CHAPTER 3

CULTURAL HISTORY OF THE TUCSON BASIN AND THE PROJECT AREA

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Over the last century, archaeologists have documented the long history of human activities in southern Arizona. Excavations ranging from Paleoindian mammoth kill sites to 1940s trash dumps have allowed reconstruction of the prehistory of the region and added depth to understanding of the Historic era. A basic outline of the cultural history of the region and a discussion of previous research in the project area are presented in this chapter.

CULTURAL BACKGROUND

The history of the Southwest and the Tucson Basin is marked by a close relationship between people and the natural environment. Environmental conditions have strongly influenced subsistence practices and social organization, and social and cultural changes have, in turn, made it possible to more efficiently exploit environmental resources. Through time, specialized adaptations to the arid region distinguished people living in the Southwest from those in other areas. Development of cultural and social conventions also became more regionally specific, and by A.D. 650, groups living in the Tucson Basin can be readily differentiated from those living in other areas of the Southwest. Today, the harsh desert climate no longer isolates Tucson and its inhabitants, but life remains closely tied to the unique resources of the Southwest. The chronology of the Tucson Basin is summarized in Table 3.1.

Paleoindian Period (11,500?-7500 B.C.)

Artifact finds suggest the Tucson Basin was initially occupied some 13,000 years ago, a time wetter and cooler than today. The Paleoindian period is characterized by small, mobile groups of hunter-gatherers who briefly occupied temporary campsites as they moved across the countryside in search of food and other resources (Cordell 1997:67). The hunting of large mammals, such as mammoth and bison, was a particular focus of the subsistence economy. A Clovis fluted spear point characteristic of the early Paleoindian period (circa 11,500-11,000 B.C.) was collected from the Valencia site, AZ BB:13:74 (ASM), located along the Santa Cruz River in the southern Tucson Basin (Doelle 1985:181-182). Another fluted Paleoindian point was found in Rattlesnake Pass, in the northern Tucson Basin (Agenbroad 1967). These rare finds suggest prehistoric use of the Tucson area probably began at this time. Post-Clovis occupation of the Tucson Basin by Paleoindian groups is indicated by Plainview-like, unfluted spear points found in several locations (Mabry 1998:47). Paleoindian use of the Tucson Basin is supported by archaeological investigations in the nearby San Pedro Valley and elsewhere in southern Arizona, where Clovis points have been discovered in association with extinct mammoth and bison remains (Huckell 1993, 1995). However, because Paleoindian occupation sites have yet to be found in the Tucson Basin, the extent and the intensity of this occupation are unknown.

Archaic Period (7500-2100 B.C.)

The transition from the Paleoindian period to the Archaic period was accompanied by marked climatic changes. By the end of this time, the environment came to look much like it does today. Archaic period groups pursued a mixed subsistence strategy, characterized by intensive wild plant gathering and the hunting of small animals. The only Early Archaic (7500-6500 B.C.) site known from the Tucson Basin is found in Ruelas Canyon, south of the Tortolita Mountains (Swartz 1998:24). However, Middle Archaic sites dating between 3500 and 2100 B.C. are known from the bajada zone surrounding Tucson, and, to a lesser extent, from floodplain and mountain areas. Recent investigations conducted at Middle Archaic sites include excavations along the Santa Cruz River (Gregory 1999), and in the northern Tucson Basin (Roth 1989) and the southern foothills and bajada of the Santa Catalina Mountains (Chavarria 1996; Dart 1984, 1986; Douglas and Craig

Table 3.1. Periodization and chronology of the Santa Cruz Valley-Tucson Basin.

Era/Period	Phase	Date Range
Historic		
American Statehood	—	A.D. 1912-present
American Territorial	—	A.D. 1856-1912
Mexican	—	A.D. 1821-1856
Spanish	—	A.D. 1694-1821
Protohistoric	—	A.D. 1450-1694
Prehistoric		
Hohokam Classic	Tucson	A.D. 1300-1450
	Tanque Verde	A.D. 1150-1300
Hohokam Sedentary	Late Rincon	A.D. 1100-1150
	Middle Rincon	A.D. 1000-1100
	Early Rincon	A.D. 950-1000
Hohokam Colonial	Rillito	A.D. 850-950
	Cañada del Oro	A.D. 750-850
Hohokam Pioneer	Snaketown	A.D. 700-750
	Tortolita	A.D. 500-700
Early Ceramic	Late Agua Caliente	A.D. 350-500
	Early Agua Caliente	A.D. 50-350
Early Agricultural	Late Cienega	400 B.C.-A.D. 50
	Early Cienega	800-400 B.C.
	San Pedro	1200-800 B.C.
	(Unnamed)	2100-1200 B.C.
Archaic	Chiricahua	3500-2100 B.C.
	(Occupation gap?)	6500-3500 B.C.
	Sulphur Springs-Ventana	7500-6500 B.C.
Paleoindian		11,500?-7500 B.C.

1986). Archaic period sites in the Santa Cruz floodplain were found to be deeply buried by alluvial sediments, suggesting more of these sites are present, but undiscovered due to the lack of surface evidence.

Early Agricultural Period (2100 B.C.-A.D. 50)

The Early Agricultural period (previously called the Late Archaic period) was when domesticated plant species were first cultivated in the Greater Southwest. The precise timing of the introduction of cultigens from Mexico is not known, although direct radiocarbon dates on maize (corn) indicate it was being cultivated in the Tucson Basin and several other portions of the Southwest by 2100 B.C. (Mabry 2006). By at least 400 B.C., groups were living in substantial agricultural settlements in the floodplain of the Santa Cruz River. Recent archaeological investigations suggest canal irrigation also began sometime during this period.

Several Early Agricultural period sites are known from the Tucson Basin and its vicinity (Diehl 1997; Ezzo and Deaver 1998; Freeman 1998; Gregory 2001; Huckell and Huckell 1984; Huckell et al. 1995; Mabry 1998; Mabry, ed. 2006; Roth 1989). While there is variability among these sites—probably due to the 2,150 years included in the period—all excavated sites to date contain small, round, or oval semisubterranean

pithouses, many with large internal storage pits. At some sites, a larger round structure is also present, which is thought to have been for communal or ritual purposes.

Stylistically distinctive Cienega, Cortaro, Empire, and San Pedro type projectile points are common at Early Agricultural sites, as are a range of ground stone and flaked stone tools, ornaments, and marine shell jewelry (Diehl 1997; Mabry 1998). The fact that marine shell and some of the material used for stone tools and ornaments were not locally available in the Tucson area suggests trade networks were operating. Agriculture, particularly the cultivation of maize, was important in the diet and increased in importance through time. However, gathered wild plants—such as tansy mustard and amaranth seeds, mesquite seeds and pods, and agave hearts—were also frequently used resources. As in the preceding Archaic period, the hunting of animals such as deer, cottontail rabbits, and jackrabbits continued to provide an important source of protein.

Early Ceramic Period (A.D. 50-500)

Although ceramic artifacts, including figurines and crude pottery, were first produced in the Tucson Basin at the beginning of the Early Agricultural period (Heidke and Ferg 2001; Heidke et al. 1998; Chapter 7, this volume), the widespread use of ceramic containers marks the transition to the Early Ceramic period (Huckell 1993). Undecorated plain ware pottery was widely used in the Tucson Basin by about A.D. 50, marking the start of the Agua Caliente phase (A.D. 50-500).

Architectural features became more formalized and substantial during the Early Ceramic period, representing a greater investment of effort in construction, and perhaps more permanent settlement (Wallace 2003). A number of pithouse styles are present throughout this period, including small, round, and basin-shaped houses, as well as slightly larger subrectangular structures. As during the Early Agricultural period, a class of significantly larger structures may have functioned in a communal or ritual manner during the Early Ceramic period.

Reliance on agricultural crops continued to increase, and a wide variety of cultigens—including maize, beans, squash, cotton, and agave—were an integral part of the subsistence economy. Populations grew as farmers expanded their crop production to floodplain land near permanently flowing streams, and canal irrigation systems are also assumed to have expanded. Evidence from archaeological excavations indicates trade in shell, turquoise, obsidian, and other materials intensified and new trade networks developed.

Hohokam Sequence (A.D. 500-1450)

The Hohokam tradition developed in the deserts of central and southern Arizona sometime around A.D. 500, and is characterized by the introduction of red ware and decorated ceramics: red-on-buff wares in the Phoenix Basin and red-on-brown wares in the Tucson Basin (Doyel 1991; Wallace et al. 1995). Red ware pottery was introduced to the ceramic assemblage during the Tortolita phase (A.D. 500-700). The addition of a number of new pottery vessel forms suggests that, by this time, ceramics were utilized for a multitude of purposes.

Through time, Hohokam artisans embellished pottery with highly distinctive geometric figures and life forms such as birds, humans, and reptiles. The Hohokam diverged from the preceding periods in a number of other important ways: (1) pithouses were clustered into formalized courtyard groups, that, in turn, were organized into larger village segments, each with their own roasting area and cemetery; (2) new burial practices appeared (cremation instead of inhumation), in conjunction with special artifacts associated with death rituals; (3) canal irrigation systems were expanded and, particularly in the Phoenix Basin, represented huge investments of organized labor and time; and (4) large communal or ritual features, such as ballcourts and platform mounds, were constructed at many village sites.

The Hohokam sequence is divided into the pre-Classic (A.D. 500-1150) and Classic (A.D. 1150-1450) occupations. At the start of the pre-Classic, small pithouse hamlets and villages were clustered around the Santa Cruz River. However, beginning about A.D. 750, large, nucleated villages were established along the river or its major tributaries, with smaller settlements in outlying areas serving as seasonal camps for functionally specific tasks such as hunting, gathering, or limited agriculture (Doelle and Wallace 1991). At this time, large, basin-shaped features with earthen embankments, called ballcourts, were constructed at a number of riverine villages. Although the exact function of these features is unknown, they probably served as arenas for playing a type of ball game, as well as places for holding religious ceremonies and for bringing different groups together for trade and other communal purposes (Wilcox 1991; Wilcox and Sternberg 1983).

Between A.D. 950 and 1150, Hohokam settlement in the Tucson area became even more dispersed, with people utilizing the extensive bajada zone as well as the valley floor (Doelle and Wallace 1986). An increase in population is apparent, and both functionally specific seasonal sites, as well as more permanent habitations, were now situated away from the river; however, the largest sites were still on the terraces just above the Santa Cruz. There is

strong archaeological evidence for increasing specialization in ceramic manufacture at this time, with some village sites producing decorated red-on-brown ceramics for trade throughout the Tucson area (Harry 2000; Heidke 1988, 1996; Huntington 1986).

The Classic period is marked by dramatic changes in settlement patterns and possibly in social organization. Aboveground adobe compound architecture appeared for the first time, supplementing, but not replacing, the traditional semisubterranean pithouse architecture (Haury 1928; Wallace 1995). Although maize agriculture was still the primary subsistence focus, extremely large Classic period rock-pile field systems associated with the cultivation of agave have been found in both the northern and southern portions of the Tucson Basin (Doelle and Wallace 1991; Fish et al. 1992).

Platform mounds were also constructed at a number of Tucson Basin villages sometime around A.D. 1275-1300 (Gabel 1931). These features are found throughout southern and central Arizona and consist of a central structure that was deliberately filled to support an elevated room upon a platform. The function of the elevated room is unclear; some were undoubtedly used for habitation, while others may have been primarily ceremonial. Building a platform mound took organized and directed labor, and the mounds are thought to be symbols of a socially differentiated society (Doelle et al. 1995; Elson 1998; Fish et al. 1992; Gregory 1987). By the time platform mounds were constructed, most smaller sites had been abandoned, and Tucson Basin settlement was largely concentrated at only a half-dozen large, aggregated communities. Other research has suggested that aggregation and abandonment in the Tucson area may be related to an increase in conflict and possibly warfare (Wallace and Doelle 1998). By A.D. 1450, the Hohokam tradition, as presently known, disappeared from the archaeological record.

Protohistoric Period (A.D. 1450-1694)

Little is known of the period from A.D. 1450, when the Hohokam disappeared, to A.D. 1694, when Father Eusebio Francisco Kino first traveled to the Tucson Basin (Doelle 1984). By that time, the Tohono O'odham people were living in the arid desert regions west of the Santa Cruz River, and groups who lived in the San Pedro and Santa Cruz valleys were known as the Sobaipuri (Doelle and Wallace 1990; Masse 1981). Both groups spoke the Piman language and, according to historic accounts and archaeological investigations, they lived in oval jacal surface dwellings rather than pithouses. One of the larger Sobaipuri communities was located at Bac, where the Spanish Jesuits, and later the Franciscans, constructed the mission of San Xavier del Bac. However, due to the paucity of documents and archaeological research, little can be said regarding this inadequately understood period.

Spanish and Mexican Periods (A.D. 1694-1856)

Spanish exploration of southern Arizona began at the end of the seventeenth century A.D. Early Spanish explorers in the Southwest noted the presence of Native Americans living in what is now the Tucson area. These groups comprised the largest concentration of population in southern Arizona (Doelle and Wallace 1990). In 1757, Father Bernard Middendorf arrived in the Tucson area, establishing the first local Spanish presence. Fifteen years later, the construction of the San Agustín Mission near a Native American village at the base of A-Mountain was initiated, and by 1773, a church was completed (Dobyns 1976:33).

In 1775, the site for the Presidio of Tucson was selected on the eastern margin of the Santa Cruz River floodplain. In 1776, Spanish soldiers from the older presidio at Tubac moved north to Tucson, and construction of defensive and residential structures began. The Presidio of Tucson was one of several forts built to counter the threat of Apache raiding groups who had entered the region at about the same time as the Spanish (Thiel et al. 1995; Wilcox 1981). Spanish colonists soon arrived to farm the relatively lush banks of the Santa Cruz River, to mine the surrounding hills, and to graze cattle. Many indigenous settlers were attracted to the area by the availability of Spanish products and the relative safety provided by the presidio. The Spanish and Native American farmers grew corn, wheat, and vegetables, and cultivated fruit orchards, and the San Agustín Mission was known for its impressive gardens (Williams 1986).

In 1821, Mexico gained independence from Spain, and Mexican settlers continued farming, ranching, and mining activities in the Tucson Basin. By 1831, the San Agustín Mission had been abandoned (Elson and Doelle 1987; Hard and Doelle 1978), although settlers continued to seek protection within the presidio walls.

American Territorial and American Statehood Periods (1856-Present)

Through the 1848 settlement of the Mexican-American War and the 1853 Gadsden Purchase, Mexico ceded much of the Greater Southwest to the United States, establishing the international bound-

ary at its present location. The U.S. Army established its first outpost in Tucson in 1856, and in 1873, Fort Lowell was moved from town to the confluence of the Tanque Verde Creek and Pantano Wash, to become a major base for the final campaigns to pacify the Apache.

Railroads arrived in Tucson and the surrounding areas in the 1880s, opening the floodgates of Anglo-American settlement. With the surrender of Geronimo in 1886, Apache raiding ended, and the region's settlement boomed. Local industries associated with mining and manufacturing continued to fuel growth, and the railroad supplied the Santa Cruz River valley with commodities it could not produce locally. Homesteaders established numerous cattle ranches in outlying areas, bringing additional residents and income to the area.

By the turn of the century, municipal improvements to water and sewer service, and the eventual introduction of electricity, made life in southern Arizona more hospitable (Mabry et al. 1994). New residences and businesses continued to appear within an ever-widening perimeter around Tucson, and city limits stretched to accommodate the growing population. Tourism, the health industry, and activities centered around the University of Arizona and Davis-Monthan Air Force Base have contributed significantly to growth and development in the Tucson Basin in the twentieth century (Sonnichsen 1982).

PREVIOUS ARCHAEOLOGICAL RESEARCH

The Prehistory of the Mission, Brickyard, and Congress Street Loci

Archaeologists have worked in the Tucson area for over 100 years, mapping and excavating sites and collecting artifacts. Until recently, there was less fieldwork in the floodplain of the Santa Cruz River than in other areas, due to either the decreased visibility of sites in this zone or because development occurred elsewhere.

The area west of the Santa Cruz River and south of Congress Street was first investigated in the late 1940s through 1956, during salvage projects at the San Agustín Mission. Archaeologists excavating a portion of the northern mission cemetery found an Early Agricultural period pit structure with ground stone artifacts resting on its floor (Wasley 1956). At that time, this was one of only a few pit structures from that time period excavated in southern Arizona.

Betancourt (1978) surveyed the banks of the Santa Cruz River in the 1970s. His work indicated that portions of the San Agustín Mission complex had survived clay mining and landfill activities. Unfortunately, the Hohokam village site south of Mission Lane, AZ BB:13:22 (ASM), had been destroyed by the landfill in this area.

In the mid-1980s, the City of Tucson planned to reroute Mission Road through the area. The Institute for American Research (later Desert Archaeology, Inc.) conducted test trenching from Congress Street south to Mission Lane. A cluster of Early Agricultural period pithouses and pits was found west of Brickyard Lane, across the street from the former mission. An isolated Hohokam burial was found nearby. The Early Agricultural component (later determined to be Cienega phase, circa 800 B.C.-A.D. 50) contained at least 14 pithouses, 10 possible pithouses or living surfaces, and 14 pits, indicating a substantial settlement was present in the area (Elson and Doelle 1987). The road project was never completed due to protests of historic preservationists and neighborhood residents, and no further work was conducted at the site.

Plans for a drainage system leading from the base of A-Mountain (Sentinel Peak) east to the Santa Cruz River led to an archaeological testing project in 1995, that was later expanded to include the entire Rio Nuevo South property. Several dozen prehistoric features were located, including Cienega phase pithouses, prehistoric pits, a Hohokam burial, and canals (Thiel 1995a, 1995b). The following year saw excavation of that portion of the prehistoric site within the drainage system and additional testing throughout the property. The work indicated that a Cienega phase village underlay the former Tucson Pressed Brick Company factory. Numerous canals ran through the nearby property, generally trending south to north. Occasional Hohokam burials were scattered about the area (Diehl 1996, 1997). Plans to redevelop the Rio Nuevo South parcel failed to coalesce, and no further work was conducted.

The previous archaeological projects indicated that one or more Cienega phase villages were present in the area south of Congress Street extending to Mission Lane, and from the western side of the Santa Cruz River west to the base of A-Mountain. Clusters of pithouses were present in several areas, although the presence of clay mining pits and modern housing prevented a determination about whether they represented a single large community or several small ones.

The later Hohokam used the area as irrigated agricultural fields. Occasional fieldhouses were constructed in field areas, and a larger village was probably once present in the area south of Mission Lane, and subsequently destroyed by landfill activities in the 1950s. Many Hohokam features were probably lost due to the historic-era plowing of fields.

The Prehistory of Downtown Tucson

The Spanish and Mexican soldiers of the presidio and the later American Territorial period villagers probably found many pieces of Hohokam pottery scattered about the downtown area. However, it is unlikely that they understood the long history of their community.

In 1943, ditchdiggers found a pair of decorated Hohokam pots on Block 184, at the northwestern corner of Alameda Street and Court Avenue. Efforts to locate prehistoric features on the block were unsuccessful (*Arizona Daily Star* 1943). In December 1954, work at the southwestern corner of Church Avenue and Washington Street located a Rillito phase Hohokam pithouse lying beneath a presidio-occupation wall (Olson 1985). Additional work on the block documented portions of four other pithouses and several pits (Diehl 1999; Gilman 1997; Mazany 1981; Thiel 1998).

Work on the block to the east in the late 1980s uncovered several pithouses, a probable fieldhouse, and several pits (Ciolek-Torrello and Swanson 1997). The installation of a gasline down Alameda Street resulted in the discovery of a possible pithouse and seven pits of varying function (Thiel et al. 1995). Test trenching of the western lawn of City Hall also located two pithouses (Thiel 2004).

Ceramic analysis suggests occupation began during the Early Ceramic period (A.D. 50-500) and was most intense during the Rillito phase of the Colonial period to the Rincon phase of the Sedentary period (roughly A.D. 850 to 1150). Most of the documented Hohokam features (12 pithouses and 14 pits) found prior to the Rio Nuevo project date in this time frame. A few Classic period sherds have also been recovered, but it is uncertain if there was actually an occupation during this time period or if these ceramic sherds arrived in the downtown area incorporated into adobe bricks.

The area between the terrace edge and the Santa Cruz River was probably utilized as irrigated agricultural fields. Test trenching at one parcel, located between Alameda Street and Franklin Street west of Granada Avenue, resulted in the discovery of numerous Hohokam canals (Thiel 2005).

The San Agustín Mission

When Father Kino visited the Piman village of *Schook-shon* in 1694, located at the base of a small peak known today as A-Mountain, he found a community of several hundred Native Americans. He made several trips to the village, establishing San Agustín as a *visita*, a visiting mission, of the larger Mission of San Xavier del Bac, located to the south (Dobyns 1976). There was never a permanent priest at San Agustín, although Father Middendorff spent a few months there in 1757, before fleeing to San Xavier after his Piman parishioners rebelled.

In 1762, the Sobaipuri Pima living along the San Pedro River moved to San Agustín (Dobyns 1976). In 1770, the residents debated a move to the Gila River, although this was prevented by the Spaniards. In response, the residents asked that a chapel be built, which was completed the following year. The movement of the presidio north from Tubac in 1776 resulted in conflicts over the usage of water and agricultural fields (Dobyns 1976).

The church at San Xavier del Bac was completed in 1797, and the architects likely came to Tucson and planned the completion of the San Agustín Mission. The chapel was remodeled, and a two-story convento was built, as were walls enclosing the mission and the nearby Mission Gardens. A granary, a kitchen, and other outbuildings were also completed. The mission was to be used as a school to teach local Native Americans, but no records supporting this claim have ever been found (Dobyns 1976; Lockwood and Page 1930:21-23).

By the 1820s, the local Native American population was dying out and the mission was largely abandoned. An 1843 description of the mission indicates the chapel was falling down and the convento was having problems with its roof (McCarty 1997). The chapel fell into ruins between 1862 and 1880. The construction of Leopoldo Carrillo's house on the southern side of Mission Lane in the late 1860s included the removal of roofing timbers from the convento, hastening the destruction of that building. The convento became a popular picnic location in the 1890s, and it was often photographed. The pictures showed the gradual collapse of the structure, which may have been accelerated by the 1887 earthquake.

No effort was made to save the mission, and treasure hunters scoured the ruins in search of mythical Jesuit gold; this continued into the 1920s. By the 1950s, only a single wall of the convento stood, and this was lost in the 1950s when the City of Tucson began using an adjacent clay and sand mining pit as a sanitary landfill. A few residents of the community tried to save the mission, but there was no interest among local politicians. University of Arizona archaeologists conducted some excavations between 1949 and 1956, recovering human burials and mapping the chapel and convento. Afterward, large portions of the mission were bulldozed to provide fill for the landfill. A 1967 project conducted by the Pioneers Society (today, the Arizona Historical Society) revealed that the foundations of the granary had survived. A road construction project in the mid-1980s

was originally designed to reroute Mission Road past the mission (Hard and Doelle 1978). The outcry by historic preservationists and Menlo Park residents led the City of Tucson to abandon the project. When the Rio Nuevo Archaeology project began, a few stones from the western compound wall foundation were the only visible sign of the mission.

The Tucson Presidio

Captain Hugo O'Conor selected the location for the Tucson Presidio on 20 August 1775—an area on the terrace on the eastern side of the Santa Cruz River. The following year, the soldiers stationed at the Tubac Presidio moved north. A temporary wooden palisade was constructed, but completion of the fort was slowed by fiscal mismanagement. An attack by Apaches in May 1782, during which the fort was nearly overwhelmed, led to the completion of an enclosing adobe wall by the following year (Officer 1989).

The Tucson Presidio was intended to close off the northern frontier from Apache attacks and prevent other European powers from claiming the region. The fortress was manned by about 100 soldiers; an additional 300 retired soldiers, civilians, and family members lived in the community. The soldiers worked in the nearby agricultural fields and watched over herds of horses and cattle. Every few months, they participated in campaigns against the Apaches. These campaigns decreased in the 1790s, when a policy of pacifying the Apaches led a number of groups to establish camp near the presidio (Officer 1989).

The 1810s saw increased political unrest in Mexico, and Tucson soldiers were sent to fight rebels. However, Mexico achieved independence in 1821, and although the Tucson Presidio continued to operate, funding levels were dramatically cut. An increase in Apache raiding led to the abandonment of neighboring communities, and Tucson became very isolated. During the passage of the Mormon Battalion in 1846 and 49ers heading to California in 1849 and 1850, frequent mention was made of the poor state of local residents. The Gadsden Purchase of 1853 led to the turnover of southern Arizona to the United States in 1854, but Mexican soldiers stayed on until the first American soldiers arrived in March 1856 (Officer 1989).

Afterward, the Tucson Presidio's adobe walls were rapidly dismantled as the village increased in size and the fortress was no longer needed. The last standing presidio-occupation building was torn down in 1911, and the last piece of the wall was removed in 1918. Efforts to mark the location of the wall began shortly after, and the first archaeological work was conducted in 1929, as the domed Pima County Courthouse was constructed. City Engineer Donald Page recovered adobe bricks from the western wall and placed some in a display. In December 1954, University of Arizona archaeologists excavated the northeastern corner of the fort (Olson 1985).

Portions of the presidio cemetery were excavated in the late 1960s to early 1970s, as part of the Tucson Urban Renewal project. Work resumed in 1991, with a ground-penetrating radar study which attempted to locate adobe walls. Workers returned to the cemetery after human remains were located during a gasline installation, removing 20 burials (Thiel et al. 1995). The following year, test excavations located the eastern wall of the presidio within the courtyard of the Pima County Courthouse (Thiel et al. 1995). Work beneath the western lawn of City Hall located the western wall of the presidio in 1998 and 1999 (Thiel 2004).

THE TUCSON PRESSED BRICK COMPANY

The Tucson Pressed Brick Company (TPBCo) was founded in 1894, by Quintus Monier—a French immigrant to the United States, a noted architect, and a well-respected member of New Mexico's Catholic community in Santa Fe (Diehl and Diehl 1996). Monier moved to Tucson in 1894, at the invitation of Bishop Bourgade, to design and build the St. Augustine Cathedral, which was completed in 1896.

As the cathedral was completed, the need and demand for high-quality and modern-looking (brick or cut stone) construction materials became apparent to Monier, and his brickyard quickly became one of the chief industrial suppliers in southern Arizona. Monier supplied bricks for projects as distant as Bisbee, Arizona. He was the supplier and contractor for a number of important buildings, including many on the University of Arizona campus and other architecturally distinctive buildings—many of which, such as the St. Mary's Sanatorium and the Eagle Flour Mill, were destroyed as a result of 1960s urban renewal projects. In 1910, Monier's brickyard was incorporated as the Tucson Pressed Brick Company; the company name refers to a means of brick manufacture using hydraulically driven presses known to produce exceptionally high-quality bricks, and brickyards often stamped their maker's marks on their premier products.

The TPBCo—along with its shorter-lived competitors, the Grabe Brick Company (GBCo) and the Louis DeVry brickyard (LD&Co)—provided the means to modernize construction in Tucson. Following the passage of Tucson City Ordinance No. 265, signed

by Mayor Charles Slack in 1907, the use of brick, concrete, or stone was required in all new building foundations. Every major construction project on the University of Arizona campus required enormous quantities of bricks, and most of the campus buildings constructed before 1961 were supplied by the TPBCo under the ownership of Quintus Monier or one of the subsequent owners (Albert Steinfeld, John Sundt, and the Sundt Corporation). The brickyards also supplied much of Tucson's residential construction material through 1961.

The TPBCo and its forerunner, "Monier's brickyard," operated on the parcel from 1894 through 1961. The brick company buildings were later dismantled and the area vacated.

Archaeological testing of the parcel in 1995 resulted in the discovery of a portion of the brick factory (Thiel 1995a). Excavations the following year uncovered portions of the complex, including several kilns, a transformer house, and a dry pan, elevator, and engine room (Diehl and Diehl 1996).

SUMMARY

Tucson has a long history of human occupation, with use of the Tucson Basin stretching as far back as the Paleoindian period. Previous archaeological work in the Rio Nuevo project areas has documented Early Agricultural, Hohokam, Spanish, Mexican, and American Territorial and Statehood period features. The 2000-2003 excavations resulted in the discovery of hundreds of additional features, which are described in Chapter 4 (this volume).

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