

Mabry said it is not known where the early farmers came from. He said the Hohokam came to the area 1,500 years ago, and possibly learned farming from the earlier Sonoran Desert farmers.

“People lived in this spot for so long because “A” Mountain is a volcanic hill. The rock barrier forced ground water up to the surface,” Mabry said.

He said everything before the coming of early missionary Eusebio Francisco Kino is considered prehistoric because it was not written.

“Father Kino came to the Santa Cruz River Valley in the 1690s and found a Pima village. He brought wheat, cattle, horses and chickens to the area that was known as San Cosme,” Mabry said. Kino wrote journals describing what he found and mapped out the area.

Mabry pointed to the volcanic rock

foundation of a wall that stood around the San Agustín Mission site, the Convento and two cemeteries. There also was a granary, and its foundation is visible.

Many of the prehistoric sites and the mission settlement are believed to have been destroyed because the city of Tucson ran a landfill in the area in the 1950s and 1960s, Mabry said.

However, what has been found has given archaeologists a good view of the area’s history—a good foundation to what can be reconstructed, Mabry said.

This is the first time the area has been dug up and the studies of prehistoric findings done, Mabry said.

Police will patrol the area regularly while the excavations continue.

Updates of the findings will be posted on the Web site www.rio-nuevo.org

Name _____

Read the article, "Unearthed History to Be Reburied", and answer the following questions. It may help to read the questions first to give you an idea what to look for when reading the article.

"Unearthed History to Be Reburied"

by Carmen Duarte

Arizona Daily Star, 01/26/01

1. Where is the "birthplace of Tucson" located? _____

2. What was the period of time the archaeologists had to work on the excavation?

3. Name the four groups of people, mentioned in the article, who occupied the area.

4. Tucson's birthplace is known as the _____
5. An archaeologist said, "Tucson is the longest continuously occupied settlement in the U.S." What proof does he have to make this statement? _____

6. The area around the Santa Cruz River looked much different 2,500 years ago than it does now. Describe what it looked like at that time. _____

What does the area look like now? _____

7. What did the people who lived in pithouses eat? _____

8. Father Kino came to the Santa Cruz River Valley in the 1690s. Why is everything before the coming of Father Kino considered prehistoric? _____
9. What contributions did Father Kino make to the area known as San Cosme, as mentioned in the article? _____
10. Many of the prehistoric sites and the mission settlement were apparently destroyed during the 1950s and the 1960s. What happened? _____

Read the article, "Learn more about Rio Nuevo development," and answer the following questions. You may want to read the questions first so you know what to look for when reading the article.

Learn more about Rio Nuevo development

By Paola Banchemo

Arizona Daily Star, 01/01/01

Rio Nuevo, painted only in broad brush strokes so far, will become clearer Wednesday when the public gets its first look at an early version of the \$360 million plan for revitalizing downtown.

Developed by consultant Hunter Interests after a series of public meetings, the plan likely will call for a mix of entertainment and cultural offerings, such as parks and walkways, museums, theaters, restaurants, a convention hotel, housing and public gathering places in the 62-acre Rio Nuevo district.

The district abuts "A" Mountain, runs east past Interstate 10 through Downtown, then six miles down Broadway to include the El Con and Park Place malls.

Here are some details about the project that have emerged from public meetings since October:

- Plans for putting water in the usually dry Santa Cruz River would probably limit the flow to a small stream during most of the year, perhaps just a trickle during dry seasons.
- The west side of I-10 will have more natural open space, a cultural park flanked by greenery, and mixed-use development that may include housing. This is where a replica of 18th-century-era Mission San Agustín, along with a two-story convento and a granary, would be rebuilt.
- The arts and entertainment district and many of the cultural and visitors

attractions will be on the east side of the highway, in the heart of Downtown.

The Wednesday forum begins at 6:30 p.m. at the Tucson Convention Center. A final version of the plan will be presented at a public hearing before the mayor and council on Feb. 27.

"As Rio Nuevo's plans are shaping up, it's clear we are going to be in the heart of the tourist part of Downtown," said Jane McCullom, vice president of MRO Management Inc., which manages La Placita Village, the Downtown retail office complex at Congress Street and Church Avenue.

McCullom, a member of the Rio Nuevo Citizens Advisory Committee, said the project must be economically sound and "Tucson-centric."

"It means Rio Nuevo has to represent Tucson's culture and heritage in an authentic way."

Carmen Villa Prezelski, another member of the advisory committee and a fifth-generation Southern Arizonan, crystallized that view when she urged that the project steer away from "Taco Bell meets Disneyland."

Rio Nuevo's planners have picked up on the expression.

"We want something that pays homage to the desert architecturally, that is Sonoran, not Californian mission revival or Santa Fe-an," Villa Prezelski said.

At neighborhood meetings, public forums and design workshops, Tucsonans have been asked what would make Downtown inviting, livable and enjoyable.

It's a process launched when voters in November 1999 approved the outline of Rio Nuevo plan, including funding through so-called tax-increment financing. That means setting aside for Rio Nuevo use some of the tax revenue raised within the Rio Nuevo area—including the two malls.

One-third of the money will come from this public source, with the remaining two-thirds from private investment.

Besides the public forums and meetings about Rio Nuevo, the 21-member citizens advisory committee has been hashing out its role in the process.

The group has regularly scheduled monthly meetings, but in recent weeks it has met more frequently to establish what criteria it will use to evaluate each proposal.

The open-ended dialogue of the meetings has heartened Tucson City Manager James Keene, who accepted the city manager job last year in part because he saw Rio Nuevo as the mechanism to bring Downtown back to life.

"I'm very optimistic about the way the public process is unfolding," Keene said.

Rio Nuevo's citizen guardians are aware that attractions must connect to

each other or run the risk of failing, he added.

"If we cherry-picked projects and they were disconnected and all over the place, they wouldn't provide enough critical mass to convince the private sector to invest."

Anna Landau, who attended a two-day design workshop in early November with her family, recognizes that Rio Nuevo must have a commercial component to succeed.

"But it can't be the reason for the project," Landau said.

"It can't be a theme park," her sister Sonya Landau added.

Cele Peterson, their grandmother, had a fashion boutique Downtown for years and was one of the last to leave the area. If Tucson's Downtown is to thrive again, it has to be "a place the [sic] piques your interest and maintains it by encouraging exchanges with other Tucsonans," Anna Landau said.

Their comments were echoed in the public gatherings, where Rio Nuevo Project Director John S. Jones heard participants bemoan the loss of public spaces.

"I want to embrace this plan," Jones said, "and I want the people who see the plan to embrace it, to see that it is something that has come out of them, out of this dialogue we've been having, that it's their vision of the future."

Name _____

“Learn More About Rio Nuevo Development”

1. The development plans for Rio Nuevo will likely call for a mix of entertainment and cultural offerings such as _____
2. How many acres will there be in the Rio Nuevo District? _____

3. The district abuts _____ Mountain, runs past Interstate _____, through Downtown, then _____ miles down Broadway, including the _____ and _____ Malls.
4. Details about the project include the following:
 - a. There are plans for putting _____ in the usually dry _____ River.
 - b. The west side of I-10 will have more _____ space, a cultural _____ flanked by _____ and mixed-use development may include _____
 - c. The arts and entertainment district and many of the cultural and visitors attractions will be on the _____ side of the highway, in the heart of the _____
5. A replica of the 18th century mission _____, along with a two-story _____ and granary, would be _____.
6. A member of the Rio Nuevo Citizens Advisory Committee said, “Rio Nuevo has to represent Tucson’s _____ and _____ in an authentic way.”
7. What do you think the above statement means? _____

8. What do you think would make the downtown area inviting, livable, and enjoyable? _____



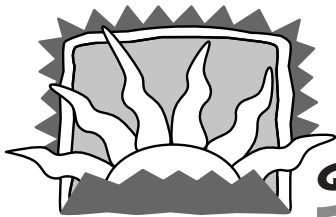


Lesson 8

Dr. Jonathan Mabry shows a cross section of an irrigation canal. Photo courtesy of Desert Archaeology, Inc.

AN INTERVIEW WITH AN ARCHAEOLOGIST

New information gathered from the Rio Nuevo excavations is changing our knowledge of Tucson's history and prehistory. This interview was conducted with one of the archaeologists involved with the Rio Nuevo excavations.



GETTING STARTED

OBJECTIVES

- to provide students with the most up to date information regarding prehistory of the Tucson Basin
- to help students hone questioning and reading comprehension skills

STANDARDS ADDRESSED

Grades 4–5 1SS-E1 (PO1, PO2), 1SS-E2 (PO1, PO3, PO4, PO5), 3SS-E2 (PO4), 2SC-E2 (PO2), 2SC-E4 (PO1), 2SC-E5 (PO3), 2SC-E6 (PO1, PO2), 6SC-F8 (PO1, PO2, PO3), 6SC-E4 (PO1, PO2), R-E2 (PO2, PO7), W-E1 (PO1, PO2, PO3, PO4, PO5), W-E2 (PO2), W-E5 (PO1, PO2, PO3), W-E6 (PO1, PO3)

KEY WORDS

excavation
irrigation
ostracods
prehistory

MATERIALS

copies of interview for class

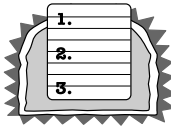
TIME

50–60 minutes



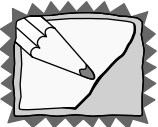
TEACHER'S CORNER

There are many possibilities to extend this lesson plan. Two students may be selected to role-play in front of the class. The class can be split into groups, with each group taking on one question or acting the roles for each question. Teachers may want to consider calling local archaeology firms to have an archaeologist speak to the class.



LESSON SETUP

The teacher decides whether to read the interview as a group project or for individual students. Copy “An Interview with an Archaeologist” and hand out to students. If the teacher has chosen to divide the class into groups, one copy per group is sufficient.



LESSON OUTLINE

1. The teacher asks students to read the interview as homework and be prepared to role play or discuss the next class period.

2. Ask students about the prehistory of the Tucson basin.

Questions to consider:

- a. Do we know what the climate was like?
- b. What types of animals lived in this area?
- c. What types of vegetation were there?
- d. Did anyone live in this area during prehistoric times?



PASS IT ON!

The following pages may be copied for individual handout or made into a transparency for class discussion. Teachers can assign the following activities for homework or classroom discussion. The teacher may want to assign each student one activity, or break class into teams and assign each team one activity.

NOTE: Letters can be written on an individual basis, or as a class or group project. Should the teacher decide to have each student write a letter, the possibility of receiving an answer improves **if all letters are not directed to one archaeologist**. Not all archaeologists will answer the same question in the same manner.

AN INTERVIEW WITH AN ARCHAEOLOGIST

Interview with Dr. Jonathan B. Mabry, Friday, November 16, 2001
Senior Project Director, Desert Archaeology, Inc.

Interview by Kyle McKoy

Curatorial Assistant, Arizona Historical Society

Some people have no idea what the world of archaeology is or what archaeologists do. Others have very specific ideas. Some people think that archaeologists dig up dinosaur bones. Others think that archaeologists are treasure hunters who keep everything that they find. Thanks to some Hollywood movies, many people think that archaeologists travel the world, filling their lives with adventure and excitement around every turn. To find out what a real archaeologist does, I interviewed one.

Dr. Jonathan Mabry is an archaeologist who investigates the prehistoric past. At the time of this interview, he was employed by Desert Archaeology, Inc., in Tucson, Arizona, and working on the excavations for the Rio Nuevo Project. He investigates the people who lived in the Tucson Basin during prehistoric times. The information gathered from the excavations for Rio Nuevo has shed new light, not only on the history of the Tucson Basin, but also on the history of the entire region.

Interviewer • What information about the prehistory of the Tucson Basin has been gathered from the recent excavations?

Dr. Mabry In 1993, before the work began for Rio Nuevo, we began uncovering some large villages and learning more about an early farming culture that lived in this area during prehistoric times, long before the Hohokam culture. We knew very little about this earlier culture before. Since then, there's been a series of excavations of early farming villages right here in Tucson. Recently, we've been excavating some of these villages near downtown Tucson near the Santa Cruz River at the base of "A" mountain. The deeper we dig into the soil of the Santa Cruz River floodplain, the farther back we're pushing the dates of this culture. The most recent excavations for the Rio Nuevo Project have exposed a deeply buried site with pithouses, storage pits, grinding tools, pottery, ceramic figurines, and corn. We've been able to date many of the artifacts already. We've dated some corn and found that it's 4,000 years old! That's almost the oldest corn ever found in the Southwest. We also know that the pottery is the oldest pottery found in the Southwest. The pithouses we have uncovered are the oldest pithouses that have been found in southern Arizona. We're extending the origins of agriculture, village life, and pottery back in time much farther than we thought before.

Interviewer • **What did archaeologists believe before these discoveries?**

Dr. Mabry Before the 1980s, we thought that agriculture (cultivation of corn, beans, and squash) arrived from Mexico around 2,000 years ago. Since then, we discovered some earlier evidence of agriculture that pushed the dates back, and we realized that agriculture had arrived by at least 3,000 years ago. The most recent discoveries push the arrival of agriculture back to 4,000 years ago.

Interviewer • **What new information have you gathered from the recent excavations that has helped shed new light on the early farmers?**

Dr. Mabry The most exciting new information comes from finding canals that were built 3,000 years ago. They prove that canal irrigation goes back that far in the Sonoran Desert. Before this discovery, the oldest canals that had been found in the Southwest were 2,000 years old and were built by the Hohokam culture. For many decades a big question about the Hohokam has been, "How did they learn to build these huge canal systems?" We had no evidence of anything that looked like an earlier stage of development. With the discovery of canals in several locations that are between 2,000 and 3,000 years old, we've extended the history of irrigation technology much farther back in time and now we can see the evolutionary process. The most recent excavations done for Rio Nuevo at the base of "A" Mountain have uncovered some very large canals that date to about 2,500 years ago. What is interesting about them is that they are as big as the biggest Hohokam canals in this valley. We did not previously think that they were making canals that large that long ago.

Interviewer • **How can you tell the difference between an early farmer canal and a Hohokam canal?**

Dr. Mabry We only know the difference by dating them. We know that the recently discovered canals were built 2,500 years ago because we radiocarbon dated some charcoal that was found in them. In terms of time, the Hohokam culture did not develop until about 1,500 years ago, so these canals are about 1,000 years older than the Hohokam culture.

Interviewer • **What other information have you gathered from studying the canals?**

Dr. Mabry We can see the history of a canal by studying the sediments. When people think of a canal, they think of an empty ditch or a ditch that is filled with water. When archaeologists find a prehistoric canal, it is completely full of sediments. Some of the sediments are from water that was running in the canal for irrigation purposes, and some are from floods that filled the canal very quickly. These sediments have different appearances from different causes. We can look at the different layers of sediment in the canal and see its history. We can also learn about the

canal by looking at the microscopic crustacean shells of organisms called ostracods (AH strah cods) preserved in the sediments. There are many different species of ostracod and each species survives under different environmental conditions, depending on their tolerance for temperature, velocity, and salinity of the water in which they live. So by identifying the species that are represented, we can identify whether the water source is from a river, water table, or spring. We can tell whether the water flowed continuously or only in brief surges. We can tell what season of the year the water was flowing in the canal. We can tell whether the canal dried out for periods of time, signaling perhaps that people were having trouble getting water.

Interviewer • **What types of artifacts are you finding from the early farmers and what does this tell us about their lifestyle?**

Dr. Mabry We've been very surprised to find that they were making pottery. We did not know that before. They were also decorating pots, not with paint, but with engraved markings. We find their hunting weapons—dart points with spear throwers. During the development of their culture, they started using the bow and arrow. With the discovery of their small arrowheads dating to about 2,500 years ago, we are pushing back the age of the bow and arrow in the Southwest by a thousand years. Previously it was believed that the bow and arrow was not used in the region until A.D. 500.

Interviewer • **The canals tell us that people were farming. What do the other artifacts tell us about their lifestyle?**

Dr. Mabry These are the first people in this part of the world to live in one place all year round. Before that, people were hunters and gatherers who had to move constantly to find food. We know these early farmers did not move around because they built houses and pits for storing foods. The storage pits allowed them to store harvested foods to get them through the wintertime, which meant that they did not have to move somewhere else to look for food. When people settle down in one place, they also have more free time. The presence of pottery, clay figurines, and stone smoking pipes tells us that these people had time to develop new types of objects and crafts. We have even found remains of tobacco in pipes, and this is the oldest evidence of tobacco use in North America.

Interviewer • **When did the early farmers live here?**

Dr. Mabry They lived here between 4,000 and 2,000 years ago.

Interviewer • **How are you certain that the early farming culture was different from the Hohokam culture? What are some telltale signs that these cultures were different and separate?**

Dr. Mabry First of all, the two cultures were separated by thousands of years in time.

Secondly, there are differences in their lifestyles; in how they built their houses, the type of pottery they made, and how they buried their dead. Even though they both made jewelry from seashells for which they traded, the kinds of jewelry they made are not the same. The two cultures cultivated crops, prepared, and ate wild foods in different ways. There are differences in the styles of projectile points they used and the baskets they wove. On almost every level we see differences between the two cultures. The only things they had in common were that they lived in pithouses, built canals, made pottery, and made jewelry out of seashells. The thing that makes us think that there may be some cultural continuity between the early farmers and the Hohokam culture is the irrigation canal technology. That knowledge was probably not lost over the generations. It is likely that the Hohokam culture did not invent this technology independently, but that they learned it from an earlier culture that passed along the knowledge.

Interviewer • **Why is the discovery of this early farming culture so important to the history of the Tucson Basin area?**

Dr. Mabry Before this series of discoveries, it was generally thought by archaeologists that the Santa Cruz River valley was an unoccupied area until the Hohokam culture expanded southward from the Phoenix Basin. We also thought that agriculture arrived in this part of the world much later in time. With these discoveries, we realized that the Santa Cruz River valley, and the other river valleys of southeastern Arizona, were the most densely inhabited areas of the Southwest between 2,000 and 4,000 years ago. These people preferred settlement along the river valleys because it was the best place to do their type of agriculture. The other parts of the Southwest did not have the same agricultural conditions as river valleys, and the earlier farmers did not know how to farm in other conditions yet. They developed those skills and techniques later. With agriculture, people were able to grow enough food to allow their populations to grow. The early farmers were the first to do many things in the Southwest. They lived in the first villages. They built the first canals, made the first pottery, and used the first bows and arrows. They did many things a lot earlier than most archaeologists thought before the discoveries in the last ten years right here in Tucson.

Interviewer • **Do you have any additional comments?**

Dr. Mabry I want to impress on the students that right here, in their hometown, over the last several years there have been a number of important scientific discoveries that have changed our understanding of the past. These discoveries have not simply changed our understanding of the prehistory of Tucson, but the entire prehistory of the Southwest, and have even changed things we knew about prehistory in North America.

ACTIVITIES FOR INTERVIEW WITH AN ARCHAEOLOGIST

- Imagine that you are one of the early farmers who lived in the prehistoric Tucson Basin area. Write a creative story about one day in your life. What crops did you plant? Where did you go to get water? How did you carry water? What animals do you see around you? Were there any dangers?
- The recent archaeological excavations have produced new information about the past. Write an essay about how these new discoveries have changed our ideas of the past and project how our ideas may change with new discoveries.
- Do you have any questions about archaeology or being an archaeologist? Write a letter to one of the archaeologists listed on the next page and ask your question.

SOME ARCHAEOLOGISTS TO WRITE TO

Allen Dart

Old Pueblo Archaeology Center

P.O. Box 40577

Tucson, AZ 85717-0577

adart@oldpueblo.org

Area of expertise: water control and irrigation, southwest history and prehistory

Carol Ellick

Statistical Research, Inc.

P.O. Box 31865

Tucson, AZ 85751

Area of expertise: archaeology and public education

Doug Gann

Center For Desert Archaeology

300 East University, Suite 230

Tucson, AZ 85705

Area of expertise: applying computer technology to archaeology

India Hesse

SWCA, Inc.

343 South Scott Avenue

Tucson, AZ 85701

Area of expertise: Paleo-Indian and lithic technology

Jonathan B. Mabry

Desert Archaeology, Inc.

3975 North Tucson Blvd.

Tucson, AZ 85716

Area of expertise: prehistoric archaeology

J. Homer Thiel

Desert Archaeology, Inc.

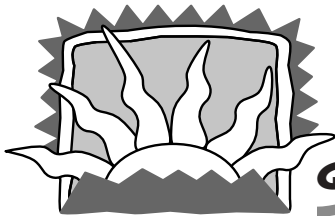
3975 North Tucson Blvd.

Tucson, AZ 85716

Area of expertise: historical archaeology

FATHERS, FARMERS, AND FIGHTERS IN TUCSON

The Spanish priests, settlers, and soldiers came to the Tucson area and played an important role in shaping the culture of the area. Information found in the reading can be compared to the up to date information found on Desert Archaeology, Inc., web page: www.rio-nuevo.org and the City of Tucson's web page: www.ci.tucson.az.us/rionuevo



GETTING STARTED

OBJECTIVES

- to develop reading comprehension skills
- to explore the most up-to-date information on the Rio Nuevo excavations

STANDARDS ADDRESSED

Grades 4–5 1SS-E1 (PO1, PO2), 1SS-E2 (PO1, PO3, PO5) 1SS-E3 (PO1, PO3, PO4, PO5, PO6), 3SS-E2 (PO1, PO2, PO4), 6SC-E4 (PO1, PO2), R-E2 (PO2, PO4, PO5, PO6), W-E1 (PO1, PO2, PO3, PO4, PO5), Standard 4: Viewing and Presenting Essentials

KEY WORDS

conquistador
mission
presidio

MATERIALS

- One copy per student of readings in the Pass It On! Section.
- Computer access

TIME

60–120 minutes



TEACHER'S CORNER

The following activities should be done after students complete the reading.

ACTIVITIES

- Go to the web page (www.rionuevo.org) and take the virtual tour through the San Agustín Mission Complex.
- Go to the web page (www.rionuevo.org) to discover what archaeologists have uncovered from the Mission Complex during the Rio Nuevo excavations.



PASS IT ON!

The following pages should be copied for student handouts.



Cal Peters' painting of an 18th century Spanish expedition in Tubac. Can you identify the fathers, fighters, and farmers?
Courtesy of Tumacácori National Historic Park Service.

FATHERS, FARMERS, AND FIGHTERS IN TUCSON

When the Spanish conquistadors first came to what is now Arizona, they claimed a land that had been inhabited by people for thousands of years. The Indians living in southern Arizona called themselves Tohono O'odham (TOE-hoe-no AH-ah-tom) meaning, "the desert people." The Spaniards called them Papago, a Piman word meaning "bean eater," because the pods of mesquite beans were a staple food in their diet.

The O'odham and the Spaniards had very different lifestyles. The O'odham had adapted to living in the desert. They wore few clothes. They lived in houses made of mud and desert brush. Their houses were scattered about in small villages. They moved during the year to be near the best places for food and water. In the winter, they moved to higher areas where there were good springs and hunting. In the summer, they went to lower elevations to farm near the washes where they could divert summer rainwater into their fields. They also depended on wild plants that were available at different times of the year. The O'odham had different religious beliefs from those of the Spaniards.

In contrast, the Spaniards were used to permanent towns, wore clothing that completely covered the body, and believed in the Christian religion. They saw the O'odham life as uncivilized. The Spaniards wanted the O'odham to adopt Spanish customs, religion, and government so that they could become productive citizens of the Spanish Empire.

The O'odham people had several reactions to the arrival of the Spaniards. Some welcomed the arrival of the strangers. They hoped the Spaniards would join in the fight against the Apache groups that frequently warred with O'odham groups. Many accepted the new products like horses, cows, chickens, and winter wheat introduced by the Spaniards. On the other hand, some O'odham people resented the arrival of the Spaniards. They refused to cooperate and sometimes warred with the Spaniards.

The Spanish government sent priests, or missionaries, to convert the Indians to the Catholic religion. The priests established mis-

sions, or communities focused on the church. They encouraged, and sometimes forced, the O'odham to settle on lands around the missions. The priests taught the Indians new skills such as blacksmithing, how to plant new crops, and how to raise animals they brought from Europe. They even taught the O'odham people European-style music, dance, and clothing. In turn, the Indians provided labor to expand and operate the missions.

Father Eusebio Francisco Kino, an Italian Jesuit priest, was the first missionary to explore the Tucson area. He had already established a number of missions in northern Sonora. He arrived in southern Arizona in 1687, and within a few years, established missions along the Santa Cruz River. These included Tumacácori and the foundations for San Xavier del Bac. However, Father Kino's church at San Xavier was never completed. The present church was completed many years later in 1797.

Father Kino treated the Indians with respect, and they worked well with him. But some of the priests who came later did not get along as well. Some of the O'odham resented the treatment they received from the priests. In 1736, Spanish colonists found silver near a place called Arizonac (located today in northern Sonora). Spanish prospectors moved into the area to mine the silver. They clashed with the native peoples. As a result, in 1751 some of the O'odham rose up against the Spaniards.

The Spaniards and the O'odham also had a common enemy: the Apaches. Apache groups who lived nearby saw the growing herds of cattle as a new food source. They raided for cattle, horses, and other goods. People on both sides were sometimes killed in these raids.

To protect the missions, mines, and its northern border, the Spanish government established a line of walled forts, called presidios. The line stretched from what is now northern Sonora to Texas. Each presidio had a garrison of thirty to fifty soldiers. The soldiers wore thigh-length, heavy leather vests that protected them from enemy arrows. They fought on horseback with long lances. The soldiers lived with their families inside the forts.

Spanish colonists moved near the forts to farm. They provided

the presidios with food. In turn, the soldiers protected the farmers and the missions from attack.

In the early 1770s, Father Francisco Garcés established a new mission at the foot of what we now call “A” Mountain. He preferred to minister to the O’odham living in the nearby village of Chukson rather than to the residents of Bac, and felt that they deserved their own mission. Chukson was near a good spring and fertile fields that the O’odham had been farming for many years. The priest named the mission San Agustín. The completed mission had a church, a residence for the priest, a granary, and gardens surrounded by a wall.

Five years later, the Spanish government decided to realign its string of presidios. This meant moving the presidio from Tubac to a location further north. They sent Lieutenant Colonel Hugo O’Conor, an Irishman working for the Spanish military, to claim the new site. Tucson was chosen because it had the Santa Cruz River for water, trees for constructing buildings, and good farmland. Also, it was near the San Agustín Mission and the O’odham village. The O’odham could provide labor to build the presidio and to farm the land. O’Conor called the new presidio San Agustín del Tucson. Tucson was the Spanish version of the name, Chukson. The community around San Agustín del Tucson grew as the soldiers, their families, and other colonists moved there. Together, the fathers, farmers, and fighters created interdependent communities on the northern frontier of New Spain.

The Spanish soldiers continued fighting the Apaches, but were unable to subdue them. Finally, they tried a new tactic. The Spaniards offered to give the Apaches food and other supplies, if they remained peaceful. This worked with some Apache groups. Some even settled near the presidio. The Spaniards called them Apaches de Paz, or peaceful Apaches. In 1804, they helped the Spaniards fight off other Apaches. But the peace did not last.

As time passed, people born in Mexico wanted their own government, free from Spanish rule, just as early east coast American colonists had decided to become independent from England. The Mexicans declared themselves free from Spain in 1811. They had to

fight a ten-year war before gaining their independence. The war left the Mexican government with little money and unable to pay its soldiers or to provide food for the Apaches. Without food, the Apaches began raiding again. Without government support, the missions and presidios had a hard time protecting themselves. Many people left.

Then, in 1822, the Mexican government expelled all Spaniards who remained loyal to the Spanish crown. Some of the people expelled were priests and soldiers. Because of the expulsion, few priests and soldiers remained to care for the missions and presidios. The San Agustín Mission was abandoned and soon fell into disrepair.

The San Agustín Mission complex was mentioned in a report written in 1843 by a justice of the peace. The report said that the mission's roof had caved in, the wood structures had rotted and fallen down, and the walls had split in many places. This report has been very useful for the modern archaeologists attempting to reconstruct how the mission looked in the mid-1700s, when it was an active community.

FATHERS, FARMERS, AND FIGHTERS IN TUCSON

Questions to Consider After Reading Text

1. How did the O'odham people living in the Tucson area react to the arrival of the Spaniards?
2. How did the lifestyles of the Spaniards differ from the lifestyles of the O'odham?
3. Describe how the Spanish mission system worked.
4. Why was the presidio in Tubac relocated to Tucson?
5. What types of artifacts might an archaeologist uncover if excavating the San Agustín Mission site?