

United States Department of the Interior

National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Chí'chil Bildagoteel Historic District, Traditional Cultural PropertyOther names/site number: Oak Flat/ Apache Leap/ (b)(3) 25 USC

Name of related multiple property listing:

N/A

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

2. LocationStreet & number: No street and number. Located east and northeast of Superior, Arizona. City or town: State: Arizona County: PinalNot For Publication: ☒ Vicinity: ☒**3. State/Federal Agency Certification**

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

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

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

X national X statewide X local

Applicable National Register Criteria:

X A X B X C X D/s/ DAVID M. JOHNSONDecember 2, 2015

Signature of certifying official/Title:

Date

Federal Preservation Officer, USDA Forest Service, Southwestern RegionIn my opinion, the property meets does not meet the National Register criteria.

Signature of commenting official:

Date

Title : State or Federal agency/bureau or Tribal Government

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4. National Park Service Certification

I hereby certify that this property is:

- ☐ entered in the National Register
- ☐ determined eligible for the National Register
- ☐ determined not eligible for the National Register
- ☐ removed from the National Register
- ☐ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private: ☐
- Public – Local ☐
- Public – State ☐
- Public – Federal ☒

Category of Property

(Check only **one** box.)

- Building(s) ☐
- District ☒
- Site ☐
- Structure ☐
- Object ☐

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
_____	_____	buildings
_____17_____	_____21_____	sites
_____	_____	structures
_____	_____	objects
_____	_____	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion ceremonial site/ religious facility
Domestic Apache camp/ secondary structure (agave roasting pits)
Defense Apache battle site
Agriculture/Subsistence processing (acorn gathering)
Landscape natural feature (mountain, spring)

Current Functions

(Enter categories from instructions.)

Religion ceremonial site/ religious facility
Agriculture/Subsistence processing (acorn gathering)
Landscape natural feature (mountain, spring)

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7. Description

Architectural Classification

(Enter categories from instructions.)

_N/A_____

Materials: (enter categories from instructions.)

Principal exterior materials of the property: _____ N/A _____

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

The area known as Oak Flat on the Tonto National Forest and its surrounding landscape is of significant cultural importance to the Western Apache. It is known to the Western Apache as *Chí'chil Bildagoteel*, (CHI CHILL BIŁ DAH GO TELL), "a broad flat of Emory oak trees." *Chí'chil Bildagoteel* is a culturally and geographically defined landscape within the Tonto National Forest whose physical and spiritual integrity is vital to the continuation of fully effective Western Apache cultural practices, particularly to the San Carlos Apache Tribe. As defined here, *Chí'chil Bildagoteel* covers an _____ which can be delineated as a historic district. The boundaries _____,

(b)(3) 25 USC 32A, (b)(3) ARPA, (b)(3) NHPA

_____. Tribal members continue to visit and evoke *Chí'chil Bildagoteel* through prayer and song for a wide range of traditional needs, practices and ceremonies. The archaeological sites provide tangible evidence of the long standing importance of this area to the Apache and provide a continuous link from the past to present living Apache descendants. These _____ that the Apache utilized this area in the past for many of the same reasons as today including resource procurement, and, _____ *Chí'chil Bildagoteel* clearly meets the definition of a Traditional Cultural Property (TCP).

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Narrative Description

Environmental Setting

Chí'chil Bildagoteel (b)(3) 25 USC 32A, (b)(3) ARPA, (b)(3) NHPA

This area consists largely of volcanic tuff eroded into boulder fields and canyons with shallow basins forested with encinal (madrean oak woodlands). The terrain of this area varies greatly, ranging from a relatively flat grassy basin to the vertical jagged cliffs (b)(3) 25 USC . There are several large groves of Emory oak, including the area (b)(3) 25 USC 32A (b)(3) 25 USC 32A a rare desert riparian area that contains running water and perennial pools that are used by a variety of animals including songbirds, mountain lion, fox, bear and coatimundi. Vegetation includes scrub oak, manzanita, catclaw acacia, agave, mesquite, pinyon pine, and juniper.

Ecological and Cultural Integrity

Over the decades of administration by the Federal Government, *Chí'chil Bildagoteel* has been impacted by recreation facilities, road construction, and mining activities. These structures and developments range from a public campground to the US Highway 60 which (b)(3) 25 USC 32A (b)(3) 25 USC 32A While these modern elements contained in the *Chí'chil Bildagoteel* proposed site boundary have impacted the area, they have not irreparably compromised the integrity of this culturally important landscape. These roads are utilized by Apaches to access *Chí'chil Bildagoteel*, and the campground sites and tables are utilized by tribal members when they gather acorns and other foods, (b)(3) 25 USC 32A

Chí'chil Bildagoteel is a popular area for birding, hunting, hiking, camping, rock climbing, bouldering, canyoneering, picnicking, off-highway vehicle driving, and other recreational uses. Outside of the roads and the campground, *Chí'chil Bildagoteel* is largely undeveloped, and still maintains integrity of location, design, setting, materials, workmanship, feeling, and association. For a traditional cultural property, integrity primarily centers on integrity of relationship and condition. The grassy basin, oak groves, boulders and jagged cliffs appear much as they did centuries ago, and the integrity of condition is satisfied. The relationship between the location and the beliefs and practices of the Western Apache are still strong, and *Chí'chil Bildagoteel* (b)(3) 25 USC 32A to harvest plants, and to convey its significance for traditional practices. Apaches still come to *Chí'chil Bildagoteel* every year for collecting herbs and acorns. (b) (6), (b)(3) 25 USC 32A

The Apache archaeological sites are also largely intact, and retain integrity of location, design, setting, material, workmanship, feeling and association. (continued on page 14)

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8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance – (for the District as a whole)

(Enter categories from instructions.)

X_ Ethnic Heritage/Native American

X_ Religion

X_ Social History

X_ Archaeology/Aboriginal Archaeology/Prehistoric Social History

Period of Significance

_1300 A.D. – Current _

Significant Dates

_1300 A.D. – Current _

Significant Person

(Complete only if Criterion B is marked above.)

____ (b)(3) 25 USC 32A _____

Cultural Affiliation

_Apache _____

Architect/Builder

__ N/A _____

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

Recognition of the role of *Chi'chil Bildagoteel* (Oak flat) plays in Western Apache culture in no way diminishes its importance to other cultures or ethnic groups. A recent report titled, "Ethnographic and Ethnohistoric Study of the Superior Area (Hopkins, Colwell, Ferguson & Hedquist 2015)" explains that Oak Flat is also important to other Indian Tribes. The purpose of the study was to identify traditional cultural properties of Native American tribes with traditional ties to the area surrounding Oak Flat Campground and the town of Superior, Arizona. The tribes who participated in this study were the San Carlos Apache Tribe, Tonto Apache Tribe, White Mountain Apache Tribe, Yavapai-Apache Nation, Yavapai-Prescott Indian Tribe, Gila River Indian Community, Salt River Pima-Maricopa Indian Community, the Hopi Tribe, and the Pueblo of Zuni. (b)(3) 25 USC 32A in the study area, and tribal members continue to retain strong cultural ties with this land. While this nomination focuses on the Western Apache, other Native American tribes maintain the ability to document this area as traditionally and culturally important to them at a later date. In a series of tribal consultations conducted by Tonto National Forest; the White Mountain Apache Tribe, Tonto Apache Tribe, Yavapai-Apache Nation, Hopi Tribe, and the Pueblo of Zuni stated their official support for the nomination of *Chi'chil Bildagoteel* to the National Register of Historic places as an Apache TCP. The Gila River Indian Community expressed interest in creating an addendum to the nomination, at a future date, which would articulate their ancestral connection to this area.

As a holy place and ancestral homeland to the Western Apache Indians, *Chi'chil Bildagoteel* is eligible for the National Register of Historic Places under Criterion A; "associated with events that have made a significant contribution to the broad patterns of our history," because it is associated with traditional Apache oral history, is a venue for ongoing Apache participation in traditional social activities, and is associated with traditions rooted in the history of the (b)(3) 25 USC 32A

of the Western Apache ancestral homeland and figures prominently in their history. *Chi'chil Bildagoteel* is eligible under Criterion B as a place "associated with the lives of persons significant in our past," because it (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Chi'chil Bildagoteel is eligible under Criterion C (4) as a place "representative of a significant and distinguishable entity whose components may lack individual distinction" because of the oak groves present that figures importantly into traditional Apache subsistence patterns, and other important natural resources. And finally, *Chi'chil Bildagoteel* is eligible under Criterion D as a place "that has yielded, or may be likely to yield, information important in prehistory or history," because of opportunities available to record the oral histories of the Western Apache people, and the information contained in the Apache archaeological sites.

Historical documentation, Apache oral history, and the archaeological sites make it clear that *Chi'chil Bildagoteel* is an important feature of the Western Apache landscape as a sacred site, as a source of supernatural power, and as a staple in their traditional lifeway. *Chi'chil Bildagoteel* is

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actively and contemporarily used by the Western Apache for

(b)(3) 25 USC 32A

Chí'chil Bildagoteel is eligible as a Traditional Cultural Property.

Narrative Statement of Significance

Information supporting the eligibility of this landscape as a Traditional Cultural Property is in large part sourced from highly sensitive and confidential oral history interviews of Apache elders and is supported by the San Carlos Apache Tribe Elder's Cultural Advisory Council (ECAC), the Western Apache Ethnobotany Project, the Western Apache Place Names Project, and the Western Apache Natural World Project. Apaches

(b)(3) 25 USC 32A

this practice in regard to the sharing of cultural information pertaining to *Chí'chil Bildagoteel*. In this matter, meticulous care and collaboration has been taken not to reveal information that knowledgeable tribal members regard as too sensitive or dangerous.

That being said, the cooperation and collaboration from Apache elders, traditional practitioners, and tribal officials for this nomination are of notable significance. As said by Apache Historian

(b) (6)

Chí'chil Bildagoteel is a place of profound religious, spiritual, and cultural importance. It is a traditional Apache camp and territory valued as a place that contains everything traditional Apaches need to thrive: food, medicine, shelter, prayer and healing sites, ceremony grounds, and protection.

Research Methodology

This National Register nomination started with archival research. The second phase of the project consisted of fieldwork and interviews with tribal members for the collection of oral histories and traditional knowledge. Interviews were conducted following culturally-appropriate parameters and techniques developed over 25 years of cultural preservation projects. The San Carlos Apache Tribe was the lead tribe representing the Western Apaches including the White Mountain Apache Tribe, the Tonto Apache Tribe, and the Yavapai Apache Tribe for this nomination. Seth Pilsk, Ethnobotanist for the Department of Forest Resources of the San Carlos Apache Tribe served as the tribal liaison on behalf of the tribe. Mr. Pilsk helped the Forest to identify Apache tribal elders and traditional cultural authorities knowledgeable about *Chí'chil Bildagoteel*. In a joint effort with Nanebah Nez, Archaeologist/Tribal Liaison from the Tonto National Forest, Mr. Pilsk helped to interview tribal members and write the content of this nomination.

Interviews were conducted based on the knowledge and preference of the participant. Tribal members were clearly informed as to the purpose of the interviews prior to participation. Field interviews at-the-site and in-office interviews were conducted. Work proceeded within the expectations set forth by Mr. Pilsk to ensure respect and compliance with tribal values to the extent feasible. Participants were invited to share information they deemed appropriate. Subsequent drafts of the nomination were submitted to Mr. Pilsk who reviewed them for accuracy and quality on behalf of the San Carlos Apache Tribe. (continued on page 24.)

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9. Major Bibliographical References

Bibliography (Cite the books, articles, and other sources used in preparing this form.)

Anyon, Roger, T.J. Ferguson, and Chip Colwell-Chanthaphonh
2005. Natural Setting as Cultural Landscapes: The Power of Place and Tradition.
Apache Moccasin – Newspaper Article (author not listed)
August 4, 2010. Arizona Silver Belt. Globe, AZ.

(continued on page 36)

Previous documentation on file (NPS):

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

Primary location of additional data:

☐ State Historic Preservation Office
☐ Other State agency
☒ Federal agency
☐ Local government
☐ University
☒ Other
Name of repository: San Carlos Apache Tribal Offices _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreage of Property _____

(b)(3) 25
USC 32A

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Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

1. (b)(3) 25 USC 32A, (b)(3) ARPA, (b)(3) NHPA

2.

3.

4.

Or

UTM References

Datum (indicated on USGS map):

☐

NAD 1927

or

☐

NAD 1983

1. Zone:

Easting:

Northing:

2. Zone:

Easting:

Northing:

3. Zone:

Easting:

Northing:

4. Zone:

Easting :

Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

Chi'chil Bildagoteel

(b)(3) 25 USC 32A, (b)(3) ARPA, (b)(3) NHPA

Boundary Justification (Explain why the boundaries were selected.)

Delineating a boundary to encompass the entirety of *Chi'chil Bildagoteel* – or other traditional places – is not consistent with Apache cultural sensibilities. Landscapes are not viewed as pieces of a puzzle sewn together with separate and segregated attributes. *Chi'chil Bildagoteel* is viewed as one large body, with each of the unique attributes contributing elements to make a whole. Elders could explain the elements as similar to bones, and veins and appendages. All of these elements are necessary to make a whole body, and for that body to be healthy.

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As a boundary line is necessary for the purposes of this nomination, the *Chí'chil Bildagoteel* boundary line is based on direct guidance from Apache elders and professional judgement. Because of the complexities in assigning boundaries to a traditional cultural property and the overall size of the area, a combination of elements was used to define the "edges" of *Chí'chil Bildagoteel*. These consist of elevation contour lines, topographic features, and legally recorded boundary lines. All of these elements are easily recognized on USGS topographic maps and serve as a tangible way to accurately describe the boundary for the purposes of this nomination. (b)(3) 25 USC 32A

Town of Superior, or private property. No buffer areas (areas considered not contributing) were included.

The area within the boundaries as defined above includes the (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

(b)(3) ARPA

areas is individually important for unique reasons, but collectively this place is known as *Chí'chil Bildagoteel*, and is viewed as a large contiguous site. While it is recognized that cultural significance of an area does not stop at artificial boundaries, the *Chí'chil Bildagoteel* boundary, as is, is a cohesive entity sufficient in scale and association as to encompass those resources which were conveyed to the Forest Service as significant, and where use continues today. This defined area, consisting only of National Forest Service Adminstrated Land, is the result of several sessions of consultations between the Tonto National Forest and the San Carlos Tribal Historic Preservation Office.

11. Form Prepared By

name/title: Nanebah Nez _____
organization: Tonto National Forest, US Forest Service, USDA _____
street & number: 2324 E McDowell Road _____
city or town: Phoenix _____ state: _Arizona_ zip code: _85006 _
e-mail: nnez@fs.fed.us _____
telephone: 602-225-5232 _____
date: 9/22/2014 _____

Additional Documentation

Submit the following items with the completed form:

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

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Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

See page 50 for Photo Log

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.). Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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Narrative Description - (continued from section 7, page 5)

Traditional Western Apache Life and Presence

The Western Apache refer to themselves as *Nnee or Ndee*, “the People.” Prior to their late nineteenth century placement on reservations, the traditional nine Western Apache bands lived in distinct territories (see Map B). The pre-reservation Western Apache moved seasonally through the landscape according to the rhythm of maturing wild food crops, while maintaining agricultural fields at strategic locations (see Map C for migration patterns). Each Western Apache band practiced a subsistence strategy based on gathering wild plant foods, agriculture, and hunting. Wild plant foods collected by Apachean groups in upland areas such as *Chi'chil Bildagoteel* included acorns from the Emory oak (*Quercus emoryi*), juniper berries, sumac berries, and the hearts of agaves. Wild meat sources included large game, wild fowl, and rodents (Buskirk 1986, Goodwin 1942). Apaches often returned to their favorite harvesting sites, and many Apache clans are named for agricultural and seasonal camp sites.

Chi'chil Bildagoteel has been and remains one of these favored harvesting sites. Well-fortified and abundant with many wild foods – including Emory oak acorns – Apaches have been coming to *Chi'chil Bildagoteel* for generations. Returning to ancestral sites such as this to live, gather food, and conduct ceremonies strengthens individual, family, and clan bonds to the land and to ancestors. This in turn strengthens and maintains Apache identity and needed bonds to the specific natural elements of *Chi'chil Bildagoteel*. The land and the elements found within, and the identity associated with family, clan, and place, in part form the basis of the traditional Apache support system that directly contributes to cultural vitality and good health.

Archaeological Summary

Chi'chil Bildagoteel and the surrounding area has been persistently utilized and occupied for the past 1,500 years, from the pre-Classic Hohokam to the present, including significant use by the Western Apache. Thirty-eight known prehistoric and historic archaeological sites are located within the *Chi'chil Bildagoteel* area (Lindeman and Whitney, 2005: 22), although the entire area has not yet been surveyed. Seventeen archaeological sites having components attributed to the Apache people were documented during several surveys (b)(3) 25 USC 32A (Buckles 2009; Buckles and Granger 2009; Lindeman and Whitney 2005). These include

(b)(3) ARPA, (b)(3) 25 USC 32A

This large number of Apache sites located in one small area demonstrates that this area was important to the Apache. Western Apache archaeology is well documented as being difficult to detect, and in many cases it is necessary to seek tribal assistance for verification (Eiselt 2012; Laluk 2006; Seymour 2012). The focus and structure of traditional Apache life was governed by practices designed to leave as little impact upon the natural world as possible. Prehistorically, the Western Apache depended largely on perishable materials and purposefully interfered very little with landscapes in which they lived. Given their highly mobile lifestyle pottery was more of a rarity, skins and gourds often serving as more durable and portable devices (Krall and Randall 2009). Apache consultant (b) (6) says;

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“We were the first leave-no-trace campers. We didn’t move stuff around if we didn’t have to. We left things alone and took pride in leaving a place the way we found it.”

Apache archaeological sites at *Chi'chil Bildagoteel* were identified by diagnostic features and artifacts. Apache features can consist of cleared areas, gowa rock rings, and rock piles. The most visible Western Apache features are large mounds of charcoal and fire-cracked rock (Ferg 2003). Large communal roasting pits used for roasting agave are distinctive of Apache camps. Rocks were heated with a wood fire until searing hot. When all the wood was burned to ashes, agave cores were placed on top of the hot rocks and covered with grass, tree limbs, and dirt until no steam escaped. When the agave was done the pit was opened and the contents distributed back to the gatherers. According to Apache Historian (b) (6) “owners knew which bundles to claim according to the knots used to tie them up. Each person tied their bundles in a different way.” This same process was used to prepare a number of other food products including corn, certain seeds, and certain meats.

(b)(3) ARPA, (b)(3) NHPA

Diagnostic Apache artifacts include Apache ceramics, flaked stone tools, Apache style projectile points, and historic artifacts often reworked in an Apache style to suit Apache purposes. Apache plainware dates to approximately AD 1500-1875, and is found in North and East Central Arizona. Apache plainware is a relatively thin, hard rough-surfaced paddle-and-anvil-made pottery. It is chocolate brown to red-brown to ashy grey to black in color, fine sand tempered, and characterized by rough surface finishes produced by scoring or wiping (although occasionally is left smooth without scoring). Exterior surfaces sometimes retain traces or intact patches of pinyon pitch encrustation (applied to reduce porosity for holding water). Temper variety is mostly local sands, some with mica (Wood 1987).

The archaeological sites at *Chi'chil Bildagoteel* have not been significantly impacted by vandalism or any of the modest development in the area. They have not been isolated from their setting, or affected by elements out of character with their surroundings. These sites are in very good condition and present the opportunity to provide important information to better understand Western Apache material culture and to help anthropologists more effectively identify and interpret Apache occupations and use of the area. The sites provide strong evidence of the significance of this area to the Apache and demonstrate continuous use from the past through present living Apache descendants. The sites support information contained in oral histories that establish this area as the Western Apache homeland, and that *Chi'chil Bildagoteel* has played a long-term role in defining Western Apache cultural. The sites also corroborate the ethnographic research conducted in the 1930s by Edward Gifford and Grenville Goodwin who identified this area as ancestral homelands to the Pinal Band, and Aravaipa Band of the Western Apache. Another layer of evidence was provided by the intensive Ethnographic and Ethnohistoric Report

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conducted by Anthropological Research LLC. in 2015. Results of this report demonstrated multigenerational use of Oakflat by Apache traditionalists for prayer, ceremony, and acorn gathering. As demonstrated by Basso, *Chich'il Bildagoteel* is also important to the Apaches as a place where warriors would form with Yavapai allies before journeying into Mexico and the Pima and Maricopa territories (Basso 1971:73–91). The sites also corroborate the ethnographic research conducted in the 1930s by Edward Gifford and Grenville Goodwin who identified this area as ancestral homelands to the Pinal Band, and Aravaipa Band of the Western Apache. Recent research by Hopkins, Colwell, Ferguson, & Hedquist, has also revealed a strong and multigenerational connection to this area.

Archaeological sites listed below as contributing properties are those determined to demonstrate Apache occupation and use of the area. Archaeological sites that pre-date Apache presence are identified as non-contributing properties. The following inventory of archaeological sites should not be viewed as complete. Not all areas have been surveyed, and not all archaeological sites, cultural values, and traditional cultural properties on this landscape have been identified and recorded. Due to the complexity of this landscape it is possible and common to find new cultural sites with each new survey of the landscape. Apache consultants acknowledged that they knew of archaeological sites unrecorded by non-Apache researchers. Archaeological sites represent just one layer of evidence, as oral history, cultural memory, and active social customs represent other layers of evidence. The contributing resources listed in the following inventory are limited to cultural resources that were specifically discussed to compose this nomination. Other resources may have been deemed by tribal consultants to be too culturally sensitive to discuss in this nomination.

Contributing archaeological sites:	Non-Contributing archaeological sites:
(b)(3) ARPA, (b)(3) NHPA	

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(b)(3) ARPA, (b)(3) NHPA

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19.		
20.		
21.		

Apache Archaeological Site Descriptions/Contributing Properties

Site Number	Period	Components	Artifacts	Eligibility for the National Register
(b)(3) ARPA, (b)(3) NHPA	Multi-component Protohistoric, Historic	(b)(3) ARPA, (b)(3) NHPA	(b)(3) ARPA, (b)(3) NHPA	Eligible under Criterion A, Event 3, Criterion D, Theme 6
(b)(3) ARPA, (b)(3) NHPA	Multi-component Protohistoric, Pre-Classic Hohokam	(b)(3) ARPA, (b)(3) NHPA		Eligible under Criterion D, Themes 1-3.
(b)(3) ARPA, (b)(3) NHPA	Multi-component Protohistoric, Archaic, Classic Hohokam	(b)(3) ARPA, (b)(3) NHPA		Eligible under Criterion A, event 1, Criterion D, Themes 1-5

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		(b)(3) NHPA		
(b)(3) ARPA	Multi-component Protohistoric, Classic Hohokam	(b)(3) ARPA		Eligible under Criterion A, event 1, Criterion D, themes 1-5.
(b)(3) NHPA	Historic	(b)(3) NHPA		Eligible Criterion A, event 1, Criterion D, Themes 1-5
(b)(3) ARPA, (b)(3) NHPA	Multi-component Protohistoric, Historic (Anglo), Pre- Classic, Classic	(b)(3) ARPA, (b)(3) NHPA		Eligible under Criterion D, themes 1-3
(b)(3) ARPA, (b)(3) NHPA	Multi-component Protohistoric, Historic, Pre- Classic, Classic	(b)(3) ARPA, (b)(3) NHPA		Eligible under Criterion A, events 1 and 3, and Criterion D, themes 1-6
(b)(3) ARPA, (b)(3) NHPA	Multi-component Protohistoric, Pre-Classic			Eligible under Criterion A, event 1, and Criterion D, themes 1-5
(b)(3) ARPA	Multi-component Protohistoric, Historic			Eligible under Criterion A, event 1, Criterion D, Themes 1-5

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(b)(3) NHPA			
(b)(3) ARPA	Protohistoric	(b)(3) ARPA	Eligible under Criterion A, event 1, Criterion D, Themes 1-5
(b)(3) ARPA	Protohistoric	(b)(3) ARPA	Eligible under Criterion A, event 1, Criterion D, Themes 1-5
(b)(3) ARPA	Multi-component Protohistoric, Prehistoric	(b)(3) ARPA	Eligible under Criterion A, event 1, Criterion D, Themes 1-5
(b)(3) ARPA	Multi-component Protohistoric, Pre-Classical, Classical	(b)(3) ARPA	Eligible under Criterion A, event 1, Criterion D, Themes 1-5.
(b)(3) ARPA	Protohistoric	(b)(3) ARPA	None
(b)(3) ARPA	Protohistoric	(b)(3) ARPA	None
(b)(3) ARPA	Multi-component Protohistoric, Classical	(b)(3) ARPA	Eligible under Criterion A, events 1 and 3, and Criterion

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(b)(3) ARPA

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				D, themes 1-6
(b)(3) ARPA	Protohistoric	(b)(3) ARPA		Eligible under Criterion A, event 1, Criterion D, Themes 1-5

Non-Apache Site Descriptions/Non-Contributing Properties

Site Number	Period	Components	Artifacts	Eligibility for the National Register
(b)(3) ARPA, (b)(3) NHPA				
	Multi-component Historic, Prehistoric	(b)(3) ARPA, (b)(3) NHPA		N/A
(b)(3) ARPA	Multi-component Pre-Classic, Classic	(b)(3) ARPA		N/A
(b)(3) ARPA	Classic			N/A
(b)(3) NHPA	Historic	(b)(3) NHPA	N/A	N/A
	Historic		N/A	N/A
	Historic		N/A	N/A
(b)(3) ARPA	Prehistoric	(b)(3) ARPA		N/A
(b)(3) ARPA	Pre-Classic			N/A
(b)(3) NHPA	Historic	(b)(3) NHPA		N/A

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		scatter		
(b)(3) ARPA		Pre-Classic	(b)(3) ARPA	N/A
		Prehistoric		N/A
		Prehistoric		N/A
		Prehistoric		N/A
		Prehistoric		N/A
		Multi-component Archaic		N/A
(b)(3) ARPA		Prehistoric		N/A
(b)(3) NHPA		Historic	(b)(3) NHPA	N/A
		Historic	(b)(3) NHPA	N/A
		Historic		N/A
		Historic		N/A
(b)(3) ARPA		Prehistoric	(b)(3) ARPA	N/A

Terms:

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Prehistoric: Broadly refers to a time before written history. This term is also used when diagnostic artifacts are not available, and a more specific time scale is difficult to determine.

Archaic: 8000 BC to AD 700. The Archaic way of life was one of hunting and gathering, similar to the way of life practiced by the Yavapai and Apache as late as AD 1700.

Protohistoric: The term Protohistoric broadly refers to a time before written Native American history. In this location it indicates Apache use between the dates of AD 1450 to AD 1850.

Pre-Classic: Indicates Hohokam use between AD 450 to AD 1100.

Classic: Indicates Hohokam use between AD 1100 to AD 1450.

Non-Contributing (non-archaeological) Resources

Over the decades of administration by the Federal Government, *Chí'chil Bildagoteel* has been impacted by recreation facilities, road construction, and mining activities. These structures and developments range from a public campground to the US Highway 60 (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

While these modern elements contained in the *Chí'chil Bildagoteel* proposed site boundary have impacted the area, they have not irreparably compromised the integrity of this culturally important landscape. These roads are utilized by Apaches to access *Chí'chil Bildagoteel*, and the campground sites and tables are utilized by tribal members when they gather acorns and other foods, and host ceremonial activities in the area. Most of the area remains undisturbed.

Chí'chil Bildagoteel is a popular area for birding, hunting, hiking, camping, rock climbing, bouldering, canyoneering, picnicking, off-highway vehicle driving, and other recreational uses. Outside of the roads and the campground, *Chí'chil Bildagoteel* is largely undeveloped, and still maintains integrity of location, design, setting, materials, workmanship, feeling, and association. For a traditional cultural property, integrity primarily centers on integrity of relationship and condition. The grassy basin, oak groves, boulders and jagged cliffs appear much as they did centuries ago, and the integrity of condition is satisfied. The relationship between the location and the beliefs and practices of the Western Apache is still strong, and *Chí'chil Bildagoteel* serves as a haven for ceremonies (see photos 8, 9, 10), for plant harvesting, and to convey its significance for traditional practices. Apaches still come to *Chí'chil Bildagoteel* every year for collecting herbs and acorns. (b) (6), (b)(3) 25 USC 32A

Chí'chil Bildagoteel. The Apache archaeological sites are largely intact, and retain integrity of location, design, setting, material, workmanship, feeling and association.

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Non-Contributing (non-archaeological) Resources Inventory

Oak Flat Campground Developments – 16 picnic tables, 14 grills, vault toilets
Forest Roads
US Hwy 60 segment (Superior to Globe)
Hiking trails
OHV trails
Mining implements (drills and staging areas)

Contributing Resources – non-archaeological (see map H)

Chí'chil Bildagoteel (entire continuous site)	
(b)(3) 25 USC 32A	
(b)(3) 25 USC 32A	
Natural features and landscape (valley, mountain, spring, etc.) (entire continuous site)	

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Narrative Statement of Significance – continued from section 8, page 9

Research Methodology continued

While this nomination focuses on the Western Apache, maintain the ability to document this area as traditionally and culturally important to them at a later date. In a series of tribal consultations conducted by Tonto National Forest; the White Mountain Apache Tribe, Tonto Apache Tribe, Yavapai-Apache Nation, Hopi Tribe, and the Pueblo of Zuni stated their official support for the nomination of *Chí'chil Bildagoteel* to the National Register of Historic places as an Apache TCP. The Gila River Indian Community expressed interest in creating an addendum to the nomination, at a future date, which would articulate their ancestral connection to this area.

Ancestral Homeland/Ethnic Heritage – Criterion (A)

Chí'chil Bildagoteel is eligible for the National Register of Historic Places under Criterion A; as it is “associated with events that have made a significant contribution to the broad patterns of our history,” because it is associated with traditional Apache oral history and (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Chí'chil Bildagoteel is a place

Chí'chil

Bildagoteel (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Chí'chil Bildagoteel is also eligible for the National Register under Criterion A; because it is associated with traditions rooted in the history (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

– the Aravaipa Bands of the Western Apache Tribes. This is part of the Western Apache ancestral homeland and figures prominently in their history.

In 1932, this region was mapped by Edward Gifford as the ancestral homeland (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Pinal Band,” and closely

– the Aravaipa Band. In

a 2014 interview, (b) (6)

Performing his research in the 1930s, Grenville Goodwin worked extensively with Apache elders becoming knowledgeable of pre-reservation life patterns. His work, “The Social Organization of the Western Apache” identifies the Pinal Mountains as the territory of the Pinal Band of the San Carlos group (Goodwin 1942:2).

According to non-Apache researchers, Athabaskan-speaking groups began arriving in the region of the southern Colorado Plateau and the mountainous region below the Mogollon Rim between A.D. 1300-1500 or earlier (Seymour 2008). In 1583, a Spanish entrada led by Espejo encountered either Apache or Yavapai people in the Verde Valley. By the late 1600s several

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Spanish reports document that there were “Apaches” living north of the Gila River (Forbes 1966). These accounts speak of “Pinaleños” (the Pinal Band of Apache) and “Apache war parties” raiding local settlers (Spicer 1962). Apache presence was seen as a nuisance to Spanish northward expansion, a view that led to frequent extermination attacks.

With the Treaty of Guadalupe Hidalgo in 1848, the United States came to control most of the Western Apache’s traditional homeland. The following year, Anglo settlers began streaming into the Southwest. Reports of silver, gold, timber, and open rangeland fueled colonial migration. Indians living in fertile, mineral-rich, or otherwise desirable lands were viewed as dangerous obstacles to the expansion of the U.S. economy. Under the premise of protection, the U.S. government removed the Western Apache and Southeastern Yavapai to relocate the tribes to “safe-areas.”

The “Peace Policy,” developed by the U.S. Army in 1871 called for the collection of all Apaches onto the Fort Apache, Camp Verde, San Carlos, and Camp Grant Indian reservations. In these confinements they were to be “protected” and encouraged to make a living by farming and raising livestock (Basso 1971). By 1875, this campaign was deemed a failure as disease and poverty struck the populations concentrated in these small areas. Upon release from San Carlos, many Apache families made the choice to leave, braving the newly hostile territory within their own homelands that had become unwelcoming to Indian presence. Many families passed through *Chí'chil Bildagoteel* seeking rest and refuge on their journeys home. Apache elder Linda Evans says;

“A lot of *Dilzhę'é* used to live here. When they were released from San Carlos they came through here and a lot of them stayed. If they passed through they would come here (*Chí'chil Bildagoteel*) and pray. You can still see the horse trails and wagon trails they used.”

In 1934, the Indian Reorganization Act formally divided the Western Apaches among several small reservations in Arizona (Buskirk, 1986), and established Federally-imposed political structures on the tribes. The Western Apaches are currently divided administratively into the White Mountain Apache Tribe, the San Carlos Apache Tribe, the Tonto Apache Tribe, and the Yavapai-Apache Nation. These reservations represent less than a third of their former land, a large portion of which is now managed by the Tonto National Forest.

Mountain Spirits/Western Apache Religion – Criterion (B)

Western Apache culture includes supernatural or spiritual beings that have a role in influencing individuals’ lives. One important class of beings is the *Gáán* who are believed to live within certain mountains. *Gáán*, spelled a variety of ways including gaahn, gan, kan, and gahn, are also known as mountain spirits and crown dancers. Goodwin (1939: xxiii) describes them as:

... a class of supernaturals living inside the mountains and certain caves and who may be equated with the Pueblo kachinas. They were a people living on this earth long ago, but went away never to return.

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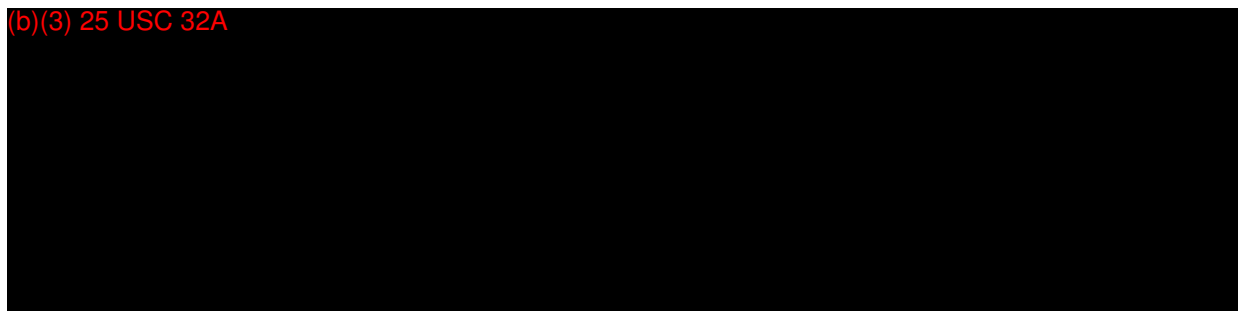
County and State

(b)(3) 25 USC 32A



religious paradigm.

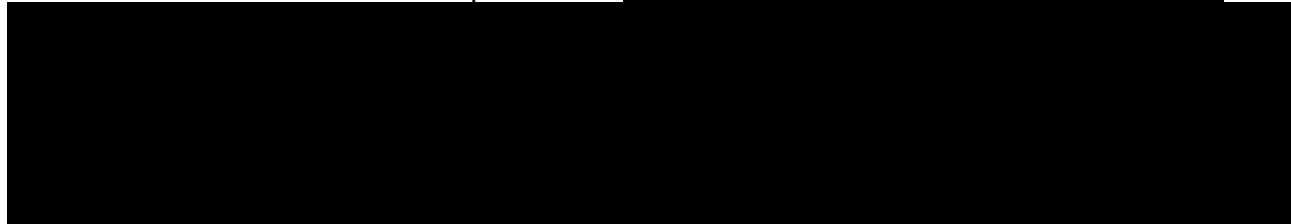
(b)(3) 25 USC 32A



A portion of a *Gáán* story is included here that tells of the Thunder People and the Apaches who became bad (Haley 1981:47):

Yusn [the Creator] took pity on them [the Apache people]. He told the *Gáán* spirits to come out from under the mountains and teach them ceremonies to get well. The *Gááns* were wearing beautiful clothes and had wands and headdresses that were full of power. The Apaches listened to everything the *Gááns* taught them. When the *Gááns* were ready to go back to the mountain, they got together and the leader said, "Listen. These people are doing all right now, but when we're gone they will do like before. We have to leave drawings of ourselves on the cliff face. When they get tired of being wicked they will remember us and do like we taught them." The other *Gááns* said, "That's right." Each one drew his picture on the cliff face, and then the *Gáán* spirits went back into the mountain. It happened just like the *Gáán* leader said. The Apaches went back to doing no good, until they agreed they had to change. The only way to get along was to do right. They studied those pictures on the cliff. Some men dressed up and did ceremonies like the *Gááns* did. They found out that when they did this way, they had power just like the *Gááns*.

The *Gáán* continue to serve an important role (b)(3) 25 USC 32A



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Apache Natural Resources/Social History – Criterion (C), subsistence

In an oral history interview with an Apache elder, *Chi'chil Bildagoteel* was said to exist in the

(b)(3) 25 USC 32A

The concept of supernatural or spiritual power among the Western Apache is termed *diyih*. Everything that exists has life and all life has *diyih*. *Diyih* must be respected in Apache beliefs so that it can be put to good use by individuals.

Basso (1969:30) defines this power accordingly:

“The term *diyih* refers to one or all of a set of abstract and invisible forces which are said to derive from certain classes of animals, plants, minerals, meteorological phenomena, and mythological figures within the Western Apache universe. Any of the various powers may be acquired by man and, if properly handled, used for a variety of purposes. Each thing in the world -- the animals, the plants, the sky and stars and lightning -- has a power behind it that makes it do what it does. What you can see is only a little of the whole thing. The power is in the spirit part. Some people can learn to reach the spirit part of something, and they become shaman. There is power in everything!”

Major sources of *diyih* include fire, lightning, thunder, water, wind, deer, bear, horse, mountain lion, bats, eagles, snakes, and lizards. It is not these natural features and occurrences or animals that are sacred; it is the power they contain. Certain places, such as mountains, may be associated with a number of forms of *diyih* such as those where mythical events occur or supernatural beings live, the location of ceremonies, or where plants are gathered (Spoerl 2001). While some of these resources can be gathered and used in other areas, (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Apache elders say;

(b)(3) 25 USC 32A

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Natural resources are treated with the utmost respect and they are collected and used with ceremony and profound gratitude. For Apaches, (b)(3) 25 USC 32A

they have, and the more able they are to contribute to the health and well-being of Apache people and all others – Apache and non-Apache, human and non-human alike.

Chí'chil Bildagoteel is particularly rich in traditional Apache resources, providing everything necessary for Apache survival. This includes not only access (b)(3) 25 USC 32A, but subsistence in the form of plants and animals for consumption, (b)(3) 25 USC 32A. There are hundreds of traditional Apache plants and other living things in the *Chí'chil Bildagoteel* area that are crucial to Apache religion and culture. Some of these are plants are common (such as *obétsjin* – pinyon pine, *nos* – pointleaf manzanita, and *tsé'izhi* – Louisiana wormwood) and some are rare holy medicines known only to gifted Apache herbalists. This landscape is rich in birds (such as *ikaz dló'* – western tanager, *jagéshniihé* – Say's phoebe, and *nalstólkizh* – zone-tailed hawk), reptiles (such as *tú tl'iish* – garter snakes, *lenenla'i* – Gila monster, and *na'ishó' dotl'ish* – collared lizard), and minerals (such as *chí* – hematite, *tsé deschí* – magnetite, and *dotl'izhi* – turquoise), (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Others with these connections might find acorns and foods from this place to be more nutritious, tasty, and meaningful – tying them directly to their land.

The flat valley, which currently includes Oak Flat campground, and some of the surrounding canyon bottoms are traditional camping areas used for acorn gathering (b)(3) 25 USC 32A. According to interview participants, families have used this grove for generations and continue to this day to annually gather acorns here (Hopkins, Colwell, Ferguson, & Hedquist 2015:54). The *Chí'chil* (Emory oak acorns), which grow at this location are prized by the Apache for their sweet taste. The reliable harvest draws families back every year. Mid-summer it is a common site to see Apache families filling baskets and buckets of acorns. Acorn stews are served with regularity when the harvest is good. Emory oak acorns were the second most important pre-reservation Western Apache food and the single most important traditional food today. *Chí'chil* (acorns) are vital to almost every Apache social and ceremonial function.

Holy Sites/Social History – Criterion (A), ceremonies; and Criterion (D), oral histories

Oral history concerning ceremonial use is difficult to separate between the National Register Criteria, and really pertains to both ceremonial use and social history under Criterion A and to

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information potential on the past and present use of the area under Criterion D. This section therefore augments the discussions provided for both Criterion A, above, and D presented below.

(b)(3) 25 USC 32A [REDACTED] has been passed down for many generations. Apaches believe [REDACTED] and that one should refer to them by their proper names in order to show respect to the place itself and to the ancestors or Holy People who named it.

[REDACTED] are far more than just titles used to reference points on a map. They are words saturated with all the events and teachings that attach themselves to a place over time. (b)(3) 25 USC 32A [REDACTED]

[REDACTED] is associated with specific historical events. These historical events are usually associated with traditional teachings and taboos. By “speaking the names” one quotes the ancestors and invokes the place’s teaching.

In an interview conducted by anthropologist Keith Basso, an Apache consultant explained;

“Wisdom sits in places. It's like water that never dries up. You need to drink water to stay alive, don't you? Well, you also need to drink from places. You must remember everything about them. You must learn their names. You must remember what happened at them long ago. You must think about it and keep on thinking about it. Then your mind will become smoother and smoother. Then you will see danger before it happens. You will walk a long way and live a long time. You will be wise. People will respect you (Basso 1996:70).”

“It’s good to talk names, this is what we know about our stories, they go to work on your mind... all of a sudden it hits you! It’s like an arrow... stories make you want to replace yourself again (Basso 1996:58-59).”

In delicate social situations, place-names may be mentioned in order to draw attention to one’s undesirable actions without directly chastising or insulting them (Basso 1996, Low 2005). This social custom protects social relationships while allowing people to council one another in a way that avoids confrontation and embarrassment. For example, a place might refer to a place where a girl was caught by bad men after she was warned of that danger by her parents. The moral lesson attached might be “mind your parents.” In a delicate social situation, where a child was not minding its parents, the family might mention this place name to the child. (b)(3) 25 USC 32A [REDACTED] To the child, this is the same as a direct chastisement, for both methods include the message to “mind your parents.” This mannerism of ‘place-naming’ is viewed by the Apache as non-confrontational. It is a sensitive, compassionate, powerful, and uniquely Apache way to dialogue which takes into the highest regard each individual’s intelligence and their right to make their own decisions.

Speaking the names is also a leisurely and soothing activity practiced by tribal members.

(b)(3) 25 USC 32A [REDACTED]

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Place naming in itself is a cultural activity which invokes cultural practices, community history, and cultural continuance. Place names are important to the continuation of Apache culture. They are venues for the fixation of oral history on the landscape. Place names animate historical events, traditional teachings, and social customs.

To many Apache, *Chí'chil Bildagoteel* is a geocultural landscape of place names and holy sites, some of which are considered too powerful, too personal, and too dangerous to share, describe, or map. Elders did, however, give permission to mention two sites for the purpose of this nomination; (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

individually important for unique reasons. These

(b)(3) 25 USC 32A

Collectively, the sum of all these places is known as *Chí'chil Bildagoteel*, and is viewed as a large contiguous site. The idea of separating these places from the larger body and considering them independent resources is not consistent with Apache sensibilities. Landscapes are not viewed as pieces of a puzzle sewn together with separate and segregated attributes. *Chí'chil Bildagoteel* is viewed as one large body, with each of the unique attributes contributing elements to make a whole. Elders could explain the elements as similar to bones, and veins and appendages. All of these elements are necessary to make a whole body, and for that body to be healthy.

(b)(3) ARPA

Each of these figures has special meaning to Apache *Diyin* who have frequented and utilized this place for generations (Hopkins, Colwell, Ferguson, & Hedquist 2015:90). (b)(3) ARPA

(b)(3) 25 USC 32A

(b) (6), (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

An Apache Elder (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

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(b)(3) 25 USC 32A

(b)(3) 25 USC 32A

are extremely

powerful to Apaches,

(b)(3) 25 USC 32A

a profound and central role in the most ancient of Apache ceremonial songs and creation stories. *Diyin* have frequented this place for generations and they consider this place alive (Hopkins, Colwell, Ferguson, & Hedquist 2015:94).

Yavapai-Apache elder (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

An Apache elder (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Apache elder (b) (6), (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

All of these important attributes, that *Chi'chil Bildagoteel* is an ancestral home place, that it is home to (b)(3) 25 USC 32A

why Apache families choose

(b)(3) 25 USC 32A

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(b)(3) 25 USC 32A

For the community, the Sunrise Ceremony unifies family and clan, strengthens kin obligation, establishes reciprocal obligation between unrelated persons, relieves anxieties, and encourages moral behavior (Basso 1996). Modern ceremonies have become extravagant events featuring feasting, dancing, and singing. A significant function of these ceremonies is that they bring together peoples from all four Western Apache reservations. They serve as venues for family reunions, and primarily as conduits for cultural continuity. (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

Chí'chil Bildagoteel as a whole, and the individual locations such as *Tséya Gogeschin*, and *Tú Nahikaadi* are places where Apache ancestors went to pray, to seek solace, and spiritually engage with the landscape. *Chí'chil Bildagoteel*, *Tséya Gogeschin*, and *Tú Nahikaadi*, continue to offer the opportunity for individuals to pray in the same places their ancestors prayed and to benefit from the blessings left behind by their ancestors. The Apache believe that in special places like *Chí'chil Bildagoteel*, blessings can linger, long after the person who said them leaves. These blessings are part of what makes this place special. Apache elder explained, "This place is blessed, it was blessed a long, long time ago, by the old ones." This relationship facilitates multigenerational cultural continuity which maintains Apache identity.

Archaeology/Aboriginal Archaeology/Prehistoric Social History – Criterion (D)

The archaeological sites at *Chí'chil Bildagoteel* provide a tangible and continuous link from the past to present living Apache descendants. The large number of Apache sites in one small area confirms the long-standing importance of the area to the Western Apache. These sites present the opportunity to better understand Apache material culture, trade, subsistence activities and overall use of the area. These archaeological sites confirm that the Apache utilized the area in the past for many of the same reasons as today including resource procurement, and, as suggested by the rock art, ceremonial use as well. The archaeological sites also corroborate the ethnographic research conducted in the 1930s that identified this area as ancestral homelands to the Western Apache. Multi-generational use is also confirmed by the recently completed Ethnographic and Ethnohistoric Study of the Superior Area, Arizona, by Hopkins, Colwell, Ferguson, and Hedquist (2015).

Relatively little research has been conducted at Apache sites to date. And while a single small Apache site might not appear to be significant at first glance, when taken into consideration as part of a community of sites this cluster of sites can yield valuable information on Western Apache economy, subsistence, and social and political organization. Fifteen of the contributing properties contain Apache ceramics, a distinctive type of pottery that could help understand Western Apache ceramic manufacturing techniques, use in subsistence, and evidence of trade

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activities in the Protohistoric through Historic periods. It may be possible to source the clay used in the construction of the ceramics to differentiate between the origins of the ceramics on the various sites. (b)(3) ARPA

and have the potential to show what resources were being used in the area at that time, and how that relates to contemporary resource gathering today. (b)(3) ARPA

(b)(3) ARPA, (b)(3) 25 USC 32A

(b)(3) 25 USC 32A

between sites could help understand Western Apache social organization. It is highly likely that the subsurface remains at these sites contain additional information important to understanding the Protohistoric and Historic use of the area that would only be revealed through excavation.

During the 1850-60s, the area around Miami, Arizona (a town just a few miles northeast of *Chí'chil Bildagoteel*) was a favored aggregation point for various Apache and joint Yavapai/Apache raiding parties to begin the long journey into Mexico and the Tucson region (Basso 1971). (b)(3) ARPA area was a known stronghold for Apache raiding groups (See Map D). (b)(3) NHPA where an archaeological survey has (b)(3) ARPA, (b)(3) NHPA This site, known as the (b)(3) ARPA is

(b)(3) ARPA

was the gathering place for Dilzhe'è, Pinaleno and Aravaipa Apaches (and a few Yavapai) to set up raids on Piman/Maricopa Villages and towns in Mexico. Broken up by California Volunteers in the mid-1860s." (G. Whitney 2003)."

(b)(3) ARPA

(b)(3) NHPA

(b)(3) NHPA

and

has the potential to provide

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important information on historic Apache life at *Chi'chil Bildagoteel*, including subsistence activities, social organization, pottery manufacturing techniques, and trade. Further investigation could (b)(3) NHPA

The defensive nature of the location of the site could also provide information related to Western Apache defensive tactics.

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Evaluation and Conclusion –

The information presented in this document demonstrates the critical role that *Chí'chil Bildagoteel* plays in the “historically rooted beliefs, customs, and practices” of the Western Apaches. By definition, a Traditional Cultural Property is eligible for inclusion in the National Register because of its association with cultural practices or beliefs of a living community that (a) are rooted in that communities history, and (b) are important in maintaining the continuing cultural identity of the community. The oral histories, tribal consultation and archaeological sites point to the sacred nature of *Chí'chil Bildagoteel* and reveal a long history of use of this area for subsistence, habitation and ceremonial purposes. The information highlights the importance of the (b)(3) 25 USC 32A today.

The late Keith Basso, Apache cultural expert and scholar, said in regard to the potential loss of this sacred landscape, that the Apache view it as their ‘moral imperative’ to protect the land. Non-Apaches don’t need to understand Apache cultural phenomena and worldviews in order to recognize, respect, and acknowledge them. The Apache people know, have faith in, and believe that certain landscapes are holy and powerful. (b)(3) 25 USC 32A (b)(3) 25 USC 32A and deserves to be recognized through inclusion in the National Register of Historic Places as a Traditional Cultural Property.

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- Randall, Vincent, Apache Cultural Director Yavapai-Apache Nation, Jan 23, 2014, March 14, 2014, April 16, 2014.
- Riley, Ramone, White Mountain Apache Tribe, April 30, 2014
- Rocha, Elizabeth, Yavapai-Apache Nation, March 14, 2014
- Sneezy, Carol, San Carlos Apache Tribe, April 16, 2014.

Interview data collected from

- San Carlos Apache Tribe Elder's Cultural Advisory Council (ECAC)
- Western Apache Ethnobotany Project
- Western Apache Place Names Project
- Western Apache Natural World Project

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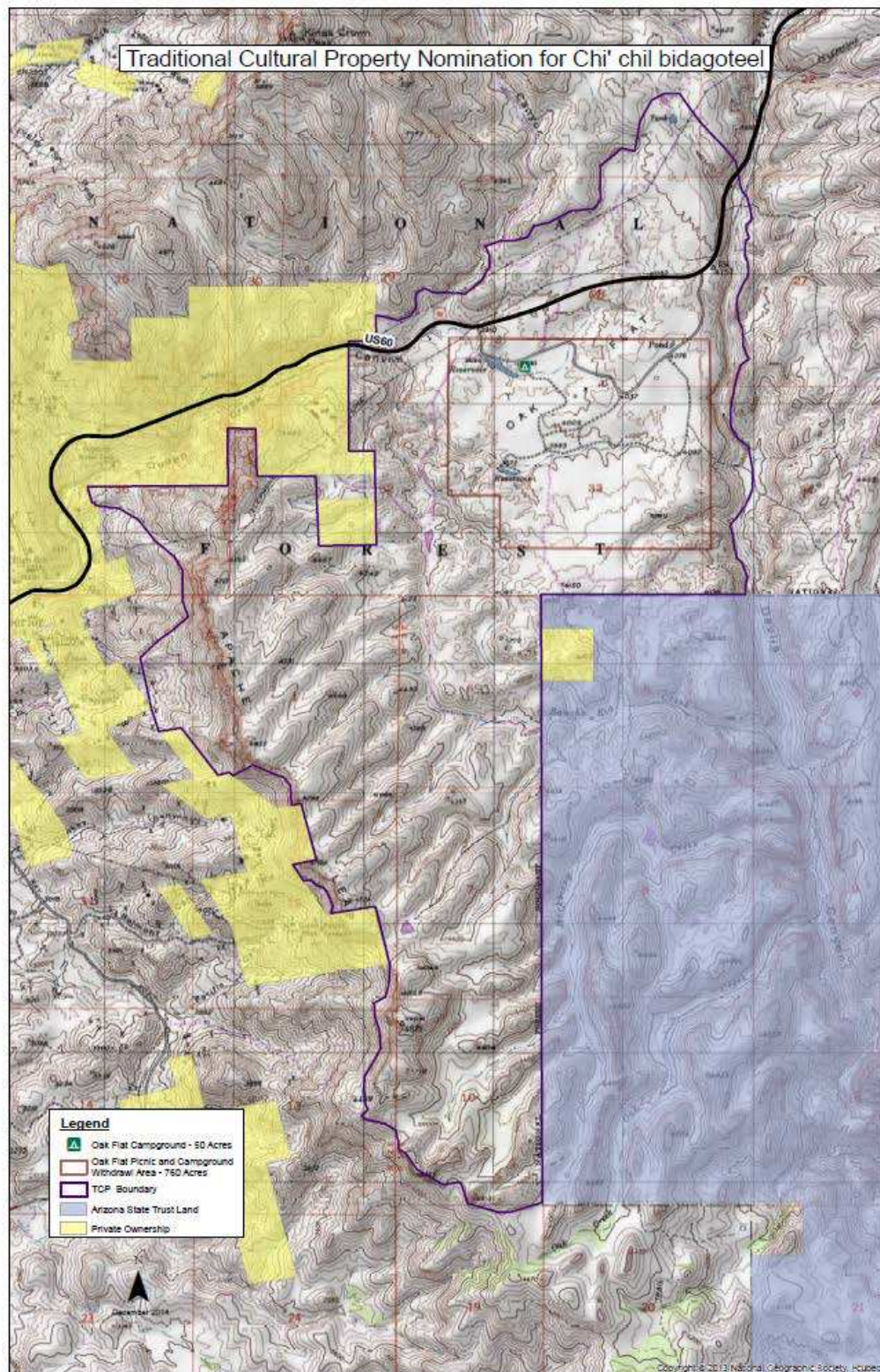
Map Appendix

Map A	TCP Boundary
Map B	Pre-Reservation Western Apache Bands Map
Map C	Goodwin Map
Map D	Goodwin Map
Map E	Archaeological Site Locations
Map F	Latitude/Longitude Map Points
Map G	Photo Log Map
Map H	Non-Archaeological Contributing Resources Map

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Map A TCP Boundary (larger duplicate map attached)



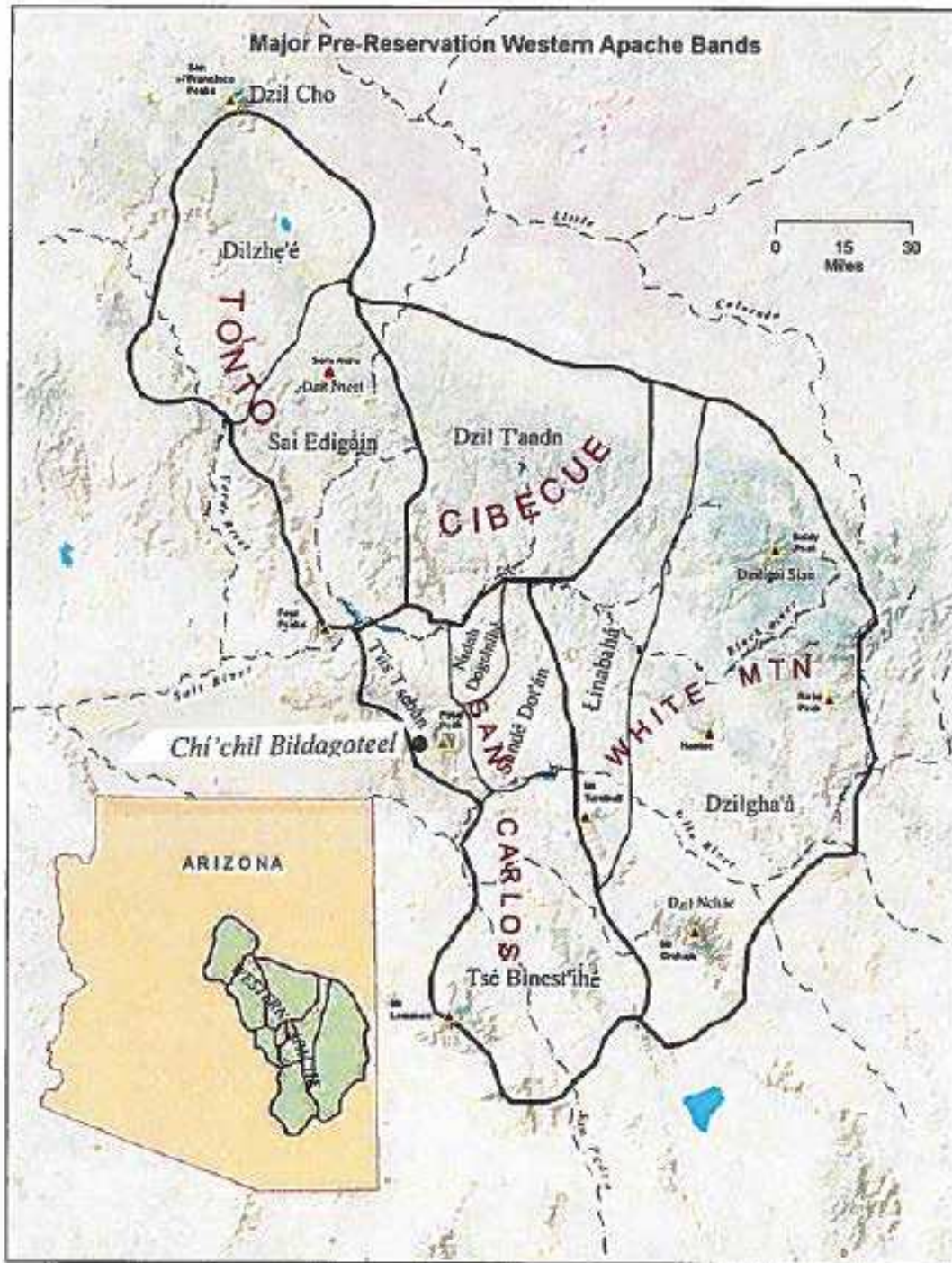
Chí'chil Bildagoteel / Oak Flat

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Map B Pre-Reservation Western Apache Bands Map



Traditional clan areas of the Western Apache, *Chí'chil Bildagoteel* is just west of Pinal Peak in the T'iis Tsebán territory. Map used with permission of San Carlos Apache Tribe Department of Forest Resources.

Chí'chil Bildagoteel / Oak Flat

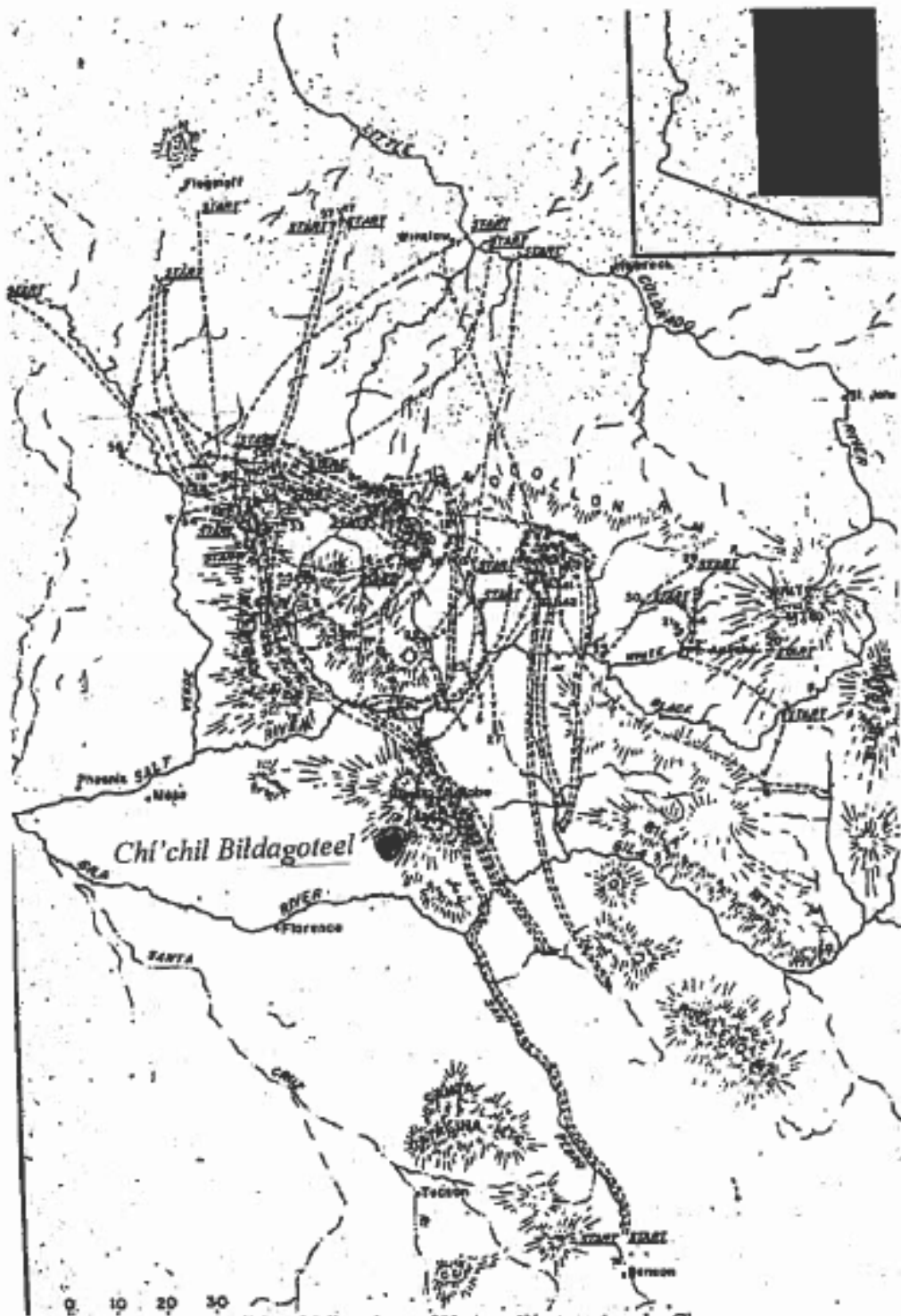
Name of Property

Map C

Goodwin Map

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Traditional Migrations of Various Western Apache Clans
G. GOODWIN, *SOCIAL ORGANIZATION OF THE WESTERN APACHE*, U. CHICAGO, 1942.

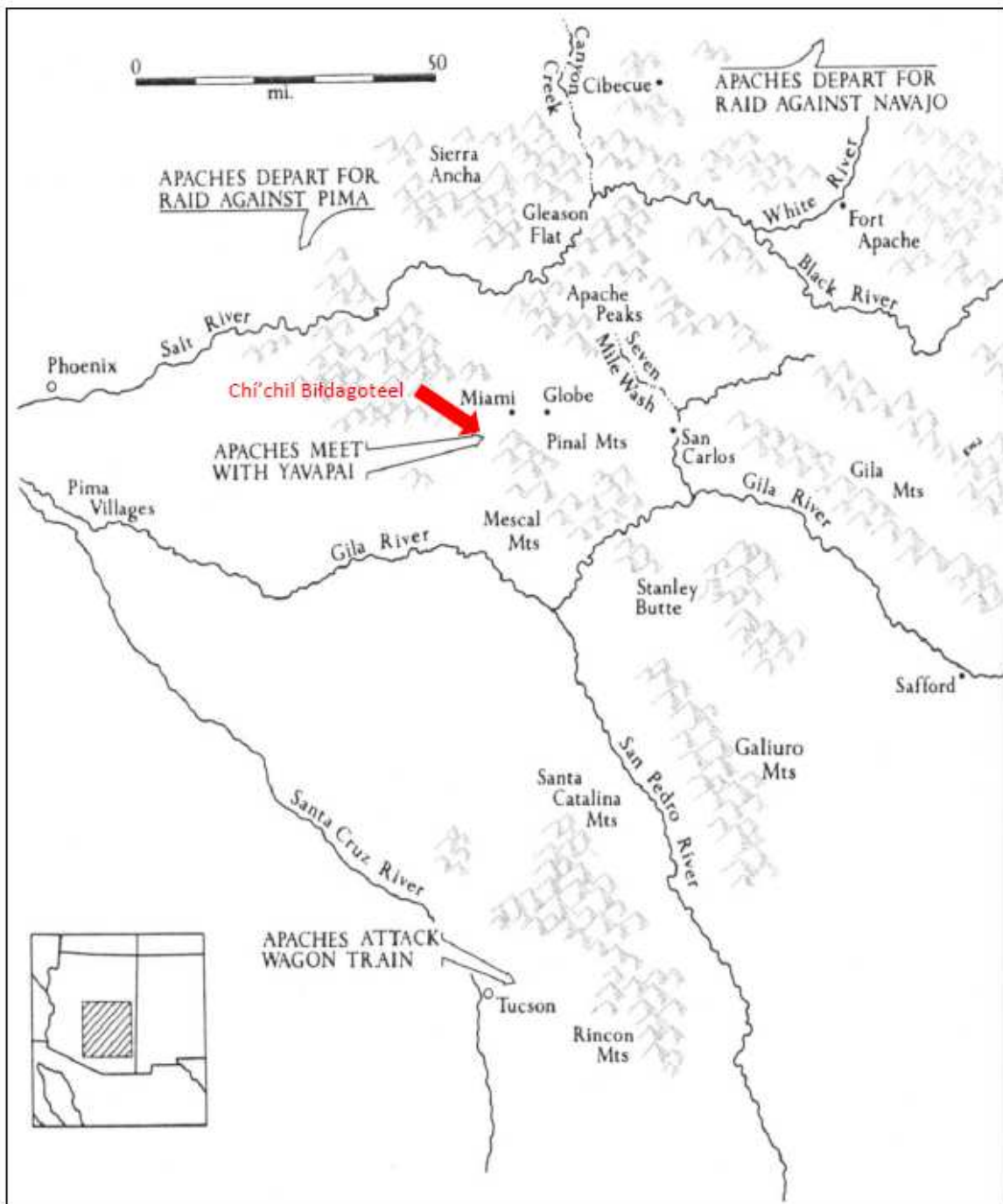
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Map D Basso Map



Basso, K.H., ed. 1971. Western Apache Raiding and Warfare: From the notes of Grenville Goodwin. University of Arizona Press, Tucson.

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Name of Property

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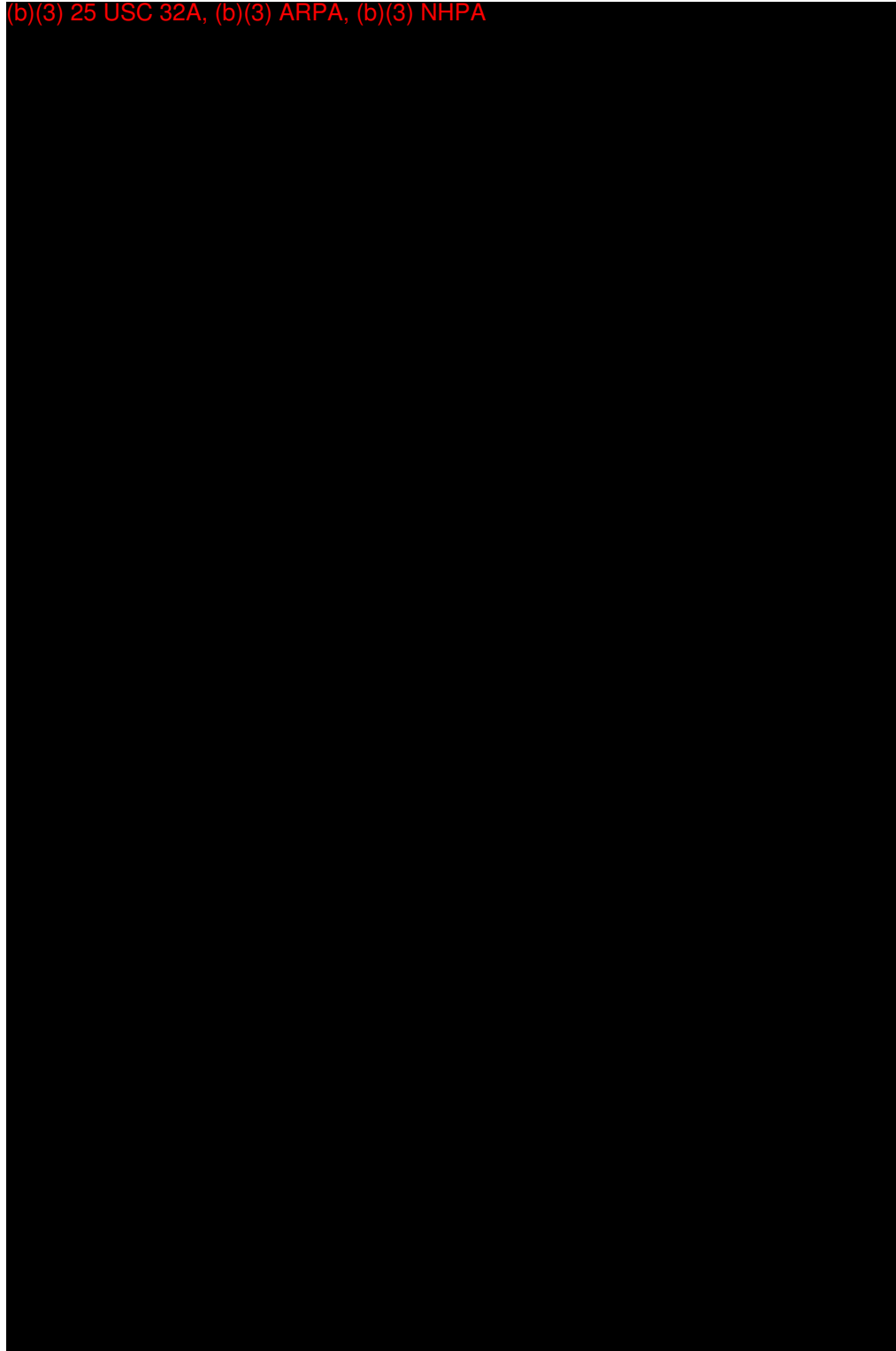
Map E Archaeological Site Locations



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Map F Latitude/Longitude Map Points



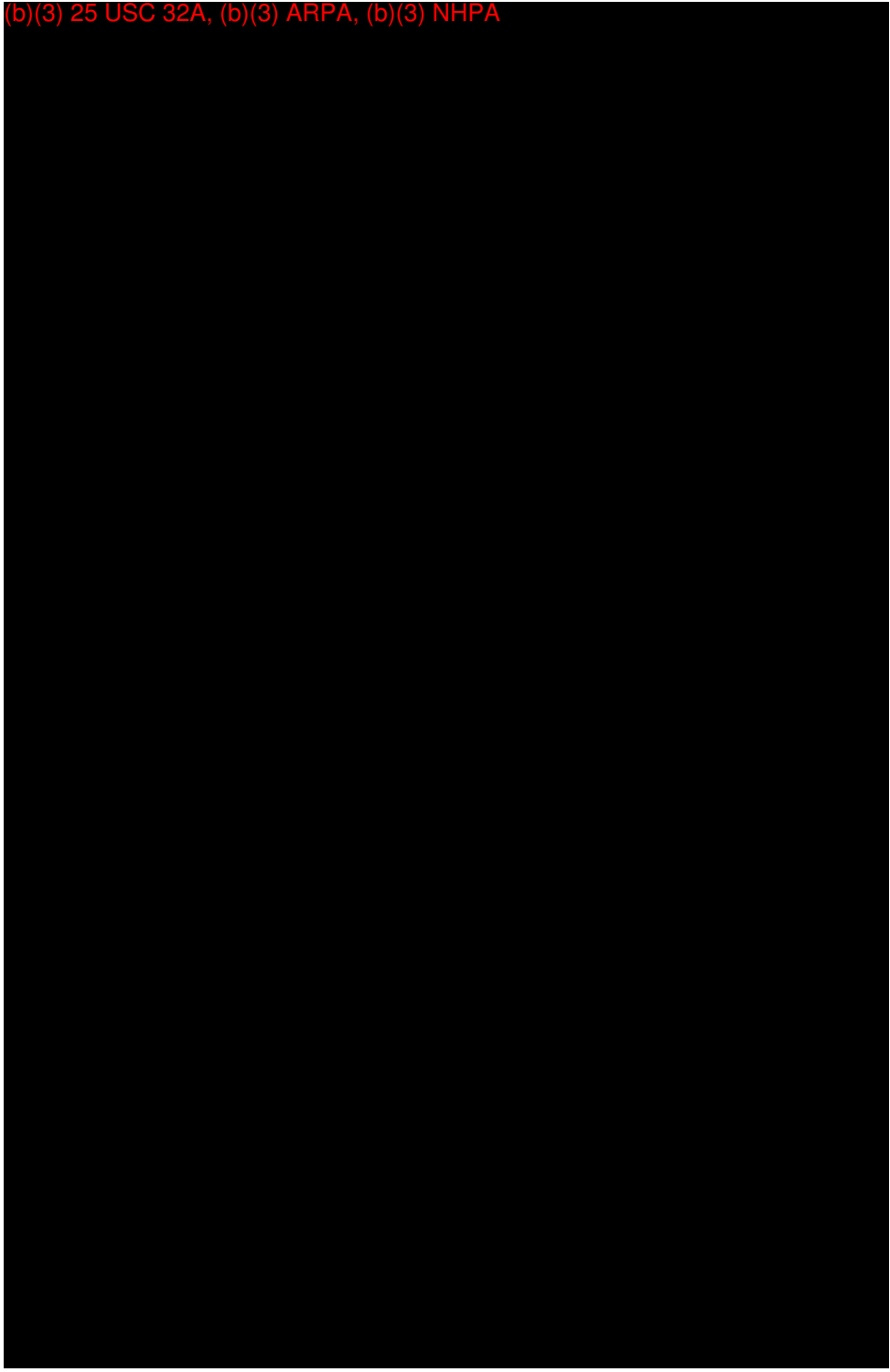
Chí'chil Bildagoteel / Oak Flat
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Map G

Photo Log Map

(b)(3) 25 USC 32A, (b)(3) ARPA, (b)(3) NHPA



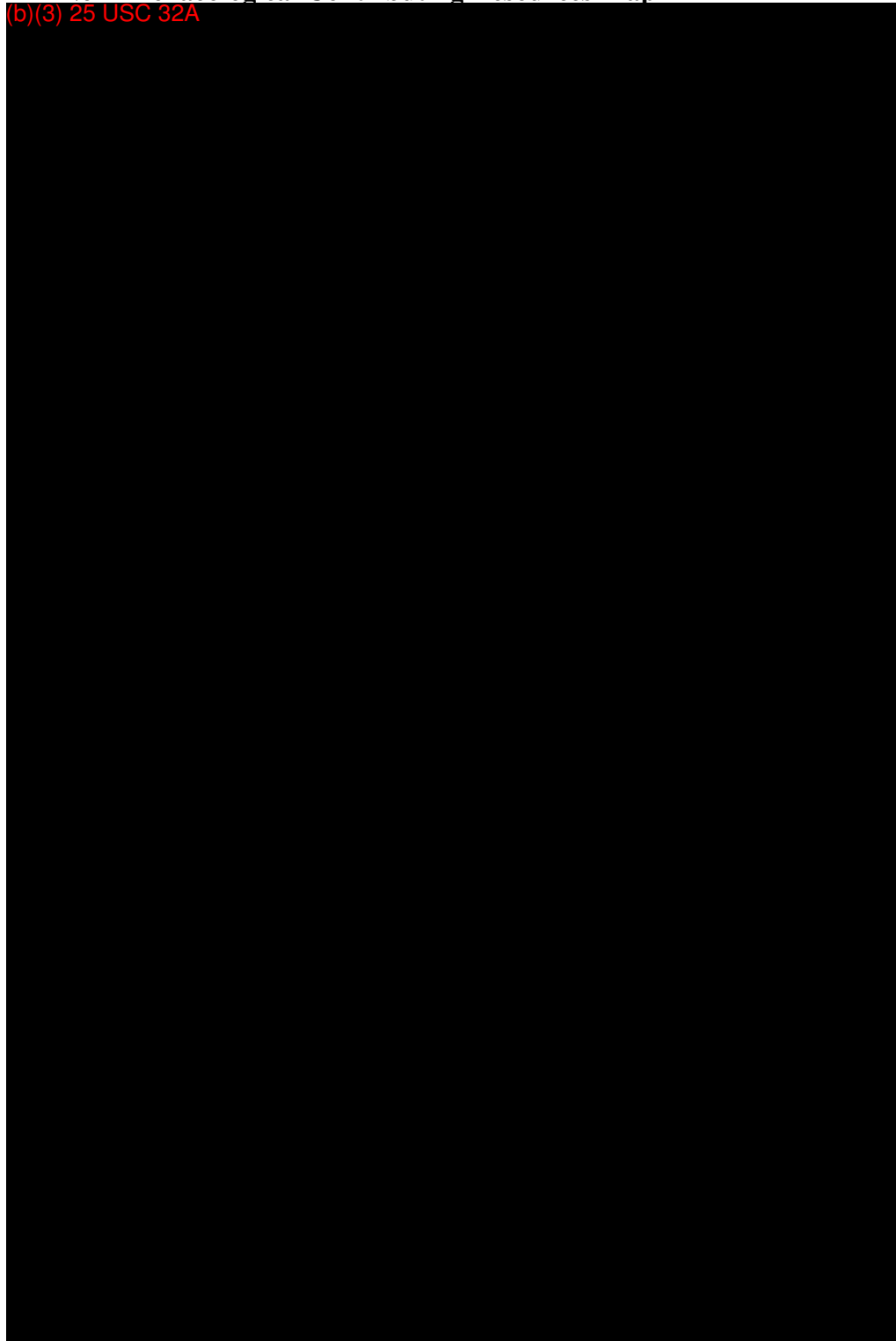
Only general locations are shown to protect for confidentiality.

Chí'chil Bildagoteel / Oak Flat
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Map H Non-Archaeological Contributing Resources Map

(b)(3) 25 USC 32A



Only general locations are shown to protect for confidentiality.

Chí'chil Bildagoteel / Oak Flat

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Photo Log

Reference Map G on page 47 for photo point locations

1 of 12

Chí'chil Bildagoteel. Taken from Apache Leap facing Southwest.

2 of 12

Chí'chil Bildagoteel. Looking North.

3 of 12

(b)(3) ARPA

4 of 12

(b)(3) ARPA

5 of 12

(b)(3) ARPA

6 of 12

(b)(3) ARPA

7 of 12

(b)(3) ARPA, (b)(3) 25 USC 32A

8 of 12

(b)(3) 25 USC 32A

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Sunrise Ceremony held at *Chí'chil Bildagoteel* - April 2012.

Taken from www.azminingreform.org 5/12/2012 1200.

10 of 12

Sunrise Ceremony held at *Chí'chil Bildagoteel* - April 2012.

Taken from www.azminingreform.org 5/12/2012 1200.

11 of 12

Holyground singers at *Chí'chil Bildagoteel*. (photo courtesy of Yavapai-Apache Nation Cultural Preservation Office)

12 of 12

Apache Elders at *Chí'chil Bildagoteel* (photo courtesy of Yavapai-Apache Nation Cultural Preservation Office)

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Photo 1. Taken from Apache Leap facing Southwest. On file at Tonto National Forest.



Photo 2. *Chí'chil Bildagoteel*. Looking North.

Chí'chil Bildagoteel / Oak Flat

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(b)(3) ARPA

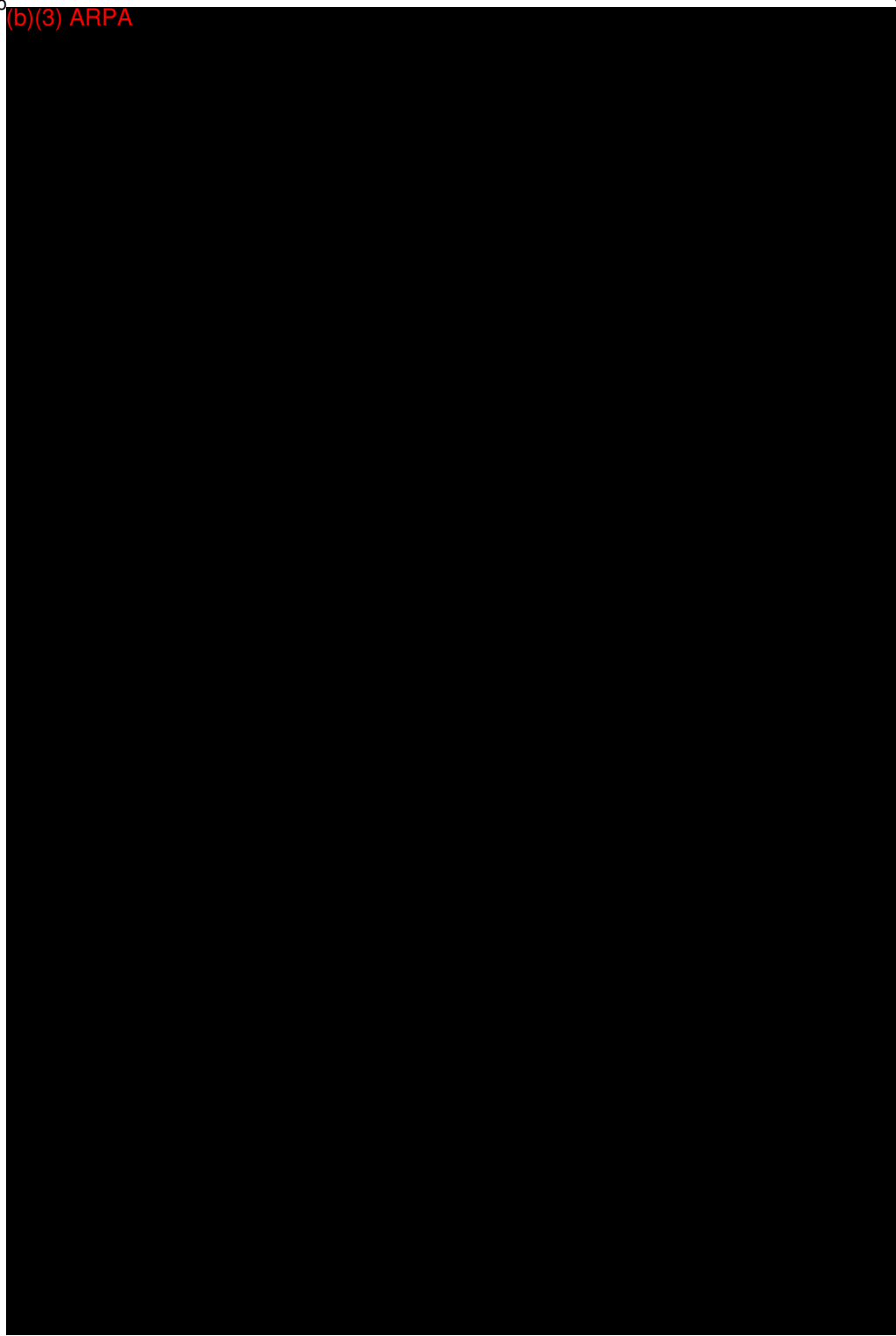


Photo 3.

Photo 4.

Chí'chil Bildagoteel / Oak Flat
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(b)(3) ARPA

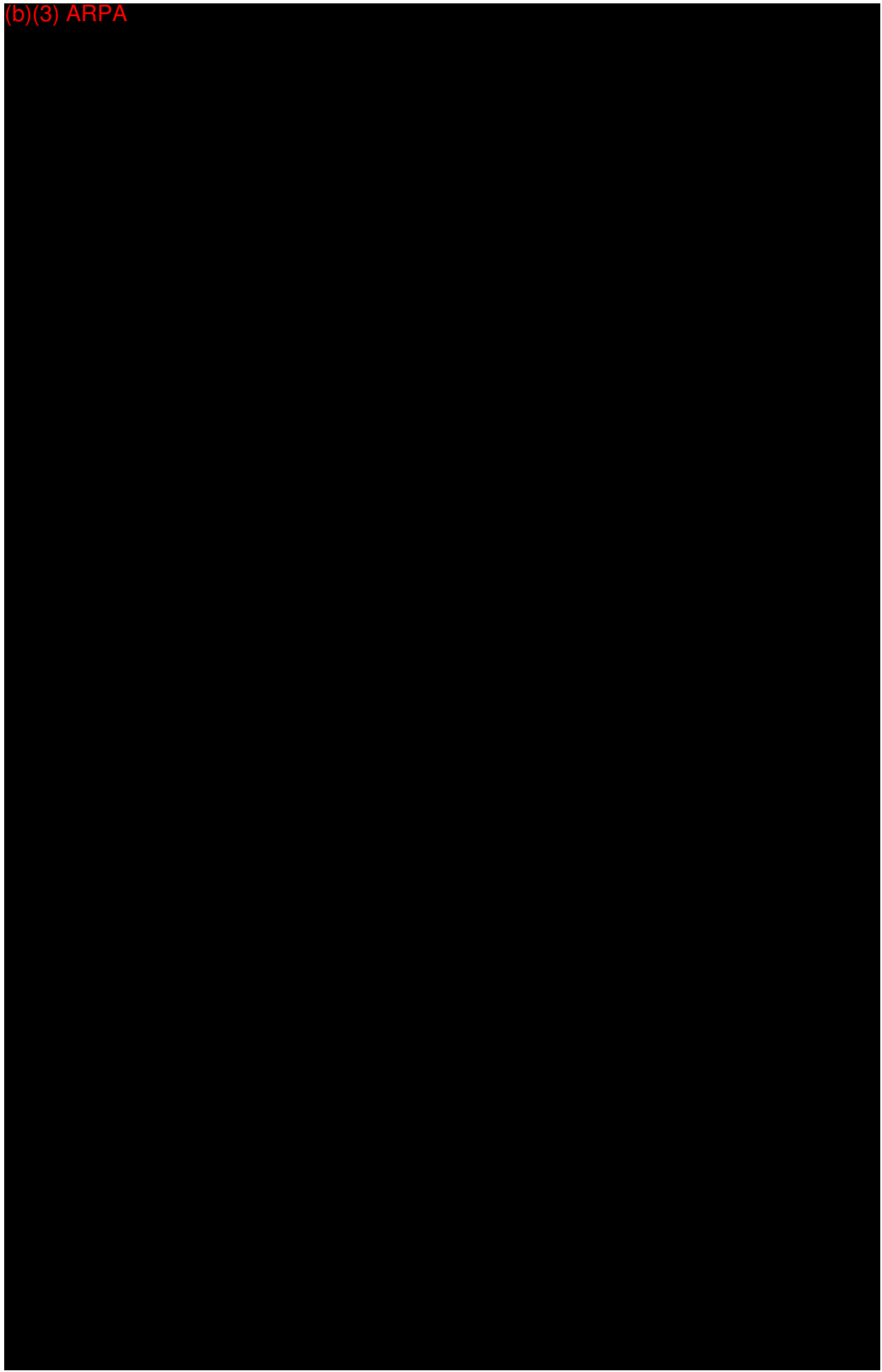


Photo 5.

Photo 6.

Chí'chil Bildagoteel / Oak Flat
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(b)(3) 25 USC 32A, (b)(3) ARPA

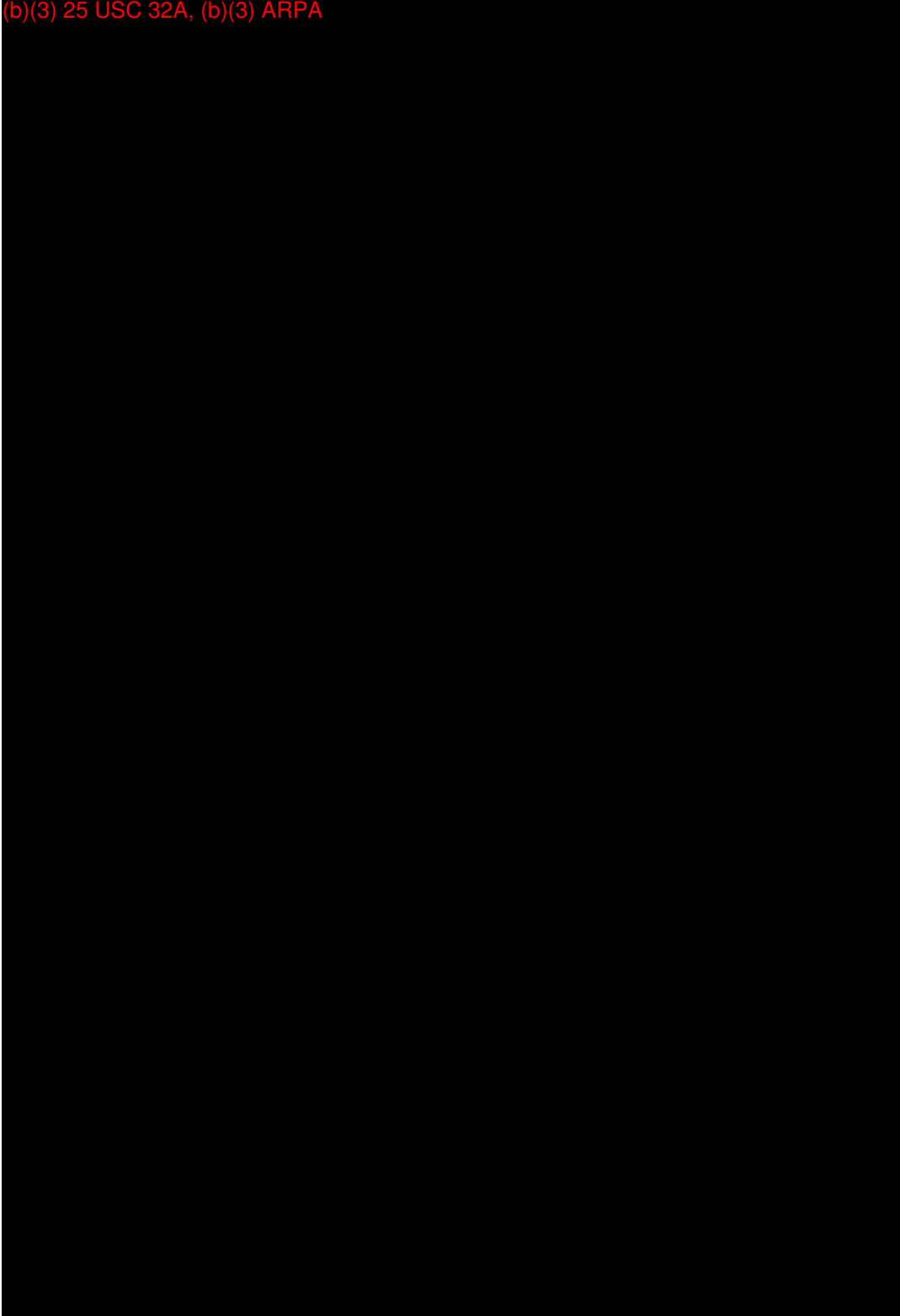


Photo 7

Photo 8

Chí'chil Bildagoteel / Oak Flat
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Photo 9. Sunrise Ceremony held at *Chí'chil Bildagoteel* 2012. Photo accessed from:
<http://www.azminingreform.org>



Photo 10. Sunrise Ceremony held at *Chí'chil Bildagoteel* 2012. Photo accessed from:
<http://www.azminingreform.org>

Chí'chil Bildagoteel / Oak Flat
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Photo 11: Apache Holyground singers at *Chí'chil Bildagoteel* (photo courtesy of Yavapai-Apache Nation Cultural Preservation Office)

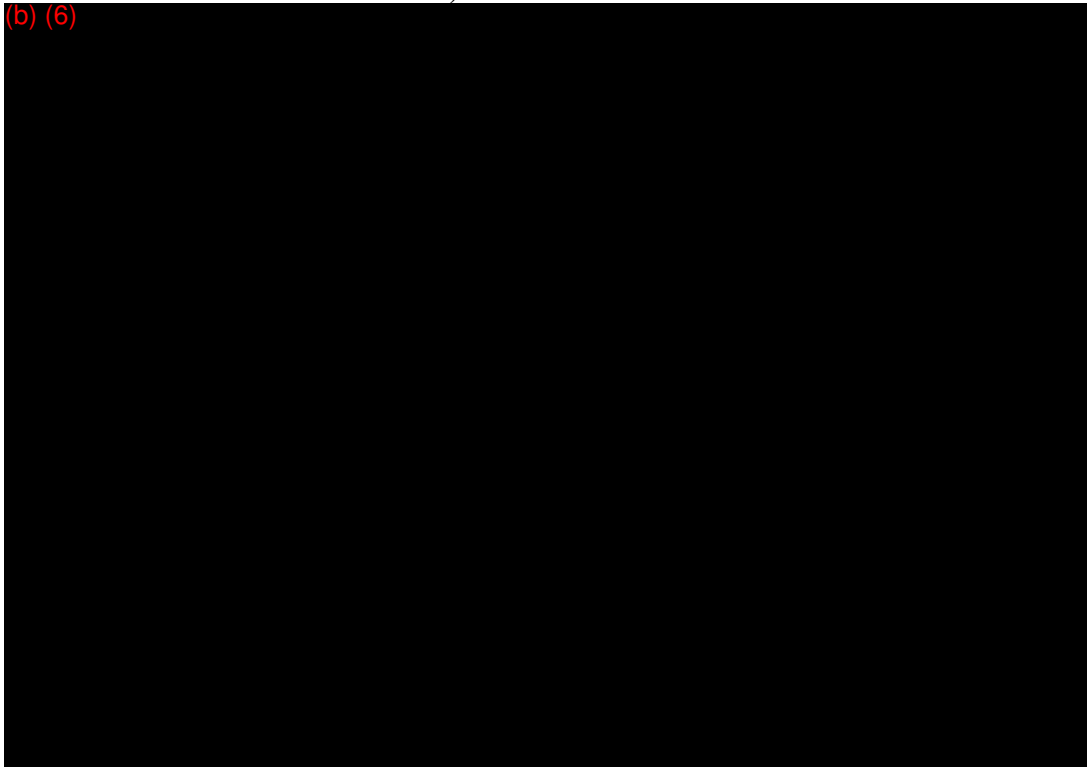


Photo 12:
Cultural Preservation Office)

Chí'chil Bildagoteel / Oak Flat

Name of Property

Letters

Pinal County, Arizona

County and State