



### **Tonto National Monument: Saving a National Treasure**



*(Courtesy of Tonto National Monument)*

Tucked into cool recesses of erosion-carved caves high above Arizona's Tonto Basin stands long deserted cliff dwellings of the ancient Salado people. From about A.D. 1050 until approximately 1450, the Salado culture thrived in this valley where the Tonto Creek joins the Salt River. Around 1300, people of the Salado culture spread out from the valley onto hillside slopes, plateaus and caves. Today wind, sun, desert creatures and visitors roam through the mud-plastered structures built by the Salado people, but long ago the hillsides bustled with human life. No one knows for certain why some groups of Salado moved into caves, but it is widely accepted that a growing population and shrinking resources forced the Salado to move upward, into the hillsides. The Salado left no written records; their stories had to be told through careful archeological investigation and studies of the skillfully painted pottery, woven fabrics, and other physical remains they left behind. These materials lay undisturbed for centuries among the ruins and beneath the surface of the rugged terrain. The site containing them is a jewel in our nation's historical crown. Yet it was nearly lost when progress, ignorance, greed and a lack of national policies to protect historic places like this conspired to threaten the Salado stories.

The Antiquities Act of 1906 was inspired by the need to safeguard ancient American Indian ruins in the southwestern United States during the 19th-century push to open the country's western frontier. One hundred years after its enactment, the American Antiquities Act remains

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one of the nation's most important conservation laws. Because of its passage, Tonto National Monument and the history of the Salado people survive to tell the stories of an unwritten past.



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### **Putting It All Together: Activities**

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### Where this lesson fits into the curriculum

**Time Period:** Pre-European contact to contemporary; 19th through early 20th century

**Topics:** This lesson can be used in American history units on historical archeology, the late 19th and early 20th century conservation movement, U.S. government policy specifically dealing with preservation and conservation issues, American Indian culture, and 19th-century westward expansion

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### **Relevant United States History Standards for Grades 5-12**

*This lesson relates to the following National Standards for History from the UCLA National Center for History in the Schools:*

#### **US History Era 1**

- Standard 1A- The student understands the patterns of change in indigenous societies in the Americas up to the Columbian voyages.

#### **US History Era 4**

- Standard 2E- The student understands the settlement of the West.

#### **US History Era 6**

- Standard 1D- The student understands the effects of rapid industrialization on the environment and the emergence of the first conservation movement.
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### **Relevant Curriculum Standards for Social Studies**

*This lesson relates to the following Curriculum Standards for Social Studies from the National Council for the Social Studies:*

#### **Theme I: Culture**



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- Standard B - The student explains how information and experiences may be interpreted by people from diverse cultural perspectives and frames of reference.
- Standard E - The student articulates the implications of cultural diversity, as well as cohesion, within and across groups.

### **Theme II: Time, Continuity and Change**

- Standard C - The student identifies and describes selected historical periods and patterns of change within and across cultures, such as the rise of civilizations, the development of transportation systems, the growth and breakdown of colonial systems, and others.
- Standard D - The student identifies and uses processes important to reconstructing and reinterpreting the past, such as using a variety of sources, providing, validating, and weighing evidence for claims, checking credibility of sources, and searching for causality.

### **Theme III: People, Places and Environments**

- Standard A - The student elaborates mental maps of locales, regions, and the world that demonstrate understanding of relative location, direction, size, and shape.
- Standard D - The student estimates distance, calculates scale, and distinguishes other geographic relationships such as population density and spatial distribution patterns.
- Standard H - The student examines, interprets, and analyzes physical and cultural patterns and their interactions, such as land use, settlement patterns, and cultural transmission of customs and ideas, and ecosystem changes.

### **Theme V: Individuals, Groups, and Institutions**

- Standard B - The student analyzes groups and institutional influences on people, events, and elements of culture.

### **Theme VI: Power, Authority, & Governance**

- Standard A - The student examines persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.
- Standard D - The student describes the ways nations and organizations respond to forces of unity and diversity affecting order and security.
- Standard C - The student analyzes and explains ideas and governmental mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, and establish order and security.

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### Relevant Common Core Standards

*This lesson relates to the following Common Core English and Language Arts Standards for History and Social Studies for middle school and high school students:*

#### Key Ideas and Details

- CCSS.ELA-LITERACY.RH.6-8.2

#### Craft and Structure

- CCSS.ELA-LITERACY.RH.6-8.6

#### Integration of Knowledge and Ideas

- CCSS.ELA-LITERACY.RH.6-8.10

#### Range of Reading and Level of Text Complexity

- CCSS.ELA-LITERACY.RH.6-8.7



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### About This Lesson

This lesson is based on the National Register of Historic Places nomination form for Tonto National Monument Archeological District and Tonto National Monument, [Lower Ruin](#) and [Upper Ruin](#). Other materials include data from National Park Service's archives and the Tonto National Monument documentation.

This lesson was written by Charlotte King, National Council for Preservation Education intern with the NPS Archeology program. Brad Traver, Superintendent, Tonto National Monument, and Eddie Colyott, Lead Interpreter, provided photographs, drawings, and text editing. Barbara Little, Francis P. McManamon, and Theresa Moyer, of the NPS Archeology Program, offered editorial assistance. It was also edited by Teaching with Historic Places staff. It was first published online in 2005. This lesson is one in a series that brings the important stories of historic places into classrooms across the country.

### **Objectives**

1. Describe how archeology helped researchers learn about the Salado culture of the Tonto Basin, including why they lived in cliff dwellings.
2. Explain the importance of preserving remains of the Salado and other cultures from the past.
3. Outline the circumstances that led to the passage of the 1906 Antiquities Act and explain the impact the act had on the preservation of ancient ruins.
4. Debate the relative merits of preserving a historic place in their community or allowing the site to be developed.

### **Materials for students**

**The materials listed below can either be used directly on the computer or can be printed out, photocopied, and distributed to students.**

1. One map of Tonto National Monument and the surrounding area;
2. Three readings about how archeology helped us learn about the history of the Salado people, the history of the Antiquities Act, and its effects on America's preservation and conservation efforts;
3. One document, the American Antiquities Act of 1906;
4. Seven photos of the cliff dwellings, the 1876 Centennial Exhibition, Salado pottery, a woven shirt, and sandals;



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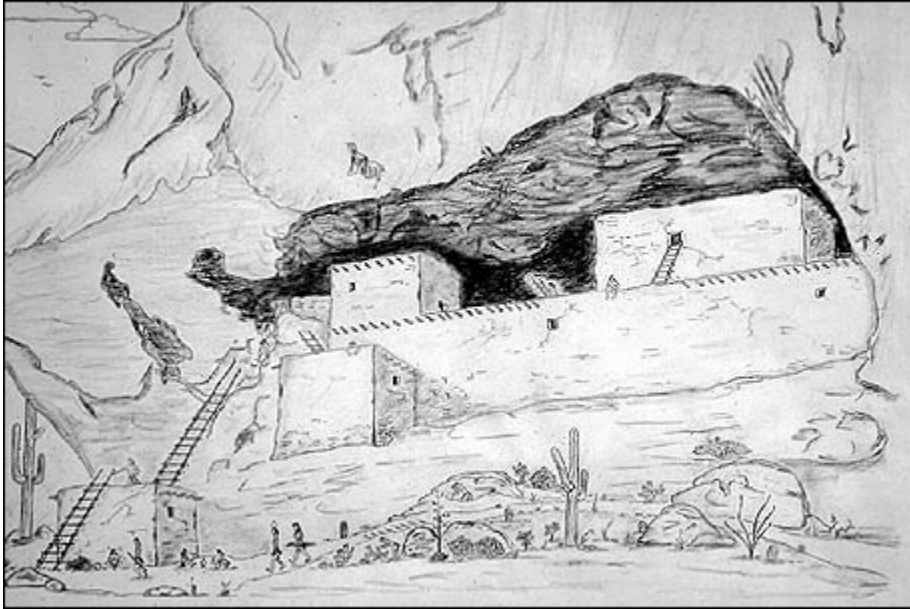
5. One drawing of Upper and Lower Cliff Dwellings;
6. An illustration showing the location of all national monuments.

### **Visiting the site**

Tonto National Monument is located in Gila County in south-central Arizona, approximately 100 miles east of Phoenix and 30 miles northwest of Globe. All lands within monument boundaries are owned and administered by the National Park Service. The monument is open daily from 8:00 a.m. to 5:00 p.m. except Christmas Day. Lower Ruin Trail closes to uphill travel at 4:00 p.m. For more information please write to Superintendent, Tonto National Monument, HC02 Box 4602 Roosevelt, AZ 85545, or [visit the park's Web page](#).



### Getting Started



*(Courtesy of Tonto National Monument)*

**What is this structure? Who do you think lived here?**



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### Photo Analysis Worksheet

#### Step 1:

Examine the photograph for 10 seconds. How would you describe the photograph?

#### Step 2:

Divide the photograph into quadrants and study each section individually. What details--such as people, objects, and activities--do you notice?

#### Step 3:

What other information--such as time period, location, season, reason photo was taken--can you gather from the photo?

#### Step 4:

How would you revise your first description of the photo using the information noted in Steps 2 and 3?

#### Step 5:

What questions do you have about the photograph? How might you find answers to these questions?



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### Setting the Stage

Artifacts, such as stone tools, pottery, and other objects, indicate that people lived in the southwestern United States as early as 10,500 years ago. At that time, small bands of people who lived from the land on available game and plant foods occupied the area. For several thousand years the population grew and agriculture developed in what is now Arizona. Cultural groups eventually formed, such as the Hohokam ("ho-ho-kam"), Mogollon ("muggy-YOHN") and those such as the Hopi to the north who constructed Pueblos (called puebloan communities). These groups interacted with each other and moved, when necessary, in search of food, firewood and other resources. In the mid 1100s, interaction between the Hohokam, who lived in the Tonto Basin area, and groups native to northern Arizona banded together to create a culture later called Salado, named for the nearby *Rio Salado*, or Salt River. Occupation of the area by the Salado people is thought to have ended around A.D. 1450. Most researchers believe that eventually some residents of Tonto Basin roamed north to join the puebloan tribes, others moved south to join what is now the Tohono O'Odham nation, and still others returned to hunting animals and gathering plants. Apaches moved into the area in the 1500s and are still nearby today.

Once Europeans arrived, Spain ruled the region from the 16th century until Mexico proclaimed its independence in 1821, after which Mexico governed the area until the mid 19th century. Land acquired by the United States from Mexico at the conclusion of the Mexican War in 1848 included Arizona. In combination with the territory added by the Louisiana Purchase of 1803, this land vastly expanded the boundaries of the nation. Reports of fertile soil and abundant natural resources in the West quickly reached the eastern United States, which had been hit hard by the economic depressions of 1818 and 1839. The promise of affordable land and new opportunities opened floodgates to the West. Waves of new settlers poured in, displacing and driving away the American Indians who had lived there for centuries. Calling it "manifest destiny," some of the country's leaders and many of its people believed they had an obligation to expand the nation's boundaries all the way to the Pacific Ocean.

Explorers, adventurers, ranchers, miners and settlers in search of natural resources or new homes penetrated the far and remote reaches of the newly opened Southwest lands. Some of these early visitors stumbled upon a few of the hundreds of ancient ruins protected for centuries by their isolation and inaccessibility. Some of these multilevel, stone apartment-style and platform-mound dwellings were once home to the American Indians of the Salado culture.

Word of discoveries spread quickly, inciting both national and international fascination with the culture and art of America's first settlers. Exhibitors, museums and private collectors alike created a demand for authentic American Indian objects. Museums sought artifacts to study and share with the public through exhibitions. Although sites were often systematically investigated, excavators were not held to stringent scientific or professional standards. Some treasure hunters, unhampered by laws or regulations, plundered ancient sites causing extensive damage and destruction. Without regulatory laws, irreplaceable American Indian artifacts became part of permanent collections in museums and private homes, both domestic and foreign.

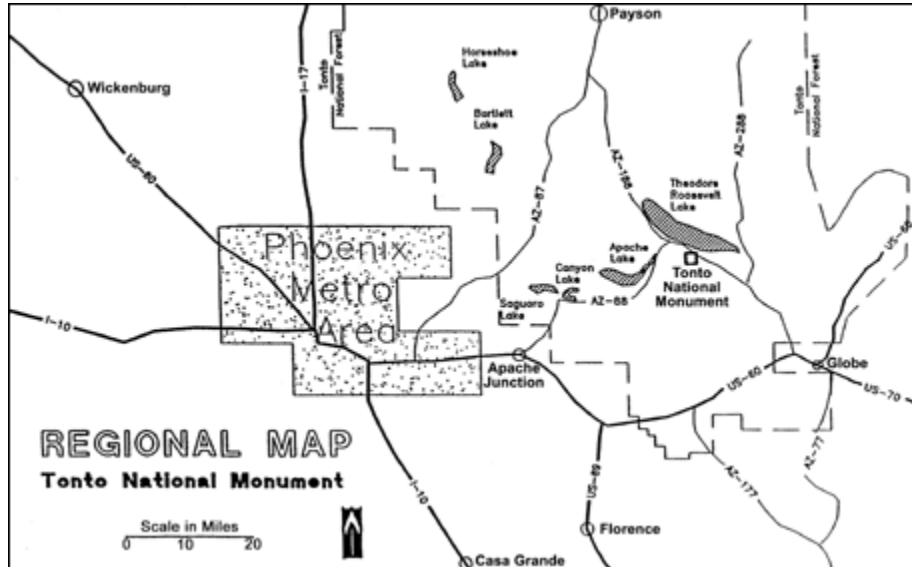
During the late 19th century, anthropology and archeology gained a foothold in the curriculum of universities and with influential thinkers of the time. (Anthropology is the study of the origins and social relationships of human beings, and archeology is the study of past human life and culture by the recovery and examination of remaining artifacts.) Alarmed at the deteriorating state of the nation's ancient irreplaceable cultural resources, preservationists and conservationists called for legislation to protect them. One of the first sites protected by that legislation, known as the Antiquities Act of 1906, was Tonto National Monument, which was established as a national monument on December 19, 1907 by President Theodore Roosevelt.



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### Locating the Site

#### Map 1: Regional map of the area including Tonto National Monument



(From the National Park Service's "Draft Natural and Cultural Resources Management Plan" for Tonto National Monument, November 1993)

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### Questions for Map 1

**1)** Locate Payson, Globe and Apache Junction on Map 1. Using the scale, how far away is Tonto National Monument from each of these communities? How did the location of Tonto National Monument help protect the cliff dwellings?

**2)** Look at the location of Tonto National Monument on Map 1. Since none of the highways on this map existed during the time of the Salado (AZ 288, AZ 87, AZ 88, US 60), what does the location of Tonto National Monument tell you about the area? How did people reach the area before these major roads were constructed?



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### **Determining the Facts**

#### **Reading 1: Tonto National Monument**

Around A.D. 1150, the Salado culture, named for its dependence on the nearby Rio Salado, or Salt River, took hold in the Arizona valley now known as the Tonto Basin, where Tonto Creek joins the Salt River. The Salado culture combined customs and characteristics of several American Indian groups who lived in the area, such as the Mogollon, whose pottery styles and burial traditions they adopted. Like the Hohokam people, the Salado channeled the river's waters to create farmland in the desert. They built Pueblo-style buildings. The Salado left no written records; their stories are largely told through archeological discoveries. Archeology is the study of the past through material remains--the possessions we leave behind, or *artifacts*, and the marks we leave on the landscape like building foundations, trash piles or road beds, known as *features*.

Based on the types of things they found, such as projectile points used as weapons and stone scrapers used for cutting and working animal hides, archeologists calculated that the first American Indians passed through the Tonto Basin as early as 3500 B.C. Archeological evidence indicates that by the late 8th century, members of the Hohokam culture lived here in permanent pit house settlements. Pit houses were hollows dug into the earth and covered with a domed roof made of branches and mud.

As the population grew, people organized irrigation districts along the Salt River. Each district was responsible for the ditches, fields, and crops along a few miles of the river. District activity was centered at structures that have come to be called "platform mounds," because masonry structures were built atop man-made hills. Although some are now probably below Roosevelt Lake, the ruins of platform mounds are still scattered along the length of both the Salt River and Tonto Creek in Tonto Basin.

By 1300 the growing population and shrinking amount of resources pushed the Salado people to spread throughout the region. Some Salado moved from the valley floor and settled in the hillsides, a few soaring 2,000 feet high. Others built settlements on plateaus and in shallow caves above Tonto Basin.

In the alcoves the Salado built structures from siltstone rock that littered the caves, and plastered their buildings with mud. Archeological excavation of Salado cliff dwellings in Tonto National Monument tells us that people of the Salado culture, like the Hohokam, farmed the rich soil of the Tonto Basin. Analysis of plant materials and seeds recovered from the soil reveals that they grew corn; beans; pumpkins; cotton; and amaranth, a type of grain. Evidence also suggests that the Salado supplemented farmed crops with the buds, leaves, and roots of a wide variety of native plants, including prickly pear and saguaro cactus, and such trees as mesquite, black walnut, sycamore, and hackberry. The yucca plant was valued for its edible buds and stalks; its fiber was woven into rope, mats, clothing, and sandals. Tips of the plant's stiff leaves were used as sewing needles and a type of soap was extracted from its roots. Analysis of recovered animal remains indicates that the Salado hunted local deer, rabbit, quail and other small game for food and fashioned tools from the bones.

### **Dwellings and Culture**



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On a cliff high above the Tonto Basin, ruins now known as the Upper Cliff Dwelling consisted of 32 ground floor rooms, eight of which had a second story. Archeologists think that the Salado used terraces and rooftops of the structures for work and recreation. Debris from ancient fires tells us that fire pits were dug into the floors. The Lower Cliff Dwelling included 16 ground floor rooms, three of which were two story structures. Ladders and hatchways in the ceilings provided access to the second stories and rooftops. Based on the artifacts found in certain areas, archeologists determined that some rooms were used as living space, while others were work rooms where people ground grain and other plant products. Still other rooms were storage rooms and held surplus food and various tools.

The Salado knew and used their surroundings well. They learned to cultivate crops in small patches of fertile land on the craggy hillsides. They collected rain water for later use. Some group members wove textiles from native plants, including cotton; others made pottery from local red clay and decorated the vessels with intricate black and white designs. The unique style of black and white designs on red pottery is associated with the Salado culture. However, archeologists found that not all ceramics were decorated. They believe that plain pottery was used for daily use and decorated ware was probably reserved for ceremonies. Because Salado pottery was found throughout the Southwest, decorated ware may also have been used for trade with other American Indian groups.

The presence of seashells commonly found in California and feathers from Mexico suggest that the Salado may have been part of an expansive trade network exchanging goods and technological ideas from what is now Colorado to the Pacific shore. Burial practices and cremations of the Salado, similar to those found in cemeteries of other groups, provide additional evidence of the exchange of goods and ideas with various native tribes. The Salado population grew as people migrating from surrounding areas joined the community. They incorporated features of their own lifestyle, creating the unique Salado culture.

Experts widely agree that the Salado walked away from their cliff dwellings sometime around A.D. 1450. By this time, the population had grown so large that demand and overuse led to a scarcity of resources, and the quality of life declined. Internal strife, drought, and disease are other likely factors that caused the Salado to abandon their lofty homes. While experts believe they know why the Salado left, no one knows for certain where they went. It is widely agreed, and archeological research supports the theory that the Salado dispersed into smaller groups. It is thought that some Salado returned to a way of life based on hunting and gathering food, while others joined various settled cultural groups. Still others, it is believed, formed their own agricultural communities. Additional archeological investigations may provide more clues.

### **Ruins Discovered**

Rugged natural terrain, remoteness and natural camouflage isolated and protected the Salado cliff dwellings until the mid-1870s when ranchers, soldiers, adventurers and settlers found their way into the Tonto Basin. The discoveries here and elsewhere in the American Southwest sparked a fascination with American Indian art and culture in both the public and scientific domains. The newly formed Archeological Institute of America commissioned anthropologist and historian Adolph F. Bandelier to explore the region. Bandelier spearheaded ethnographic and archeological research of the American Southwest by conducting the first systematic survey and careful exploration of the area in 1880. (Ethnography is the branch of anthropology that deals with the scientific description of specific human cultures.)



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When Roosevelt Dam was constructed, between 1906 and 1911, some of the evidence of settlements and irrigation canals used by the early Salado were submerged beneath Roosevelt Lake. At the same time, the concentration of people working on the dam brought more attention to the dwellings. To protect Roosevelt Lake's watershed, President Theodore Roosevelt designated Tonto National Forest in 1905, incidentally providing some federal protection to the hundreds of archeological sites in Tonto Basin. Vandalism and relic hunters further threatened the area, however, and motivated President Roosevelt to add more protection for the site under the newly signed Antiquities Act of 1906.

While many questions still remain unanswered, most of what we know about the Salado people and how they lived in their desert environment was learned through archeology. It took conservation legislation like the Antiquities Act of 1906 to ensure protection for the Salado cliff dwellings and cultural remains; to build on the methodical study begun by Adolph Bandelier; and to open the site to systematic investigation, preservation, and interpretation to the public. Preservation and conservation under the Antiquities Act brought new life to the ancient ruins as visitors walk through rooms once home to the region's first settlers and wonder at displays of exquisite pottery, textiles and structures fashioned here hundreds of years ago.

Tonto National Monument is just one example of the important places recognized by this significant act of legislation. By establishing a national interest in protecting archeological sites and artifacts, the Antiquities Act of 1906 gives a voice to people who left behind no written record, but whose culture is part of our national heritage.



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### Questions for Reading 1

- 1) Since the Salado left no written records, how did scholars and archeologists learn about them?
  
- 2) Why do researchers think the Salado moved into caves above the river valley?
  
- 3) What are some native plants used by the Salado? What did they make from the yucca plant?
  
- 4) How long did the Salado people live in the Tonto Basin? What are some of the reasons they might have left?



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### Determining the Facts

#### **Reading 2: Inspiration and Impetus for Federal Legislation to Protect American Antiquities**

Opening the western frontier of the United States for exploration and settlement of lands acquired through the Mexican War and the Louisiana Purchase brought national and international attention to the history and art of American Indians. Writings such as Adolph F. Bandelier's fictionalized account of American Indian life, and images by artist George Catlin also captured public interest about America's native people. Tales of Southwestern treasures made their way east, further fueling the public's imagination.

Popular exhibitions, such as the 1876 Centennial Exhibition held in Philadelphia to celebrate the first 100 years of our nation's founding, also drew attention to American Indian art and culture. Collectors were paid handsomely to provide genuine objects for the display. Spain's Columbian Historical Exhibition of 1892, heralding the 400th anniversary of Columbus' discovery of America, also piqued public interest. Other exhibitions and articles in both popular and scholarly publications, reporting on abandoned Southwestern pueblos and Indian artistic traditions, further attracted public curiosity.

The rush was on to acquire stone tools, decorated pottery and even the physical remains of ancient American Indians. Museums and private collectors alike willingly paid a high bounty for artifacts. Decorated pottery became a coveted treasure. While some excavations were thoughtfully and methodically conducted, no system or legislation regulated the recovery of artifacts and permits were not required. In some instances, little or no regard was given to the manner in which the objects were recovered. A few ruthless relic hunters went so far as to remove entire sections of ancient structures and transport them to waiting museums. Visitors freely wandered through ancient sites, unintentionally causing damage or collecting irreplaceable souvenirs of their visits. While the president of the United States had authority to set aside timberland from settlement, without appropriate laws he was powerless to protect the country's antiquities.

Fascination with American Indian culture and art was not restricted to the United States. The lure of making spectacular finds without the restrictions of federal laws also attracted foreign adventurers. Swede Gustav Erik Nordenskjold's interest was piqued when he learned of the cliff dwellings in Mesa Verde, Colorado, the location of more than 4,000 archeological sites. Aided by Richard Wetherill, an American relic hunter, Nordenskjold spirited the large cache of prehistoric American Indian objects he collected back to Scandinavia. In the early 1900s, Dr. Jesse L. Nusbaum, superintendent of Mesa Verde National Park, fought for the return of the collection. His efforts were fruitless and the artifacts remain in Finland's National Museum to this day.

The first call for federal legislation to protect ancient sites came in 1882, prompted by Adolph Bandelier's study of Southwestern sites. Bandelier's report cites an ancient Pecos ruin of which he says, "In general, the vandalism committed in this venerable relic of antiquity defies all description." He told of intricately carved church beams that were "chipped into uncouth boxes, and sold, to be scattered everywhere. Not content with this, treasure hunters...have recklessly and ruthlessly disturbed the abodes of the dead." Scientists, along with political and public supporters, were alarmed by Bandelier's accounts of devastation caused by neglect and unsystematic recovery of irreplaceable artifacts. They petitioned Congress to protect America's

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Southwestern antiquities. The effort failed this time because legislators considered the country's southwest region too large to control.

A political tug-of-war over preservation laws continued over the next 25 years. Preservationists, concerned with conserving public land and resources, and opponents, who favored economic development of natural reserves, generated a flurry of legislative proposals and counter proposals.

The final proposed legislation, allowing the president speedy intervention to rescue lands designated as "national monuments" without the delay of Congressional approval, was hailed by supporters. Preservationists cheered the inclusion of authority to restrict archeological excavations and investigations only to qualified permit-holding experts using the most up-to-date techniques. In addition, they hailed the power to prosecute and penalize unauthorized excavators. In addition to historical sites, other types of places also would fall under the legislation's authority. These included geological and scientific wonders, such as caves, craters, and mineral springs; unusual geological formations; and other scientific features, including a grove of gigantic trees in California and a forest of petrified trees in Arizona.

Opponents argued that the law would grant the president unilateral power to prevent mining, logging, or other development of federal lands for private or commercial financial gain. Already critical of existing presidential power to set aside timber reserves, the opposition disapproved of legislation that threatened to bypass Congress or disregard states' viewpoints.

Despite these objections, public and scientific demands to protect America's antiquities won over. On June 8, 1906, the Antiquities Act, formally known as, "An Act for the Preservation of American Antiquities," was signed into law by President Theodore Roosevelt, for whom conservation of our country's resources was a priority.

The Antiquities Act was amended in 1950 as part of a compromise to settle a dispute over increasing the size of Grand Teton National Park in Wyoming. Area residents complained that a larger park would limit tax revenues. Cattle ranchers argued for crossing trails and grazing rights. The amendment states that no more national monuments can be created in Wyoming by presidential proclamation.

Debate over the Antiquities Act is not over. Presidential power to unilaterally designate national monument status under the Antiquities Act continues to be a tug-of-war between federal and local interests and between various uses of public lands. President Jimmy Carter's designation of Alaskan national monuments in 1978 was contested, as were several sites set aside by President William "Bill" Clinton from 1996 to 2000.



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### Questions for Reading 2

- 1) What was happening in the late 19th century to make scientists and others worry about the survival of ancient historic and cultural sites?
  
- 2) When was the Antiquities Act signed into law and by whom?
  
- 3) What did supporters like about the law? What were its opponents afraid of?
  
- 4) Why are no more national monuments allowed to be declared in Wyoming without Congressional consent? Do you think it is fair that one state may have an exception to the rule? Why or why not?
  
- 5) Give an example of how a presidential decision to designate a national monument can be controversial. Can you think of an example of a controversy over whether to protect a building or landscape or to develop it?



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### Document 1

This Act became law on June 8, 1906 (34 Stat. 225, 16 U.S.C. 431-433) and has been amended once. This description of the Act, as amended, tracks the language of the United States Code except that (following common usage) we refer to the “Act” (meaning the Act, as amended) rather than to the “subchapter” or the “title” of the Code.

16 U.S.C. 433,

Penalties for damage, destruction, etc. of antiquities

#### Section 1

Any person who shall appropriate, excavate, injure, or destroy any historic or prehistoric ruin or monument, or any object of antiquity, situated on lands owned or controlled by the Government of the United States, without the permission of the Secretary of the Department of the Government having jurisdiction over the lands on which said antiquities are situated, shall, upon conviction, be fined in a sum of not more than five hundred dollars or be imprisoned for a period of not more than ninety days, or shall suffer both fine and imprisonment, in the discretion of the court.

16 U.S.C. 431,

Proclamation of national monuments, reservation of lands, etc.

#### Section 2

The President of the United States is authorized, in his discretion, to declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest that are situated upon the lands owned or controlled by the Government of the United States to be national monuments, and may reserve as a part thereof parcels of land, the limits of which in all cases shall be confined to the smallest area compatible with proper care and management of the objects to be protected. When such objects are situated upon a tract covered by a bona fide unperfected claim or held in private ownership, the tract, or so much thereof as may be necessary for the proper care and management of the object, may be relinquished to the Government, and the Secretary of the Interior is hereby authorized to accept the relinquishment of such tracts in [sic] behalf of the Government of the United States.

16 U.S.C. 431a,

Limitation on more national monuments in Wyoming

No further extension or establishment of national monuments in Wyoming may be undertaken except by express authorization of Congress.

16 U.S.C. 432,

Permits for excavation, etc.

#### Section 3

Permits for the examination of ruins, the excavation of archaeological sites, and the gathering of objects of antiquity upon the lands under their respective jurisdictions may be granted by the Secretaries of the Interior, Agriculture, and Army to institutions which they may deem properly qualified to conduct such examination, excavation, or gathering, subject to



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such rules and regulation as they may prescribe: Provided, That the examinations, excavations, and gatherings are undertaken for the benefit of reputable museums, universities, colleges, or other recognized scientific or educational institutions, with a view to increasing the knowledge of such objects, and that the gatherings shall be made for permanent preservation in public museums.

16 U.S.C. 432, Rules  
and regulations

### **Section 4**

The Secretaries of the departments aforesaid shall make and publish from time to time uniform rules and regulations for the purpose of carrying out the provisions of this Act.



## *Tonto National Monument: Saving a National Treasure*

### Questions for Document 1

- 1) Summarize each section into one sentence. Does this give you a better idea of what this act is trying to accomplish? Why or why not?
  
- 2) According to the Antiquities Act of 1906, what is the goal of archeological excavations? What must be done with the artifacts recovered from excavations?
  
- 3) The Antiquities Act of 1906 is now 100 years old. Why do you think it is still important today?





## *Tonto National Monument: Saving a National Treasure*

### Determining the Facts

#### Reading 3: Safeguarding Our Nation's Treasures

One hundred years ago, the Antiquities Act of 1906 set basic standards for safeguarding and maintaining our country's historic and natural resources. Its goal was to protect important sites on public lands for their historic or scientific significance, as well as their memorial and cultural values. The Antiquities Act enabled the president to move quickly, without Congressional approval, to provide special protection for important archeological, historical and scientific places located on federal lands by designating them as national monuments.

The Antiquities Act also established professional and scientific standards for investigating archeological resources on public lands. Permits required under the Antiquities Act stipulate that qualified experts use up-to-date methods and technology to excavate archeological resources. Applicants for permits must also agree to store the collected artifacts in authorized museums open to the public.

In addition to setting basic standards and regulations to protect and care for historic and natural resources, the Antiquities Act set ground work for additional programs and legislation. For example, the necessity to manage the growing number of national monuments contributed to establishment of the National Park Service in 1916.

Limitations of the Antiquities Act led to additional legislation. The Historic Sites Act of 1935 acknowledged governmental responsibility to preserve and protect nationally significant historic properties, whether or not located on federal land, "for the inspiration and benefit of the people of the United States." Later, the National Historic Preservation Act of 1966 extended protection to historic properties important to the histories of states and communities as well as those significant to the nation as a whole. The Archeological Resources Protection Act of 1979 put in place more stringent protection for archeological sites and objects on federal lands.

The first site to be declared a National Monument and the first scientific area protected under the Antiquities Act of 1906 was Devil's Tower, a 600-foot high geological formation in Crook County, Wyoming. Jutting nearly 1300 feet above the nearby Belle Fourche River, Devil's Tower, a formation of igneous rock (rock formed by solidification from a molten state) some 40 million years old, is visible for miles on clear days. Devil's Tower served as a landmark for the first Americans and the settlers who followed them.

The second national monument and first historical area protected by the Antiquities Act was El Morro, "Inscription Rock," of New Mexico. Petroglyphs, images etched by early American Indians, along with more than 2,000 signatures and messages, some dating to the 16th century, are reminders of the many visitors who paused at the nearby watering hole.

Arizona's Montezuma Castle was the first site of ancient cliff dwellings protected by the Antiquities Act of 1906, the year it was enacted. Tonto National Monument, site of the Salado cliff dwellings high above Arizona's Tonto Basin, was designated a national monument in 1907. Tonto National Monument was the ninth national monument site designated and fifth historically significant area protected.

Although the Antiquities Act stipulates that the size of places designated national monuments be restricted to the "smallest area compatible with the proper care and management of the objects to be protected," the size of national monuments varies greatly, thanks to the precedent set by

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President Theodore Roosevelt's broad interpretation of the law. At ten acres, Colorado's Yucca House is the smallest national monument site; Alaska's Wrangell-St. Elias (later made a national park and national preserve) at 13,176,399 acres is the largest.

The content of sites protected by the Antiquities Act also varies widely. For example, Dinosaur National Monument, which straddles the borders of Utah and Colorado, protects a deposit of dinosaur and other giant reptile remains of the Jurassic period. The Statue of Liberty, symbol of liberty and gift from France, was proclaimed a national monument to mark America as the land of freedom and opportunity. The Virgin Island Coral Reef's 12,708 acres of submerged lands were set aside to provide greater protection for the coral reef and its resources.

The Antiquities Act affirms the United States Government's commitment to preserve, protect and interpret archeological resources not for their commercial worth, but for their value to all of the public. It serves as an effective means for presidents to protect public lands that face immediate threats. The Antiquities Act aroused and confirmed public interest in America's cultural treasures and vast natural resources. The ripple effect of the Antiquities Act of 1906 contributed to the creation of the National Park Service, educational programs for visitors and the founding of many public agencies dedicated not only to archeological preservation, but for interpretation essential to understand America's long history.



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### Questions for Reading 3

- 1) What types of sites can be protected under the Antiquities Act of 1906? Give examples of each.
  
- 2) Why did the Antiquities Act require people to obtain a permit to conduct archeological investigations and excavations? Do you think requiring a permit is a good idea? Why or why not?
  
- 3) What do you think would have happened to the Salado cliff dwellings without the protection of the Antiquities Act of 1906? Refer back to Reading 2, if necessary.
  
- 4) What additional preservation and conservation programs and laws followed the Antiquities Act of 1906?

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### Visual Evidence

#### Photo 1: Cliff dwellings and surrounding area



*(Courtesy of Tonto National Monument)*

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## *Tonto National Monument: Saving a National Treasure*

### Questions for Photo 1

**1)** How do you think the Salado constructed homes in caves carved into the hillsides? What materials did they use? If necessary, refer to Reading 1.

**2)** Since the Salado people lived in cave dwellings high above the valley, how did they obtain food? If needed, refer to Reading 1.

**3)** What might be some of the advantages to living in a cliff dwelling? Can you think of any disadvantages?



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### Visual Evidence

**Photo 2: Mannequin dressed as Chief Shinomen (tribal affiliation unknown) exhibited at the 1876 Centennial Exhibition in Philadelphia**



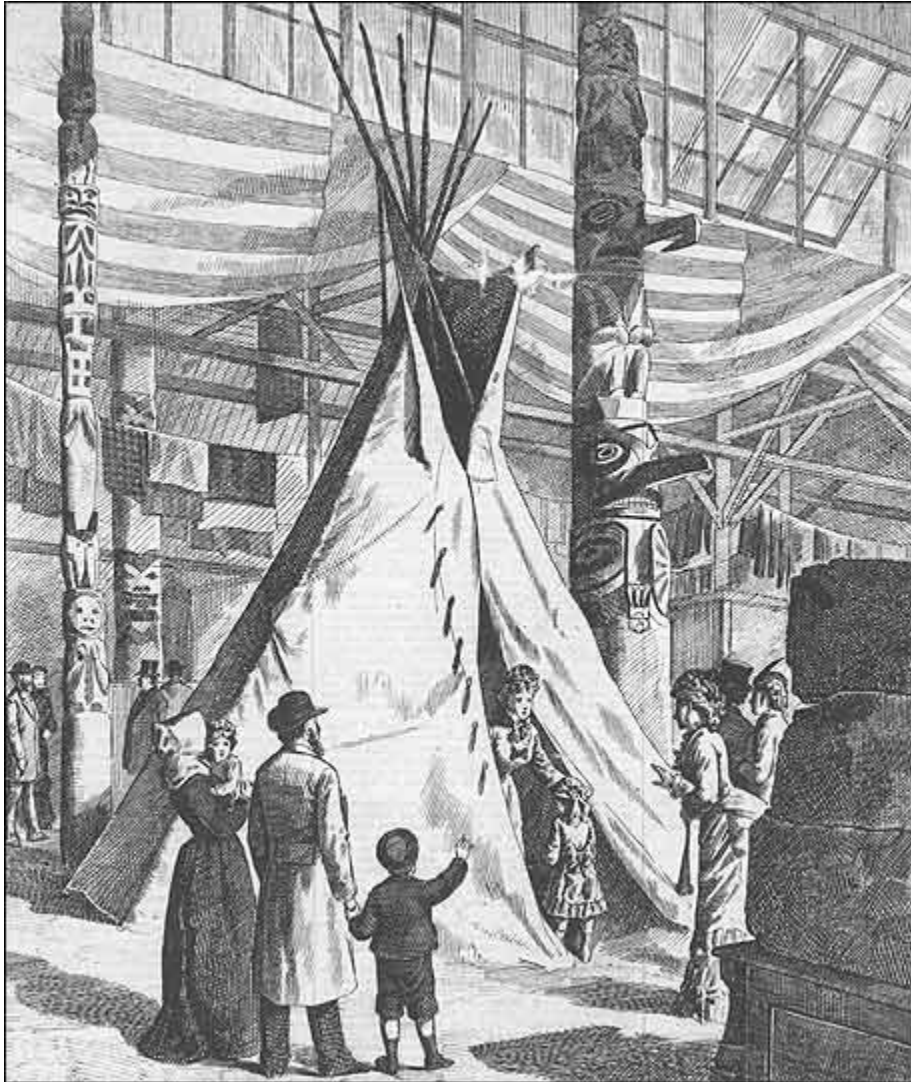
*(Print and Picture Collection, The Free Library of Philadelphia)*



## *Tonto National Monument: Saving a National Treasure*

### Visual Evidence

#### Photo 3: Indian tent at the 1876 Centennial Exhibition



*(Print and Picture Collection, The Free Library of Philadelphia)*

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## *Tonto National Monument: Saving a National Treasure*

### Questions for Photos 2 & 3

**1)** How did exhibitions, such as the Centennial Exhibition of 1876 contribute to the fascination with American Indian art and culture? Can you think of anything you've seen in a museum that made you curious to know more?

**2)** Why do you think people at the time of the 1876 Exhibition were so curious about objects used and made by American Indians? If needed, refer to Reading 2.

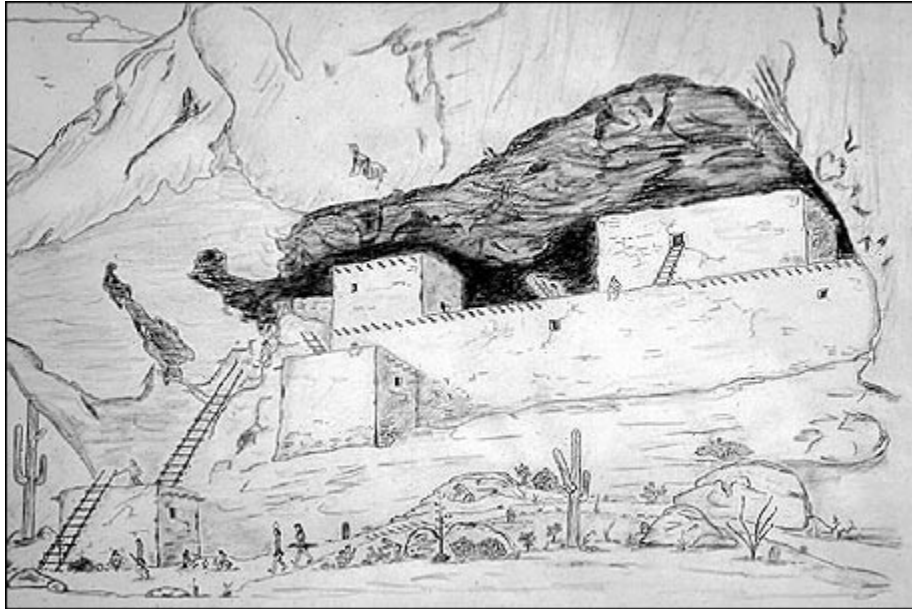




## *Tonto National Monument: Saving a National Treasure*

### Visual Evidence

#### Drawing 1: Cliff dwelling



*(Courtesy of Tonto National Monument)*

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### Questions for Drawing 1

1) Why were ladders needed by the Salado people?

2) What plant can you see that was important in the Salado way of life? How do you think could it have been used? Refer to Reading 1, if necessary.



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### Visual Evidence

#### Photo 4: Salado pottery



*(Courtesy of Tonto National Monument)*



## *Tonto National Monument: Saving a National Treasure*

### Visual Evidence

#### Photo 5: Salado pottery



*(Courtesy of Tonto National Monument)*



## *Tonto National Monument: Saving a National Treasure*

### Visual Evidence

#### Photo 6: Woven shirt



*(Courtesy of Tonto National Monument)*



## *Tonto National Monument: Saving a National Treasure*

### Visual Evidence

#### Photo 7: Woven sandals



*(Courtesy of Tonto National Monument)*

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### **Questions for Photos 4-7**

**1)** How would you describe the design on the pottery in Photo 4? What is unique about the Salado pottery? Refer to Reading 1, if necessary.

**2)** What purpose might vessels in Photo 5 have served?

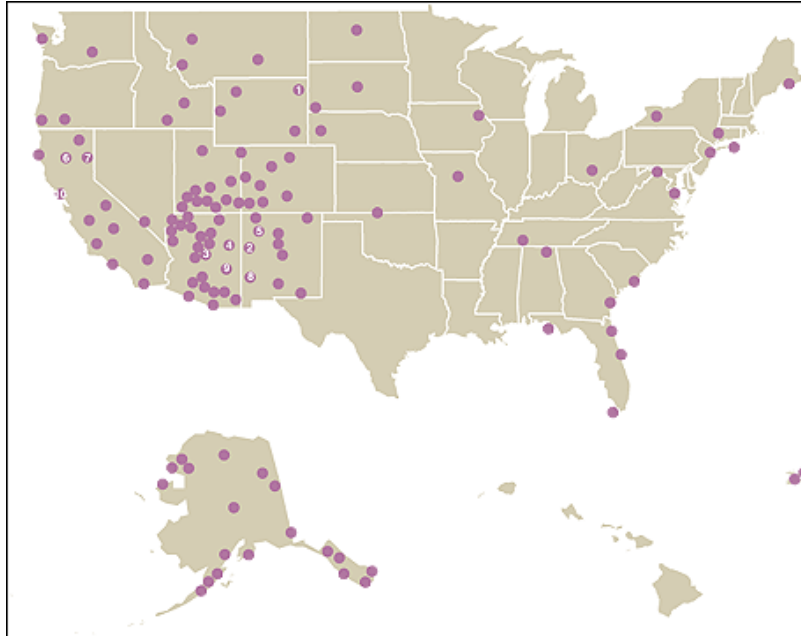
**3)** How do you think the shirt in Photo 6 and sandals in Photo 7 were made? Refer to Reading 1, if necessary.



## Tonto National Monument: Saving a National Treasure

### Visual Evidence

#### Illustration 1: National Monument sites



*(Created by Everett Lindsay of the National Park Service)*

The list below is the first 10 national monuments designated under the Antiquities Act. The remaining dots on the illustration represent more than 100 national monuments across the United States and its territories that are managed by the National Park Service, the Forest Service, the Fish and Wildlife Service, and the Bureau of Land Management.

#### Key:

1. Devil's Tower, Wyoming
2. El Morro, New Mexico
3. Montezuma, Arizona
4. Petrified Forest, Arizona
5. Chaco Canyon, New Mexico (Chaco Culture National Historical Park)
6. Cinder Cone, California (Lassen Volcanic National Park)
7. Lassen Peak, California (Lassen Volcanic National Park)
8. Gila Cliff Dwellings, New Mexico
9. Tonto, Arizona
10. Muir Woods, California





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### Questions for Illustration 1

- 1) What is a national monument and how is it declared? If needed, refer to Document 1 and Reading 3.
  
- 2) How many monuments are there east of the Mississippi River? Why do you think most of the national monuments are located in the western United States?
  
- 3) If the original goal of the Antiquities Act of 1906 was to protect ancient American Indian ruins and artifacts in the Southwest, why do you think scientific formations, such as Rainbow Bridge in Utah, and historic sites, such as Thomas Edison's laboratory in New Jersey, included?

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### **Putting It All Together**

In this lesson, students learn about one of the nation's most important conservation laws--the Antiquities Act of 1906--and how its passage preserved important cultural sites such as Tonto National Monument, which preserves remnants of the Salado culture prior to European contact. The following activities will help them apply what they have learned.

### **Activity 1: Cliff Dwelling Research**

In addition to the Salado, other Southwestern American Indian groups made their homes in cliff dwellings. Divide students into groups and have each group choose a cliff dwelling site to research on the Internet. They should then compare and contrast the history and building structures of Tonto National Monument and their chosen cliff dwelling. Each group should select a spokesperson who will present its findings and explain what archeology revealed about the inhabitants of their selected cliff dwelling. Have each group create an exhibit about the cliff dwelling it researched and share them with the class. If possible, invite other classes to visit the classroom to tour the exhibits.

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### **Activity 2: Preservation Debate**

The Antiquities Act of 1906 empowered the president to protect "historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest that are situated upon the land owned or controlled by the Government of the United States" from destruction. This authority does not require Congressional approval. Critics argue that the Act is a means for the President to bypass Congress or disregard states' viewpoints, particularly regarding commercial development of the land. Is there, or has there been, a preservation controversy about a place in your community? If so, have students research the history of the place, then divide students into two groups, one group favoring preservation and the other group favoring development. If there is no such controversy in your community, identify and research a historic place in your community and imagine that it is being threatened by commercial development. After allowing time to develop arguments for and against preservation, assign a spokesperson for each group to present a five minute position statement to the class. The opposing group's spokesperson will then make a two minute rebuttal. After both groups have presented their arguments and given a rebuttal, have the class vote on their position and explain which side they think presented the best argument.

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### **Activity 3: The First Inhabitants of Your Community**

Have students research your community's history to determine who its first inhabitants were. Are there any descendants of the first inhabitants still living locally? If so, invite them to speak to the class regarding this exercise. Students should also identify places that are still associated with the first inhabitants. If there are no places identifiable, have students find out what happened to places associated with them and why they no longer exist. Are the sites recognized in some way (for example, by plaque)? If not, consider having students design a plaque or monument to dedicate to this part of your town's history. An alternate activity would be to have students write papers about how the town preserves and interprets its history.



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### References and Endnotes

#### Reading 1

Reading 1 was compiled from ["The Salado: People of the Salt River"](#) from the National Park Service [Tonto National Monument website](#); Tonto National Monument "Draft Environmental Impact Statement" January 2002; National Park Service, Tonto National Monument "Natural and Cultural Resources Management Plan" November 1993; Tonto National Monument Archeological District, National Register of Historic Places Nomination Form, Washington D.C.; U.S. Department of the Interior, National Park Service, 1987; Ronald F. Lee, ["The Antiquities Act of 1906."](#) 1970; and The National Park Service brochure for Tonto National Monument, 1993.

#### Reading 2

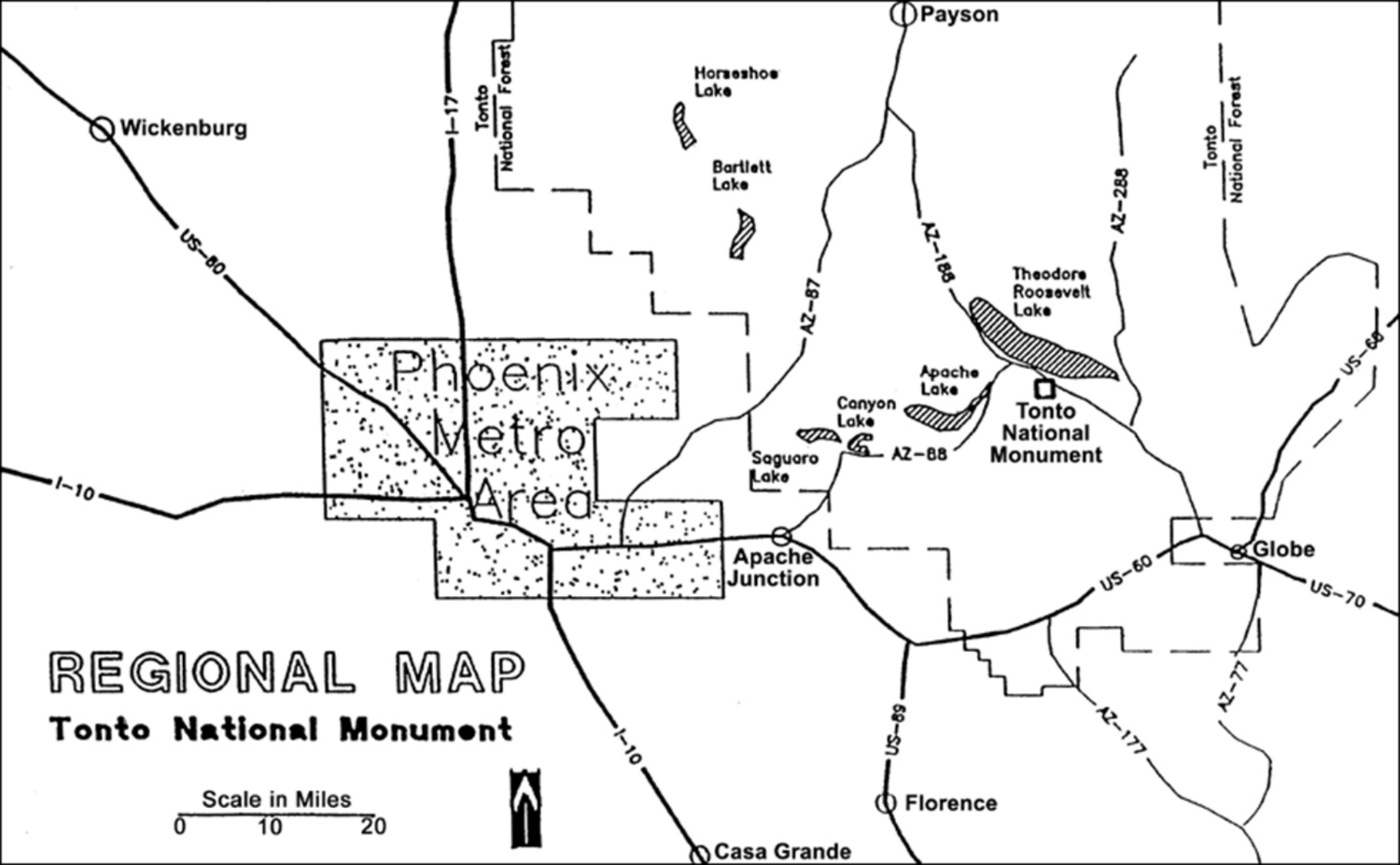
Reading 2 was compiled from Ronald F. Lee, ["The Antiquities Act of 1906."](#) 1970; The National Park Service brochure for Tonto National Monument, 1993; "Perspectives: The Politics of Public Land," [Regulation--The Cato Review of Business and Government](#), Vol. 20, No. 4, 1997; Jackie Scaggs, ["Creation of Grand Teton National Park,"](#) January 2000; Secretary of the Interior Bruce Babbitt, ["Introduction to the Antiquities Act of 1906,"](#) electronic edition, January 2001; Kathleen D. Browning, ["Implementing the Antiquities Act: A Survey of Archeological Permits 1906-1935,"](#) 2003; and Francis P. McManamon, ["The Antiquities Act--Setting Basic Preservation Policies,"](#) CRM, No. 7, 1996.

#### Document 1

Document 1 was excerpted from the [National Park Service Cultural Resources website for Laws, Regulations, and Standards--American Antiquities Act of 1906 as amended \(16 USC 431-433\).](#)

#### Reading 3

Reading 3 was compiled from Ronald F. Lee, ["The Antiquities Act of 1906."](#) 1970; Secretary of the Interior Bruce Babbitt, ["Introduction to the Antiquities Act of 1906,"](#) electronic edition, January 2001; Kathleen D. Browning, ["Implementing the Antiquities Act: A Survey of Archeological Permits 1906-1935,"](#) 2003; Francis P. McManamon, ["The Antiquities Act-Setting Basic Preservation Policies,"](#) CRM, No. 7, 1996; National Park Service, ["El Morro National Monument, New Mexico,"](#); Lary M. Dilsaver, editor, ["America's National Park System: The Critical Documents,"](#); and Mark Squillace, "The Monumental Legacy of the Antiquities Act of 1906," *Georgia Law Review*, Volume 37, Number 2, Winter 2003.



# REGIONAL MAP

## Tonto National Monument

Scale in Miles  
0 10 20









