At the Foot of the Black Mountain
Tucson's Multicultural Past

Al Pie de la Montaña Negra
El Pasado Multicultural de Tucsón

A Rio Nuevo Reader for Young People
By Bruce Hilpert
Spanish Translations by Ellen Murphy
Produced by the Arizona State Museum School Partnership
For the Tucson Rio Nuevo Redevelopment Project

Un folleto de Rio Nuevo para Jovenes
Escrito por Bruce Hilpert
Traducido por Ellen Murphy
Producido por el Museo Estatal de Arizona para el proyecto Río Nuevo.
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Cover Photo:
The Santa Cruz, about 1904 Courtesy Arizona Historical Society/Tucson #24868

El Santa Cruz, aprox. 1904 Cortesía Arizona Historical Society/Tucson #24868
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Introduction/Introducción

This bilingual booklet on Tucson’s multicultural past is intended for intermediate through middle school aged students. It is designed to offer an overview of Tucson’s early history, and to share findings from the Rio Nuevo archaeological excavations conducted by Desert Archaeology, Inc. in downtown Tucson. The chapters in this booklet cover events from prehistoric times up to approximately 1900 through the stories of some of Tucson’s earliest residents. At the Foot of the Black Mountain is Part I of the story; stories about the arrival of Jewish, Yaqui, and African-American immigrants, to name a few, await the telling by future authors in Part II.

Some of the following chapters were adapted from the Center for Desert Archaeology quarterly newsletter, Archaeology Southwest, (Vol. 15, No. 2, Spring 2001) for younger readers. Tucson educators are encouraged to incorporate this booklet into their studies of local history and cultural heritage to help students develop their own sense of place, an appreciation for diversity, and pride in their community.

This reader is an example of a teaching resource that supports “Place-based” education. As defined by the Rural School and Community Trust, “Place-based learning is rooted in what is local—the unique history, environment, culture, economy, literature, and art of a particular place. The community provides the context for learning, student work focuses on community needs and interests, and community members serve as resources and partners in every aspect of teaching and learning. Together we have discovered that...”

Este folleto bilingüe sobre el pasado multicultural de Tucón es para estudiantes del nivel intermedio. Está destinado a ofrecer una visión general de la primera historia de Tucón y compartir los resultados de las excavaciones arqueológicos del proyecto Río Nuevo conducido por Desert Archaeology, Inc. en el centro de Tucón.

Los capítulos en este folleto cubren los eventos de los tiempos pre-históricos hasta aproximadamente 1900 a través de las historias de los residentes más tempranos de Tucón.

“Al Pie de la Montaña Negra” es la primera parte de la historia; las historias acerca de la llegada de los judíos, los yaqui, los afro-americanos, se contarán por autores futuros en la segunda parte.

Algunos de los capítulos siguientes fueron adaptados del periodico del Center for Desert Archaeology Archaeology Southwest para lectores jóvenes. Los maestros de Tucón están invitados a incorporar este folleto entre sus estudios de historia local y herencia cultural para ayudar a los estudiantes a desarrollar su propio sentido de lugar, un aprecio para la diversidad, y orgullo de su comunidad.

Este libro es un ejemplo de un recurso para la enseñanza que apoya la educación basada en el lugar. Como explicado por el Rural School and Community Trust, “El aprendizaje basado en el lugar tiene sus raíces en lo local—la historia única, el ambiente, la cultura, la economía, la literatura, y el arte de un lugar específico. La comunidad provee el contexto para el aprendizaje, el trabajo del estudiante se enfoque en las necesidades e intereses de la comunidad, y los miembros de la comunidad sirven de recursos y compañeros en...”

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This local focus has the power to engage students academically, pairing real-world relevance with intellectual rigor, while promoting genuine citizenship and preparing people to respect and live well in any community they choose.

(http://www.ruraledu.org/topics/placebased.htm)
1.1 Modern Picture of Rio Nuevo Area The area west of downtown, the birthplace of ancient Tucson, is at the heart of the planned Río Nuevo redevelopment project. Photograph: Adriel Heisy

1.1 Fotografía moderna del área de Río Nuevo. El área al oeste del centro, el lugar de nacimiento del Tucsón antiguo, es el corazón del proyecto planificado de desarrollo Río Nuevo. Fotografía: Adriel Heisy
Many people know that río nuevo means "new river" in Spanish. But did you know that Río Nuevo also means "A New Tucson?"

In 1999, the citizens of Tucson voted to build a new city center—a project called "Río Nuevo." They decided to create a place where people will gather to visit museums, celebrate holidays, hold festivals, meet friends, eat dinner, and have fun!

Where would be a good place to build this new city center? How about in the oldest part of Tucson? City planners looked to the land between Sentinel Peak (sometimes called "A" Mountain) and downtown. The area includes homes and neighborhoods, the Tucson Community Center, parking lots, businesses, the I-10 freeway, lots of vacant land, and the deep channel of the Santa Cruz River.

The planners knew that this area was the site of Tucson's earliest beginnings—ancient Indian pit house villages, the Spanish presidio (fortress) founded in 1775, the San Augustín mission, the mission gardens, and the irrigated fields of Mexican-American farmers of the 1800s. Most of these early Tucsonans settled in this area because they wanted to be near the Santa Cruz River. In the old days, the river flowed along the surface of the ground all year and created a green desert oasis of lush grasses and tall cottonwood trees.
But through the years, the area along the Santa Cruz changed. The stream cut a deep channel and then dried up as the city drilled deep wells to provide water for Tucsonans. The adobe ruins of the mission crumbled and melted. The fields grew over with weeds, and much of the vacant land was turned into a trash dump. In the 1970s, the city tore down most of the homes in the historic barrio on the east side of the freeway to build the Tucson Community Center.

Today, citizens and planners want to bring Tucson's history alive through the creation of the Río Nuevo city center. They envision a Santa Cruz riverbed lined with native trees and grasses watered by a small seasonal stream. They have hired archaeologists to study the area and find the remains of ancient villages and the San Augustin mission. There are plans to build copies of ancient pit houses and perhaps the mission. Museums of history and culture will tell the story of Tucson's past and the people who came to live here from many different lands. New shops, restaurants and attractions will entertain visitors. Through the Río Nuevo project, the city will use its past to build a new and exciting future.

1.2 Presidio Excavation
Archaeologist William Doelle excavates the foundations of the Tucson presidio.
Photograph by Homer Thiel

1.2 Excavacion de Presidio
Arqueologo William Doelle examina las etapas de tierra en seguida de un segmento de la pared del Presidio de Tucson, la que se encontró en este lugar junto al Ayuntamiento entre los años 1770 y 1850.
Fotografía por Homer Thiel

Pero pasando los años, el área cerca del Río Santa Cruz cambiaba. La corriente cortaba un cauce profundo y después se secaba el río mientras la ciudad taladraba pozos hondos para proveer agua a los Tucsonenses. Las ruinas de adobe de la misión se desmenuzaban y se derretían. Los campos se cubrían de hierbas malas y mucha de la tierra deshabitada se convertía en un basural. En los años 1970, la ciudad derribó la mayoría de los hogares en el barrio histórico al este de la carretera para construir el Centro de la Comunidad de Tucón.

Hoy, los ciudadanos y los proyectistas quieren hacer vivir la historia de Tucón por medio de la creación del centro Río Nuevo. Ellos contemplan el cauce del Río Santa Cruz bordeado de árboles y hierbas nativas, regados por un riachuelo pequeño que corre durante ciertas estaciones. Ellos han empleado a arqueólogos para estudiar el área y encontrar las ruinas de pueblos antiguos y de la Misión de San Agustín. Hay planes para construir réplicas de las antiguas casas construidas en hoyos y tal vez de la misión. Museos de la historia y la cultura contarán la historia del pasado de Tucón y de la gente que venía para vivir aquí desde muchas tierras diferentes. Nuevas tiendas, restaurantes, y diversiones entre tendrán a los visitantes. Por medio del proyecto Río Nuevo, la ciudad usará su pasado para construir un futuro nuevo y emocinante.
Questions for Discussion
1. Is change good for a neighborhood? Explain your answer.
2. Is it good to tear down old buildings and build new ones, or is it better to fix up the old ones? Why?
3. What is the value of knowing about the history of our town?
4. What are some ways that we can learn about the past?

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
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<tr>
<td>adobe</td>
<td>ladrillos hecho de lodo secado por los rayos del sol</td>
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<tr>
<td>ancient</td>
<td>muy viejo</td>
</tr>
<tr>
<td>barrio</td>
<td>vecindad</td>
</tr>
<tr>
<td>citizens</td>
<td>gente que vive en un pueblo o una ciudad</td>
</tr>
<tr>
<td>envision</td>
<td>hacer un dibujo en la mente</td>
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<tr>
<td>mission</td>
<td>vacía</td>
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<tr>
<td>Río Nuevo</td>
<td>un edificio que servía de oficinas centrales para los curas que trataban de convertir a la gente a su religión. En inglés, el Río Nuevo significa &quot;nuevo río.&quot;</td>
</tr>
<tr>
<td>vacant</td>
<td>vacío</td>
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Río Nuevo: Redescubriendo la historia de Tucson
2.1 Pit House  Pit houses were usually round or rectangular, and with floors dug down into the ground about 18 inches. Branches were sunk into the holes at the outside edge of the floor, and bent over to form a dome-shaped frame. Brush and mud plaster were added to make the walls. This is an especially large, probably ceremonial pithouse. Photograph by Jonathan Mabry, courtesy of Desert Archaeology, Inc.

2.1 Casa de hoyo  Las casas de hoyo fueron normalmente circulares o rectangulares, y sus pisos fueron excavados en la tierra hasta aproximadamente 18 pulgadas. Ramas fueron metidas en los hoyos al margen del piso, y dobladas para formar un esqueleto en forma de cúpula. Se agregaron más plantas y argamasa de lodo para hacer las paredes. Esta es una casa de hoyo especialmente grande, probablemente para usos ceremoniales. Fotografía por Jonathan Mabry, cortesía Desert Archaeology, Inc.
Río Nuevo: The Birthplace of Tucson

Do you know how old Tucson is? 50 years old? 500 years old? 5,000 years old?

Many people say that Tucson was born in 1775 when Colonel Hugo O’Conor, a Spanish soldier, decided to build a presidio, or fort, near where the old Pima County Courthouse with the blue-domed roof stands today.

But Tucson is even older than that. When Father Kino arrived in 1691, he found an Indian village beneath the slope of Sentinel Peak (sometimes known as “A” Mountain). The O’odham called their village Shook Son, referring to the “black rock at the base” of the mountain.

The O’odham were farmers who built their houses along the Santa Cruz River and used the water to irrigate their fields of corn, beans and squash. The river was very different in those days. It ran along the surface instead of in a deep channel and flowed most of the year.

Could Tucson be even older than that O’odham village? Recently, archaeologists working on the Río Nuevo project decided to try to find the oldest villages in Tucson.

As they dug several feet beneath the ground, they found the remains of a Hohokam village. The Hohokam people lived in southern Arizona from about A.D. 500 to 1500. They lived in “pit houses” — one-room, domed homes dug about two feet into the ground. They were made of branches and covered with mud to keep the rain out. The Hohokam made beautiful pottery decorated with painted pictures of animals and birds. They carved shells from the Gulf of California in Mexico to make jewelry. They were also farmers, and the archaeologists discovered evidence of their irrigation canals.

Río Nuevo: El lugar de nacimiento de Tucsons

¿Sabes tú cuántos años tiene Tucsons? ¿50 años? ¿500 años? ¿5,000 años?

Mucha gente dice que Tucsons nació en 1775 cuando Coronel Hugo O’Conor, un soldado español, decidió construir un presidio, o fortaleza, cerca del lugar donde hoy se encuentra el Tribunal del Condado de Pima, con el techo de baldosas azules y en forma de una cúpula.

Pero Tucsons es hasta más viejo. Cuando llegó Padre Kino en 1691, encontró una aldea de indios debajo de la Pico del Centinel. Los O’odham llamaron a su aldea Shook Son, referiéndose a “la roca negra en la base” de la montaña.

Los O’odham eran granjeros que construían sus casas a la orilla del Río Santa Cruz y usaban el agua para regar a sus milpas de maíz, frijoles, y calabazas. El río era muy diferente en esos días. Corría sobre la superficie en vez de en un cauce profundo, y corría la mayor parte del año.

¿Puede ser Tucsons hasta más vieja que esa aldea O’odham? Recientemente, arqueólogos que trabajaban en el proyecto Río Nuevo decidieron tratar de encontrar las aldeas más viejas de Tucsons.

Mientras excavaban algunos pies debajo de la superficie de la tierra, encontraron los restos de una aldea Hohokam. La gente Hohokam vivía en Arizona del sur desde aproximadamente 500 A.D. hasta 1500. Vivían en “casas hechas en hoyos” — casas de un cuarto, con el techo en forma de una cúpula, excavadas más o menos dos pies debajo de la superficie de la tierra. Eran hechas de ramas y cubiertas de lodo para protegerse de la lluvia.
Did people live in the Río Nuevo area even before the Hohokam? Archaeologists know that when people live in an area for a long time, newer houses are often built on top of older houses. They dug even deeper and made an exciting new discovery! They found earlier pit houses built beneath the Hohokam houses. These small houses dated to about 2000 B.C. The archaeologists were even more excited to find that these people were probably the first farmers in North America and built canals to water their crops. At that time, they were also beginning to make simple pottery and clay figurines.

Thanks to these archaeological excavations, we now know that Tucson is one of the oldest towns in the United States. The next time you have a birthday, think of the little village at the base of Sentinel Peak and wish Tucson a “Happy 4000th Birthday!”

Questions for Discussion

1. How would your life be different today if the Santa Cruz River still had water all year round? What animals might live in the river? What kind of plants would you find along the river?

2. How old is Tucson? Figure out how long ago these events happened:
   a. Hugo O’Conor built a presidio ______ years ago.
   b. O’odham farmers greeted Father Kino ______ years ago.
   c. Hohokam people first lived in Tucson ______ years ago.
   d. The earliest farmers built canals in Tucson ______ years ago.

3. Find the Gulf of California on a map. How far is it from Tucson? How long would it take to drive there? How long would it take to walk there? Would the Hohokam walk or drive?
Vocabulary
archaeologist a scientist who learns about the lifestyle and history of people in the past by studying objects they have left behind.

evidence a sign that something happened. In archaeology, this is usually the objects that were left behind after an activity.

excavation an area dug up by archaeologists. In archaeological excavations, all objects found are mapped and described in detail.

figurine a small figure, usually of a person or animal, made of clay, stone, pottery or other material

Hohokam the people who lived in southern Arizona between about A.D. 500 and 1500. They were successful farmers and made beautiful pottery and jewelry.

irrigation supplying water to farms by using ditches

O’odham the Indian people that have lived in southern Arizona for at least the past five centuries. The Tohono O’odham nation is just west of Tucson and includes the San Xavier Mission.

pit house a dome-roofed house built of branches, brush and an outer layer of mud. The floor was dug about a foot or two below the surface.

presidio a Spanish fortress build to protect missions and settlers on the frontiers of New Spain. Usually 20-50 soldiers were at a presidio.

Shook Son The name of the O’odham village at the base of Sentinel Peak. It means “black area at the base of,” referring to the black volcanic rock at the base of Sentinel Peak.

Palabras de vocabulario
arqueólogo un/a científico/a que aprende acerca del estilo de vida y la historia de la gente del pasado al estudiar los objetos que dejaron atrás.

casa de hoyo una casa con el techo en forma de cúpula, hecho de ramas, matorral, y una capa exterior de lodo. El piso fue excavado aproximadamente un pie o dos debajo de la superficie.

evidencia una señal que algo sucedió. En la arqueología, éstos son por lo general objetos que fueron dejados atrás después de una actividad.

figurilla una figura chiquita, por lo general de una persona o de un animal, hecho de barro, piedra, alfarería, o de otro material.

Hohokam la gente que vivía al sur de Arizona entre aproximadamente 500 A.D. y 1500. Ellos fueron granjeros exitosos e hicieron alfarería y joyas bonitas.

O’odham la gente india que ha vivido al sur de Arizona durante por lo menos los cinco últimos siglos. La Nación Tohono O’odham se encuentra justo al oeste de Tucsón e incluye la Misión San Xavier.

presidio una fortaleza española construida para proteger a las misiones y a los colonizadores en las fronteras de Nueva España. Por lo general 25-50 soldados estaban en un presidio.

regar proporcionar agua a la granja por medio de acequias (canales).

Shook son el nombre de la aldea O’odham a la base de la Pico de Centinela. Significa “área negra a la base de,” referiéndose a la roca volcánica negra en la base de la Pico de Centinela.
3.1 The Santa Cruz Today  The deep, dry riverbed of today's Santa Cruz River gives only a hint of the river that flowed freely 200 years ago.

3.2 Santa Cruz Acequia, 1909 A hundred years ago, water still flowed through "acequias" to irrigate small farms along the Santa Cruz River. Courtesy Arizona Historical Society/ Tucson #4249

3.2 Acequia del Santa Cruz, 1909 Hace cien años, el agua todavía flúa por "acequias" para regar a los campos de las granjas pequeñas al lado del Río Santa Cruz. Cortesía Arizona Historical Society/ Tucson #4249
The Changing Santa Cruz River

What do you think of when you hear the word "river?" Most people think of a flowing stream with grassy, tree-lined banks. But in Tucson, another image comes to mind. Tucsonans usually think of a river as a dry sandy channel that rarely has water unless it rains. The Santa Cruz River is the deepest and driest of all of the "rivers" in Tucson.

But the Santa Cruz was not always like this. In 1859, Julius Froebel wrote that "... the banks of the river, and the valley itself, are covered with poplars and willows, ash-trees and plantains, oaks and walnut trees. Some portions of the valley are of such grand, rich and simple beauty ... that they would be remarkable in any part of the world."

In those days, the Santa Cruz flowed along the surface of the desert rather than in a deep channel. In some places the river flowed freely; in others it formed ciénagas, or marshy pools.

At the base of Sentinel Peak, the Santa Cruz River flowed year-round. This steady supply of water attracted American Indians to the area that we call Tucson as early as 4000 years ago. Before long, these early farmers began to dig canals to irrigate their farms in the floodplain of the Santa Cruz. By the time of the Hohokam about 3000 years later, a network of canals cut across the flat plain beneath Sentinel Peak.

By 1780, these canals had changed the course of the river. Gerónimo de la Rocha, a Spanish soldier who visited the Tucson Presidio in that year, drew a map of the Santa Cruz. He showed two main branches of the river with an isla, or island, in between. The branch to the west of the mission was actually a large canal, or acequia.
The next two centuries brought even more changes to the Santa Cruz as new immigrants poured into Tucson. In the 1860s, as the population grew, farmers dug more acequias to carry the river's water to their fields. Ranchers' cattle grazed along the river. With most of the desert grasses gone, more rainwater ran off into the stream rather than soaking into the ground. In 1887, Sam Hughes dug a large new canal on the east side of the river. Two years later, floodwaters rushing through the river began to cut a deep channel upstream from Hughes' canal.

By 1890, this channel had cut deep into the ground all the way from Tucson to the San Xavier mission. Tucsonans caused more erosion by cutting most of the trees along the river for firewood or building houses. As the city sank wells deep beneath the ground, the water table dropped, and the river slowly dried up. By the 1930s the Santa Cruz looked more or less like it does today—a deep dry river bed that is just a memory of the beautiful flowing stream that first attracted people to Tucson.

1860, mientras crecía la población, los granjeros excavaron más acequias para llevar el agua del río a sus campos. El ganado de los rancheros pastaban al lado del río. Con la desaparición de la mayoría de las hierbas del desierto, más aguas de las lluvias se vaciaron hacia los canales en lugar de filtrarse en la tierra. En 1887, Sam Hughes excavó un gran canal nuevo en el lado este del río. Dos años más tarde, fuertes corrientes de agua en el río empezaron a cortar un cauce profundo río arriba del canal de Hughes.

Para 1890, este cauce se había cortado profundamente en la tierra toda la distancia desde Tucson a la misión San Xavier. Los Tucsonenses causaron más erosión, cortando la mayoría de los árboles al lado del río para leña o para construir casas. Mientras la ciudad cavaba pozos profundos debajo de la tierra, se bajó el nivel del acuífero subterráneo y el río se secaba poco a poco. Para los años 1930 el Santa Cruz parecía más o menos igual como hoy—un cauce profundo y seco que es sólo un recuerdo de la hermosa corriente que atrajo a la gente a venir a Tucson.
Questions for Discussion

1. Where does the city of Tucson get much of its water?
2. What caused the rivers in Arizona to dry up?
3. Will Tucson always have enough water for people to drink?
4. What is CAP water?

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Spanish</th>
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<tbody>
<tr>
<td>acequia (Spanish) irrigation ditch</td>
<td>acequia canal de riego</td>
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<tr>
<td>century a period of one hundred years</td>
<td>siglo un período de cien años</td>
</tr>
<tr>
<td>channel the deeper part of a river or stream: a groove</td>
<td>cauce la parte más profunda de un río o de un riachuelo; un surco</td>
</tr>
<tr>
<td>ciénaga (Spanish) a swamp or marsh</td>
<td>ciénaga un pantano o marjal</td>
</tr>
<tr>
<td>erosion a gradual wearing away by water or wind</td>
<td>erosión un gasto gradual de la tierra hecho por el agua o el viento</td>
</tr>
<tr>
<td>floodplain the level ground along a river made of soil deposited during floods.</td>
<td>llano una área plana de tierra</td>
</tr>
<tr>
<td>isla (Spanish) island</td>
<td>llano de inundación tierra al mismo nivel al lado de un río hecha de tierra depositada durante las inundaciones</td>
</tr>
<tr>
<td>network a group of things connected in a net-like pattern.</td>
<td>nivel del acuífero subterráneo un depósito de agua debajo de la tierra</td>
</tr>
<tr>
<td>plain a flat stretch of land.</td>
<td>red un grupo de cosas conectadas en la forma de una red</td>
</tr>
<tr>
<td>water table a deposit of water beneath the ground</td>
<td>siglo un período de cien años</td>
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4.1 Father Kino  In 1692, Father Eusebio Francisco Kino, a Jesuit priest, visited the O'odham villages at Bac and Shook Son. Courtesy Arizona Historical Society/Tucson #47,375

4.2 Presidio Drawing
The Spanish settlement at Tucson was founded in 1775 as a walled presidio, or military fortress. Courtesy Arizona Historical Society/Tucson #59,715

4.2 Dibujo del presidio
La colonia española en Tucsón se estableció en 1775 como un presidio amurallado, o fortaleza militar. Cortesía Arizona Historical Society/Tucson #59,715
Priests and Presidios: Tucson’s Spanish History

The Río Nuevo district is the birthplace of Spanish Tucson. On either side of the Santa Cruz River archaeologists have discovered the foundations of Spanish buildings. The remains of the Tucson presidio, or fortress, lie beneath modern downtown office buildings. On the west side of the river, rows of stone mark the site of the San Augustín mission buildings and the walls of the mission gardens at the base of Sentinel Peak.

When the Spaniards arrived at the O’odham village of Shook Son in 1699 they found a thriving community of two hundred families. A Spanish missionary, Father Eusebio Kino, recalled a small village with “splendid fields” along the river. The people greeted the strange visitors “with all kindness” and probably supplied them with food from their gardens.

Two years earlier, a Spanish soldier traveling with Father Kino described the nearby village of San Cosme de Ouiar. Lt. Juan Manje’s description gives us a good idea of what Tucson was like 300 years ago: “There are good pasture and agricultural lands with a canal for irrigation. The Indians harvest corn, beans, and cotton from which they make cloth to dress themselves. Squash, melons and watermelons were also raised.” He wrote that the O’odham were “dressed and adorned with painted cloth. They wear belts and strings of beads around the neck.”

The Spaniards brought many new things with them that would change the lives of the O’odham forever. By order of Father Kino, “all were informed . . . of the mysteries of our Holy Faith.”

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Padres y presidios: La historia española de Tucsons

El distrito Río Nuevo es el lugar de nacimiento del Tucsons español. En ambos lados del Río Santa Cruz los arqueólogos han descubierto los cimientos de edificios españoles. Las ruinas del presidio, o fortaleza, de Tucsons permanecen debajo de los edificios modernos de oficinas en el centro. Al lado del oeste del río, hileras de piedras marcan el sitio de los edificios de la Misión de San Agustín y las paredes de los jardines de la misión a la base del Pico de Centinela.

Cuando llegaron los españoles a la aldea O’odham de Shook Son en 1699, encontraron una comunidad próspera de doscientos familias. Un misionero español, Padre Eusebio Kino, recordó una aldea pequeña con “campos espléndidos” al lado del río. La gente saludaba a los visitantes extraños “con toda amabilidad” y probablemente les proveía comida de sus jardines.

Dos años antes, un soldado español viajando con Padre Kino describió la aldea cercana de San Cosme de Ouiar. La descripción del Teniente Juan Manje nos da una buena idea de cómo era Tucsons hace 300 años. “Hay prado bueno y tierras agrarias con un canal para el riego. Los indios cosechan maíz, frijoles, y algodón de lo cual hacen tela para vestirse. Calabazas, melones y sandías también se cultivaban.” Escribió que los O’odham estaban “vestidos y adornados de tela pintada. Llevan puestos cinturones y cadenas de cuentas alrededor del cuello.”

Los españoles trajeron consigo muchas cosas nuevas que cambiarían para siempre las vidas de los O’odham. Bajo órdenes del Padre Kino, “todos
Within a few years, most of the O'odham villagers had joined the Catholic Church. The Spaniards introduced wheat, corn, and beans to the fields, and horses and cows grazed along the river. Unfortunately, they also brought new diseases such as chicken pox, measles and flu that killed hundreds of O'odham.

Over the next seventy-five years, Spanish priests from the mission at San Xavier to the south visited Shook Son every few weeks. Then, in 1775, Spanish soldiers settled across the river from the village. Later they built an adobe-walled presidio to protect themselves and the O'odham from Apache raiders.

About 1800, priests directed Indian laborers in building a two-story adobe convento, a church compound that served as home and offices for the mission priests. A nearby granary stored the grain grown in a mission garden. Indian fields surrounded the walled garden and mission compound.

In the early 1800s, the presidio in Tucson and the mission village at San Xavier were the most important Spanish settlements in what is now Arizona. When many of the Indians fell ill and died each year, the priests convinced O'odham from other villages to live and work at the mission farms.

With a flowing river, fertile fields, and plenty of grass for the horses and cattle, the O'odham village of Shook Son had taken on the new look of the Spanish town of Tucson. The massive mission and the high-walled presidio towered above the fields and desert. Adobe houses and domed Spanish ovens sprang up among the brush houses of the O'odham. The new village of Tucson became a cultural meeting place where Spanish priests and soldiers lived among O'odham farmers.

Priests and Presidios: Tucson's Spanish History
**Questions for Discussion**

1. We no longer have farms near downtown Tucson. Why not?
2. There are farms in nearby Marana. What do farmers grow there? Where do they get water to water their crops?
3. Do you think the coming of the Spaniards was a good thing for the O'odham? Why or why not?
4. Why did diseases like measles or chicken pox kill so many O'odham? Do many people die from these diseases today?

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**Vocabulary**

<table>
<thead>
<tr>
<th>English</th>
<th>Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>adorned</td>
<td>decorado</td>
</tr>
<tr>
<td>compound</td>
<td>un grupo de edificios dentro de un recinto amurallado</td>
</tr>
<tr>
<td>fertile</td>
<td>rico en las cosas que ayudan al crecimiento de las plantas</td>
</tr>
<tr>
<td>foundations</td>
<td>los soportes sobre los cuales se apoya una casa o una pared, muchas veces hechos de piedra o de cemento</td>
</tr>
<tr>
<td>granary</td>
<td>un edificio para almacenar maíz, trigo, y otros granos</td>
</tr>
<tr>
<td>laborer</td>
<td>trabajador</td>
</tr>
<tr>
<td>mission</td>
<td>una comunidad religiosa española con el propósito de convertir a los indios al catolicismo. Normalmente los asentamientos de las misiones incluían una iglesia, oficinas para los curas, y granjas.</td>
</tr>
<tr>
<td>presidio</td>
<td>una fortaleza española construida para proteger a las misiones y a los colonizadores en las regiones fronterizas de Nueva España. Normalmente había 20-50 soldados en un presidio.</td>
</tr>
<tr>
<td>pasture</td>
<td>un campo cubierto de hierba</td>
</tr>
<tr>
<td>surrounded</td>
<td>encerraban en todos los lados</td>
</tr>
<tr>
<td>thriving</td>
<td>creciendo fuertemente</td>
</tr>
</tbody>
</table>

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**Preguntas para discutir**

1. Ya no hay granjas cerca del centro de Tucson. ¿Por qué no?
2. Sí hay granjas en Marana, que está cerca. ¿Qué es lo que cultivan los granjeros allí? ¿De dónde consiguen el agua para regar a sus cultivos?
3. ¿Crees tú que la llegada de los españoles fue una cosa buena para los O'odham? ¿Por qué sí o por qué no?
4. ¿Por qué las enfermedades como el sarampión y la viruela mataron a tantos O'odham? ¿Muere mucha gente de estas enfermedades hoy?
5.1 **León House Foundations**  The rock foundation of the Francisco Solano Leon and Ramona Elias house, built in the early 1870s. The León house was one of the first built outside the walled presidio near the banks of the Santa Cruz River. Photograph by David Gregory.

5.2 **León Family c.1880-1890**  Ramona Elías de León (center) was born in Tucson in 1823 when the town was still part of Mexico. By the time her daughters María (left) and Cleofa (right) were born, Tucson had become part of the United States. Courtesy Andy Romo.
A Tale of Two Countries: The León Family in Tucson

Francisco León was born in Tucson in 1819, the son of a Spanish soldier. His wife, Ramona Elias, was born here five years later. Although they were both born within the walls of the Tucson presidio, they were born in different countries.

How can that be? When Francisco was born, Tucson was still part of New Spain and ruled by the King of Spain. In 1821, Mexico broke away from Spain and became its own country. Like the United States, the people of Mexico fought a war to win their independence. When Ramona was born, she was a citizen of the new country of Mexico.

The change from New Spain to Mexico made little difference to people on the northern frontier in Tucson. They were far away from the capital in Mexico City. Mostly, life in the small village around the presidio centered on farming and meeting the needs of daily life.

When he grew up, Francisco León followed in his father’s footsteps and joined the Mexican army. He served at the Tucson presidio and married Ramona Elías. In the 1840s, they built a house just west of the presidio overlooking the farms along the Santa Cruz River. The three-room house was typical of those found in the Mexican outpost. It was built around a zaguan, or central breezeway, and had a kitchen, a bedroom and a living room. The rear courtyard probably had an adobe oven, a ramada to provide summer shade, chicken coops, and a small corral. The high courtyard wall provided protection for the León family during occasional raids by Apaches.

Ramona and Francisco had twelve children, but only eight lived to become adults. Without a doctor, many children died of diseases in Tucson at that time.
The León family was very well educated, and four of the children attended college. When archaeologists excavated the house in 1999, they found many pencils, ink bottles, chalk and fragments of slate chalkboards. The family was also very musical. It is said that they owned the first piano in Tucson. Archaeologists found pieces of chalkboard with five parallel lines for writing musical notes.

The León family was also very religious. A daughter, Cleofa León, became a Sister of St. Joseph, the first order of nuns in Tucson. Archaeologists found a brass and wood crucifix that may have belonged to her. Francisco was active in the church and the Tucson community. He served in the Arizona Territorial Legislature for three terms.

When Francisco died in 1893, he was living in another country—the United States of America. Yet, he had never left Tucson! In 1848, the U.S. fought a war with Mexico and took the land that is now the western United States. Six years later, the U.S. bought Tucson and most of southern Arizona from Mexico in the Gadsden Purchase.

In their lifetime, Francisco León and Ramona saw many changes. Tucson grew from a small Spanish military post of several hundred people to an American town of more than 10,000. Yet, no matter which country it was in, the Santa Cruz River continued to flow through the valley and provide a lifeline for a growing Tucson.
Questions for Discussion

1. What happened to the O’odham farmers and their fields along the Santa Cruz River when Mexican farmers moved into the valley around Tucson?

2. How does life in Tucson today reflect that we have been a part of different countries in the past?

Vocabulary

corral  a pen for animals, especially for horses or cows

courtyard  a yard enclosed by a wall

crucifix  a small cross with the crucified figure of Jesus

independence  freedom from control by another person or country

legislature  an elected body that makes laws for a group of people

lifeline  something that provides things necessary for life

New Spain  the name given to Mexico when it was still ruled by Spain

parallel  lying in the same direction but always the same distance apart

ramada  (Spanish) a freestanding porch made of poles and branches

zaguán  (Spanish) a central room in a Mexican home with a front entrance to the street and a rear entrance to the walled courtyard

Preguntas para discutir

1. ¿Qué pasó con los granjeros O’odham y sus campos al lado del Río Santa Cruz cuando los granjeros mexicanos llegaron al valle de Tucson?

2. ¿Cómo refleja la vida actual en Tucson el hecho de que hemos sido una parte de diferentes países en el pasado?

Vocabulario

cordón umbilical  algo que provee las cosas necesarias para un grupo de gente

corrail  un lugar con cerca para guardar los animales, especialmente los caballos y el ganado

crucifijo  una cruz pequeña con la figura crucificada de Jesús

independencia  libertad del control de otra persona o país

legislatura  un cuerpo elegido que hace leyes para un grupo de gente

Nueva España  el nombre dado a México cuando estaba todavía gobernado por España

paralelas  situadas hacia la misma dirección pero siempre a la misma distancia

patio  una área fuera de la casa dentro de un muro

ramada  un portal sin fijación hecho de postes y ramas

zaguán  un cuarto central en un hogar mexicano con una entrada enfrente a la calle y una entrada atrás al patio amurallado
6.1 Warner’s Mill, about 1878 Solomon Warner built a mill for grinding wheat into flour at the base of Sentinel Peak in 1874. Courtesy Arizona Historical Society/Tucson #49,347


6.2 Warner’s Lake Solomon Warner dammed up the Santa Cruz River south of Sentinel Peak to provide a steady supply of water to his mill. Courtesy Arizona Historical Society/Tucson #12,565

6.2 El lago de Warner Solomon Warner represó el Río Sante Cruz al sur del Pico de Centinela para proveer un suministro constante de agua al molino. Cortesía Arizona Historical Society/Tucson #12,565
In the 1870s in Tucson, most people looked at the Santa Cruz River as a source of water for drinking, washing clothes and watering their fields. But others looked at the river as a source of power. Before gasoline engines and electricity, flowing rivers provided energy to run flourmills and sawmills.

When Spaniards introduced wheat to the O'odham farmers along the Santa Cruz, they used their stone mano and metate and hand power to grind the grain into flour to make tortillas and bread. To make this job easier, an American immigrant to Tucson decided to build a flour mill that used water to turn giant millstones. In 1874, Solomon Warner bought land at the foot of Sentinel Peak and got permission from Bishop Salpointe to build a canal through the mission property to run the mill.

To get power from the river, Warner built a large waterwheel. Waterwheels look like the paddlewheels on Mississippi riverboats. The flowing water of the river pushed against the crossbars (paddles) of the wheel, causing it to turn. The spinning waterwheel was connected with a series of gears to two large round millstones that crushed the wheat into flour. Mr. Warner built a dam upstream and created a lake to provide plenty of water to run his mill.

Before long, many of the farmers along the Santa Cruz brought their wheat to Solomon Warner and paid him to grind it into flour. At harvest time, farmers' wagons lined up along what is now Mission Road to deliver their crop to Warner's Mill. After a few days, they would return to take home their sacks of flour.

En los años 1870 en Tucumán, la mayoría de la gente veía al Río Santa Cruz como un origen de agua para tomar, lavar la ropa, y regar los campos. Pero otros veían el río como un origen de poder. Antes de los motores que usaban la gasolina o la electricidad, las corrientes de los ríos proveían la energía para hacer funcionar a los molinos de harina y los molinos de aserrar.

Cuando los españoles introdujeron el trigo a los granjeros O'odham al lado del Santa Cruz, usaban sus mano y metates de piedra y la fuerza de la mano para moler el grano y hacer harina para tortillas y pan. Para hacer más fácil este trabajo, un americano que había inmigrado a Tucumán decidió construir un molino de harina que usaba el agua para hacer girar las gigantes piedras de moler. En 1874, Solomon Warner compró tierra a la base del Pico de Centinela y recibió permiso del Obispo Salpointe para construir un canal en la propiedad de la misión para hacer funcionar el molino.

Para conseguir poder del río, Warner construyó una gran rueda hidráulica. Las ruedas hidráulicas se parecen a las ruedas de paletas de los barcos del Río Mississippi. El agua de la corriente del río empujaba los travesaños (paletas) de la rueda, causándola girar. La rueda hidráulica, que giraba, fue conectada con una serie de engranajes a dos piedras de moler grandes y redondas que molieron el trigo para hacer harina. El Sr. Warner construyó una presa río arriba y creó un lago para proveer suficiente agua para hacer funcionar el molino.

Dentro de poco, muchos de los granjeros al lado del Santa Cruz trajeron su trigo a Solomon Warner y le pagaron para molerlo y hacer su harina. En el tiempo de la cosecha, los vagones de los granjeros formaron una línea a lo largo de lo que ahora es la Calle Mission para entregar su cosecha al Molino de Warner. Después de unos pocos días, regresarían para llevar sus sacos de harina.
In 1878 Mr. Warner decided to add a stamp mill to his operation. A stamp mill was a large machine that crushed ore to get at the silver or gold in the rocks. The stamp mill also ran off water power.

But, even the addition of the stamp mill did not make the mill more profitable for Mr. Warner. He found it hard to compete with the Eagle Flour Mill across the river. And as the years rolled by, farmers grew less and less wheat along the Santa Cruz. Finally, Mr. Warner stopped operating the mill. Although it was no longer used, the old stone mill remained a landmark at the base of Sentinel Peak for many years. His home still stands on the same location today just west of Mission Road, and the ruins of the mill are nearby.

6.3 Tucson, 1852 by Bartlett In 1852, when artist John Bartlett painted this view of Tucson from Sentinel Peak, the Convento de San Agustín towered over the farmlands along the Santa Cruz River. Courtesy Arizona Historical Society/Tucson #41,347

En 1878 Sr. Warner decidió añadir un molino de machacar. Un molino de machacar era una máquina grande que machacaba la mena para poder conseguir la plata o el oro en las piedras. El molino de machacar también funcionaba con el poder del agua. Pero, hasta añadiendo el molino de machacar no hizo más lucrativo el molino para Sr. Warner. Encontraba difícil competir con el Molino de Harina Águila (Eagle Flour Mill) al otro lado del río. Y mientras pasaban los años, los granjeros cultivaban menos trigo al lado del Santa Cruz. Finalmente, Sr. Warner acabó con la operación del molino. Aunque ya no se usaba, el molino viejo de piedra permanecía como un lugar conocido a la base del Pico de Centinela durante muchos años. El hogar del Sr. Warner todavía existe en el mismo lugar justo al oeste de la Calle Mission, y las ruinas del molino están cerca.

6.3 Tucán, 1852, por Bartlett En 1852, cuando el artista John Bartlett pintó esta vista de Tucán desde la del Pico de Centinela, el Convento de San Agustín se destacaba sobre los campos agrícolas al lado del Río Santa Cruz. Cortesía Arizona Historical Society/Tucson #41,347
Questions for Discussion

1. How did Mr. Warner's mill change the face of the Santa Cruz valley in Tucson?
2. Why did farmers grow less wheat in Tucson in the 1890s?
3. What kind of power do you think we use to grind wheat into flour today?

Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>landmark</td>
<td>something easily seen that serves as a guide</td>
</tr>
<tr>
<td>mano and metate</td>
<td>(Spanish) A pair of stones used for grinding grain into flour. The grain is placed on a rectangular grinding stone (metate), and a smaller stone (mano) is rubbed back and forth to crush the grain.</td>
</tr>
<tr>
<td>mill</td>
<td>building containing machinery for grinding grain into flour</td>
</tr>
<tr>
<td>millstones</td>
<td>a pair of large round stones used to crush grain into flour</td>
</tr>
<tr>
<td>ore</td>
<td>rocks containing silver, gold, copper or other minerals. Ore must be processed to remove the metals.</td>
</tr>
<tr>
<td>paddlewheel</td>
<td>a wheel with paddles fixed around it to move a boat through the water</td>
</tr>
<tr>
<td>profitable</td>
<td>producing a financial benefit</td>
</tr>
<tr>
<td>waterwheel</td>
<td>a wheel turned by water and used to do work</td>
</tr>
</tbody>
</table>

Preguntas para discutir

1. ¿Cómo cambió la apariencia del valle Santa Cruz en Tucsón el molino del Sr. Warner?
2. ¿Por qué cultivaban menos trigo en Tucsón los granjeros durante los años 1890?
3. ¿Qué clase de poder crees que usamos para moler el trigo para hacer harina hoy?

Vocabulario

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>lucrativo</td>
<td>produciendo un beneficio económico</td>
</tr>
<tr>
<td>lugar conocido</td>
<td>algo fácilmente visto que sirve de guía</td>
</tr>
<tr>
<td>mano y metate</td>
<td>un par de piedras usadas para moler el grano para hacer harina. Se coloca el grano en la piedra rectangular de moler (el metate), y una piedra más pequeña (la mano) se frota hacia adelante y hacia atrás para machacar el grano.</td>
</tr>
<tr>
<td>mena</td>
<td>rocas que contienen plata, oro, cobre u otros minerales. Se debe beneficiar la mena para sacar los metales</td>
</tr>
<tr>
<td>molino</td>
<td>un edificio que tiene la maquinaria para moler el grano que convierte en harina.</td>
</tr>
<tr>
<td>piedras de moler</td>
<td>un par de piedras grandes y redondas usadas para machacar el grano para hacer harina</td>
</tr>
<tr>
<td>rueda de paletas</td>
<td>una rueda con paletas conectados alrededor de ella para mover un barco por medio del agua</td>
</tr>
<tr>
<td>rueda hidráulica</td>
<td>una rueda que se hace girar con el agua y que se usa para hacer trabajo</td>
</tr>
</tbody>
</table>
7.1 Don Chun Wo and Lily Leung

Don Chun Wo and his wife, Lily Leung, came to Tucson at the invitation of their uncle who had moved to Tucson from China about 1880. Courtesy Arizona Historical Society/Tucson #16532

7.2 Tucson, 1880

Some of the Chinese laborers who helped build the Southern Pacific railroad from San Diego to Tucson stayed to become farmers in Tucson in the 1880s. Courtesy Arizona Historical Society/Tucson #18,233

7.2 Tucson, 1880

Algunos de los trabajadores chinos quienes ayudaban a construir el ferrocarril Pacífico del Sur (Southern Pacific) de San Diego a Tucson se hicieron granjeros en Tucson en los años 1880. Cortesía Arizona Historical Society/Tucson #18,233
The Chinese in Tucson

"If one rides around outside [Tucson] one might suppose himself in a foreign land. I have addressed half a dozen men in succession without being able to talk with them."
—Ellsworth Huntington, March 20, 1910

If you lived along the Santa Cruz River in Tucson in 1900, you would hear many different languages—Spanish, German, English, French, and even Chinese. Tucson was a growing town, and the nearby ranches, mines and railroads attracted workers from all over the world. In 1870, the census shows that people living in Tucson were born in 23 different countries outside the United States and Mexico. Tucson was like a little United Nations!

In 2001, archaeologists working on the Río Nuevo project found a well near the San Augustin mission at the foot of Sentinel Peak. It helps tell the story of some of these immigrants to Tucson in the late 1800s. The well, which was later used as a trash pit, was filled with objects that came from China—soy sauce, jugs, rice bowls, and ceramic soup spoons.

Who used these items from China? By reading old newspapers and letters, the archaeologists were able to learn how Chinese people came to Tucson and about their lives there. Beginning in the 1850s, many Chinese men came to California for the gold rush or to help build the Central Pacific railroad. After the railroads were completed in 1869, some moved to Arizona. The first Chinese immigrants traveled to Tucson by stagecoach in the mid-1870s. By 1876, Tucson had its own Chinese restaurant. Other Chinese workers helped build the Southern Pacific railroad, which reached Tucson in 1880.

A number of these railroad workers who had been farmers in China were attracted to the...
fertile fields along the Santa Cruz River. They decided to make Tucson their home. Before long, they had rented small farms along the river and grew fresh vegetables to supply the families, restaurants and markets in Tucson.

In 1897, Clara Ferrin wrote that the Chinese farmers lived in “small huts built of adobes and ornamented with tin cans” near their fields at the base of Sentinel Peak. The farmers went “house to house selling vegetables” as early as five o’clock in the morning so “the vegetables will not be withered by the sun and will be fresh when they arrive in the market.” Miss Ferrin said what a “great disadvantage it would be to us if the vegetable chinamen were all removed from Tucson.”

But not all the people in Tucson were pleased to see the newcomers from China. They saw them as a threat to their jobs and the American way of life. In mining towns such as Bisbee, they were barred from working in the mines but were given jobs collecting firewood or making charcoal. Some Chinese men started their own businesses, such as grocery stores or laundries.

In 1894, the Arizona Daily Star described Chan Tin-Wo as “a most prosperous groceryman” who was “about as honest and square in his dealing as men are generally made.” He spoke English well and became a citizen in 1881. Chan was the first Chinese-American to vote in Tucson and became a member of the Republican Party.

Although there was a great deal of prejudice in Arizona against the Chinese, Tucsonans were more open than many to people of different backgrounds. Today, the descendants of these early Chinese immigrants are part of the Tucson community who look back proudly on their part in the history of the Río Nuevo area.

The Chinese in Tucson

28

del Sur (Southern Pacific), el cual llegó a Tucsons en 1880.

Unos cuantos de estos trabajadores del ferrocarril quienes habían sido granjeros en China estaban atraídos a los campos fértiles al lado del Río Santa Cruz. Decidieron hacer sus hogares en Túxsón. Dentro de poco, habían alquilado granjas pequeñas cerca del río y cultivaban vegetales frescos para proporcionar a las familias, restaurantes y mercados de Tucsons.

En 1897, Clara Ferrin escribió que los granjeros chinos vivían en “jacales pequeños construidos de adobe y adornados de latas” cerca de sus campos a la base del Pico de Centinela. Los granjeros iban “de casa en casa vendiendo vegetales” tan temprano como a las cinco de la mañana para que “los vegetales no se marchitaran y estuvieran frescos cuando llegaran al mercado.” La Señorita Ferrin dijo que “sería una gran desventaja para nosotros si se quitaran de Tucsons los chinos que vendían vegetales.”

Pero no toda la gente de Tucsons estaban contentos de ver a los recién llegados de China. Los vieron como una amenaza a sus trabajos y a la manera de vida americana. En los pueblos mineros como Bisbee, estaba prohibido que trabajaran en las minas, pero les dieron trabajos recogiendo leña o haciendo carbón de leña. Algunos hombres chinos iniciaron sus propios negocios, como tiendas de comestibles o lavanderías.

En 1894, el periódico Estrella Diaria de Arizona (Arizona Daily Star) describió a Chan Tin-Wo como “un vendedor de comestibles muy próspero” que era “tan honesto y honrado en sus transacciones como generalmente se hacían los tratos entre los hombres.” Hablaba bien el inglés y se hizo ciudadano en 1881. Chan fue el primer chinoamericano que votó en Tucsons y se hizo miembro del partido Republicano.

Aunque había una gran cantidad de prejuicio en Arizona contra los chinos, los Tucsonenses estaban más abiertos hacia la gente de herencias diferentes. Hoy, los descendientes de estos primeros inmigrantes chinos son partes de la comunidad de Túcson quienes piensan en el pasado con orgullo por su contribución en la historia del área de Río Nuevo.
Questions for Discussion
1. Why do you think so many Chinese came to America in the mid-1800s?
2. Why did your ancestors come to Arizona?
3. Do you know Chinese-Americans living in Tucson whose ancestors were farmers in Tucson?

Vocabulary

census an official count of the people living in a certain area

descendant a person born of a certain family or group; an offspring such as a child, grandchild, or great-grandchild

disadvantage at a loss, or in a state that favors someone else

immigrant a person who comes to live in a new country from another country

ornamental decorated or intended to look pretty

Preguntas para discutir
1. ¿Por qué crees que tantos chinos vinieron a Estados Unidos durante el medio de los años 1800?
2. ¿Por qué vinieron tus antepasados a Arizona?
3. ¿Conoces tú a gente chinoamericana viviendo en Tucsón cuyos antepasados eran granjeros en Tucsón?

Vocabulario

adornado decorado o con el propósito de parecer bonito

censo cuenta oficial de la gente viviendo en una área específica

descendiente una persona nacida de cierta familia o grupo; prole como un hijo, nieto, o bisnieto

desventaja con pérdida, o en un estado que favorece a alguien más

inmigrante una persona que viene de otro país a vivir en un nuevo país

población el número de personas viviendo en una área

7.3 A Farm in Tucson, c. 1900
By the early 1900s, many of the farms along the Santa Cruz River were irrigated with well water. 
Courtesy Arizona Historical Society/ Tucson #2926

7.3 Una granja en Tucsón, c. 1900
Para la primera parte de los años 1900, muchas de las granjas al lado del Río Santa Cruz se regaban con agua de pozos. Cortesía Arizona Historical Society/Tucson #2926
**Bibliography and Further Resources**

**Books on Place-Based Education**


**Teachers' Guides/Textbooks**


**Project Archaeology**


**Children's Literature—Local/Regional**


**Adult Non-Fiction—Local Interest**


**Gardening**


**Oral History Publications**

*All Through the Years* by Menlo Park students

*Huellas del Pasado* by Davis Bilingual students

*Conversations* by Carrillo students

*Seeds of Knowledge* by Lawrence Intermediate students

Looking into the Westside by Tucson Pima Arts Council/Tucson Youth Development

**Websites**

Arizona State Museum
[www.statemuseum.arizona.edu](http://www.statemuseum.arizona.edu)


Arts Resources for Teachers and Students
[http://www.carts.org/carts_home.html](http://www.carts.org/carts_home.html)

Louisiana Voices Folklore Project
[www.louisianavoices.org/edu_home.html](http://www.louisianavoices.org/edu_home.html)

Montana Heritage Project
[http://www.edheritage.org](http://www.edheritage.org)

National Register of Historic Places—Teaching With Historic Places
[http://www.cr.nps.gov/nr/twhp/](http://www.cr.nps.gov/nr/twhp/)

The Library of Congress American Folklife Center
[http://www.loc.gov/folklife/](http://www.loc.gov/folklife/)

The Orion Society

Place Matters
[http://www.placematters.net/](http://www.placematters.net/)

The Rio Nuevo Project
[www.rio-nuevo.org](http://www.rio-nuevo.org)

The Rural School and Community Trust
[http://www.ruraledu.org](http://www.ruraledu.org)

University of Arizona Library "Through Our Parents Eyes" community history online exhibits
[http://www.library.arizona.edu/parents/](http://www.library.arizona.edu/parents/)

Native Seed Search
[www.nativeseeds.org](http://www.nativeseeds.org)

**Bibliografía y recursos adicionales**