

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. **Place additional certification comments, entries, and narrative items on continuation sheets if needed (NPS Form 10-900a).**

1. Name of Property

Historic name Ce:wi Duag ("Long Mountain" in O'odham)

Other names/site number Santa Rita Mountains; *Dzil enzho* ("Beautiful Mountain" in Western Apache)

2. Location

street & number Coronado National Forest, Nogales Ranger District not for publication

city or town Tucson (30 miles NW); Green Valley (20 miles W); Sonoita (<2 miles E) vicinity

state Arizona Code AZ county Pima & Santa Cruz Code 19 & 23 zip code _____

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this ___ nomination x request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property x meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

x national ___ statewide ___ local

Signature of certifying official/Title _____ Date _____

Coronado National Forest
State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official _____ Date _____

Title _____ State or Federal agency/bureau or Tribal Government

4. National Park Service Certification

I hereby certify that this property is:

entered in the National Register

determined eligible for the National Register

determined not eligible for the National Register

removed from the National Register

other (explain: _____)

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private
- public – Local
- public – State
- public – Federal

Category of Property

(Check only **one** box.)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
		buildings
1		sites
		structures
		objects
1		Total

Name of related multiple property listing

(Enter "N/A" if property is not part of a multiple property listing)

N/A

Number of contributing resources previously listed in the National Register

21 (the Native American sites within the Upper Davidson Canyon Archaeological District)

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC: *camp, village site*

COMMERCE: *trade (archaeology)*

RELIGION: *ceremonial site*

FUNERARY: *graves and burials*

AGRICULTURE/SUBSISTENCE: *processing, storage, agricultural field*

INDUSTRY/PROCESSING/EXTRACTION: *processing site (stone, clay, minerals)*

LANDSCAPE: *natural features (mountain peaks, springs, drainages)*

DEFENSE: *refuge*

Current Functions

(Enter categories from instructions.)

RELIGION: *ceremonial site*

AGRICULTURE/SUBSISTENCE: *processing*

LANDSCAPE: *natural features (mountain peaks, springs, drainages)*

RECREATION AND CULTURE: *outdoor recreation*

EDUCATION: *research facility*

7. Description

Architectural Classification

(Enter categories from instructions.)

N/A

Materials

(Enter categories from instructions.)

foundation: _____

walls: _____

roof: _____

other: _____

Narrative Description

Summary

The Santa Rita Mountains, *Ce:wi Duag* (Long Mountain in O’odham), are a traditional cultural property (TCP) of the O’odham, who historically inhabited much of what is now central and southern Arizona in the United States and northern Sonora in Mexico. Once known by the externally imposed terms Pima, Papago, and Sobaipuri, in the United States the O’odham comprise the Four Southern Tribes of Arizona: the Tohono O’odham Nation, the Gila River Indian Community, the Salt River-Pima Maricopa Indian Community, and the Ak-Chin Indian Community. For the O’odham, *Ce:wi Duag* is a landscape imbued with cultural significance, a location of sacred sites, ancestral villages and ancestral remains, and a source of plant, animal, and mineral resources critical in maintaining traditional O’odham culture (Map 1). Archaeological investigations have documented occupation of the area beginning ca. 7,000 years ago (Huckell 1984a), with sites dating to the following archaeological periods: Archaic, Formative (including Hohokam), and Protohistoric, the latter with Sobaipuri O’odham and probable Apache occupations. In the Historic period and through the present day, O’odham and Apache peoples have used the area as a source of resources, a refuge, a locus of sacred sites, and a place to pursue personal vision quests. The TCP lies within the area that in 1976 was adjudicated as being ancestral lands of what was at that time known as the Papago Tribe, now known as the Tohono O’odham Nation (Map 2). For this reason, the Tohono O’odham Nation has taken the lead in providing information, but this determination of eligibility is equally pertinent to the other O’odham peoples living at Ak-Chin Indian Community, the Gila River Indian Community, and the Salt River Pima-Maricopa Indian Community.

The TCP boundary proposed here has been developed through discussions with the Tohono O’odham Nation’s Tribal Historic Preservation Officer, Native American Graves Protection and Repatriation Act (NAGPRA) representatives, San Xavier District Natural and Cultural Resources Officer and Cultural Preservation Committee, and using information from interviews with elders (Gillespie and Griset 2012; Griset 2008, 2011b, 2012a, 2012b). Rather than adhering to current land ownership boundaries, the boundary reflects O’odham conceptions of *Ce:wi Duag*. On the west side of the mountains, facing the Santa Cruz Valley and the Nation’s San Xavier District (see Map 1), the proposed boundary follows the perceived mountain front and the transition from steep mountain slopes to more gently sloping bajada. On the east side, where the mountain front is not as well-defined, the proposed boundary approximates the lower edge of the Madrean Woodland biotic community and excludes Desert Grassland and Plains Grassland communities. The cultural significance of *Ce:wi Duag* has been documented repeatedly through archival and published resources, Coronado National Forest (Forest) consultations with tribal representatives beginning in 2006, and interviews with elders identified by the Nation.

The Santa Rita Mountains are also considered a place of traditional cultural importance by other Native American groups, including the Western Apache, the Chiricahua Apache, the Hopi, the Zuni, and the Pascua Yaqui. Both Chiricahua and Western Apache traveled through the range frequently in the 1800s as a corridor between their homelands and the Spanish (and later Mexican) and native communities living in the Santa Cruz River valley and northern Sonora. The upper elevations served as a refuge when they were pursued after a raid. The Western Apache name for the Santa Ritas, *Dzil enzho* or “beautiful mountain,” conveys the sense that it was beautiful to see that mountain as a sign that they were on their way home. Western and Chiricahua families continue to visit the area to collect plant resources not available on their reservations. The Hopi Tribe and Pueblo of Zuni claim affiliation with the area through their migration stories documented

in clan songs. For example, the Hopi “trace a relationship of shared group identity to the Hohokam,” and Hohokam areas in southern Arizona are recalled in Hopi traditional histories (Ferguson 2003). To emphasize this connection, in 1994 the Hopi Tribal Council passed a resolution (H-70-94) declaring the Hopi Tribe as culturally affiliated to the Hohokam (Ferguson 2003:14). Likewise, the Zuni are taught that the archaeological sites of southern Arizona were built and lived in by their relatives, *l’nodekwe eshimalde dekyalenankwe ahwakona* (the ones that went to the Land of Everlasting Sunshine) (Damp 2000:4). Archaeological sites and ancestral collection areas are not only imbued with life and spiritual forces, “they act as umbilical cords between Zuni ancestors and present day Zunis,” validating Zuni culture and history (Damp 2000:9). All prehispanic archaeological sites are considered Zuni TCPs (Damp 2000:16). According to their own history (Pascua Yaqui Tribe 2009:3), the Pascua Yaqui have occupied the Santa Cruz River and Gila River Valleys since time immemorial, even though their homeland is centered along the Yaqui River in Mexico. Yaqui visits to the Santa Cruz River valley, just west of the Santa Rita Mountains, have been documented in written historical accounts since the beginning of the eighteenth century, and Yaquis emigrated from Sonora to southern Arizona in the nineteenth and early twentieth centuries to escape persecution. Use of the Santa Rita Mountains in particular has been documented in ethnohistoric accounts: Yaqui medicine men retreated to areas within the Santa Rita Mountains to prepare for ceremonies (Senior 2001). In addition, Hispanic communities, local ranchers, and Santa Cruz and Sonoita valley residents have deep ties to the mountain range. This determination of National Register eligibility focuses on the property’s traditional cultural importance to the O’odham, but the mountain range would likely be determined eligible for additional tribes or other groups with further documentation.

The TCP totals 143,645 acres, of which almost 90 percent is federal land (Forest and BLM), 7 percent is privately owned, and about 3 percent is state land managed by the Arizona State Land Department (ASLD) (Map 3). The TCP boundary encompasses 127,576 of the 148,448 acres of the Forest’s Santa Rita Ecosystem Management Area, and another 902 acres of federal land are managed by the BLM Gila District, Tucson Field Office. The 4,869 acres of state land include 731 acres of the Santa Rita Experimental Range, which has been leased to the University of Arizona since 1987. Private inholdings within the TCP boundary constitute 10,298 acres. As specified in the regulations implementing the National Historic Preservation Act, no private land would be listed on the National Register without the owner’s consent, but private land can be included in determinations of eligibility whenever required to facilitate planning.

Location and Setting:

Ce:wi Duag (Long Mountain), now known as the Santa Rita Mountains, is a northeast-southwest-trending mountain range that forms the eastern side of the Santa Cruz River valley, south of Tucson, in Pima and Santa Cruz Counties, Arizona. The TCP contains Semidesert Grassland, Madrean Evergreen Woodland, and Petran Montane Conifer Forest biotic zones (Map 4) (Brown and Lowe 2008). This upland environment is distinct from the Lower Sonoran biotic zone of the reservations of the Four Southern Tribes where most of the O’odham population lives today.

The TCP boundary approximates the division between the bajada and the mountain on the west side of the range. The east side of the Santa Ritas slopes more gradually and contains rolling hills, grasslands, and watered valleys. Within this zone, the flora and fauna specific to the Madrean Woodland includes many species of particular importance to the O’odham: Emory oak, alligator juniper, Mexican piñon pine, mountain mahogany, walnut, sumac, Palmer and Parry agave, purple prickly pear, coralbean, tepary bean, other shrubs and grasses, white-tailed deer, and cottontail rabbit. Narrow strips of riparian plant communities border the major creeks within the TCP and contain Arizona sycamore, Fremont cottonwood, netleaf hackberry, velvet ash, wild grapes, and elderberry (Brown 1994; Brown and Lowe 2008; Griset 2011a). On the highest peaks of the Santa Rita ridgeline, the Petran Montane Conifer Forest contains additional species of pine and oak, as well as maple, alder, quaking aspen, smooth sumac, and until recently, bighorn sheep and wolves (Ayres 1984; Brown 1994:Appendix II). The plant and animal resources of the Santa Rita Mountains are of traditional and continuing importance to the O’odham people in part because these resources are relatively rare on the reservation lands of the Four Southern Tribes (see Map 2).

Physical Description:

The Santa Rita Mountains are situated along the western edge of the Mexican Highlands subprovince of the Southern Basin and Range physiographic province. The Basin and Range Province was formed by tectonic activity 75 to 55 million years ago, with subsequent volcanism and high-angle faulting ca. 25 million to 16 million years ago. After the last tectonic activity 5 million years ago, the area continued to be shaped by deposition, erosion, and limited fault activity up to the present. Granitic stocks and plugs are partly overlain by marine and non-marine sedimentary rocks, volcanic rocks, and basin-fill deposits.

The ridgeline ranges from 3,450 to 9,453 feet above median sea level (amsl), is approximately 28 miles long, and has four natural passes between the Santa Cruz River Basin on the west and the Cienega Basin to the east (see Map 1). The TCP boundary encompasses Mt. Fagan at the north end of the range (6,189 feet amsl), trending southwest to the highest peak, Mt. Wrightson, at 9,453 feet amsl, and to an unnamed peak approximately 5,000 feet amsl at the south end of the range just outside the Forest boundary. Other notable landforms within the TCP boundary include Elephant Head (5,607 feet amsl), a granitic prominence that projects westward from the ridgeline (see protrusion at far right of *Ce:wi Duag* profile in Photos 1 and 2d) and the second highest peak, Mt. Hopkins (8,585 amsl), also west of the main ridgeline, west-southwest of Mt. Wrightson.

Water is a critical resource in these desert lands. Creeks emanating from the Santa Rita Mountains are predominantly intermittent and formed by water from springs, seeps, snowmelt, and torrential summer monsoons. They ultimately flow into the Santa Cruz River, which flows south to north. Major drainages on the east side of the ridge flow northeastward into Cienega Creek, which flows into Pantano Wash, then westward into the Rillito River, and ultimately into the Santa Cruz River. Streams on the south side of the range flow southward into Sonoita Creek, then west into the Santa Cruz River. Waters on the west side of the Santa Rita ridge flow northwestward through narrow canyons, then across the bajada to empty into the Santa Cruz River. In addition, the uplands contain the greatest concentration of springs compared to the lowlands, and all of the consulted tribes consider these sacred in and of themselves; springs are also frequently the location of mineral deposits and plants used in making ceremonial regalia (Map 5; Griset 2011a).

Significant Features:

From the contemporary O'odham District of San Xavier del Bac (or *Wa:k*), the landform that dominates the terrain to the southeast is that of *Ce:wi Duag*, Long Mountain (Photo 2). Although other mountains and peaks are also important to the O'odham, for the San Xavier community, *Ce:wi Duag* dominates the landscape and frames each day with its distinctive profile. That profile changes as one moves from the north to the south, and it may have had other names for the Sobaipuri O'odham who lived along the Santa Cruz River and camped in the Santa Ritas prior to the incursion of Spanish missionaries, military, and miners in the seventeenth and eighteenth centuries. Most of those villages were abandoned in the eighteenth century for several reasons, including: Spanish pressure to relocate to the missions; the threat and reality of Apache raiding; and the occupation of traditional lands by Hispanic people. *Wa:k*, one of several O'odham villages along the Santa Cruz river at the time of the Spanish incursion, was the location where Mission San Xavier del Bac was established in 1692. Today, *Wa:k* is still occupied by the O'odham, and is the administrative and cultural center of the San Xavier District. The distinctive outline of *Ce:wi Duag* represents many different levels of meaning for the O'odham. The high elevations trap the rain that feeds the rivers of this desert land and provide viewpoints used for personal vision quests (Steere 2009). The mountains contain sacred springs and natural resources that are not available in the lowlands, yet are integral to the O'odham traditional way of life. Equally important are the remnants of villages which contain the remains of O'odham ancestors. Baboquiviri Peak, a sacred peak on the Nation and the home of the supreme being, Elder Brother, can be seen from the heights of *Ce:wi Duag* (Photo 3).

Historic Appearance:

Archaeological evidence suggests that the uplands were occupied for brief spans of time for much of the past 7,000 years. Temporary campsites, lithic quarries, and resource processing areas indicate that the area was used by mobile bands on an intermittent or seasonal basis over many centuries to procure stone for making tools, plants for food, medicines, and ceremonies, and to hunt animals. The notable exception to this pattern occurred between A.D. 850 and 1050, when permanent or semi-permanent villages identified as of the Hohokam archaeological tradition were established along creeks on both sides of the Santa Rita ridgeline. Archaeological evidence suggests that small-scale production of agricultural crops likely occurred on creekside terraces adjacent to villages and was supplemented by gathering wild crops such as tepary beans, *Chenopodium* sp., clammy weed, desert hackberry, purslane, grape, sandmat, sandpaper bush, skunkbush sumac, snakecotton, spiderling, sunflower, silktassel, mesquite pods, acorn nuts, walnuts, agave, and the fruit of cholla and prickly pear (B. Huckell 1984c; L. Huckell 1984). Faunal remains identified from excavations of Hohokam archaeological deposits on the east side of the ridge suggest that the same species were present then as now (Glass 1984; Roth 1977), with the exceptions of mountain sheep, wolves, and pronghorn antelope which are no longer found in the Santa Rita Mountains.

Current Condition:

The overall appearance of *Ce:wi Duag* and its physical integrity as a place of traditional and cultural importance are little changed from pre-European contact times. In contrast, the appearance of the mountains on the west side of the Santa Cruz River valley has been drastically altered by the excavation of large open-pit mines and by the deposition of extensive waste rock and tailings materials.

Up until the late 1870s, most of the mining activities in the Santa Ritas consisted of small hard-rock exploratory pits and tunnels, and gold placering in areas with sufficient running water, principally near Greaterville (see Map 2). Hard rock copper mining of the area began in the late nineteenth and early twentieth centuries with mining camps and smelters established briefly at Old Rosemont on the east side of the ridge and at Helvetia on the west (see Map 2 and Photos 3 and 4). Both of these smelters operated for fewer than 10 years, as did the rail line between the mines and the smelter at Helvetia. Most of the mining towns have since been abandoned; a few structural foundations, waste-rock deposits, slag heaps, trash scatters, and dirt roads remain as markers of their locations. Mining shafts and tailings are scattered on the upper slopes of both sides of the Santa Rita ridgeline. Subsequent revegetation has obscured many of the areas scarified by mining-related activities.

The distribution and density of individual native and non-native species within plant communities have changed, and the boundaries of the communities have likely changed as well (Turner et al. 2003:276). Deforestation occurred in the late nineteenth century as a result of woodcutting for fuel for the smelters and miners' cook stoves. The establishment of cattle ranches in the late nineteenth century in this area led to overgrazing that allowed mesquite, one-seed juniper, and non-native grasses to invade denuded areas. In some areas, such as Barrel Canyon (Turner et al. 2003:Plates 4a–c), this resulted in fewer oak trees; in other areas, such as Greaterville (Bahre 1991:Figure 4.5a–c), oak and mesquite trees became more dense.

The federal government assumed management of the major part of the Santa Rita Mountains in 1902 with the establishment of the Santa Rita Forest Reserve. In 1910, much of the lower elevations were eliminated from the Coronado National Forest and what is now called the Santa Rita Experimental Range was established as a separate entity. The U.S. Forest Service administered the Experimental Range until 1987 when it was conveyed to the ASLD and leased to the University of Arizona for continued research experiments (see Map 3). Improved management of livestock grazing reduced the pervasive overgrazing of the late nineteenth century; however, brushy vegetation, especially mesquite and non-native grasses, still occur more frequently than they did before the Spanish introduction of cattle into the region in the late eighteenth century. Today, a number of the cattle ranches established in the late nineteenth and early twentieth centuries around the perimeter of the mountains continue to graze livestock under Forest permits throughout the uplands.

Several analyses of comparative photographs of the Santa Rita Mountains over the past century have demonstrated that vegetation continues to adapt to human influences and to climate change (Bahre 1991:Figures 4.5, 4.7, 4.9, 4.11; Hastings and Turner 1965:Plates 4a, 4b, 29a, 29b, 30a, 30b, 31a, 31b, 32a, 32b, 36a, 36b; Turner et al. 2003:Plates 18, 19, 30–33, 39). Turner et al. (2003:276) conclude:

...historically, it seems likely that a combination of heavy grazing, fire suppression, and climatic stress allowed invasion by woody plants. Unfortunately, because grazing and drought coincided toward the end of the nineteenth century (Wagoner 1952), followed shortly by deliberate fire suppression at the beginning of the twentieth (Bahre 1991), it is virtually impossible to tease apart the changes that are due to natural causes—a drier and hotter climate—from those due to anthropogenic causes – livestock and fire suppression.

Private inholdings within the TCP boundary consist of patented homesteads and mining claims, and lands that have passed from federal ownership via land exchanges. Sixteen percent (24,260 of 148,425 acres) of the Coronado Forest's Santa Rita Ecosystem Management Area is designated as the Mt. Wrightson Wilderness Area. No roads or private inholdings are located within the Wilderness. Mt. Hopkins, the second highest peak in the range, is occupied by the Fred Lawrence Whipple Observatory, part of the Smithsonian Astrophysical Observatory. The Whipple Observatory operates a 6.5-meter Multiple Mirror Telescope on the summit of Mt. Hopkins, smaller telescopes and gamma-ray collectors on a ridge south of Mt. Hopkins, and a Visitor Center/Base Camp at the mouth of Montosa Canyon. The nearly 20 miles of access road to these facilities is a combination of paved and unpaved roadway to the top of Mt. Hopkins. Just up the road from the Whipple Visitor Center in Montosa Canyon, *To All Our Relations* (TAOR), a group of native and non-native Americans, holds a Forest special use permit to construct and operate a sweat lodge that is open to all.

Elsewhere within the TCP boundary, dirt roads that were created in the late nineteenth century to transport supplies to the mining towns and ranches likely followed trails that had been used for centuries by Native American people. They remain the primary means of travel through most of the TCP. In the early 1930s, the Civilian Conservation Corps built bridges and culverts along some of the major dirt roads within the Santa Rita Mountains, as well as small check dams to control erosion. No paved road crosses the Santa Rita ridgeline.

A limestone quarry located on the northwest flank of the mountains has created a large white scar visible from many miles away. Early photographs taken around the turn of the nineteenth century show a smaller version of the scar, and indicate that this locale was being mined then as well. Small-scale metal mining has taken place at a number of locations in the Santa Ritas beginning as early as Spanish Colonial times, and clubs and organizations conduct recreational mining at their claims south of Greaterville. On the east side of the range at Kentucky Camp, the adobe buildings that served as the headquarters of the Santa Rita Water and Mining Company—a short-lived attempt at hydraulic mining of gold in the early 1900s—are now maintained by the Forest as a historic interpretive site.

The influx of off-road vehicles and the hundreds of hunters who flock to the area during each hunting season has introduced new impacts to the Santa Ritas. The Arizona National Scenic Trail, an improved hiking/bicycle/horse trail, traverses the eastern slope of the Santa Ritas and attracts hikers and campers. Madera Canyon on the west side of the ridge receives an influx of birdwatchers, hikers, and picnickers in the spring and summer, and the Forest maintains developed camping facilities at Bog Springs campground in Madera Canyon. Dispersed camping and hiking occurs throughout the range.

Previous Archaeological and Ethnohistorical Investigations of the Property

More than 100 archaeological surveys have been conducted within the *Ce:wi Duag* boundary, mostly small surveys related to construction of roads and utilities, development of water supplies and extractive quarries, or forest projects. The most extensive surveys have been conducted on the east side of the ridgeline. In the mid-1970s, in anticipation of the construction of the proposed ANAMAX copper mine near the former mining camp of Rosemont, more than 5,000 acres were surveyed by the Arizona State Museum, of the University of Arizona. Selected sites were tested, and dozens of sites were subjected to data recovery excavations (Ferg et al. 1984; Huckell 1984a). The ANAMAX mining project did not go forward; however, the archaeological collections were curated at the Arizona State Museum and the human remains and associated funerary objects were repatriated to the Tohono O’odham Nation in 2009. Much of this same area was resurveyed in 2009–2012 in anticipation of the proposed Rosemont Copper Project. The proposed action and alternative areas were surveyed by SWCA Environmental Consultants (Barr et al. 2010; Ezzo et al. 2010; Barr and Petersen 2012); the associated power transmission corridors that would bring power southeast from the Sahuarita area and over the Santa Rita ridgeline into the east side were surveyed by EPG, Inc. (Sheehan et al. 2012; Swanson et al. 2012); and alternate portions of the utility corridor and a proposed intersection improvement were surveyed by WestLand Resources, Inc. (Deaver 2011; Lindly and Buckles 2012). Additional sites were recorded by these surveys. Other surveys were conducted in conjunction with the Smithsonian Institution’s proposed installation of a telescope array system in Montosa Canyon on the west side of the ridgeline in 1998 (Desruisseaux 1998).

At least 425 archaeological sites have been recorded within the TCP boundary and are split roughly 3:1 prehistoric:historic, with less than 2 percent containing both historic and prehistoric resources, and several that could not be dated based on survey data. Twenty-one prehispanic sites within the TCP boundary are listed on the National Register of Historic Places as contributing elements of the Upper Davidson Canyon Archaeological District. Nearly 200 additional sites have been determined eligible for listing. Other sites have not yet been evaluated. Archaeological surveys and limited excavations have shown that prehispanic archaeological sites are common along the gentle east slope of the mountains as far south as Gardner Canyon. Fewer archaeological sites are known from the west side of the mountains, which is dominated by steeper mountain slopes, but rock shelters, utilized caves, petroglyphs and pictographs, and a hill-top habitation site suggest long and varied use of this area as well. Identified occupation sites are concentrated along the larger drainages where they leave the mountains. Very few prehispanic sites have been found in the upper elevations of the mountains, in large part due to the steep terrain, which is often excluded from archaeological surveys, and in part due to the ephemeral nature of the use of higher elevations (e.g., for vision quest viewpoints).

Tribes have worked with the Forest to identify places of traditional, cultural, and religious importance within the Forest boundaries (Anyon 1999; Damp 2000). Ethnohistoric investigations relevant to the Santa Rita Mountains have been conducted for the Rosemont area on the east side (Griset 2011a), for the Montosa Canyon area on the west front of the mountains (Senior 2001), and west of the TCP boundary for the Tumacacori uplands (Gillespie 2004). These investigations have documented the importance of the Santa Rita Mountains in tribal histories and cosmologies, as well as the importance of the Santa Ritas as a source of important traditional plants, and as a setting for spiritual renewal and the transmission of cultural heritage to tribal youth. The archaeological sites are important components of the cultural landscape because they are the physical manifestation of the villages of ancestors and because some contain ancestors’ burials.

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

Areas of Significance

(Enter categories from instructions.)

Archaeology: Prehistoric, Historic - Aboriginal

Ethnic Heritage: Native American

TCP: ongoing use

Period of Significance

7,000 BP – present

Significant Dates**Significant Person**

(Complete only if Criterion B is marked above.)

Cultural Affiliation

O'odham

Also: Apache, Hopi, Zuni, and Pascua Yaqui

Architect/Builder

Ce:wi Duag, Tohono O'odham Traditional Cultural Property

Pima and Santa Cruz
Counties, Arizona
County and State

Name of Property

Statement of Significance Summary

Ce:wi Duag is a traditional cultural place that is important to maintaining *himdag*, the traditional worldview and lifeways of the O'odham. *Ce:wi Duag* is recommended eligible for listing in the National Register of Historic Places (National Register) under Criterion A for its association with the broad sweep of O'odham history from the Archaic period more than 7,000 years ago to the present, and for its role in maintaining the cultural practices necessary to keep the culture vital. Its unaltered ridgeline is part of the O'odham cultural landscape that daily affirms the O'odham worldview and *Ce:wi Duag* figures prominently in many recorded and contemporary ceremonial stories and songs. *Ce:wi Duag* is the location of ancestral villages, ancestral human remains, sacred sites, and critical natural resources, and thus retains spiritual as well as physical integrity.

Ce:wi Duag is also recommended eligible under Criterion D, as it has yielded important information about the history of the O'odham in southern Arizona. The distribution of Archaic sites and Hohokam villages in the TCP was unanticipated by archaeologists when intensive investigations were conducted in the 1970s and 1980s (see Ferg et al. 1984; Huckell 1984a, 1984b), but the archaeological findings confirm the oral tradition of the O'odham, which states that O'odham inhabited the desert as well as the Santa Cruz and San Pedro River valleys and the uplands in between, from time immemorial. The area is likely to yield additional information important in southern Arizona prehistory and history; a recent archaeological survey of the same area that had been investigated in the 1980s found additional sites as well as additional loci in previously recorded sites (Barr et al. 2010; Ezzo et al. 2010), and traditional uses of various plants and places within the TCP are still being documented through oral histories (see, for example, Gillespie and Griset 2012; Griset 2011a).

Period of Significance

The O'odham view *Ce:wi Duag* as having always been part of their culture, from time immemorial. They make no artificial distinctions such as are commonly made by archaeologists who identify different settlement patterns or tool assemblages as distinct "cultures" or "periods," or by historians who name and divide time into periods of influence. The O'odham believe they have always been here and are charged with caring for this land *in perpetuity*:

...the land has always been us, and we have always been a part of this land. We are a part of this land. And that goes way back in our creation story of how we got here and how these lands are supposed to be taken care of; how this stewardship was awarded to the people living in these lands, to manage these lands the way they see fit. (Joseph Joaquin, Tohono O'odham elder and NAGPRA Representative, 2008)

As environmental and social conditions changed throughout the past 7,000 years, the O'odham adapted, as they continue to do today. *Ce:wi Duag* is a physical manifestation, a distinct place in the O'odham cosmology. It represents the east, the sacred direction from which the O'odham originated.

Chronological History of the Property

Bulletin 38 makes it clear that for TCPs, traditional concepts of time are more appropriate than those of Euroamerican history (Parker and King 1998). However, archaeological evidence corroborates the great time depth of the relationship between *Ce:wi Duag* and the O'odham and their ancestors. Within the TCP boundary itself, nearly 300 prehispanic archaeological sites have been recorded, and excavations conducted during the 1980s ANAMAX-Rosemont project confirmed occupation of the TCP for at least 7,000 years.

Tribal histories and archaeological evidence point to cultural connections and political and economic relationships across wide areas of what is now southwestern U.S., so a brief review of the chronological history of southern Arizona is provided here as context for the *Ce:wi Duag* TCP. Human occupation of southern Arizona spans at least 12,000 years, from the time of Pleistocene big-game hunters to the present. Occupation was neither continuous nor homogeneous; periods of social conflict and environmental challenges caused population shifts and episodic abandonment of settled areas. Throughout history, peoples of diverse ethnic and social identities resided in southern Arizona. Although there is no direct evidence of occupation of *Ce:wi Duag* and scant evidence of occupation of the Tucson Basin or the Santa Cruz River valley during the Paleoindian period (9,500–8,000 B.C.), mammoth-kill sites are reported from the San Pedro River valley approximately 40 miles to the east. Pleistocene faunal remains are reported from the adjacent Davidson Canyon area just east of the *Ce:wi Duag* boundary (Huckell 1980).

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During the Archaic and Preceramic periods (8,000 B.C.–A.D. 200), hunter-gatherers left ephemeral traces of their use of the area in the form of resource procurement and processing sites and campsites—usually characterized by the presence of distinctive dart points. Recent evidence from the Tucson Basin has demonstrated that corn and pottery were introduced into southern Arizona much earlier than previously thought, as early as 2,100 B.C. (Diehl 2005), making this time period a transition between the Archaic hunting pattern and the broad regional agricultural cultures that are labeled by archaeologists as Hohokam within central and south central Arizona, and as Mogollon in southeastern Arizona east of the San Pedro River.

The densest Native American occupation of southern Arizona occurred during the Hohokam period (A.D. 200–1450), characterized by a profusion of regional decorated pottery styles beginning around A.D. 650. Populations moved from small pit house villages to larger population centers along the major drainages; these include residential compounds, ceremonial structures, and extensive irrigation systems. Ball courts are found at the principal population centers, and there is a ball court site (AZ EE:2:105) within the TCP. Ceramic assemblages from sites on the eastern side of *Ce:wi Duag* document influences from the Tucson Basin/Santa Cruz River valley Hohokam, from the Mogollon to the east, and the Trincheras to the south. The majority of the village sites recorded/investigated for the former ANAMAX project date to between A.D. 850 and A.D. 1050, reflecting a more intensive use of the upland areas of the Santa Rita Mountains at this time.

Around A.D. 1400–1450, the Hohokam archaeological culture changed dramatically throughout southern Arizona. The large river valley settlements were abandoned, and a greatly reduced population settled in small villages or moved away. The cause or causes of this depopulation are unknown; speculation ranges from environmental degradation, major floods that destroyed the complex irrigation systems, or nutritional stress as the impetus. No archaeological sites within the *Ce:wi Duag* TCP have been definitively dated archaeologically to this brief time period, but a hilltop site on the west slope of the TCP appears to have been used as a defensive refuge, suggesting social conflict or environmental stress that may be related to these changes in the Hohokam culture.

The Protohistoric period (A.D. 1450–1700) continued as a time of flux. Residents of the small valley villages made seasonal trips to upland areas for localized resources. Several early Historic period sites within the *Ce:wi Duag* TCP, dating to the mid-1700s, were investigated and identified as Sobaipuri O'odham residences. One roasting pit excavated on a site in Sycamore Canyon, AZ EE:2:101(ASM), produced two historic radiocarbon dates (150± 90 years B.P. and 140± 90 years B.P.). The site was identified by the investigators as either Papago (Tohono O'odham) or Apache (Huckell and Tagg 1984:71,104–105).

Spanish missionaries, entering O'odham territory in the late seventeenth and early eighteenth centuries, exhorted the O'odham to remain year-round at the mission sites along the Santa Cruz River, rather than travel to *Ce:wi Duag* and other traditional areas. When the O'odham revolted against the Spanish missions in 1751, they fled the Santa Cruz river valley into the Santa Rita Mountains and spent several months living in the remote regions until they verified that it was safe to return to the Spanish settlements (Garate 1999:19). At the urging of the Spanish, the Sobaipuri, as they came to be called by archaeologists and historians, abandoned the San Pedro Valley and the uplands in 1762, and joined relatives in villages to the south and to the west along the Santa Cruz River, including the village of *Wa:k* (Dobyns 1976; Seymour 2011). The O'odham continued to visit *Ce:wi Duag* and the mountain remained a prominent landmark for those living along the Santa Cruz River.

As Western and Chiricahua Apache groups raided further south and west into the region, *Ce:wi Duag* became the focal point where O'odham rendezvoused prior to retaliatory raids against the Apache. Ethnologist Ruth Underhill recorded an example of a war speech that was delivered to the local O'odham communities to urge participation in raids against the Apache. She noted:

...parties from the several villages met at the foot of the Santa Rita mountains, "for the top of the mountains belong to the Apache, the base to the Papago." This, as a rule, was their only night of ceremonies. Next day they would be in enemy country and would travel by night and sleep by day. (Underhill 1969:171, told to her by Santiago Maristo of Komarik and Albert Antón of Santa Rosa, between 1931–1935)

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Temporary campsites recorded east of the crest of the Santa Rita Mountains that date to the early historical period may be the archaeological manifestations of Sobaipuri O'odham or Apache groups traveling through the area or making short-term resource gathering trips.

After the U.S. Army forcibly removed the Apache from southeastern Arizona in the 1880s, miners rushed into the mountains in search of mineral wealth and ranchers fenced off acreage to raise cattle and crops. With the erection of fences and "no trespassing" signs by ranchers beginning in the late nineteenth century and the creation of the Santa Rita Forest Reserve in 1902, access to *Ce:wi Duag* was constrained. Elders have stated that they or their family members were driven off federal land when they tried to collect materials (Griset 2011b; Senior 2001:C3). In addition, the O'odham people were explicitly or implicitly expected to stay on the reservations that were established at much lower elevations in the nineteenth and early twentieth centuries.

However, the reservations lacked many of the natural resources critical to the maintenance of O'odham culture. O'odham came to *Ce:wi Duag* to gather traditional upland resources for their own use, for barter, and to use as cash crops. From the 1880s to the early 1900s, O'odham family groups traveled to mining camps in April and May, to collect the local residual clays from mountain exposures and make water jars that they sold to the miners and shopkeepers. Residual clays produce porous clay bodies ideally suited for water jars; in hot climates, as the water transpires through the jar wall and evaporates, it cools the water. One example of the itinerant potters is documented by a photograph (Photo 5) from Greaterville, a mining camp on the east side of the Santa Ritas (see Map 3). The photograph has two labels: 1) "A band of these Papagos come every year to make pottery a mile or so from the camp where the clay is suitable," and 2) "Taken May 1896, Barcelo & Verdugo store. Papago Indians who come once a year to sell pottery. They have been dancing here for provisions, etc." (Arizona Historical Society, Tucson, Mrs. Mary E. Anderson Collection). Similar reports were recorded for other mining towns in the region (Griset 2011b; Naranjo 2002). Sherds from Papago red water jars were found during archaeological excavations at the late nineteenth/early twentieth century mining town of Old Rosemont (Ayres 1984; see Map 2), which is within the TCP boundary. Elders interviewed at San Xavier in 2011 continue to associate the Santa Ritas as the place to get good red clay for water jars (Gillespie and Griset 2012).

Acorns provided O'odham families another means of generating income in the late nineteenth and early to mid-twentieth centuries, as reported in the *Arizona Daily Star* newspaper (July 29, 1887): "A large number of Papago Indians were in the city peddling acorns and ollas" (*Arizona Daily Star*, July 29, 1887). Another account is provided by Floyd Daniels who lived as a child near the mining camps of Greaterville, Old Rosemont, and Helvetia from 1901 to 1912, then as a miner at New Rosemont for several months in 1917 (see Map 3); he recalled Papago (Tohono O'odham) coming to the area in the early 1900s for acorns and wood for their own use or to sell (Sims 1976:14–15). O'odham now in their 50s, 60s, and 70s recall collecting acorns with their grandparents in the mid-twentieth century (Bernard Siquieros cited in Griset 2008; Griset 2011b).

With the 1996 issuance of Executive Order 13007 directing federal agencies to accommodate access to sacred sites and by the Forest Service's own policies (Farm Bill 2008, Public Law 110-234, Title VIII: Cultural Heritage and Cooperation Authority), the Forest has recently begun to facilitate access for tribal groups for traditional and cultural purposes, and for gathering forest products for traditional and cultural purposes. O'odham use of the Santa Ritas has increased as the Forest has begun to encourage and facilitate visits by tribal members over the past 10 years. The most prevalent contemporary use has been the collection of basket-making materials, as described below under the discussion of significance under Criterion A. In recent years, the Santa Rita Mountains have also become the location for educational experiences for tribal youth. Forest Service facilities have been used as the base for school field trips, Boys and Girls Club camps, horse camps, and story-telling camps where tribal elders talk to young people about traditions and the O'odham *himdag* (way of life). These activities have taught many young O'odham about the role of the mountains in traditional lifeways.

The Santa Rita Mountains have also served and continue to serve as the location of both organized group and private individual spiritual renewal ceremonies. Accounts of individual visits to the heights of *Ce:wi Duag* for spiritual quests or renewal ceremonies are not recorded, as is often the case with sacred rites and sites, and these activities would leave little in the way of archaeological evidence. However, oral testimony relates that O'odham veterans returning from global conflicts spend four days in the mountains performing purification rites so that they can re-enter life in their communities (Steere 2009, 2012).

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Narrative Statement of Significance

To be eligible for the National Register, a property must be significant under one or more of four criteria (see 36 Code of Federal Regulations [CFR] 60.4[a–d]), and it must possess relevant aspects of integrity (location, design, setting, materials, workmanship, feeling, and association). A historic property will always possess several, and usually most of the aspects of integrity and its condition will be largely undisturbed (National Park Service 1995:44).

Criterion A: Ethnic Heritage – Native American/TCP

To qualify under National Register Criterion A, a historic property must have an “association with events that have made a significant contribution to the broad patterns of our history” (36 CFR Part 60). For traditional cultural properties, that association is often demonstrated by oral histories and tradition (Parker and King 1998:12–13). Ethnographic and archaeological studies document how *Ce:wi Duag* is associated with events that have made significant contributions to O'odham history. The mountain stands as a marker of the sacred direction from whence the O'odham people came, and is the origin of songs; it is the location of sacred sites and springs; and it provides resources needed to maintain traditional ceremonies and lifeways.

Source of the People and Source of Songs

Mountains, especially mountain peaks and ranges, have always figured prominently in the songs and stories of the O'odham. Ruth Benedict recorded William Blackwater's “Recitative of the Acquisition of Power” in 1927: the supplicant goes east, then west, then into the foothills, higher hills, mountains, and topmost peaks before returning home with the powers he received in the mountains (Bahr 2001:207–208). Mountains also mark the cardinal directions and the migration points of the O'odham after emerging in the east in the vicinity of the San Pedro River valley. Densmore summarized the peopling of the O'odham world as it was explained to her when she recorded songs on the Tohono O'odham Nation in 1920:

The people emerged in the east and traveled toward the north, then to the west, and south, some completing a great circle and returning to the east. On this journey they continually fought the early inhabitants of the land. From time to time groups of people left the company and settled down, the Papago remaining in the Sacaton Valley. As they journeyed Elder Brother gave names to the mountains. He would listen to the people as they talked about the beautiful mountains, then he would tell them the name of the mountain in a song. (Densmore 1929:25, “Song After Emerging from Ashes Hill, sung by Mattias Hendricks of Vomari)

This association of the cardinal directions with specific mountain peaks and ranges is reiterated in many songs and stories. Many begin with the east, then move to the north, proceed west to the Colorado River; south into northern Mexico; and finally back to the east. The association of specific mountains with directions also formed the basis for the Tohono O'odham's aboriginal land claims (see Map 2).

In Hendricks' song, mentioned above, the significant mountain peaks included *Babad Duag*, Frog Mountain (the Santa Catalina Mountains which physically define the northern boundary of the Tucson Basin); *GakoDk Duag*, Crooked Mountains on the west; *Quijotoa Duag*, Head Mountain, in the south; and *Tohwa Kusuwo Duag*, Turkeyneck Mountain in the east (Densmore 1929:26). Contemporary O'odham elders place Turkeyneck Mountain as either the northern portion of *Ce:wi Duag*, the Santa Rita Mountains or the Rincon Mountains (on the eastern boundary of the Tucson Basin) (Gillespie and Griset 2012).

The ceremonial importance of *Ce:wi Duag*, Long Mountain, is specifically documented in Underhill's record of a girls' puberty song sung by Patricio López, a shaman from Choulic, which is a village nearly 100 miles southwest of Long Mountain, with several mountain chains in between. Several mountains are mentioned in this song as reference points in the O'odham world: Reed Mountain, Baboquiviri Mountain, Horse Mountain, and Long Mountain. Long Mountain is the easternmost mountain mentioned, east being the sacred direction of O'odham origin, and as attested to in this song, the place where songs begin.

Long Mountain
Stands far away,
In front of it
Songs begin, begin;
Here in front of it, they begin. (Underhill 1969:257)

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Densmore also recorded a reference to Long Mountain in a dream song provided by "Victoria," an elderly man living in Sells in 1920:

I was under Santa Rita Mountains.

I sat there and thought of things far away, in distant parts of the world. (Densmore 1929:210)

Another song mentions an O'odham village on the east side of the Santa Ritas: "It is said that long ago an old woman who lived in a village back of Santa Rita Mountains received many songs. The following song came to her during a severely cold winter" (Densmore 1929:215):

No talking, no talking, the snow is falling, and the wind seems to be blowing backward (circling back again).
(Densmore 1929:215)

Tohono O'odham elder Joseph Joaquin recently attended a veteran's ceremony at Sells and reported that the young dancers sang a song naming the mountains in the four directions (Joaquin 2012).

Location of Sacred Sites and Springs

Archaeological investigations have documented the presence of many village sites within *Ce:wi Duag*, some of which are known to contain human burials. Ancestral village sites, especially those with ancestors' graves, are considered sacred. *Ce:wi Duag* contains a greater concentration of springs compared to the lowlands, and the O'odham consider springs sacred in and of themselves; springs are also frequently the location of mineral deposits and plants used in making ceremonial regalia (Map 5; Griset 2011a).

Source of Resources

The O'odham's cultural ties to *Ce:wi Duag* reflect its importance in their economy and history. The Santa Rita uplands provided resources not available on the valley floors or deserts—resources that were critical to the O'odham seasonal round. They collected sorrel greens, tubers from cattail, and wild onions in February; agave hearts and cholla buds in April or May; yucca flowers and hedgehog cactus in late May; sotol flowers, stalks, and seeds in June; leaves of purslane, amaranth, lambsquarters, and careless weed after the rains begin in July and on into August; acorns, elderberries, prickly pear, and *yucca bacata* fruit in August/September; madrone berries, walnuts, piñon nuts, and wild grape in September; tepary beans in October; and juniper, sumac, and buckthorn berries throughout the fall (Griset 2011a:Table 4.2). Deer were (and continue to be) hunted in the fall; cottontails were (and are) hunted year-round.

Agave and acorns were the two most important upland wild foods aboriginally and historically because they could be gathered in quantity, stored for later use, and used as an important item of barter with other tribes. Agave hearts were baked in large earth ovens near where they were collected, then mashed and dried, and transported for storage at the principal village. Acorns were gathered, transported, and then processed at the principal village. Although agricultural crops, especially corn, were grown throughout the Southwest as early as 2000 B.C., wild foods always provided a substantial portion of the diet. San Xavier elders recalled that their families used to travel to the east side of Long Mountain to gather agave plants (Gillespie and Griset 2012; Griset 2012a; Naranjo 2010). *Ce:wi Duag* was also the source of optimal stone and plant materials for making tools and baskets, as well as clays for making pots.

Unlike many Native American groups, the O'odham have maintained a strong basket-making industry to the present day, and it provides a significant source of income as well as the baskets needed for specific ceremonies, e.g., the Basket Dance, and *náwait í'íta*, the Rain Ceremony (Bahr et al. 1994:123). The Santa Ritas are a good source of three plants that are important for traditional Tohono O'odham basketmaking: 1) beargrass (*Nolina microcarpa*), the primary core or bundle material for coiled baskets; 2) the leaves of soaptree yucca (*Yucca elata*), used for stitching coiled baskets; and 3) the roots of banana yucca (*Y. baccata*), for decorative red stitches. All of these plants are relatively abundant in the Santa Rita Mountains and scarce at the lower elevations that characterize much of the current O'odham reservations. The uplands also provide other plants for medicinal and ceremonial purposes (Griset 2011b).

In summary, *Ce:wi Duag* is a distinct place in the O'odham cosmology and universe, and archaeological evidence supports the extremely long time depth of the O'odham's relationship to the mountain. The intensity of habitation and visitation to the mountain has varied over the centuries: as environmental and social conditions changed, the O'odham adapted, as they continue to do today. Nevertheless, the quote by Joseph Joaquin at the beginning of this section

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indicates how the relationship between *Ce:wi Duag* and the O'odham and their ancestors transcends time: "...the land has always been us, and we have always been a part of this land."

Criterion D: Archaeology – Prehistoric/Historic Aboriginal

To be eligible under criterion D, a property must have yielded, or may be likely to yield, information important in prehistory or history. As National Register Bulletin 38 notes,

Properties that have traditional cultural significance often have already yielded, or have the potential to yield, important information through ethnographic, archeological, sociological, folkloric, or other studies. (Parker and King 1998:14)

Archaeological evidence from the excavations conducted during the 1980s ANAMAX-Rosemont project confirms occupation of the eastern slope of the Santa Ritas for at least 7,000 years, with a particularly intense Hohokam occupation between A.D. 850 and 1050 (Ferg et al. 1984; Huckell 1984). Prior to these investigations, the Hohokam were interpreted as an agricultural culture located in broad river valleys that allowed irrigation of crops and consolidation of populations into large villages; upland areas were seen as loci of resources that were procured seasonally and brought back to the valley villages. The ANAMAX investigations documented permanent creekside villages during the Colonial-Sedentary periods transition. The villages were spaced to take advantage of floodplain agriculture, with larger villages providing ceremonial centers, as evidenced by the presence of a ball court at one site near Old Rosemont. Another site was interpreted as possibly representing a Mogollon-influenced residence, but the sample was too small to make any definitive statements.

In addition to the abundant sites of the Hohokam tradition, the ANAMAX project documented evidence of both earlier and later occupation. The remains of Pleistocene fauna have been recovered, and it is possible that further investigations could encounter evidence of Paleoindian occupation within the TCP. Archaic-period campsites and resource procurement and processing sites have been documented in the Rosemont area. Several early Historic period sites, ca. mid-1700s, were investigated and identified as Sobaipuri O'odham residences. No definitive Apachean sites were identified during the ANAMAX investigations, despite the historical evidence of their use of this area. One roasting pit excavated on a site in Sycamore Canyon, AZ EE:2:101(ASM), produced two historic radiocarbon dates (150± 90 years B.P. and 140± 90 years B.P.) and was identified by the investigators as either Papago (Tohono O'odham) or Apache (Huckell and Tagg 1984:71,104–105). Recent large-scale resurvey of a portion of the ANAMAX-Rosemont project area discovered additional Archaic, Hohokam, and Protohistoric period residences that may contribute valuable information about the poorly documented Archaic and Protohistoric eras (Barr et al. 2010; Ezzo et al. 2010).

There have been very limited investigations of archaeological sites within the TCP aside from the ANAMAX-Rosemont investigations. One rock shelter, AZ EE:5:7(ASM), was excavated in Montosa Canyon by James Ayres in 1967 (ASM Site Card AZ EE:5:7[ASM]). An examination of the collection at the Arizona State Museum indicates a Hohokam presence, with some exotic black-on-white sherds (Arizona State Museum collection AP-1993-77). With the exception of the ANAMAX survey, most of the area within the TCP has not been surveyed for cultural resources. The few sites that have been recorded were identified by specific project-related surveys or were identified by local landowners near water sources that are incorporated in private ranch properties.

Two rock art sites have been recorded within the TCP, both on the west side of the range. One is a cave in Montosa Canyon (AZ EE:5:12 [ASM]) that contains white, red, and possibly black pictographs. Figures depicted include masks (which may be related to O'odham *Navitcu* masks or to Apache *gaan* masks), a sunburst, a candelabrum-shaped pecked symbol, and one possible depiction of female genitalia. The cave also includes several historical inscriptions, the earliest dating to 1891 (Burton 1988:119). The other site with rock art, AR03-05-02-418(USFS), is located on a ridge overlooking Madera Canyon. On an isolated boulder are two lightly pecked elements: a curvilinear scroll and a horizontal zigzag line above the scroll. Adjacent to the boulder is a rock ring structure built on the bedrock of the ridge.

Outside of the proposed *Ce:wi Duag* TCP boundary is another site of archaeological and traditional cultural importance, Huerfano Butte, AZ EE:1:84(ASM)/AR03-05-02-25(USFS). The butte is a distinctive isolated uplifted granodioritic formation also known as Pyramid Hill or Orphan Butte. It is separate from and west of the Santa Rita Mountains (hence the name, *huerfano*, "orphan"). Various recorders have noted four petroglyph panels, one petroglyph/pictograph panel with Hohokam designs, extensive cupule panels, plainware sherds and lithic artifacts, more than 38 grinding features

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consisting of one or more bedrock mortars and slicks, a stone circle on the north face of the butte, and four rock piles (Lindsay 1968; Sheehan et al. 2012). Two cached pots filled with turquoise and shell beads and ornaments were collected from the site—one in the 1920s and another in 1965 (Bahti 1970; Burton 1988:455–463). San Xavier elders reported that Huerfano Butte was and continues to be a place where O'odham travelling into the Santa Ritas stop to place offerings (Gillespie and Griset 2012; Steere 2009, 2012).

Long Mountain has provided archaeological and ethnographic data that have helped refine our understanding of the complex history of this region, situated at the crossroads of many cultural influences. Given the rich archaeological record discovered during the previous investigations and the many sites yet uninvestigated, it is likely that *Ce:wi Duag* TCP has substantive information to add to our documentation and understanding of southern Arizona prehistory. Further, given the substantiated ties of the Hopi, Zuni, Western Apache, Chiricahua Apache, and Pascua Yaqui to the area, it is likely that more detailed ethnographic research would yield information important to understanding the history of those groups, specifically, and pre-European-contact interactions and developments, in general.

Evaluation of Integrity

The ridgeline of *Ce:wi Duag* remains as it has from the earliest occupations, as do many of the critical locations and resources it provides for the O'odham. In other words, it has retained integrity of location, setting, materials, association, and feeling. It retains its traditional relationship as Long Mountain, dominating the landscape especially for those living in the San Xavier District, and it retains sacred sites and resources necessary for maintaining traditional lifeways and ceremonies. It is a part of the O'odham songscape, and therefore has integrity of association and the integral relationship to traditional cultural practice and beliefs. Despite the changes to property ownership and modification of the amounts and locations of specific plants and animals, it provides the upland resources not available on the reservation. In summary, the current condition of *Ce:wi Duag* is such that the relevant relationship of the mountain to traditional practices and beliefs has survived.

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Ce:wi Duag, Tohono O'odham Traditional Cultural Property

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Ce:wi Duag, Tohono O'odham Traditional Cultural Property

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67 has been requested)
- X¹ previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - x Federal agency
 - Local government
 - University
 - Other
- Name of repository: **Coronado National Forest**

¹The Upper Davidson Canyon Archaeological District, listed on the NRHP, is included in the TCP

Historic Resources Survey Number (if assigned):

10. Geographical Data

Acreeage of Property 143,645 (127,576 acres Forest; 10,298 acres private; 4,869 acres ASLD; 902 acres BLM)

UTM References

Provided in NAD 83, N, E, S, W points of the TCP boundary

1	<u>12</u>	<u>526054</u>	<u>3532384</u>	3	<u>12</u>	<u>518017</u>	<u>3488685</u>
	Zone	Easting	Northing		Zone	Easting	Northing
2	<u>12</u>	<u>531382</u>	<u>3525030</u>	4	<u>12</u>	<u>502773</u>	<u>3508781</u>
	Zone	Easting	Northing		Zone	Easting	Northing

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Verbal Boundary Description

The TCP incorporates the entire Santa Rita Mountain range, known to O'odham peoples as *Ce:wi Duag*, Long Mountain. It includes Mt. Fagan at the north end of the range, with the ridgeline running southwestward to unnamed peaks at the southern end of the range where Sonoita Creek separates the Santa Ritas from the Patagonia Mountains. It also incorporates the westward projection of the range which includes the two highest peaks, Mt. Wrightson and Mt. Hopkins. On the west side of the ridge, the TCP boundary approximates the point at which the steep western slope of the Santa Ritas meets the gentle slope of the bajadas, and separates the uplands from the lowlands. On the east side of the ridge, the slope is gentler and the eastern boundary includes the major areas of Madrean Evergreen Woodland.

Boundary Justification

The boundary was drawn in consultation with the Tohono O'odham Nation's Tribal Historic Preservation Officer, NAGPRA Representative, San Xavier District's Natural and Cultural Resources Officer, and data from interviews with elders (Gillespie and Griset 2012; Griset 2008, 2011b, 2012a, 2012b) to include the major upland features of *Ce:wi Duag*, Long Mountain, an eastern landmark of the O'odham world. The boundary includes the components that signify O'odham landmark mountain ranges: foothills, higher hills, mountains, and topmost peaks (see Benedict cited in Bahr 2001:208). *Ce:wi Duag* contains upland natural resources of the Madrean Evergreen Woodland (Brown and Lowe 2008), and elevated viewpoints, sacred springs, and ancestral upland villages. *Ce:wi Duag* was part of the Tohono O'odham homeland that was adjudicated in the 1976 Land Claims, but excluded from contemporary O'odham reservation lands, which consist primarily of desert biota (Semidesert Grassland and Sonoran Desertscrub per Brown and Lowe 2008).

11. Form Prepared By

name/title Dr. Suzanne Griset, SWCA Environmental Consultants, William Gillespie, Coronado National Forest,
 and Mary Farrell, Trans-Sierran Archaeological Research

organization Coronado National Forest date December 10, 2012
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 e-mail wgillespie@fs.fed.us

Additional Documentation

- **Map 1:** Location of the *Ce:wi Duag* TCP.
- **Map 2:** Indian Lands Judicially Established 1978.
- **Map 3:** Land ownership relative to the TCP boundary.
- **Map 4:** Biotic communities.
- **Map 5:** Springs located in the TCP.

Photographs

Ce:wi Duag Traditional Cultural Property, near Tucson, Pima County, Arizona

Photographs are keyed to Map 1.

No.	Description	View Facing	Date	Photographer
1	View of <i>Ce:wi Duag</i> from Mission San Xavier del Bac (Santa Cruz River in foreground)	ESE	August 6, 2011	Suzanne Griset
2a-d	Panorama of <i>Ce:wi Duag</i> (4 images, left to right) (Mt Fagan at left, Mt. Wrightson highest peak, Elephant Head at right)	E to SE	August 6, 2011	Suzanne Griset
3	Former location of Helvetia mining camp (Taken from Old Dick Mine; Baboquiviri Peak visible as conical peak in far background)	WSW	August 6, 2011	Suzanne Griset

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4	Helvetia mining camp (Photograph from Hastings and Turner 1965:Plate 29a)	W	ca. 1889	Unknown
5	O'odham dancers in front of Greaterville store. (Arizona Historical Society Photo No. 3622)	Unknown	May 1896	Unknown

Property Owner:

(Complete this item at the request of the SHPO or FPO.)

Name _____

street & number _____

telephone _____

city or town _____

state

Arizona

zip code _____

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.