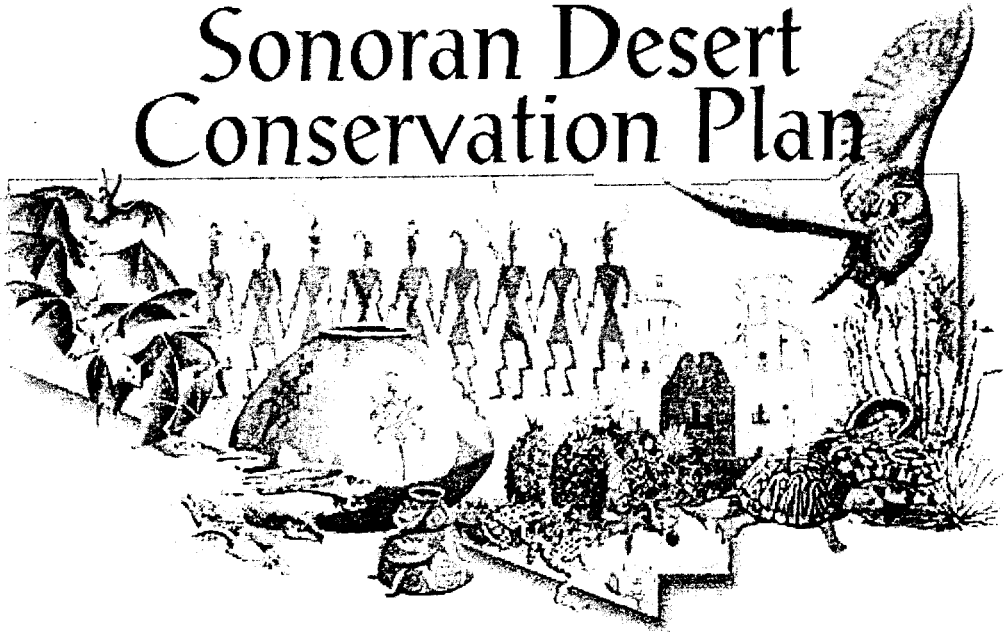


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Sonoran Desert Conservation Plan



SONORAN DESERT CONSERVATION PLAN STEERING COMMITTEE

EDUCATION SESSION #6

October 16, 1999

Arizona-Sonora Desert Museum (Gallery)
2021 N. Kinney Road
Tucson, Arizona 85743

CULTURAL AND HISTORIC PRESERVATION

Preserving Cultural and Historic Resources in Arizona

Jim Garrison, Arizona State Historic Preservation Officer

Historic Preservation from the Tohono O'Odham Perspective

Tony Burrell, Chair, Tohono O'Odham Cultural Preservation Committee

Cultural Significance and the Land in Pima County

Joe Joaquin, Tohono O'Odham Cultural Affairs Office

A Landscape Perspective on Archaeology in Pima County

Paul Fish, Curator of Archaeology in Pima County

Cultural and Historic Resources - Taking a Broad View

Tom King, Consultant, past Director of the Advisory Council on Historic Preservation

INTRODUCTORY REMARKS (PIMA COUNTY): SHARON BRONSON

I would like to welcome you to our sixth educational session on Cultural and Historic Resources Preservation. I'm Sharon Bronson, I am Chair of the Pima County Board of Supervisors for those of you who may not know me, and I want to welcome all of you. This is a lovely morning and some of you would probably have preferred to have been out on your bikes preparing for the upcoming race. I, and a number of people were out on our bikes, it took me awhile to get here, we were wall-to-wall. We were doing a great job, I wish I was out there chugging with them..

Let me draw your attention to your blue sheet. Today again, we are doing the Cultural and Historic Resources Preservation and I wanted to have you take a peek. The next session is going to be probably one of the...is it the culmination Maeveen? We are going to be learning how to create a Multi-Species Conservation Plan and there's a draft agenda on the back so when you leave today, take a peek at that. That is going to be another exciting session. All right, so, we are here to learn about culture, history and preservation.

Let me kind of put things in perspective as we begin this session. Pima County is blessed with a rich and varying record of human settlement over the last 11,000 years representing prehistoric, Spanish Colonial, Mexican-American in our history. The County's archaeological site is the building of structures with traditional cultural values and historic landscapes are all nonrenewable cultural resources. And again, I think that is important, they are nonrenewable. They are fragile and worth preserving. These places inform us about who we are, they remind us of where we were and who we were and where we have come from. They are significant for their scientific, educational, recreational, aesthetic and spiritual values. And this is something as I was talking with Maeveen and Linda Mayro who is our archaeologist who handles the Cultural and Historic Preservation for the County. I did not realize there were thousands of archaeological sites in Pima County. One hundred historic buildings, districts and sites have been listed in the National Register of Historic Places for local, regional and our national heritage. So we have over one hundred sites that are on the National Register of Historic Places. This is pretty remarkable for a community of our size, although the County is 9,241 square miles. I know that because I represent most of it at 7,203 square miles. We are also home to the Tohono O'Odham Nation and we are home to Pascua Yaqui and Yoem Pueblo, and the Nation's ancestors were the immediate ancestors here, the first folks to inhabit this part of the country.

Okay, in 1989 Pima County hired staff that began to build our Preservation Program, we have Linda Mayro here. We have a couple more staff members now besides you, right? Just you? Just one more staffer so we are not a greedy County, we are not really bloating the payroll. In 1992, the preservation of Archaeological and Historic Resources was made a part of the County's Comprehensive Plan and this establishes the basis for our laws and policies regarding Historic Preservation in Pima County. Today, Pima County is working to make preserving our past part of our future by including Culture and Historic Resources, not only in the Comprehensive Plan, but now in the Sonoran Desert Conservation Plan.

This morning we are going to hear from five experts in the field of Cultural and Historic Preservation and with that, I am going to conclude my remarks and with pleasure, introduce our first presenter.

James Garrison who is the Arizona State Historic Preservation Officer. Mr. Garrison graduated from Arizona State University in 1970 with a Bachelors of Architecture and has been a registered architect in Arizona since 1974. He has practiced in the field of Historic Preservation all of his professional career specializing in the inspection and rehabilitation of historic buildings, and in the stabilization and conservation of adobe. Mr. Garrison was hired by the State Historic Preservation Office in 1990 to oversee the Certified Local Government program which develops preservation programs at the local level. In 1992, Mr. Garrison was appointed by the Governor to be the State Historic Preservation Officer (SHPO), a position he has held for seven years. As the Historic Preservation Officer, Mr. Garrison directs the State's efforts to protect and preserve Arizona's cultural heritage.

He will be talking about preserving cultural resources and putting it into a variety of contexts and with that, I would like to welcome James Garrison.

PRESERVING CULTURAL AND HISTORIC RESOURCES IN ARIZONA: JIM GARRISON

Back in the 1970's I was on contract with the State Historic Preservation Office and one of the areas that I used to talk about back then is that we had three people working in our office and we have a state that is the size of Italy. And Rhode Island, with the same population at that time, two million, as Arizona had twenty people working in their program. So I feel for Pima County and the situation in the County besides the two people trying to take care of it. Let's see here, well let's go to the slides and get on with this.

SLIDE: Preserving Cultural
Variety and Context

Okay, preserving Cultural Resources, variety and context. The first thing about this and we will see if this all works well. Well, which thing do you want me to press? Okay, next.

SLIDE: Making a list

Making a list. Before I get on with making a list in Pima County, making a list or deciding what is worthy of preservation involves making a list and so I want you to think about the first list of cultural resources that was ever prepared. The movement of preserving properties usually goes back to the time of Nationalist Movement, French Revolution 1750 here, but there was a list that was much older and if we have a lot of time I would take suggestions from you as to the oldest list, and very few people actually get it but everybody knows the list. It's called the Seven Wonders of the Ancient World. Next slide.

SLIDE: What's on this list?

And what's on this list?

SLIDE: Pyramids of Giza

There are the Pyramids of Giza in Egypt, that is 2700 B.C. Next.

SLIDE: Temple of Solomon

The Temple of Solomon, 966 B.C. estimated to cost, in today's dollars, four billion dollars to construct. Next.

SLIDE: Hanging Gardens of Babylon

The Hanging Gardens of Babylon, 562 B.C. Out of focus. There it is, quite a bit of acreage there. Next.

SLIDE: Zeus Sculpture of Olympia

Well, the Zeus Sculpture of Olympia by Phibius 435 B.C. Next.

SLIDE; Temple of Artemis

The Temple of Artemis at Ephesus, 365 B.C. Next.

SLIDE: Mausoleum at Talakenosis

The Mausoleum at Talakenosis, 350 B.C. Next.

SLIDE: The Colossus of Rhodes

The Colossus of Rhodes at Alexandria, 300 B.C. and next

SLIDE: The Pharaohs of Alexandria

The Pharaohs of Alexandria, also in Alexandria 300 B.C. This list was created about 100 B.C. Now you all know the Seven Wonders of the World, right? You all have that in your brain, you probably knew very few actual properties on the list. There is two interesting things about this list.

Number one, how many still exist? One.

The other is, I just showed you eight things. So at a certain point the list becomes more important than what's on the list so the idea of making a list is still very important in some kinds of list, and Pima County does have a list. I don't know if you have seen this publication, but it is the beginning of a list so I am going to give you the State and National perspective of making a list and how we decide what is worthy of

preservation here as quickly as I can. Next.

SLIDE: NATIONAL REGISTER OF HISTORIC PLACES

The National Register of Historic Places was created in 1966. There have been some lists before that, National Historic Landmarks, etc. The State of Arizona created the State Register of Historic Places, the same system of eligibility that I'm going to explain to you for the National Register of Historic Places. Next.

SLIDE: CONTEXTS

History

Architecture

Archaeology

Engineering Culture

In the law, it says that we're going to preserve things in these contexts: history, architecture, archaeology, engineering and culture. Okay, we have divided contexts into many other things but we like to place the property in a context, both a physical context and a theoretical context of importance, usually related to one of these general areas of interest.

Culture, at the bottom of this list, has been on this list since 1966, culture is not a new thing in relationship to the National Register. Next.

SLIDE: Fort Lowell

History: This is Fort Lowell. The Indian Wars Period, having military installations that dealt with this era in the state's history, a place like Fort Lowell, even though it's mostly a historical archaeological site is something worthy of preservation in the relationship of the history is the context it is related to. Next.

SLIDE: -San Xavier del Bac

Architecture: San Xavier Mission, this is the oldest known photograph of San Xavier; 1871 by Wheeler of the Wheeler Expedition. Next.

SLIDE: -Casa Grande Ruin

Archaeology: Sometimes archaeology is almost architecture, some of us think of this as a piece of architecture as well as a piece of archaeology. Casa Grande Ruin, in another County. Next.

SLIDE: -Cienega Creek

Engineering: Cienega Creek. I know this is east of Tucson, I know we have the riparian area here, we also have two railroads. We have this railroad bridge just to the right of this picture is a concrete bridge from early U.S. 80 which is on Marsh Road. And I've just recently learned that just up straight here a little bit is the site of a Butterfield

Stage Stop on this route. So, lots of things come together right in this particular place and I think this shows how an additive process of adding things in the landscape to form these really significant areas and preserve a lot of things in one place. Next.

SLIDE: -Walpi Ruins

And culture is Walpi up at the First Mesa. In Arizona, a lot of cultural items are related to the twenty-one recognized tribes in the State of Arizona which I think is about as many as any state has to deal with so in the last ten years, we've had a lot of interaction with the tribes around the state. But culture can also relate to Mexican heritage, Hispanic heritage, Anglo in Texas and California and in Alaska, they have Russian heritage and all kinds of ethnic groups can bring heritage into an area. Next.

SLIDE: PROPERTY TYPES

Buildings

Structures

Objects

Sites

Districts

What kinds of things are preserved? And these are the property types: buildings, structures, objects, sites and districts. Some types of properties, we have a hard time placing into one of these categories. I think the most difficult one we deal with are linear properties like roads and canals and railroads and power lines. I'm thinking more instead of thinking that this long, weird, long linear districts we should really think of them as structures in our minds, as the engineering works. Let's look at a few of these. Next.

SLIDE: Carnegie Library

Obviously, buildings. The Carnegie Library by Trost & Trost at Armory Park, a building of architectural distinction worthy of preservation. Next.

SLIDE: El Con Water Tower

Structures: Everybody knows what this is, right? No? Inside of this Spanish Colonial shell is a water tower, a very traditional looking water tower inside. This is the El Con Water Tower in Tucson. Next.

SLIDE: The Maybeck Sculpture

Objects: The Maybeck Sculpture out in front of the Carnegie Library. It's an object, usually pieces of sculpture are considered objects and you have one of those, a very interesting one that is going to have some work done on it here soon. Next.

SLIDE: Ball court, Adamsville

We all know what that is, right? The front row knows I think. This is a ball court, this is at the, gosh now, the Adamsville site. Adamsville, Arizona is an archaeological site from the historic period but is also a prehistoric archaeological site, several miles apart from one another. This is up near Florence, but usually as you look across the landscape of a known excavated archaeological site, this is kind of what you see and obviously, motorcyclists see a whole other thing here. Next.

SLIDE: Armory Park

And districts: The late Bob Veevner of the U of A College of Architecture, the student study of Armory Park, the earliest designated districts in the State of Arizona. I had dinner at El Charro last night. In 1975 or 1976, we met there and the Historic Sites Review Committee for the State of Arizona placed the first two National Register Districts, recommended them for listing. Armory Park and El Presidio District in Tucson. Next.

SLIDE: SIGNIFICANCE

- A. History
- B. Individual
- C. Design
- D. Information

Significance: The property must be significant. There must be some reason above just its existence as to why it is significant and why it is worthy of preservation, and significance must be related to history and these are the criteria that we often quote. Criteria A is History, Criteria B is related to an individual or somebody important in history; Criteria C is design or construction technology and Criteria D is likely to yield or has yielded important information. Often, the property tax is associated with these areas of significance, but that doesn't necessarily mean that an archaeological site is always eligible under D. If there are petroglyphs, they might be for their design and artistry under C that they are eligible. So, it's a good discipline to apply all these areas of significance to any property that you are evaluating. Next.

SLIDE: Glasgow House

History: This is the Glasgow House on south Stone as it was restored in about 1976, twenty some odd years ago. It's claim to history is this is where the first Spanish speaking newspaper in the State of Arizona was published. Next.

SLIDE: Portrait

This is Hiram Stevens and his wife. Notice the Hispanic descent, a lot of Anglos moved to the Southwest and married Hispanic women and were instant players in the

situation. The Stevens House is on Main Street. Next slide.

SLIDE: Row House - past

Early picture. Row house, that is Main Street there. Some people think that that white wall was the Presidio wall but it probably wasn't. Next.

SLIDE: Row house - how it looks today

How it looks today. It was the site of Janos Restaurant until recently. The Stevens House is related to Hiram Stevens. Next.

SLIDE: The Temple of Music and Art

Architecture: The Temple of Music and Art. I don't know how many of you know that this is a stolen design, done in a mirror. If you go to Pasadena and see the Pasadena Playhouse you will see this exact thing if you look in a mirror as this complex known as the Temple of Music and Art, very important for its design qualities as well as historical meaning to the community. Next.

SLIDE: Site of dig

And information potential. You know, what are you looking at? Let's go to the next slide and see if we can see this any better.

SLIDE: Charcoal rings

Do you see those purple circles? Well, within those purple circles are charcoal rings and there are about forty of them that were discovered, and this is on a freeway alignment up in the Phoenix area.

This was just discovered in the last year here. The problem with this archaeological site is it's a deeply buried site, this is over four and a half feet under the surface in an area that there was very little indication that would actually show up so four and a half feet down in an area that you wouldn't think anybody would actually congregate, there are forty fire circles and what look to be habitation, maybe house circles that the only evidence on them is the charcoal and the stratigraphy so the geotech person and the charcoal person are the only two people that have much to figure out what was going on at the site. What scared everybody about this is that it was four and a half feet under the ground. You can see that if this was farmland or anything else, this would all remain intact underneath those areas and this is yielding information that we really didn't know much about at all. You know, sites that are over 1,000 to 2,000, maybe over 2,000 years old of just early habitation sites and to be covered with that much alluvium was just amazing to everybody so now we don't know what to do with these areas, how to validate whether there are resources that are going to be impacted this far under the ground. Next.

SLIDE: INTEGRITY

Location
Materials
Design
Workmanship
Setting
Feeling
Association

You have significance but the property must be able to convey its significance and that's related to its level of integrity. There are seven areas that the National Register talks about in terms of integrity, location, materials, design, workmanship, setting, feeling and association. Not every property has to have all of these areas of integrity, in fact, an archaeological site in my estimation only needs location and materials to potentially derive a tremendous amount of information. Many of these other factors could be compromised or nonexistent in the case of an archaeological site and at the same time, an architectural design must have design, materials, workmanship and maybe feeling to communicate that design and so within the areas of significance there are different aspects of integrity which must be taken into consideration. Next.

SLIDE: Convento site in Tucson - Early

So as we go down the list, it's hard for me to remember the whole list. Here, location. This is the Convento site in Tucson, this is how it looked in early photographs. You know, this is down to the ground now but its location and the relationship of that location to its significance is still very important in the case of the Convento site. Next.

SLIDE: State Capitol

Materials: This is the State Capitol which is built out of tufa and granite. The base is granite, the upper part is tufa. Tufa stone was quarried in Arizona until about the 1920's, a very important material in the use of this material in the State Capitol recognizes the use of this locally derived material. Interesting thing, this is a picture taken back almost in 1976. When they restored the Capitol, they were going to clean the tufa, it had become dirty. Behind the Capitol now is a nine-story office building made out of concrete and they were getting ready to clean the Capitol and the Department of Administration said, "No, you can't clean the Capitol because just two years before we built a nine-story tower and tinted it to match the color of the dirty tufa stone. So to this day, the Capitol hasn't been clean.

SLIDE: Montezuma's Castle

Workmanship: Montezuma's Castle. For all of my life I have felt left out when I first visited Montezuma's Castle with my parents and my sister and I was too young to go up in Montezuma's Castle. By the time I became of the right age, I couldn't go up to Montezuma's Castle. Just in the last couple of years, I had the fortune of going in Montezuma's Castle. Next.

SLIDE: Montezuma's Castle - inside view

One of the things that is astounding about Montezuma's Castle are the original ceilings still remaining in Montezuma's Castle and the level of craftsmanship and workmanship that these ceilings bring to this resource. It's a great dichotomy of my mind that the most greatest thing about Montezuma's Castle are these ceilings but yet, unless you have some really special reason to go up there, nobody actually gets to see them and they interpret these very minimally in the visitors center, but I am always amazed at the level of high quality craftsmanship and workmanship with very simple materials that the ancestors of our current tribes are able to bring to their construction technology. Next.

SLIDE: Taliesen east

The setting: This is not Arizona, this is Taliesen. Out here we say Taliesen east, there they would never say Taliesen east because we have Taliesen west here in Arizona. This was designed by Frank William Wright, but to me, Taliesen, if we let encroachment of development surround it like we have maybe the Reardon Mansion in Flagstaff if you have seen development around the Reardon Mansion in Flagstaff. Next shot. Next slide please.

SLIDE: Farmland

You know, this scene of the farmland and the setting, the context that this building is in is just as important as the architectural design of the building and so sometimes, we preserve design but we lose out on context and I think that's one of the things that's led to the idea of historic landscapes and cultural landscapes. Just as a building needs a context, the Carnegie Library needs a context within Armory Park. A farm building or a building in a rural landscape needs its context in order to communicate its significance. Next.

SLIDE: Warner Ranch

This is the Warner Ranch, this is a National Historic Landmark. This was on the immigration trail, the southern route. Across Southern Arizona we have the Camino Del Diablo that basically went from Hermosillo over to Los Angeles and up to the gold mine districts of Northern California and many of the gold miners in that district were from Sonora in Mexico. And on that route and also on the Butterfield Route was the Warner Ranch and this is the Warner Ranch house.

SLIDE: Close up view of adobe

And here is a close up view, it's an adobe. It hasn't gotten much care, it's owned by a water conservation resource group there over in, I guess it's San Diego County. But again, its context is just as important. Next slide.

SLIDE: Warner Ranch - long view shot of entire area

Here we see it's not only the farm house in the middle, it's the barn, it's the whole setting. There is the road going by and all of these things together add to the significance and integrity of this property and a sense of feeling which is one of these areas. Feeling is probably the most subjective aspect of integrity to bring true evaluation of a property. Next.

SLIDE: Rossen House in Phoenix

Association: This is the Rossen House in downtown Phoenix which kind of sparks some preservation activity in Phoenix. Rollin Rossen was the mayor of Phoenix, he was also a doctor. His doctor's office is in there, he had worked for the military and then Whitlaw Reed, a noted journalist, spent two winters as a winter visitor, living in this particular house so we have a couple of associations with this particular house. Next.

SLIDE: Ronstadt House - restored

And finally design: Gosh, I thought I had a little later picture of this! This is the Ronstadt House in Tucson, it was designed by Trost & Trost, it has been restored and is being used now. It has a very distinctive design of this regionally, interesting architectural of two brothers, one was an engineer, one was an architect. Trost & Trost did a lot of work in El Paso, but a lot of their early work after they left Chicago and it kind of combines prairie school design of Frank William Wright with Sullivanesque motifs but they also integrated ideas from Spanish Colonial architecture into their work in Armory Park, I mean in El Presidio Historico District. Next.

SLIDE: ARCHAEOLOGICAL SITES

Likely to Yield

Important Information

So, in a nutshell, having these property types and evaluating their significance and integrity is a lot of the work of determining what is eligible for The National Register. And just to go into a few properties, sub-property types here that you might find in Pima County, we will just quickly go on with this because other speakers are going to touch on these things as we go along this morning.

Archaeological sites are those that are likely to yield important information or have yielded important information. Next slide.

SLIDE: Wupatki Ruins

Let's talk about them a little bit. They can be as dramatic as you see in Casa Grande and Montezuma's Castle, or here Wupatki, and very dramatic and interesting and engaging and formidable on the landscape. Next slide.

SLIDE: Adobe Ruins Redondo Ranch site in Yuma

Or it can kind of be more ephemeral. You see the agricultural land and you see over here, right here, some adobe ruins. This is the Redondo Ranch site, San Isidro Ranch down by Yuma in early Mexican agricultural area, probably the first canal in the Yuma area, and that's actually the remains of a flour mill landscape. Next slide.

SLIDE: Adobe walls (same as above)

But even with a loss of integrity you can see how dramatic these adobe walls have been standing out here for, well, probably 110 years now. So an archaeological site could have historical meaning and be related to history, the historic period as well as prehistoric archaeology. A lot of your tribes don't like that term prehistoric anymore because their oral history goes back into that period so we often say it is written history, but I would take an oral history as almost as accurate as a written history sometimes. Next.

SLIDE: Archaeological site - 18 inches in ground

And then they can become more ephemeral and less distinguished on the landscape. It's hard to distinguish this as a major archaeological site and it's a very old site, about 2,000 years old and it's less than 18 inches into the ground instead of four and a half feet. It's 18 inches of ground, why this wasn't reoccupied by Hohokam period development, I think they are trying to figure it out. Next slide.

SLIDE: Pit houses, etc.

As you back up and stand and look down on the site a little bit more, you start to see the pit houses, the evolution of pit houses, the reuse and the granary functions and different functions on this site. This was along the freeway and I think Dr. Fish is going to talk about canals related to this or something. I can't even remember the name of this site but it impressed the hell out of me when I went there. Next.

SLIDE: Close up view of pit house site

Close up view and you see the evolution of the ring of poles that formed the house and a lot of valuable information about really a transition between hunting and gathering period and the growing crops of corn. There was corn found on the site, but very little pottery and those types of things so there are still major, major sites that can really reveal a tremendous amount of information. At the same time these sites are likely to yield information, the tribes are becoming more and more interested in these sites as part of their heritage and part of their history so all of a sudden, sites like this can become eligible under A in relationship to cultural history of a tribe as well as interesting to the science of art and science and art of archaeology. So at some point, you get these competing values and significances related to properties. Next.

SLIDE: Homolavi site

Here we are at Homolavi I next to the Little Colorado and Chuck Adams from the U of A has studied this site and we can learn important things from the study of this site. He studied for several years and has a tremendous amount of knowledge about what it's meaning of this place was in the evolution of these pueblos in Northern Arizona. Next shot.

SLIDE: Early evidence of brick adobe

But one of the more interesting things is that he has found evidence of the use of actually brick-made adobes, three hundred years before contact with Spanish Colonial Europeans which everybody thought the tribes learned to make adobes from the Spanish. Now we know they had the ability, believe it or not, to make adobes on their own. Next.

SLIDE: ARCHITECTURE

CHIEF WORKER RESULT

Architecture: And just a little quickly here, a mind take on architecture. The word architecture means the result of the chief worker. So the result of the chief worker does not necessarily have to be a professionally trained architect, it is whoever was the lead person in building that structure and before the Renaissance, the really big chief worker was the architect on the site everyday. You know, seeing that the stone masons cut the stones and put them in the right place. Next slide.

SLIDE: Indigenous
Vernacular
Pattern Book
Designed

So there are really four levels of architectural discussion I will say. Indigenous forms of architecture, vernacular forms of architecture, what I call pattern book or regulatory kinds of things that come into design and then fully designed where an architect has been predisposed to draw and think about the building well before it's built. Most of these others, the pattern book, you think about what it's going to be before it's built but it can be built anywhere, it's not site specific. The vernacular/indigenous are ideas about architecture carried in your mind and utilized without plans and specifications. Next.

SLIDE: Wattle and daub structure

On the indigenous side are a lot of the structures related to early occupation of the state. This is a wattle and daub structure, again, craftsmanship and workmanship and skill are interdependent on the nature of materials or the actual type of structure being built so this would be the indigenous side of the argument. Next.

SLIDE: Tohono O'Odham structure, recently built

And this is a recently built structure, a traditional Tohono O'Odham structure that is built on the grounds of Tumacacori in a very traditional way so this would be indigenous of the materials of the place. Next.

SLIDE: Sonoran row house

More on the vernacular is the idea of architecture you carry with you and certainly we call this a Sonoran row house. This is a corner house near the Tucson Museum of Art. This idea of a row house comes from Sonora, Spanish and Mexican people moving into Arizona brought this idea of a simple row house and you see this a lot in Barrio Historico. Next.

SLIDE: El Presidio District

Another example with a later over roof, you see the canales of the flat roof and the Anglo style placed over roof placed over it. This is in El Presidio District. Next.

SLIDE: Duplex near University

This would be what I call a pattern book house, this is a duplex in the West University over near the University behind the Historical Society. This is a duplex, obviously the contractor was using a standard plan to build this, there is not really an architect involved and you can just have a set of plans that you just build bungalows or little period revival houses like this. I say this is a popular approach to doing architecture all the way along but between 1890 and 1940's, this is what you would see. Next.

SLIDE: Pima County Courthouse - early view

In fully designed buildings, I guess this is the County courthouse. An earlier view of the Pima County Courthouse. I still expect Petrocelli to come walking out. Next.

SLIDE: TRADITIONAL CULTURAL PLACES

On-Going Current Use

Place Known/Use Restricted

Use Known/Place Unknown

Use Forgotten/Place Unknown

And something that the good friend in the front row (Tom King) you will hear from in a little bit wrote the book, the so-called book. The National Register has bulletins that they issue and there is a bulletin on Traditional Cultural properties we've managed to linguistically change this over to Traditional Cultural Places. A lot of tribes had a very tough time with the concept of property. They knew where places were and it's the National Register of Historic Places so we call these Traditional Cultural Places and some aspect that's evolved in the way I talk about these in Arizona and some of the struggles we're having with, it appears that the original bulletin really is somewhat focused on on-going cultural use and the preservation of on-going cultural use so if a

portion of a tribe went traditionally to a place to gather materials to make baskets that that gathering place was a traditional use place and so having that place be lost would place a stress on the traditional use of those materials in that traditional culture and so those are very worthy of preservation. We've come to realize that places are known, there were regulations where people couldn't just go into a National Park and gather material, that was forbidden for a long period of time so the use was restricted, but the traditional culture knew that that was their tradition and they knew that was the place that they wanted to have that use and so some of those uses are being restored today and Native Americans have asked to have access to some of these areas that, well, where we could not go and gather these materials. They are now being allowed to do that.

We are also finding places where the use is known but the place is unknown. It's in the oral tradition and it's in the ceremonial functions of the tribe but they've actually forgotten where the place is. Now this becomes a little bit more difficult. I know of one instance where a place has been reestablished and there is ninety-nine percent certainty this is the place of this oral tradition, it happens to be in Yuma County, but these are the ones where the association has to be established and the significance and the integrity of place have to be established in order to admit this is the actual place of cultural significance.

And then we have the use forgotten, the place unknown and in some instances, we have tribes and cultural places don't have to necessarily relate to tribes but in Arizona many of them do and we have some tribes that want to go out and refind cultural places and reestablish and we do have some instances of that happening, but in the case that I know of this is in relationship to a Federal agency and the Federal agency is very skeptical as to what this place was and when it actually did develop culturally

So as we go down this list, there becomes more and more strain if you will, between the tribe and the Federal agency and our office in determining the authenticity of these places so this is one of the areas that we are evolving policy and direction and working out systems of accommodation. I believe the tribes have a very legitimate interest in the preservation of these places and we should go the extra mile to determine Traditional Cultural Places, but at the lower end of the scale it becomes very difficult and the tribes are very reluctant to share a lot of information about these places because part of their tradition is not telling about the place. I mean it makes sense, if you have a secret that's very important to you, you don't tell anybody and they don't want to tell anybody so the verification in some of these areas becomes problematic as we move through these kinds of properties. Next.

SLIDE: El Tiradito

The first traditional culture place designated in Arizona that I know of was well before the bulletin was ever written, it's call El Tiradito on South Main. This is a wishing site, it's not religious and it's not related to the Catholic Church or anything. Next slide.

SLIDE: Inside view of El Tiradito

And it kind of got moved into this area. It used to be votive candles within creosote bushes on the site. The wall was built in the 20's and 30's to create kind of a place for El Tiradito. This was placed on the Register, I think, in 1975. We've always thought of it as a cultural place, we've always thought of as an important place and in fact, it's one of the things that's noted for stopping the Butterfield Freeway from coming through the barrio was having this traditional cultural place in this location. Next.

SLIDE: Quito Boquito

A traditional culture place can be a well site or a lake. There we go. Where is it? Quito Boquito over in Organ Pipe National Monument, it's an important to the O'Odham peoples. Next.

SLIDE: Organ Pipe National Monument - Montezuma's Head

As you are coming across the landscape, in Organ Pipe you will see this interesting formation, a natural formation on the right. This happens to be the home of I'ittoi, it is something that has recently been nominated. There are not a lot of these types of properties but this a totally naturally formed hill that has a lot of the sacred and important significant to the tribe and this has been recognized. On your U.S. G.S. maps, this is known as Montezuma's Head which we think really takes a lot away from the sacredness of the place and we prefer to call it the home of I'ittoi as its official name and that's what the tribe and we and the Parks Service recommended for this site. Next.

SLIDE: Woodruff Butte

We have probably the most controversial Traditional Cultural Place in the State of Arizona, it's this little hill. It doesn't look like much, does it? This is known as Woodruff Butte near the town of Holbrook, this is a privately owned hill but it's very, very important as a landmark for the Hopi, very important to the Navajo, very important to the Zuni and if you can get those three tribes working on the same thing in the same way, you are doing something so, they are adamant that this hill is sacred to them and so we have taken the position that no materials from this site. It's a quarry for materials for road construction and we have determined that no Federal money can be spent to destroy this hill much to the, you know, the private property owners dissatisfaction and so ADOT is on the side of trying to gain materials to do roads the cheapest way possible, we're on the side to preserve the cultural values and so this is how a Traditional Cultural Place can become controversial in this application. We're trying to hold the Federal Highway Administration in compliance with the law to preserve this cultural place. Next.

SLIDE: Grand Canyon - Colorado River

And here we are in the Grand Canyon and we all know the Grand Canyon is a world heritage site related to its natural beauty and function, right? And as you go down, if you have the chance to go down through the Grand Canyon one of the places that you often stop, next

SLIDE: Nankaweap granaries-(?)

Is the Nankaweap granaries and this is a prehistoric site. There were major diligence down in the Grand Canyon, it wasn't just hunting and gathering groups, there were major villages, almost like the Havasupai today. But hundreds of people living down in the Grand Canyon so there are major archaeological sites. Next.

SLIDE: Grand Canyon rim to rim

But the real issue is, the canyon itself from rim to rim has cultural importance to at least six tribes and we've recently agreed that, the Bureau of Reclamation, National Park Service and these tribes that the whole thing should be viewed as not only a wonderful natural place but also an important cultural place. And so a cultural area can be big with some management problem, but the idea is to get onto the management and stop bickering whether you have a resource or not. Next.

SLIDE: HISTORIC CULTURAL LANDSCAPES

Geographic area of use

Usually shaped or modified

Concentration of features

Cultural landscapes, another thing we talked about this context and we'll do this real quickly. Geographic area views, usually shaped or modified by man and a concentration of features are important in relationship to the designation of a historic or cultural landscape. And I'll just show you a couple of slides quick. Next.

SLIDE: San Raphael Ranch House

Here we have the San Raphael Ranch House down in the Southern part of the state, it's going to be part of the State Park. A very important structure, eligible under architecture, but its context is just as important. Next slide.

SLIDE: Landscape in relationship to the ranch

The landscape in relationship to the ranch. A ranch without the house is no good, the house without the ranch is no good so in this case, a conservation easement has the Nature Conservancy are involved along with the historic colonies and even the archaeology is being evaluated at this point in time. Archaeological sites in the valley so this relationship between these resources is really critical and so you have here a cultural landscape as well as natural grassland. Next.

SLIDE: Canals with structures

Canals I think form these landscape features and can become part of the landscape and they have a very obviously structure and engineering to them so they are related to a cultural modification of the lands. They can be either historic period or prehistoric period. Next.

SLIDE: San Xavier Del Bac Mission

And the area around San Xavier forming a landscape for the mission, the Village of Bac, yes was in front and around, but the idea of encroachment and there is an Overlay Zoning Ordinance here to protect as I can recall, way back when it was first put in, in the march mobile homes, you know, across this landscape toward San Xavier would be an intrusion into the setting of this National Historic Landmark. Next.

SLIDE: Village of Bacovi

And then here we are in the Village of Bacovi, a cultural landscape of the Hopis, this is their plaza. When I first started working here I said, "Well, there's a real problem here. In the middle of your plaza you have almost a sump, the water is caught here and is just going up into the base of these adobe walls and creating all kinds of problems. You know, we need to drain this plaza." And they said, "Do you know how important water is to us? We don't want to drain this water away, we want our kids to play in the mud and know that the water is there because you know, this an arid place, the water is very important so forget the idea of draining the plaza." Next.

SLIDE: Terrace garden

They have a more distinct cultural landscape called their terrace garden where they have grown their crops over the years and this has just recently been restored and put into reuse by some traditional aspects of the Village of Bacovi, they've done a lot of restoration work on that landscape. And how important is this landscape to the village? It's critical as a critical relationship to the environment and how the Hopis relate to the environment so this is an important landscape. Next.

SLIDE: Variety and Context

Okay, significance and integrity, types of properties, the context they are in are some ideas about how certain properties have come onto the forefront of discussion in the last few years.

Thank you very much.

COMMENTS AND INTRODUCTION: SHARON BRONSON

I can sympathize with Mr. Garrison. We went down to Casas Grande this weekend and Cacome and we had hoped we could actually tour the ruins and go inside some of those places, but several years ago you could and today, no more. You have to stay on the paths so that was a disappointment, but the site itself was magnificent.

Okay, now we're going to move on and talk a little bit about Native American cultural issues and our first speaker will be Joseph T. Joaquin, he is a staff member of the Cultural Affairs Office of the Tohono O'Odham Nation and one of these days I'll pronounce that right Joe, please be patient with me. Mr. Joaquin is a member of the nation and was raised in the traditional ways under the guidance of his grandfather and uncles. He serves on the Arizona State Museum American Indian Advisory Board, he's a member of the National Congress of American Indians Graves Protection and Repatriation Advisory Board, and is the current President of an organization that I have a great deal of respect for and that is the International Sonoran Desert Alliance. Mr. Joaquin is also a past member of the Legislative Council representing the Sells District and was Chairman of the Cultural Preservation Committee. Currently, again as I said, he is a staff member of the O'Odham Cultural Affairs Office and is a member of the Cultural Historic Resources Technical Advisory Team for the Sonoran Desert Conservation Plan. Please welcome Mr. Joaquin.

HISTORIC PRESERVATION AS ENVIRONMENTAL PROTECTION: THE TOHONO O'ODHAM VIEW

The scheduled speaker for this portion of the education session, the Honorable Tony Burrell, Chairman, Cultural Preservation Committee for the Tohono O'Odham Nation did not appear.

CULTURAL SIGNIFICANCE AND THE LAND IN PIMA COUNTY: JOE JOAQUIN

I will begin like we begin our gatherings. We always open with a prayer, as Tohono O'Odham, as the indigenous peoples of this land. We do it and I wish for you to join me. I'll say it in my language and then I'll try to explain it.

Note: Mr. Joaquin's prayer in Tohono O'Odham language at this point.

I just prayed to the Creator to be with us here today for we are trying to come together as one. We may have our differences but you, the Creator, will be here with us. It is up to you, the Creator, to make these decisions. We, as human beings, can be here to talk about these issues which concerns all of us, but you, the Creator, will be amongst us. You, the Creator, will be the one to decide what is best for all of us. This, I ask in your name. I started with that, thank you.

Yes, my name is Joe Joaquin, I'm a member of the Tohono O'Odham Nation. I'm not really a councilman or not really a decision maker, I'm just like you that is sitting out

in the crowd ever served the (inaudible), you're just a stumpy. You do everything else for everybody else but they take the credit. We're not here for that. I'm really glad to be here and be a part of this whole thing. I listened to Jim Garrison and a lot of you people out in the crowd you know, I've dealt with in everyday life, that's my job but again, I'm just here to do this little presentation to you and where we're coming from as O'Odham People. Watching these slides and everything else that came about and yes, we are indigenous peoples. Yes, we are a group you might say, but we're not all the same. We have different views and many things, we talk about a lot of things that come before us, you know. We have different views in looking at things and that's why I was saying earlier, hey, I'm just here to tell you, for you, it's not up to me to make a decision, I'm just trying to pass the word to you people and a lot of times, I know the Federal Government, I know about the state, I know a great deal about the state more than the Federal Government. I know they are here today. Talking to one Indian or one indigenous person is not what we call a consultation but that's what they write down in their little report, "Oh, we met with the tribes." That's not the way it works with us and like I said, it comes from different views, different things. I know people say, you people sitting out there, have your own culture. Culture is something that we, as O'Odham people look at you, you have your own way, you go to New York, Brooklyn or any other big city. Little Italy, to Chinese town, you know, those are the people, those are the people that we call as culture. They have their own way of doing things, they have their own set of rules to go by, they have their own religious ways, that's how we are as O'Odham People. I'm going to read this thing that I tried to draft up because every time when we talk about our way of life, you have to go way down. Way down, way down deep and then come up to where we are today and this is what we try to teach our children. You have to learn, you have to learn where you are coming from. You have to learn what really happened. Some of these that happened to us as O'Odham People, to know and be able to pass it on to you for your kids and the generations to come and I drafted this thing up here and I would like to read it. If I don't stare you in the eye while I'm reading, please forgive me and I'll talk a little more on what's happening. Before I do that, you know, I was supposed to be the second man in line, but some guy didn't show up, here we go again. See, politics, that's the way it is. He said, "Oh, he can do it." I'm just a snuffy.

NOTE: The draft as read by Mr. Joaquin is as follows:

"CULTURAL SIGNIFICANCE AND THE LAND IN PIMA COUNTY

Joe Joaquin, Tohono O'Odham Cultural Affairs Office

The Papagueria describes a region spanning the United States and Mexico in the Southwestern corner of Arizona and the Northwestern end of the State of Sonora. The term was coined by Spanish missionaries to refer to the area boundary by the Colorado River in the west, the Gila River in the north, the San Pedro in the east, and the Rio Concepcion, Magdalena in the south. This is the homeland of the Papago who have always referred to themselves as the Tohono O'Odham, or the Desert People. Although the term is not used in common speech today, the Tohono O'Odham still employ it to

describe their ancestral territory. This area, except for the rivers that surround it is a largely waterless expanse of the Sonoran Desert, where habitation was once based on traditional knowledge of the ecology and the whereabouts of the few springs, seeps and waterholes which dot the landscape. Only access to ground water has allowed Non-O'Odham to penetrate into this arid land.

In 1853, the Gadsen Treaty transferred from Mexico to the United States a silver of territory running from the Colorado River to the Rio Bravo/Grande, bounded in the north by the Gila River. Following the Treaty of Guadalupe-Hidalgo which concluded the Mexican war in 1848, many Americans did not prevail, as they did not when the U.S. committed up to \$50 million to acquire as much land as possible from Mexico. In the end the Sonoran silver was all the government of Mexican President Santa Ana would concede for a price of \$10 million. The purchase brought the southern portion of the present-day State of Arizona into the domain of the United States.

The treaty also sealed the destiny of the Tohono O'Odham who inhabited the western portion of these arid lands. The O'Odham had no say in the division of their Sonoran Desert homeland, nor did the signatory parties give them much thought as they carried out their transaction. In a brief moment, the O'Odham became a tribe in which some of its people remained citizens of Mexico. While those in what is now New Mexico territory became foreigners in their own land.

One hundred-forty years later in 1994 the North American Trade Free Trade Agreement was signed between the U.S., Mexico, and Canada began redefining the role of the border that divides Sonora from Arizona. This was signed with environmental side agreements. Issue of cultural, common values, policies and political structure which might link these seemingly contrasting nations have been much debated in 1894 and 1904. Regulations of the Indian Office banned Native American religious and ceremonial practices including dancing and roaming off the reservations onto the public domain where most religious sites were located and federally-assisted development desecrate, destroyed or damaged many of these sites. These bans continued into the 1930's. These prohibitions and other federal actions that inadvertently impeded the O'Odham's free exercise of religion, placed procedural barriers in the protecting of these sites.

Now numerous federal laws from the 1930's onward were intended, in whole or in part to rectify this situation. Various other laws regarding historic preservation, environmental protection and development offer some opportunity for protecting these sites, but their regulations have not been utilized to the fullest extent to achieve this goal.

The Tohono O'Odham's way of life are embedded in the lands that are our elder brother and maker I'itoi gave to them when they entered into the world to earn stewardship of this earth. From the Pinacates area O'Odham spread through out the area now known as Papagueria. Their journey is not to be measured by the number of years it took to get where we are today. These journey's were more of the spirit and migration. They will recall in endless details where shrines, ceremonies, and sacred

sites were established to pay respects to their creator I'itoi. Prayer sticks were placed at these places of worship. The ceremonies, pilgrimages and rituals that sustain the O'Odham religion are inextricably linked to shrines that were established in ancient times at a specific spring, mountain peaks and other sacred sites. The creation of these shrines were done in accordance with every divine instructions as a permanent treatment to the O'Odham's bond with their creator I'itoi and they should not be relocated or altered. To the O'Odham, such properties are not simply a resource or a part of planning, but they are intentionally tied to their traditions and history. By preserving these sacred properties it helps to preserve tangible and intangible aspects of a challenging O'Odham culture. Historic properties especially those associated with O'Odham represent one of the components that we most adjudge in making determination about what constitutes wise stewardship of our ancestral lands. As O'Odham we share our concerns for the traditional use and sacred integrity of our ancestral lands.

Much of east Pima County has and will negatively affect the O'Odham with the development projects that has happened. As indigenous people we hold extreme and solemn relationship with our lands the fall within the Nation's boundaries. It also extends just as importantly to our ancestral lands, which many times fall out of our boundaries a control. These lands hold a great deal of wealth and religious and cultural significance that spiritually binds us to the land. We have learned all this from those who have come before us, the Hohokam. Our legends are the treasures of our oral traditions passed on in eloquence from one generation to the next. So lives our faith, our way of life and our history, preserved for all generations not yet born.

And so, cultural significance in Pima County plays an integral part in the lives of the O'Odham and are central to the preservation of O'Odham communities and culture. Yet it is this connection to the heart and soul of the living people that is usually overlooked in most commentary. We as O'Odham have the right both morally and legally to a unique perspective on our natural and cultural resources in this area. Our views are very different from those of Non-Indians whether those Non-Indians are collectors, developers or archaeologist. We are the original people of this land. We are the keepers, we are not a minority within our lands....if there are twenty people left who are still representing their nation, in the eyes of our people, they are a nation. Who are we to say less."

So these are the things that we have to do, that we are faced with today, we, as O'Odham people. You know, we didn't have no voting rights or anything else in 1924, but yet our people served the United States in World War I, World War II along with everybody else. But these are the issues, a lot of these things people don't realize. We have many problems but yet we are trying to cope with all these things that are going on today here in Pima County. We talked earlier and watched these slides and everything else, well it's true as the man said. You know, they made these laws for you to abide by and we, as O'Odham people, try to work within those boundaries of that law. It's very difficult, it's difficult talking about gathering places, talking about the sacred places which we have up in these mountains here. We was forced to turn over our lands to the Bureau of Land Management, U.S. Air Force, wildlife people, it was

there for us but yet, we do it and try to explain what this all about, why we are interested, why we want to protect these sites. That's our culture. That's our way of life, it's tied to the lands that we've come from. We were created from this land on which we stand. All these things you see today, I often wonder how these people will survive. You talk about water shortages, all these things that are coming in. For many years we didn't have to worry about them, we were there, we lived off the fat of the land, we could survive in anything because that's the way we were brought up, that's the way we were taught. But yet when you go to the school and to college and you sit there and you listen to all these people trying to tell you this and that, when you get up there to say something, everybody jokes around because they don't believe it. They live in Los Angeles, that's where I went to school, UCLA, I went to school there and I remember this redhead sitting there arguing with me because he didn't understand, he'd never been out west, never been far west before but yet you have to educate them. That is why I went to school, to educate the people, not to argue but to educate. I try to tell them things you and I should know in order for us to survive out here, you and I should take care of these lands so that we can both survive this place. You don't do that, there's nothing there. Now you can look around you, where you live, you look at these things. You look at all of these plants and things that are around you, this is where we live. Every tree, every plant, medicine plant and everything else that's out there was there, put out there by our Creator who made this possible for us to survive, put us out here in this arid desert lands to say, "Hey, this is going to be your land, I will teach you how to survive." We were never bothered, you know, and my tribe saw this world, you go out there and you say, "Oh, are you Indian?" I say, "Yeah, I'm Indian." "What tribe?" At that time again, I says "Papago." "Never heard of those guys. I've heard of Apaches, Chiricahua, Cherokee and all these people," yeah they know about those and then in a way I was glad, you know. They don't know about us, they won't bother us. They won't come to our territory because we'll keep it and now we've got 2.8 million acres of it, a sign, an executed order that's our lands, it stretches from way down by Nogales and the San Pedro River all the way around. That was our territories that we roamed, that was our territory where we went to gather things that we needed. We chased the Apaches into their lands. When Tucson Presidio couldn't handle it, "Hey Papagos, come here, chase those guys away from here." And so we did it and into Mexico. The Padres of Mexico came, the soldiers fought with the sword, we prevailed. Even though a lot of them now are Christian but yet we still believe in what we are and who we are and our beliefs and what we were taught before because we never heard of Christ, but we didn't mind. We had a way of living, a place to worship, when Christianity came, then we heard of Christ. Who is this guy? Is he the same guy that brought us into this world? Or is he a different person? We knew of this person, our Creator who followed us into this world and this is why we are here. But then we heard about Jesus, God, to the Bible, to the book that the Europeans brought. And so there's a lot of things about God, but yet to the true Indian as I am, you know, that's the thing about it is with you, as an individual, who go out there and seeks knowledge with the outside world to try to educate your young kids, it's something that you have to believe that hey, no matter how far you go in this world, my grandfather told me, "It's not going to change you, you are still going to be an O'Odham, you're still going to be an O'Odham. You may talk like everybody else,

never forget your language because once you do, you're lost." This is what I believe in when I went out into the world. In a way, I didn't really want to go back there but then again, there's these strings that pulls you in and tells you, "Hey, you were out there, why aren't you here to share your knowledge with the people? This is why I came back here after eight years of trying to help these people and trying to share everything amongst you people, the outside world as I call them. And I do a lot of this because I want them to know where we are coming from, I want them to know and share that we are people, we are not a minority in our lands, we are people. Whether there are twenty people living in that nation after I'm gone, they are the people. What can we say? They are the people, they are the ones that will represent these people and that's how we looked at things. It's very difficult sometimes to understand, I know you're sitting out there and wondering, golly, that's not the way our life is. We live a simple life and before the changing of our government, it was much more simpler, now we have to deal with things that the guy that should be standing here saying that is not here so I can say them. I left politics two years ago, but I do a lot of these things. I go out there and talk to people and try to tell them who we are and where we are coming from, our side of the big picture that you're talking about here today, and I've been to all of these places in east Pima County where all these things go on and I often wonder, what's going to happen to this place? What are we going to do? How are we going to survive? Are we here for development, are we here to make the town grow bigger? We'll stretch here to Nogales to Phoenix, where are all these people going to move? These are the things I often wonder about and I'm glad that there is a fence there to keep them out of our territory and I see that. That's the battle that's going on out there amongst our young people and elders. People want to preserve the land, people want to develop that land. We often talk about that in our sessions in our culture committee that I fall under and I tell them, "You know, you have to really look at where you're going to go with some of these things," and they say, "Yeah, we want these things for our people," but they have to look at how they are going to do these things because in the cultural way of doing things, is how you sit there and look at the land. You don't look at the people, you don't look at all these things that are going to come into your land, you look at the people in it, the cultural way of doing things, the land is the basis of the way we look at things, that's the basis of where we are coming from. We had territories like I say, up here all the way to Mexico with the dividing line there which we say is not there, but at the same time the United States and Mexico says, "Yeah, there is a line." We didn't put it there, if you have ever been down there it's just a fence line going that way, put there by the Department of Agriculture way back because of the disease they had in Mexico with the cattle. Now they don't want to fix it, now they're trying to tell us to fix it, that's not our doings. We didn't put it there, we didn't ask for that fence but these are some of the issues that we looked at culturally because in the old days you could wander where you wanted to wander. It looked as far as the eye could see, there was no strand of barbed wire holding you back. Now you see all these tall buildings there. Those were the days that we, as O'Odham people remember how it used to be and remember what cultural significance there was to this area. Over here, Mt. Lemmon we called it Frog Mountain, you have the Catalina's, the Santa Rita's, Turkey Neck, the way the people used to remember it and do their offerings and their ceremony. Now it's all gone. We can't even go out

there now, only by agreement. The cattle, they don't need one. Our medicine peoples they can't do that, slowly everything is fading out. We have to sign agreements stating you can do this, you can only do this. And I look at all these agreements that the United States makes with all these foreign countries, we're not a foreign country, we are here, we are a sovereign nation. I see all this money being pumped into Mexico by the United States Government and I am a part of it because I work both sides of the line and I know what goes on but yet when you bring it to the government people, they say oh no. Take care of your people first before you go wandering off, we are a people, we did defend this land, our lands. I talk about this because I see this what goes on and it all boils down into what we are today, what we are as each individual sitting out here coming from different cultures, different parts of the world, coming here to look for freedom, for what you want to do but yet, we, the people here in this land, sometimes we're blocked. You can't do this, you can't do that. You know, another point to bring out, I'm a veteran of 20 years in the Marine Corps, but yet they won't give me a home, they won't give me the money for a home. Those are the things we get shut down but yet, these are the things that we talk about sometimes but to us, it's an aside. We worry about who we are, where we are coming from, how we're going to use this land that was given to us? That's the major thing we talk about every time we gather. We don't care, it's the little things but yet at the same time, young people are questioning us: what do we do? How come they're not doing this? How come they're not doing that? Hey, I'm not a politician, I'm just trying to educate you people what is happening and what is going around in this world and County that you are worried about. Some of these things should have been done a long time ago, but we didn't have a say in it because we are out there, nobody tells us to come in here and sit down, let's talk about what you think about. They don't invite you in but now they're inviting you in because everything happened already. I see this and I often wonder why you wait until the last minute when everything's done and then you come back and say, "We need your advice." It's good to talk, it's good to sit and talk and talk about making these decisions and to hear from us because we want to be a part of this. We are a part of this County, are a part of this. A lot of people say, "Oh, you don't pay taxes, we don't want your voice." That's fine, when it comes to things that you need to talk about, things that bothers me and my people of what's going on, this disturbance of this land which was there. I mean, I've always looked at eastern Pima County as a big place as long as it's just the way it is, now it's expanded every which way. What's going to be left? Those are the things that I look at when I go to these meetings and I just sit and listen because that's how we're taught to do is you sit and you listen and then if you have any comments, then you bring them out at the next meeting and tell who is supposed to know because you don't make these hasty decisions. You think about it and think about it and then you come back and tell them what your decisions are because things don't work that way, the O'Odham way because we have a different way of thinking. If I was going to be standing here and trying to say something in O'Odham, talk to you in O'Odham, my language, I would be way out that way and you guys would be on this side because we don't come together. Sometimes it's very difficult when you try to express yourself in my second language which I am doing today, what I'm trying to get across because we don't look at things the same way or think the same way or try to put it the same way. If I was

to do it in O'Odham in front of an elderly group or any O'Odham group, it would come out fluid because that's how we are and they would understand. They won't say nothing but they'll understand. This is how we operate, this is how our way of life is when we gather, when we talk about issues that concerns everybody. I say this because many times when we talk, we talk to particular groups out of this country and in this country in trying to educate that no two tribes are alike. We may live next to the Pascua Yaqui there but they have a different way of doing things, we live next to them. Apaches, they have a different way of doing things. We, as the Hohokam, our ancestors as we call the Hohokam, they worked with the Salt River, Gila River, Ak-Chin because we all speak the same language, the ceremonies are the same, we all claim that but we work together and this is what we're trying to educate other tribes to do is to work together because one group cannot carry the whole load for everybody, we need to come together and this is how we look at things here in this County. So we need to work together. I've always said that we're not trying to take back what is already gone, but we need to share, we need to work to find a solution to how we can better solve these problems that are facing us. I don't live in Tucson so I'm not worried about it. But you know, I have friends. These are problems for all of us. Preserve, preserve everything, what we have left. Otherwise, you are going back to that movie I saw one time, all they showed was green was what used to be. If you wanted to die in peace; Soylen Green. Everybody saw that, that's all they showed was what used to be. I see it that way and I look at it sometimes and I wonder, golly, whoever saw that movie and that's the way it's going to be. I'm really glad to be a part of this, I'm going to try and share some of our thoughts in a lot of these things because you don't hear from us, it's going to go the way it's going. We have a lot of respect for everything, like I said, we came from the earth, our Creator put us here to live off the fat of the land, animals, plants and everything. We worship these things everyday. If we pick up something we say a little prayer, that's what keeps us going, it's what keeps us united, this is what keeps us to the earth, to the plants, animals and everything else that goes on. We are a part of this whole thing. Oftentimes, we are told, "Well, this is natural resources, this is cultural resources, no, we don't try to separate them like they do. Federal law, state law, this is this, this is that, we look at everything. You know, in (inaudible) you go to a medicine person, you tell them, "I'm sick." They check you all out. You go to a doctor, "I'm hurting right here," this is the only area he's going to check right here and that's it, and they charge you what, \$300.00? The O'Odham way, you go to the medicine, they check everything. They will tell you everything. This is how we are, this is how we look at things, as a whole, not just one little area and we talk about a lot of things, we talk, he talks and we communicate. One of the things law fails to do is to communicate, I think this is where we missed the connection between my people, your people sitting out there is the communications. I mean we may not say it in the right tone or the right way but we're communicating, getting our message across, you getting your message across about what you would like to see, what you would like to share and that, sometimes, is a bit of a problem because I've sat in a lot of these things across the country and here when you communicate with the government to do anything, and then you go outside and they cuss you out. Those are the things that I hear and I know, I'm one of those people who can stand up here and say what I want to say, I'm trying to get my message

across to you, that we, as O'Odham people we come to town, spend our money here, we are a part of this whole thing and we shouldn't be left out in any of these discussions that go on, if it concerns the City, if it concerns the County, anything, the state. Right now we're able to vote so we can vote on many of these issues that you people want our vote, to come out and say, "Hey, we don't want this," explain it and we can support it. I don't know about McCain though. Well anyway, there are many issues, many issues that I can stand up here which relates to this cultural thing but that's the biggest area, where are you coming from, where you are going, how you look at things in the future. Are you going to protect the Pygmy Owl? Are you going to protect the wolf? Are you going to protect the cactus? All these things are related to our culture, all these things that we talk about is part of what we are trying to say here today is do you destroy the land? Unearth everything that was there that was meant to be there? I deal with this everyday. It's been hard sometimes. It take the strength out of you sometimes, dealing with your ancestors, dealing with all this that's going on, all this stuff. It's there and it's very hard, very hard but I'm just here today to share with you a little bit of what we, as O'Odham people, believe in, what we would like to see, how we want to get involved which you can better understand where we are coming from as an O'Odham rather than just going out there as an individual and saying the same thing. We're a group and this why I'm here to share a little bit with you and how we feel about a lot of the things that is going on, a lot of the things that's happening but, what can we do? Progress is going to go, development is going to go, land is going to be taken and annexed, every plan that comes out and development goes up, it hurts us. The cactus out there was once a human being formed into a cactus and when these things go dead, they furnish us the fruit and life, they furnish us our homes, what you saw earlier on these slides. So it hurts sometimes when you look at everything that's going on and being destroyed. No second thoughts about anything, we are there to see this and to try sometimes to prevent this from happening, but it's you people sitting in the crowd that need to speak up, to have your say and I think that the O'Odham people are willing to back you up. I will say this because I am an advocate for trying to protect all of this. Like I said, some of you people probably know me because we've gone over this back and forth, trying to do this, trying to do that. I will leave you with that good word that we are most importantly, trying to protect and preserve some of this stuff that's going on but yet, it's a big problem but we need to come together, sit together and talk together and we will prevail. Thank you.

BREAK

Okay, I think we're going to take about a ten minute break and then we will resume. Before I do take a break, well during this last session, Supervisor Carroll walked in and I just want to recognize the fact that he is here. Okay, we will see you in about ten minutes.

RECONVENE

Let me, as we begin this second portion of the program put these into perspective from Pima County's point of view and give you an idea of how we got to where we are today with Cultural and Historic Preservation. It all began in 1972 when Pima County created a Historic Zone Ordinance in the Pima County/ Tucson Historical Commission was formed. Then in 1983, the County passed a resolution requiring call County Public Works projects to include preservation planning and it was a major step in this community when that happened because what government does, one of the things government does perhaps well from one persons perspective, perhaps the O'Odham don't share that to some extent is Public Works, we like to build projects. In 1985, these same requirements then for Public Works projects were extended to the private sector and made part of the procedures for rezoning and development plan approval. In 1989, that's when Linda [Mayro] came on and we actually put a staff person on board, to build a preservation program. In 1992, the preservation of archaeological and historical resources was then part of the clues of the Comprehensive Land Use planning elements, and today, we are working with the Sonoran Desert Conservation Plan to make that part of the Sonoran Desert Conservation Plan. So, let's move on then to our next presenter.

INTRODUCTORY AND COMMENTS: SHARON BRONSON

Dr. Paul R. Fish, is Chair of the Cultural and Historic Resources Technical Advisory Committee for the Sonoran Desert Conservation Plan. He received his Ph.D in Anthropology from ASU, and I know, that's not U of A but they have a pretty terrific program too. He is the curator of Archaeology at the Arizona State Museum and professor of Anthropology at the University of Arizona. At the museum, he directs the archaeological section which conducts archaeological research in all parts of the state, he maintains a statewide site file, administers provisions of the Arizona Antiquities Act, coordinates with Native Americans for repatriation of human remains. Dr. Fish's own research focuses on regional patterns of prehistoric settlement and land use in the borderlands of Arizona and Sonora. He is a widely recognized expert on prehistoric Hohokam cultures in the Tucson Basin. Please welcome Dr. Fish, he is going to be speaking with you today about A Landscape Perspective on Archaeology in Pima County.

A LANDSCAPE PERSPECTIVE ON ARCHAEOLOGY IN PIMA COUNTY: PAUL FISH

Thank you. It's a great privilege to have a small part in something as bold as the Sonoran Desert Conservation Plan. I'm going to have a slide show.

SLIDE: Indigenous Cultures

Pima County is fortunate to have a very long archaeological past stretching over some 11,000 years beginning about 11,500 years ago with hundreds of extinctions upon us

SLIDE: extinct mammoth

such as mammoth.

SLIDE: spear point adjacent to a mammoth bone

Here you see one of the classic spear points adjacent to a mammoth bone.

SLIDE: Grind stone tools

Around 9,500 years ago with an emerging Sonoran Desert with plentiful wild resources of all kinds, we find a culture characterized by very efficient foraging, lots of ground stone to grind the a variety of desert products.

SLIDE: Juanita Hill grinding

Such as Juanita A. Hill is demonstrating, the late Juanita A. Hill who was trying to reintroduce the use of Sonoran Desert plants for health reasons.

SLIDE: Trench wall revealing water marks (irrigation)

Around 3,000 years ago, irrigation/agriculture starts in the Sonora Desert as has been recently demonstrated by some of these excavations and most of you probably noticed along I-10. Among the very earliest irrigation farmers, small-scale but in this hemisphere

SLIDE: Tucson Basin

were here in the Tucson Basin.

SLIDE: Hohokam pottery

About 1,000 years later, we have the appearance or the start of the Hohokam tradition which lasts almost to 1500 here in Tucson Basin.

SLIDE: Hohokam figurines

The Hohokam are best-known for their intensive farming practices and their vibrant arts that involve all kinds of mythical creatures, naturalistic life forms as well, and human representations. The pot that I showed before comes from the southern part of the Tucson Basin and these figurines give you some idea of how the Hohokam saw themselves. They wore shell bracelets and wrist guards. Some archaeologists interpret the padding as padding the ball players, but very sophisticated arts.

SLIDE: MEETING OF CULTURES

Years ago:

300 Father Kino founds San Xavier
200 Missions, Presidios and the O'Odham
100 Las Tucsonenses, Newcomers and the Railroad

European cultures have a much shorter span in this area beginning with the arrival of Father Kino in the early 1680's into this area.

SLIDE: Spur/Sword

We find archaeology has a great deal to contribute some of the more spectacular Colonial period artifacts from this region.

SLIDE: Establishment of Presidio

The establishment of the strong Hispanic presence here with the Presidio,

SLIDE: Hispanic Community

and culminating in the 1800's with the development of a Hispanic Community.

SLIDE: Gadsden Purchase of 1854

After the 1850's, we see the arrival of others. Newcomers with the Gadsden Purchase, and

SLIDE: Fort Lowell

the military at Fort Lowell,

SLIDE: Railroad

The railroad and a variety of others.

SLIDE: Archaeological - adobe ruin structure

In fact, using archaeological methods to systematically evaluate our own garbage for the past 20 years has been demonstrating that there's a great deal of difference between the average Tucsonans stated behavior and his actual behavior.

SLIDE: Contemporary Relevance of Archaeology

- I. Sense of Community, Continuity and Identity
- II. Storehouse of Ecological and Other Scientific Data
 - A.. Environmental Baseline
 - B. Insights on Sustainability
- III. Long Range Workings of Human Society

Our archaeological record is important to the contemporary residents of Pima County, it gives us a sense of community, continuity and identity. It provides an understanding of everyday life that is seldom recorded in even recent literature. It enhances recognition of locations of cultural value, a whole variety of ethnic groups.

Joe Joaquin has eloquently spoken about the value of cultural resources as an O'Odham, however, in many senses the indigenous cultures of the past are part of the heritage of everyone living in Southern Arizona today. Native Americans heavily influence newcomers of Hispanic ancestry and in turn, Anglo settlers as well. Archaeological site deposits are also precisely dated storehouses of ecological and other scientific data. They provide an environmental baseline, now recognized by various federal agencies and others as to what is natural, although most archaeologists will tell you that in the past, there were profound impacts to the landscape as well. They also give you insights into previous solutions to sustainability and impacts that still challenge us today in the Sonoran Desert.

As a discipline archaeology belongs to the Social Sciences and I think it gives a unique perspective on humanity by bringing the long range workings of human society into focus in a way no other discipline can have. We have had the written record for perhaps several thousand years in most parts of the world and oral tradition sheds little light on many aspects of the archaeological record in various places.

SLIDE: Importance of Context

The archaeological record, as Jim and others have mentioned, is an extremely fragile one. In order to understand the archaeological record and its value in many cultural contexts is dependent on what we archaeologists call context. Context means the relationships that artifacts have to one another within archaeological sites and between archaeological sites and the environment. When this context is disturbed in any way, an irreplaceable or nonrenewable resource is reduced.

SLIDE: Loss of the Record

I. Agriculture

II. Urban Development

III. Environmental Degradation

IV. Vandalism

And we're losing, here in Pima County, that record very, very rapidly through growing populations principally and the combined forces of attrition and agriculture, urban development and vandalism are having important consequences on our archeological remains. In fact, in terms of a study that I'm going to talk about a little bit later involving a survey in the northern part of the Tucson Basin, we can document in that area a loss of almost forty percent of the archaeology and that's despite very strong efforts by the County to preserve this.

The County has responded with a strong program for a local government. Its land use policies require evaluation of archaeological remains before any land use change can take place and a very active program exists for the acquisition of cultural resources that are being particularly significant. The recent bond election, for example, has allowed the purchase of Los Morteros, Tumamoc Hill and so on,

SLIDE: Tumamoc Hill

on some of the forces of attrition

SLIDE: Los Morteros

here in Los Morteros, a portion of its development.

However, we believe that planners also need to address the importance of preserving archaeological landscapes. Sites and their excavation are the best known archaeological activities; however, in pursuing landscape perspectives, an archaeological survey can be a fundamental source of insight. No persons in the past shared their living in the immediate surroundings of their residential settlements, even including the fields in which they farm or the areas which they foraged. The true sustaining area included the environmental range in which they acquired critical material resources and the networks of exchange through which they could acquire even more distant goods. A good way to envision this landscape pattern is to compare it to the civic and territorial organization in rural non-mechanized Northern Mexico. Long established comunidades and even more recent ejidos often had their roots in land holding traditions with great time depth. They often include multiple villages with perhaps one larger center. Not only does the comunidad include all the agricultural land farmed by the residents, but it defines a commonly held larger territory that satisfies their needs for grazing and natural resources such as (inaudible), construction materials and game for hunting.

SLIDE: Map of Northern Tucson Basin 1980-1990

I'm going to try to illustrate this with a research project that I directed along with John Madsen and Suzanne Fish in the Northern Tucson Basin for approximately twenty years. In fact, the surveys that I'm going to talk about took place during the decade between 1980 and 1990 in which we had teams of graduates walking across the landscape almost every day through the summer, through the winter and so on, in which we ultimately systematically inspected 1,200 square miles between what was then undeveloped land at Ina Road north to the Picacho Mountains. We did this so that we could look at the landscape in much the same way a geographer might look at the present day landscape.

SLIDE: Platform mound

And what we defined for a number of past communities of interrelated sites, the one I'm going to talk a little bit about today is one that dates between A.D. 1150 and 1300 and we call it the Marana Community because its principal or focal site is almost within a mile of the Marana exit on I-10 so that gives you sort of a way to orient it. A platform mound is the principal archaeological site and the community covers about fifty-six square miles of territory involving literally hundreds of residential locations ranging from small farms to the larger village that I'll briefly review in a minute as well as the agricultural fields and locations where people extracted all kinds of resources from stone raw materials to clays for making pots.

SLIDE: Principal site - platform mound sketch

The principal site had religious and public architecture in the form of a platform mound which was a place where centralized observances for the entire community would take place and it's located in the largest village of that community.

SLIDE: Map showing structure site of mound and other sites

A village that covers almost a square mile of land with each of these circles representing adobe buildings.

SLIDE: Black and white rendering of adobe compound

There are approximately twenty-five compounds at the central village which contained extended family households. Probably, because this unlike many Hohokam villages was occupied for a very short period of time, most of the adobe compounds were occupied at one time having a population of maybe five hundred people. The larger community was, of course, many more.

SLIDE: Picture of mound

Well this community was composed of interdependent farmers dispersed across the landscape and they were subject to variable risk. If you remember back to the map that I showed you, and I thought I had one. Can we reverse the slide? I'll see if I can't do that here.

SLIDE: Illustration of the various zones of the Tucson Valley 6 zones

This gives you an idea of the zones spanning the Tucson Basin from the Tucson Mountains to the Tortolita Mountains. The varied environmental zones that were encompassed in this community and they were residential sites like hamlets and smaller villages located in many of these. In each of these different environmental zones had different risks entailed. For example, the farmers down on the Santa Cruz River all used irrigation, small-scale irrigation like the canals I showed you earlier to farm their crops during the summer. The freezes would prevent farming during the winter.

Up here on the basin slope, farmers were more dependent on runoff from direct rainfall on channeling water into canals so when they had a lot of rain, perhaps one summer, people would be very successful up here adjacent to the mountains, but the risks would be to the canal systems down below, washouts of the head gates and perhaps even portions of ditch systems down below. So you could farm up here in portions of the winter, take advantage of the winter rains because cold air inversion would allow slippage of the cold air down in the basin and freezes seldom occurred. So, using a diversified set of farming strategies, these people were able to support political and social organizations, very much like the big time farmers in the Phoenix Basin along the Salt and Gila Rivers.

SLIDE: Rock piles - archaeological site

Rock piles were once believed to be grave sites or shrines or what have you. Our survey demonstrated that there were literally tens of thousands of these rock piles in restricted areas along the basin slopes.

SLIDE: Map record - archaeological sites of rock piles

And we set about to record them in some detail. We mapped segments about fifty yards on the side in different fields and we could see that there was a repeated pattern over and over again.

SLIDE: Tools

And the tools that occurred on the fields which had ethnographic analogs with indigenous peoples to harvesting agave.

SLIDE: Roasting facilities

And roasting facilities occurred over and over and over again in association with these facilities, with these agricultural fields.

SLIDE: Excavation

Excavation consistently produced, I can go backwards, these. By looking at the environmental situation of each of the particular rock piles we were able to demonstrate that they were water conservation facilities used for planting.

SLIDE: Experiment

And through experiment and the archaeological record, we argued that they were used for growing agave, much in the same way that huge Maguay fields existed in Mexico.

SLIDE: Agave and bottle of Tequila

No one consumed this as Tequila, or pulque or even Mescal.

SLIDE: agave baked into food

Instead the people in this region baked the agave into a nutritious food that tasted a lot like a very fibrous sweet potato.

SLIDE: conversion of agave into woven products

They also converted it into all sorts of woven products.

SLIDE: Map of platform mounds in the Marana community

In our survey, we were able to document that this form of cultivation was extremely important, encompassing over 1,200 acres, for example, around that village with the platform mound. These black areas demonstrate the extent of this particular kind of field within the Marana Community.

Probably the people inhabiting the Marana mound site were specialized producers of this particular crop which could feed large numbers of people, it is extremely nutritious.

I hope that gives you an illustration of what a landscape perspective with the archaeological record can provide. Even the most avid archaeologists, Native Americans and interested lay people realize that archaeological landscapes cannot always be preserved in their entirety. Nevertheless, the opportunity to understand the past from this perspective is irrefutably lost unless we can preserve the information on this aerial scale to advance planning and excavation of extensive archaeological survey. This challenge will not be insurmountable if each piecemeal development was preserved by a thorough inventory meeting high standards. We would then have the data to put some kind of picture together. Thorough inventory is not systematically

happening, only when the County and some other agencies requirements play a role. Everyone is simply not playing by the same set of rules in Southern Arizona. While we accept divisions aside, the loss of archaeological remains is significant in areas not regulated by zoning or other agency roles. Fortunately, but not coincidentally, preservation of archaeological landscapes dovetails with conservation stemming from other interests. Past societies depended on an environment with intact and sustainable relationships. To preserve communities of interrelated settlements is to preserve the record of environmental elements on which they depended and with which they interacted. Therefore, the main elements of landscapes are sufficiently extensive to support sound, ecological resources and relationships. Preserving the record of these relationships is a goal of archaeological preservation, and should be part of the Sonoran Desert Conservation Plan. Thank you.

INTRODUCTORY: SHARON BRONSON

Okay, and now for our final presenter. Dr. Thomas F. King, a private historic preservation consultant. Dr. King holds a Ph.D in anthropology from the University of California at Riverside and has been practicing historic preservation and cultural resource management since the mid-1960's. Much of his experience is with the Desert Southwest, but for many years he practiced at the National level in the realm of public policy on law and regulation. from 1979 through 1989, he served the Advisory Council on Historic Preservation, this is a federal advisory board and there he directed the Office of Cultural Resource Preservation. In this position he was responsible for overseeing federal agency compliance with the National and Historic Preservation act of 1966, the nations premiere historica preservation law. Since then, Dr. King has become a leading educator/author and consultant to both the public and private sectors on historic preservation. Dr. King will be talking about the cultural and historic resources element of the Sonoran Desert Conservation Plan. Please welcome Dr. King.

CULTURAL AND HISTORIC RESOURCES –TAKING A BROAD VIEW: TOM KING

Thank you. I have some prepared remarks but I want to modify them somewhat based on what previous speakers have spoken to you about what I understand from reading, in the last few days, the Sonoran Desert Conservation Plan is about. Supervisor Bronson has given us an idea awhile ago about how you got here. Here being a town that possesses certainly a distinguished historic preservation and archaeological program. It's got to be one of the best if not the best in the nation. So, now you are embarking on the Sonoran Desert Conservation Plan, the question I think is: Where do you want to be, given where here is? Where do you want to be with this plan in say twenty years from now with regard to Cultural and Historic Resources?

Now, what are we talking about when we are talking about Cultural and Historic Resources? You've heard from Jim Garrison about the National Register of Historic places. You've heard from Joe Joaquin about the views of the Tohono O'Odham people. You've heard from Paul Fish about the archaeological perspective. Let me ask you a question from another perspective.

Let's suppose that you are a ranching family and for the last three or five generations, you've been running cattle. You've got your own land, you've also been running cattle on BLM (Bureau of Land Management) and Forest Service land around your property. So you've been there a long time, you've been running cattle all that time and you're still running cattle. You used to have some old buildings on the property, but the old barn burned about twenty years ago, the house got swept away in a tornado. The other old barn fell down, another one got washed away, you've built up new things all this time, you've kept the place up and you kept on ranching.

Is your ranch and the land on which you graze your cattle a cultural resource?

Audience member responds yes.

Yes. Is it eligible for the National Register of Historic Places?

No, yes, no. Okay and this is the point that I want to try to be very clear about. It is very easy for us to confuse cultural resources with historic property. Historic properties as Jim Garrison made clear, are very, very finely defined categories of things that you can list and to which you apply very specific criteria and I assure you, the people can get into the most astounding nitpicking arguments about which criteria apply to what and under what circumstances.

That's something you've got to do with historic properties under the laws that we have. It is not necessarily what you have to do with regard to historic resources and cultural resources or at large. In developing a plan like the Sonoran Desert Conservation Plan, I think you will have the opportunity to look way beyond the narrow realm of historic properties and look at what really makes you in Joe's poignant words, who we are, what makes the people, what makes the communities of this County what they are? And what of value, what is it that you want to preserve that makes you what you are.

Both Joe and Jim alluded to laws and there are a number of laws that we ought to just touch on briefly so we know what they are and everybody has mentioned the National Historic Preservation Act, that's one of them.

The National Historic Preservation Act has been around since 1966, it deals with properties that are included in or eligible for and meet the criteria for the National Register of Historic Places, that's what Jim talked about. And it requires the federal agencies to consider the impacts of their actions on historic properties, including actions that are licensed or permitted or assisted by a federal agency like a Section 10 Permit issued by the Fish and Wildlife Service.

The National Environmental Policy Act is a much broader policy that deals with all aspects of the environment, including things like that family ranch, things like the cultural value of a life in the environment, things like the uses of plants and the sorts of things that the Tohono O'Odham are concerned about at large in the landscape.

The American Indian Religious Freedom Act gives specific direction about being concerned about Native American religious practices. Executive Order 12898 tells us that we have to be particularly careful about impacts on environmental resources in accordance to low-income and minority communities, Hispanic communities for example. Low-income ranching communities, Native American communities.

SLIDE: Cultural and Historical Resources
in Land Use Planning

Historic properties (as defined in law)

- Archaeological sites, buildings, structures,
landscapes, traditional cultural places

Cultural uses of the land

Cultural values ascribed to the land

Cultural uses of biophysical resources

So I think we need to recognize that when we are dealing with Cultural and Historic Resources in Land Use Planning, we have to deal with historic properties, we need to deal with historic properties as they are defined in law: Archaeological sites, buildings, structures, all these things.

We need to think about the cultural uses of the land for ranching, for farming, for traditional medicine gathering and so forth. Cultural values ascribed to the land: The kinds of things that really Joe was talking about.

Cultural uses of biophysical resources: Plants, animals, hunting, gathering. Those are all cultural resources that need to be looked at.

SLIDE: The Discussion Paper

Preserving Cultural and Historical Resources, May 1999

- Identify, map historic properties, integrate into GIS
- Revise plans and ordinances

I think most of you have probably seen "The Discussion Paper" that's been passed around dealing with preserving Cultural and Historic Resources in the Sonoran Desert Conservation Plan, and it proposes basically to identify and map historic properties, integrate them into a geographic information system and revise the various plans and ordinances to achieve the sort of consistency that Paul was asking for.

SLIDE: Common Problems

"Cultural Resources" equated with "historic properties"

- Other important resource types given short shrift

Poor integration of "cultural resource" plan elements with other elements

- Opportunities lost, unnecessary conflicts

That's all very good, but I suggest to you that you want to be careful as you go forward with that in trying to avoid some common problems. One of them is the equation of cultural resources with historic properties thinking that it doesn't meet all those nitpicky little criteria for inclusion in the National Register of Historic Places, you shouldn't worry about. You can go ahead and not deal with it. You ought to think about the other kinds of resource conservation, the broad ranges.

Another problem that is very common with cultural resource management planning is that it doesn't get integrated into all the other aspects of planning, it becomes one little element that sits out there and isn't getting rated with all the other elements. The result of this is you have unnecessary conflicts and we miss opportunities for fruitful, creative and cost effective ways of dealing with resources.

SLIDE: Beyond Traditional Models

Integrated cultural resource management planning

- Consider all kinds of cultural resources
- Dynamic interaction with other aspects of planning

Consider cultural values in all plan elements

- Each element presents opportunities, dangers

So what I want to suggest is that you want to be careful to get beyond traditional models, beyond the list. The National Register is okay, but you need to get, I think, beyond it to really look at integrated cultural resource management planning and all kinds of cultural resources into all the elements of your plan.

SLIDE: Ranch Conservation and Cultural Resources

Resources conserved:

- Traditional lifestyles
- Traditional landscapes
- Community character
- Some historic resources

Resources potentially endangered

- Some historic resources
- Some tribal cultural practices

Now looking at the documents that have been given to me describing the plan, there are several elements that you are looking at. And I just wanted to briefly flip through them and talk with you a little bit and perhaps initiate some conversation about how cultural resources might be dealt with in each of these elements.

Ranch conservation: Conserve ranches and you are conserving traditional lifestyles, that is a cultural resource that clearly is very important to what you are in this County. You are preserving traditional landscapes that are important archaeologically, that are important to the character of communities, the ambience of the community and they are again, what makes you what you are. Preserving the character of the community and along the way, you are preserving some historic resources. Farm landscape, ranch landscapes and so on.

There is also a danger to some kinds of cultural resources in ranch conservation. The ongoing practice of ranching can do some damage to historic resources and certainly, use of land for ranching can get in the way of or conflict with some private cultural practices. Those are resolvable, those are the kinds of things that ought to be worked out through planning. It ought to be possible through planning to realize these kind of values and avoid these kinds of conflicts but those are the kinds of things that you need to look at in putting the plan together.

SLIDE: Riparian Restoration and Cultural Resources

Resources conserved:

- Native plants and plant communities
- Traditional uses of plants and animals
- Some tribal cultural practices
- Some historic resources

Resources potentially endangered

- Some historic resources
- Some tribal cultural practices

Similarly, Riparian Restoration: You are conserving native plants, you are conserving native plant communities, those are tremendously important resources to Native American communities. You are making it possible to continue traditional uses of plants and animals. Many tribal cultural practices are tied up in the preservation and use of those resources, and some of the places that are important for cultural use of native

plants may be traditional cultural properties, historic resources eligible for the National Register.

On the other hand, as you restore plant communities/riparian communities, you may do some damage to archaeological resources along stream banks for example. You may impede some tribal cultural practices and again, those are things that are solvable, they just need to be predicted and recognized that they may occur and try to make sure they are somehow taken care of.

SLIDE: Mountain Park Preserves and Cultural Resources

Resources conserved:

- Archaeological sites
- Native American spiritual places
- Traditional landscapes

Resources potentially endangered

- Some historic resources
- Some tribal cultural practices

Mountain Park Preserves: We are conserving archaeological sites in those preserves, we are very likely conserving Native American spiritual places, you are very likely conserving traditional landscapes. On the other hand, developing a mountain preserve can do some damage to historic resources and the management of a mountain preserve can get in the way of tribal cultural practices. If by managing the preserve you say, "No, you can't go up there in X season to carry out Y activity," or if you are letting people go up with their mountain bikes or whatever during a period when the tribe needs unfettered access to area, that can be a problem.

Again, resolvable, but something that needs to be addressed.

SLIDE: Biological Corridors and Cultural Resources

Resources conserved:

- Culturally important plants and animals
- Traditional landscapes
- Some traditional uses of plants and animals

Resources potentially endangered

- Some traditional land uses
- Some traditional uses of plants and animals

Similarly, with Biological Corridors, I don't think we need to go into this in great detail. Biological Corridors, you are again preserving plants and animals, quite likely landscapes, traditional uses. You may have conflicts that will need to be addressed.

SLIDE: Sensitive Habitat Management and Cultural Resources

Resources conserved:

- Culturally important plants and animal habitat
- Traditional landscapes
- Some traditional uses of plants and animals

Resources potentially endangered

- Some traditional land uses
- Some traditional uses of plants and animals
- Some historic properties

Here is something near and dear to the hearts of the owls, sensitive habitat management. You are conserving culturally important plants and animal habitats, you are preserving traditional landscapes and so on. You may, in the course, of carrying out this management have some impacts on traditional land uses, traditional use of plants and animals and occasionally, on historic properties. Again, these can all be resolved.

SLIDE: Recommendations

Historic preservation element is good, but only part of what's needed

Consider all types of cultural resources, in all aspects of planning

- Realize opportunities
- Recognize and resolve conflicts

Routine, regular stakeholder consultation

So, the recommendations. Supervisor Bronson didn't quite mention it, but I'm from Washington so I'm obviously here to help you. What I think you've got in the material that you've developed so far for historic preservation element, certainly what you have in this County already is spectacular as historic cultural resource, well, Historic Resource Management Program; but I suggest to you that it's only really part of what's needed, that you ought to try to be sure to think broadly about all kinds of cultural resources, about all aspects of planning, try to realize opportunities, recognize and resolve conflicts and a basic, basic way to do that is through consultation. Now Joe talked to you a little bit about consultation, that it's not just a matter of saying, "Well, we went out and talked to this guy." Consultation is a very flexible back and forth process, a process that involves reaching out to people, trying to make sure that you are talking to them in languages and contexts that they understand and in which they could be effective, and seeking, even though you may never reach this, seeking agreement with everybody about what will be done. There is actually a very good definition of consultation in the regulations implementing Section 1 of the National Historic Preservation Act.

Executive Order 12898 on environmental justice tells us that in carrying out planning by federal agencies, the federal agencies are supposed to reach out to low-income and minority communities and particularly make sure that consultation is done in a manner that makes cultural sense to those communities. Now I've heard already and I certainly see in this group that the failure thus far to seriously engage the Hispanic community is perceived as a serious problem. One of the things that I think we need to think about is, what can you do, recognizing that different cultures have different styles of discourse, different ways of consulting. I think a lot of you have probably sat here and thought when Joe was talking, what in the world is he talking about? Well, he's talking about it here in the context of his cultural system and in his mode of communication and you need to reach out to all the different cultural groups in the community and engage them in this kind of consultation.

In your packages, there is an example of a case in the Northwest called the Clark Fork Project where a hydroelectric company engaged in this kind regular, routine, stakeholder consultation with two State Historic Preservation Officers, the several different tribes, local property owners and so on and jumped beyond a lot of the standard ways of dealing with historic resources to deal with cultural resources more broadly. Their situation was a lot simpler than yours but I think it provides something of a model for some of the things you might think of doing.

With that, I will happily shut up and I think probably you have questions for various speakers.

CONCLUDING REMARKS/QUESTIONS AND ANSWERS

Thank you Dr. King. We've got a few minutes for questions. Okay, I just want to kind of put things in perspective before we open this up to questions. Dr. King, in his remarks, I think talked a little bit about where I think we're failing in that we aren't reaching out to the Hispanic community. That is something that we definitely need to deal with and I guess as we try to sum up everything that's been presented today, it's important to recognize that these Cultural and Historic Resources are nonrenewable, they are fragile and there a fewer number of them and they are easily lost and a value to many people for many different reasons, depending on our culture. They are part of our social environment and they define our natural world, who we are and where we live. With that, let me open it to questions from the audience to any of our presenters.

Yes sir. If you, when you ask a question identify who you are and if you are with an organization, identifying that organization would be helpful.

Q: My name is Larry Berlin and I'm not affiliated with any organization for these purposes. I'm curious to the extent to which scholars like us who've been here today are involved in integrated studies that involve the archaeology, the anthropology, the cultural and historical aspects of particular pieces of property all together.

Sharon Bronson: Who wants to handle that question, certainly not me? I know who doesn't want to handle it.

A: Dr. King answer: Well, I don't think we're doing it very well. I don't think that there are a whole lot of those kind of integrated studies going on. It's one of the things that I think we check....I'm sorry.

I don't think there are a whole lot, the question was about really integrated studies of culture, history, archaeology and so on in the planning process I take it. I don't think very many such things are going on, but more and more people are sort of moving in that direction. I think you are really challenged to, here you have a fantastic opportunity to in this case. I'm involved in one case in the east where we're looking at a river valley and trying to do an integrated look at fishing practices, the economic impacts of fishing on Native American communities, land use, traditional values ascribed to the land of historic properties, archaeology and so on. It's a much smaller, much smaller area, heaven knows, it's in the east than here. Jim Garrison and I are both involved in what may become a very comprehensive management approach to the Grand Canyon, its cultural/historical and natural resources. There are things going on that really this is pretty cutting edge, I think you are at the brink. Maybe that's the wrong word.

Sharon Bronson: On the cusp.

Dr. King : On the cusp, thank you.

Sharon Bronson: And I think as Dr. King has indicated we've got an opportunity here to start thinking outside the box and make sure that we do do something interdisciplinary. Okay, any other questions for our presenters? Again, your name.

Q: Pete Tescione. I have one concern just from my own personal observation and that is that we have, for example, native vegetation ordinances.

Sharon Bronson: Native Plant Ordinances.

Tom King: Native Plant Ordinances which are pretty explicit up in the neck of the woods where I live, I see a lot of clear cutting going on and I see very little preservation of native plants and I'm wondering if there is a gap, for example, like that in archaeological sites where the County has requirements but they don't have enforcement sufficient to ensure that the plants are being preserved, that the surveys are being done competently and that destruction is occurring because they are not being monitored?

Sharon Bronson: Okay, let me address that briefly from a regulatory perspective and then maybe Dr. King or Mr. Garrison wants to respond from the perspective of their disciplines. Counties are weak sisters of the State if you will. Our ordinances can be no more rigorous than that at the State level so there is some limitation in how we can do enforcement and most of the ordinances we've adopted to protect native plants,

to protect cultural and historic resources have to be crafted in a way that allows the property owner the opportunity to do the right thing. But we, from a regulatory standpoint, have more difficulty preventing them from doing the wrong thing. We can impose to a certain extent some regulations that make it more difficult, make it more costly usually is what it translates into some manner. If they remove the native plants they have to revegetate it at a ten-to-one ratio or whatever it is but we can't usually prevent them completely from doing that unless NEPA comes in and I think to the extent that we have endangered species in Pima County, the Federal regulatory process is much more rigorous than the state level and offers us some opportunities. But you, as members of the Sonoran Desert Conservation Committee, come together to adopt a final plan, conservation plan you might want to consider as part of that, recommendations that we would take to the State level to tighten our own State Laws that would allow the counties more aggressive enforcement authority.

Do any of the presenters want to add anything to this?

Jim Garrison: About sixty-five percent of what the State Historic Preservation Office does is monitor federal undertakings and obviously, there is lots of federal land in Arizona so we deal with the Federal Land agencies in a major way, but we also deal with regulatory agencies. In the case of subdivisions this becomes a 404 Permit at some point, but often we get involved at a very late stage and the opportunities the County has to deal with the planning of these subdivisions at an earlier stage is very good but at some point, if there is a federal hook or federal trigger that requires the review then our office does review that undertaking and tries to bring compliance in taking properties eligible or determined eligible for the National Register into consideration. Because of the nature of the 106 process with some agencies we feel this does occur very late in the process and the options you have later in the planning process aren't the same as if you were there at an earlier point in time.

Sharon Bronson: Thank you. Okay, any further questions? If not, I want to thank you all for coming and our next session is going to be November 6, 1999, from 8:00 a.m. to 5:00 p.m., it's a long one at the University of Arizona, Biosciences Building, Room 100 and that's going to be probably one of the more intense and interesting sessions. How to create a multi-species conservation plan. Wait, we do have one question.

Q: Are you going to provide parking?

A: Are we providing, Maeveen, where are you? Are we providing parking for that? I can't believe she's disappeared on me. We will, I'm sure we will provide parking and it will come out of Supervisor Carroll's budget and I want to thank all of our presenters today, they were excellent. Thank you gentlemen.