the Verde to blend with late Hohokam increments in the vicinity of present Phoenix in the Salt River Valley. (Colton, 1946).

It has been suggested that not all of the village dwellers left the Verde Valley even after the abandonment of their pueblos. Did the Yavapai, or "Cruzados" of the early Spanish chroniclers have any connection with the ancient Sinagua? Some students think so. Recently Schroeder has advanced a provocative theory which would bring all of the cultures of the Arizona desert below the Mogollon Rim out of a basic early folk culture termed by him the "Lower Colorado River Pattern" (Schroeder, 1954a). Its chief traits are listed as: flat-roofed, one-family jacals, scattered

settlement pattern, villages on flats, sheet rubbish, bottomland farming with irrigation, cremation, advanced ground and polished stone tools but few projectile points (ibid). This pattern was submerged at times by various foreign groups - i.e., Hohokam and Sinagua, but tended to reassert itself (with modification) when foreign influence was weakened or withdrawn. One has only to turn to post-Roman Britain to see a close parallel in another culture area. Here the old Celtic ways survived in mutated form over 400 years of Latin domination. Perhaps as Schroeder suggests, the Yavapai were an enclave of the Lower Colorado Pattern which, though culturally dominated for a time by the Sinagua in the Verde Valley and environs, returned to the old ways when the more sophisticated pueblosans withdrew.

C. History

1. Early Exploration

After the abandonment of Tuzigoot and her sister pueblos by the Sinagua people around the middle of the 15th century, the Verde Valley appears to have become a sparsely occupied area. Don Antonio de Espejo, arriving here in 1583 with a small minerals exploration party, made no mention of pueblo communities, but did describe rancherias of the Yavapai or "Cruzados"*, who were living in "good houses", wearing buckskin, and planting maize (Bolton, 1925: 187). These people were also described by members of the Oñate expedition who passed through the valley in October of 1604, enroute to the Gulf of California (Bartlett, 1943).

* Yavapai once wore cruciform hair ornaments - hence name "Cruzados".

For the next 200 years there is no certain record of white exploration in the Verde Valley. Then, with the Louisiana Purchase in 1803, the United States turned its attention westward, and by the 1830's, Americans were traversing what is now Arizona in ever-increasing numbers. The trapper, James O. Pattie, worked the valley of the "Pima Gilaños" between 1835-8. Kit Carson, traveling with Ewing Young's trappers, had passed through the same country 6 or 7 years earlier. This party is supposed to have trapped the Verde and its source on the same trip (Lockwood, 1932). Pauline Weaver, later a scout with Kearny's Army of the West and discoverer of gold in the Prescott area, carved his name on the walls of Casa Grande ruin on the Gila River in 1832. In 1834, two groups of trappers comprising over 200 men met on Bill Williams Fork and proceeded from there to Hopi, probably following the route used by Onate 200 years earlier. One of the party, quoted in the Sacramento Union for September 17, 1853 stated that the route led through country rich in "ruined cities" (Schroeder, 1954b: 59).

2. Settlement in the Verde Valley

During the Civil War, many Americans were drawn to Western Arizona by gold and silver strikes, and by 1865 at least 1500 men were working placers and other diggings in the vicinity of Prescott, which had been established as territorial capitol in 1864 (Schroeder, 1954b: 71-5). During this time covetous eyes were cast on the Verde Valley, but would-be exploiters were given pause by the knowledge that the warlike Tonto Apache and Yavapai considered the valley their "heartland". Ultimately, however, the Verde Valley's rich soil and plentiful water proved too strong a lure, and in spite of military remonstrances, a group of erstwhile farmers left

Prescott in January 1865 with six wagon loads of supplies, their goal the Verde River. Crossing the Black Hills, they reached the river at a point almost 50 miles due east of Prescott, and choosing some land at the mouth of Clear Creek, built a small "fort" out of the tumbled debris of a pueblo ruin. By May an irrigation ditch had been dug and over 200 acres planted in corn, barley, and oats (Farish, 1916: 224). At this time trouble with the Indians began.

The Yavapai and Tonto Apache had no desire to destroy the colony, which they could have easily done in the first few months - rather, they tried to establish a parasitic relationship with the whites, looking on the crops and animals of the latter as a new natural resource to exploit. The colonists, beset by difficulties enough, took a dim view of such activities but were powerless to prevent most of the pilferage. By mid-summer they were in desperate straits - military assistance was mandatory if a hold was to be maintained in the valley. But all professional army garrisons in the territory had been withdrawn to help fight the Civil War and it was necessary for the settlers of the territory to take matters into their own hands. Accordingly the Arizona Volunteers, manned by friendly Pima and Maricopa Indians and officered by Mexicans and Anglo-Americans, was organized to keep hostile tribes in check in the absence of regular troops. In January of 1866, the 1st Infantry, Arizona Volunteers, Lt. J. D. Walker commanding, arrived at Camp Lincoln on the Verde. It was not an impressive group in its equipment, but not lacking in tenacity or courage. Though unmounted and often without shoes, these irregulars managed to demoralize the hostiles with the promptness of their

retaliation and the fierceness of their attacks (Farish, 1916: 108). After winning one particularly bitter fight with superior forces holed-up in caves, the troopers were delighted to find buckskin which they could use for the making of sorely needed moccasins. Their commanding officer made the wry observation that "...their [the Indians'] commissary was found to be much better supplied than ours (ibid, 103)."

In spite of heroic efforts on the part of the Arizona Volunteers, the situation was desperate again the next fall, as revealed by the following letter:

Capt. H. S. Washburn, Arizona Volunteers, to the Adjutant General

"Camp at Clear Creek, 9/12/66

Colonel,

The Indians are now harvesting the corn at this settlement at the rate of abt. 30-40 bushels nightly. There is but 1 soldier left who is able to shoulder a musket and he has charge of commissary stores at this camp, what there are, no meat left. When the bearer of this leaves there will be 2 citizens left who call themselves well.

I am hourly expecting an attempt to take the stock.

I have to do guard duty day and night.

If assistance does not come very soon, I shall have to abandon what government property I am trying to protect and seek security for myself and animals."

To: Lt. Col. W. H. Garvin
Adj. General
Ar. Vols.

Yours Truly
H. S. Washburn
Capt., etc.

This cry did not long go unheeded. By the 29th of September a regular army unit had arrived to take command and the Arizona Volunteers were disbanded after service well rendered. This marked a turning point in the fortunes of the white settlers. Although the Tonto Apache and others had destroyed or taken over \$8,000 in goods and cattle and had killed several people, the winter of 1866 saw the firm establishment of a white community in the Verde Valley (ibid; 245).

3. Mines

With the staking of mineral claims of an orebody west of modern Jerome in 1876, the Verde Valley, for better or worse, entered the industrial era. By 1882 the United Verde Copper Company was formed, two blast furnaces set up, and mining and smelting begun in earnest. In 1952, after 72 years of operation, the mines were dead, but not before over \$200,000,000 had been taken out of the mountain (Brewer, 1954), which the Spanish first visited in 1583.

4. History of Archeological Investigation

The first full account of ruins in the Verde Valley was given by the railroad survey guide Antoine Leroux, who, in the early 1850's, told of ". . . river banks covered with ruins of stone houses and regular fortifications; which, . . . appeared to have been the work of civilized men, but had not been occupied for centuries. They were built on the most fertile tracts of the valley where there were signs of acequias [ditches] and cultivation. The walls were of solid masonry, of rectangular form some 20 to 30 paces in length and yet remaining 10 to 15 feet in height. The buildings were of two stories, with small apertures or loopholes for defense when besieged . . . In other respects, however, [Leroux] says that

they remind him of the great pueblos of the Moquinos (Whipple, 1855)."

In 1878, Dr. W. J. Hoffman of the Hayden Survey published a brief note on the ruins around Montezuma Well, but it was not until the 1880's that any serious work was done in the valley. At about that time Dr. Edgar Mearns, post surgeon at Camp Verde, began a spare-time archeological survey of the vicinity, resulting in an article and an archeological base map showing the location of many important ruins in the Verde Valley. This article was published in the Popular Science Monthly for October 1890, and was the most important contribution up to that time.

Mearns has given us the first description of Tuzigoot ruin, Site #49 in his listing, as follows:

Location: "Verde River and alough. Top of hill near a slough of the Rio Verde known as Peck's Lake."

Description and remarks: "Fallen and ruined walls of a good sized village. Near this place are the interesting proofs of the engineering capacity of these people in conducting their irrigation ditches [latter since obliterated by modern cultivation]."

By now the attention of professional archeologists had been drawn to central Arizona, and early in the nineties, the Bureau of American Ethnology sent representatives into the Verde Valley to conduct full-scale surveys. Cosmos Mindeleff, Bureau archeologist, surveyed the Verde River from its mouth to Beaver Creek near Camp Verde. His report appeared in the 13th Annual Report of the Bureau (1892) and was the first professional paper on the archeology of the Verde Valley.

* Field notes at the American Museum of Natural History (copy in Tuzigoot fact file).

Mindeleff concluded from his examination of the ruins of the lower Verde that their makers were relatively late and related to the Hopi and Zuni (Mindeleff, 1892: 257-61). In modified form, this theory still holds.

At about the same time Mindeleff was conducting his survey, Dr. J. W. Fewkes, also of the Bureau of American Ethnology, was examining the upper reaches of the Verde River and the red rock country around Oak Creek Canyon and modern Sedona, where he concentrated his attention on several spectacular cliff dwellings (Fewkes, 1896, 1913). On neither of these early surveys was excavation stressed - they were merely reconnaissances to determine the extent of the archeological resources of the area.

After Fewkes and Mindeleff's work, little else of a professional nature was accomplished until the 1920's, when scientific interest in the archeology of the Verde Valley was revived. At this time the Gila Pueblo Archeological Foundation of Globe, Arizona, began a series of far reaching surveys to try to determine the antecedents and cultural frontiers of the red-on-buff pottery-making people of the Gila-Salt Basin, now known as the "Hohokam" culture. Ceramic evidence picked up during this institution's survey of the Verde Valley indicated an early Hohokam movement up the Verde River from the south, overlain by later puebloan traits from the northern plateau (Gladwin, H.S. and W., 1930).

In 1928 another private institution, the Museum of Northern Arizona, was founded in Flagstaff for the purpose of conservation, exposition, and basic research into the natural history, geology, and archeology of northern Arizona. The Museum early in its history embarked on a program of site surveying which ultimately extended as far south as Tonto Basin.

From the results of this survey Director Harold S. Colton was able to postulate the Sinagua Branch - the group responsible for the construction of the large masonry hilltop villages and cliff dwellings in the Verde Valley (Colton, 1946).

THE EXCAVATION OF TUZIGOOT

The excavation of Tuzigoot ruin grew partly out of the desire for a small local museum in Yavapai County and partly out of the depression need for the creation of jobs in the locality. Under the supervision of Dr. Byron Cummings of the University of Arizona and the Arizona State Museum, the Yavapai County Chamber of Commerce in Prescott began a program of excavation near that town in the summer of 1932 to provide material for an exhibition of local prehistory in the "Smoki" museum* at Prescott. When this work was finished, the archeological committee delegated E. H. Spicer (now associate professor at the University of Arizona) and L. R. Caywood (now Superintendent at Ocmulgee National Monument), at that time graduate students at the University of Arizona, to select a large pueblo in the Verde Valley for excavation. The site now known as Tuzigoot (a Tonto Apache word meaning "crooked water" and referring to the ox-bow lake overlooked by the ruin) was suggested to the investigators by Earl Jackson, then Custodian of Montezuma Castle National Monument (Spicer and Caywood, 1935: 1). Since no systematic excavation had heretofore been carried out in the upper Verde Valley, it was felt that the uncovering of Tuzigoot would yield much valuable basic information.

* A local club of "Indian Lore" devotees.

The site of Tuzigoot lay on property of the United Verde Copper Company but permission to excavate was easily obtained by the representatives of the archeological committee. Work was begun with a crew of eight men paid out of Federal Emergency Relief funds on October 31, 1933. Federal Emergency Relief help continued until November 24, 1933, when the "dig" was organized as a C.W.A. project with a working staff of 48. This new program called for the complete excavation of the ruin, its partial restoration, and provision for the restoration and display of artifacts encountered. By June 1, 1934, the excavation and repair of the village and the cleaning and repair of artifacts had been largely accomplished. During this period additional professional help was rendered Spicer and Caywood by Mr. Harry T. Getty (now professor at the University of Arizona) and Gordon C. Baldwin, assistants to Dr. Cummings of the Arizona State Museum (*ibid*, 1-2). During the course of the work, preservation and cataloguing of the recovered artifacts had been accomplished by local help in a laboratory established in a vacant store building in Clarkdale.

Before excavation, the hill on which Tuzigoot was situated offered little of interest to the uninitiated eye. Only scattered potsherds, stones in alignment, and midden debris indicated the ruin underneath.

Excavation was begun with the sinking of exploratory trenches on the east, west and north slopes below the pueblo, with the delineation of possible burial grounds and definition of the depth and extent of trash deposits as the goal. In this respect the trenches were successful, and in addition revealed several unsuspected early rooms buried by as much as 11 feet of trash (*ibid*, 15).

It was evident as the work progressed that the pueblo had not been built as a unit, but was the product of years of accretions to the original small cluster of rooms which had hugged the summit of the ridge. That the masonry village of Tuzigoot was not the first human occupation of the ridge is indicated by the fact that the walls of what appears to have been the earliest room rest on occupational debris. Unfortunately, time was not available to investigate the possibility of talus pit house or jacal foundations under the masonry foundations (ibid, 38).

Accurate temporal placement of the ruin is largely the work of the past two decades. At the time Tuzigoot was excavated, tree ring dating studies and ceramic type seriation were in their infancy. Only a very few tree ring dates were obtained from the village and these were of little help in defining Tuzigoot's life span as they came from a room which had been constructed somewhere in the middle of the occupation (ibid, 22).

THE INTERIM PERIOD AND THE NATIONAL MONUMENT MOVEMENT 1924-39

Prior to the commencement of the project, Tuzigoot and about 8 acres of land had been deeded by the United Verde Copper Company to local School District 29 in order to get federal funds for the excavation, reconstruction, and erection of a museum building near the ruin to house the artifacts unearthed. This museum was completed in 1936 and the excavated collections moved there for permanent display.

School District 29 early expressed a desire that the National Park Service take the area over and to that end a preliminary inspection was made by Custodian Jackson of Montezuma Castle National Monument. In a

letter to the Director on March 22, 1937, General Superintendent Pinkley of Southwestern National Monuments advocated making Tuzigoot a detached section of Montezuma Castle National Monument, because of its significance as ". . . one of the largest fortified hill top communities in central Arizona [and] the only large excavated one in that district (information in Tuzigoot fact file)." The monument movement bore fruit on July 25, 1939, when the ruin, museum, and 42.67 acres of land was made a national monument by presidential proclamation (see Appendix A). However, at this time no funds for the administration of the new area were appropriated and the school district was asked to continue its responsibility. Phelps Dodge Corporation (successor to United Verde Copper Company) offered to furnish a caretaker who would live in the apartment annex to the museum. Mr. H. L. Reed, incumbent of this position, can be called Tuzigoot's first "custodian".

THE NATIONAL MONUMENT PERIOD - 1939 to PRESENT

A. Physical Development

At the time the federal government assumed charge of Tuzigoot National Monument, the area consisted of a large, fully excavated ruin with six restored rooms, five of these two-storied, plus a museum building comprised of one large exhibit room, a small office-furnace room, a storage room, rest room, a small, four-room apartment, and a garage. The modern features were constructed in a style which has led to a great deal of confusion on the part of many visitors, who, seeing the uneven, pseudo-pueblo facade of the museum, often mistake it for the pueblo ruin. The proposed

remodelling and modernization of the building will remove this conception.

Water supply for the monument was a recurrent problem until quite recently. Originally water was brought through a pipeline from Clarkdale. This line, composed of rusted and corroded boiler pipe salvaged from the old smelter, caused many hours of extra work during the frequent times when it developed leaks. On one occasion this line had an estimated 2000 repair clamps on less than two miles of its length. The water thus inefficiently delivered was badly flavored from the incrustation inside the pipes, and was scarcely drinkable. Much to the relief of visitors and personnel, a well was drilled early in the summer of 1952. It reaches a depth of 313 feet, with the water table standing at 120 feet, and is powered by a selective stage, dual discharge pump which forces the water into a 1000 gallon storage tank. This well should supply adequate potable water to the monument for the foreseeable future.

Roads in the monument consist solely of the parking area in front of the museum and .6 miles of approaches thereto. An unauthorized farm road was bladed across the monument by the county in November of 1941, before the monument was fenced, but no action was taken then and the road now has the sanction of 15 years of use. The access road to the monument boundary from Highway 89A is rough and unsurfaced, and crosses a sub-standard bridge. This road crosses private land and until existing laws are changed, cannot be improved by the National Park Service. Present plans, pending legislation, call for an entirely new approach, to leave Highway 89A between Clarkdale and Cottonwood and enter the monument from a more scenically impressive quarter.

Miscellaneous small improvement projects have been undertaken since the monument's inception. Chief among these is the boundary fence, which was installed along the monument perimeter in April of 1943.

B. Interpretive Program

Visitors to Tuzigoot in the period between 1936 and 1939 had to use their imagination. There were no guided tours or self-guided trail markers or printed interpretive leaflets of any kind, and the museum was closed to all who had no pass from the office of the mine superintendent.

Immediately on the assignment of Relief Ranger E. C. Alberts to Tuzigoot on October 5, 1939, guided tours of the ruin were initiated, and by December displays were being set up by Terah L. Smiley in synoptic order, a model of Tuzigoot pueblo in its heyday was being built, and off-station interpretive talks were begun.

Personal contact with the visitor continues to be the ideal at Tuzigoot. However, the great upswing in travel since the close of World War II has forced the development of self-guided interpretive devices here as elsewhere. At present, the visitor is met in the museum at the reception desk, where he is given a short orientation and offered the use of a self-guided trail pamphlet (keyed to numbered stakes along the trail) for his trip through the ruin. The extensive and well documented museum collections have been arranged to give the visitor a quick grasp of the Tuzigoot story and need little additional interpretation in themselves. However, members of the staff are on hand to answer more detailed questions or provide travel information. When two or more men are on duty, it is possible to station a man in the ruin, if traffic warrants it, and for

large or special groups a formal guided tour is available. The ruin is kept open for the after-hours visitor and trail guide pamphlets are provided in a dispenser on the museum porch.

C. Protection

The first sustained program of stabilization of the excavated ruin was begun by Custodian Cotter in May of 1940 and was continued by him intermittently with the help of NYA labor until the beginning of World War II. After the war the permanent staff was increased by one, thus enabling monument personnel to partially repair the damage brought on by wartime neglect. All data regarding the various phases of stabilization at Tuzigoot now appears either on the stabilization record envelopes compiled by Cotter, or in the 1953 stabilization record sheets.

In 1952, Archeologist Vivian of the Mobile Stabilization Unit, Region Three, made a preliminary estimate for a comprehensive stabilization program at Tuzigoot. In the following year, Archeologist Richert and six Navajo workmen of the unit completed this program.

APPENDIX A

PROCLAMATION

Establishing Tuzigoot National Monument

Signed by Franklin D. Roosevelt July 27, 1939

A PROCLAMATION

WHEREAS certain Government-owned lands in the State of Arizona have situated thereon historic and prehistoric structures and other objects of historic and scientific interest; and

WHEREAS it appears it would be in the public interest to reserve such lands as a national monument to be known as the Tuzigoot National Monument;

NOW, THEREFORE, I, FRANKLIN D. ROOSEVELT, President of the United States of America, under and by virtue of the authority vested in me by section 2 of the act of June 8, 1906, c. 3060, 34 Stat. 225 (U.S.C., title 16, sec. 431), do proclaim that, subject to all valid existing rights, the following-described lands in the State of Arizona are hereby reserved from all forms of appropriation under the public-land laws and set apart as the Tuzigoot National Monument:

Gila-Salt River Meridian

T. 16 N., R. 3 E., beginning at a point in section 21, N. 83 degrees 51 minutes, E. 5032.4 feet of the W $\frac{1}{2}$ corner of said section 21; thence N. 26 degrees, 55 minutes, E. 1950.5 feet; thence S. 63 degrees, 05 minutes, E. 594.5 feet; thence S. 19 degrees, 56 minutes, W. 2977.7 feet; thence W. 70.0 feet; thence N. 13 degrees, 52 minutes, W. 1369.1 feet to the place of beginning containing approximately 42.665 acres.

Warning is hereby expressly given to all unauthorized persons not to appropriate, injure, destroy, or remove any feature of this monument and not to locate or settle upon any of the lands thereof.

The Director of the National Park Service, under the direction of the Secretary of the Interior, shall have the supervision, management, and control of this monument as provided in the act of Congress entitled "An Act to establish a National Park Service, and for other purposes," approved August 26, 1916 (c. 408, 39 Stat. 535; U.S.C., title 16 secs. 1 and 2), and acts supplementary thereto or amendatory thereof.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this 25th day of July in the year of our Lord nineteen hundred and thirty-nine, and of the Independence of the United States of America the one hundred and sixty-fourth.

Franklin D. Roosevelt

By the President:

Cordell Hull

The Secretary of State

(No. 2344)

F.R. Doc. 39-2783; Filed 7/27/39

APPENDIX B

ROSTER OF PERMANENT PERSONNEL AT TUZIGOOT NATIONAL MONUMENT

Superintendent

John L. Cotter	4/18/40 to 11/30/43
Everett W. Bright	4/8/44 to 2/8/46
John L. Cotter	2/9/46 to 7/1/47
Everett W. Bright	10/5/47 to 6/23/50
James W. Brewer, Jr.	6/24/50 to 7/28/53
John W. Stratton	3/21/54 to present

Archeologist

Roland Von S. Richert	11/15/46 to 9/23/51
Carroll A. Burroughs	7/30/52 to 5/30/53
Zorro A. Bradley	9/13/53 to 1/9/55
Fred R. Peck	1/12/55 to present

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