NPS Form 10-900
(3-82)

OMB No. 1024-0018
Exp. 10-31-84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received JUN 6 1984
date entered

See instructions in *How to Complete National Register Forms*
Type all entries—complete applicable sections

1. Name

historic New Mexican Pastor Sites in the Texas Panhandle TR

and/or common none

2. Location

street & number [redacted] see continuation sheets for specific locations of individual sites (X) not for publication

city, town N/A N/A vicinity of

state Texas code 048 county Armstrong (011), Floyd (153), Hartley (205 Oldham (359), Potter (375) code

3. Classification

Category	Ownership	Status	Present Use	
___ district	___ public	___ occupied	___ agriculture	___ museum
___ building(s)	___ private	X unoccupied	___ commercial	___ park
___ structure	X both	___ work in progress	___ educational	___ private residence
___ site	**Public Acquisition**	**Accessible**	___ entertainment	___ religious
___ object	N/A in process	X yes: restricted	___ government	___ scientific
X thematic	___ being considered	X yes: unrestricted	___ industrial	___ transportation
		___ no	___ military	X other: ranching

4. Owner of Property

name see continuation sheets for individual sites

street & number

city, town N/A vicinity of state Texas

5. Location of Legal Description

courthouse, registry of deeds, etc. Armstrong, Floyd, Hartley, Oldham, and Potter County Courthouses

street & number

city, town Claude, Floydada, Channing, Vega, Amarillo state Texas

6. Representation in Existing Surveys

title Panhandle Pastores Survey
Panhandle Pastores Project has this property been determined eligible? ___ yes X no
1979
date 1983 ___ federal X state ___ county ___ local

depository for survey records Texas Historical Commission

city, town Austin state Texas

7. Description

Condition		Check one	Check one
___ excellent	___ deteriorated	X unaltered	X original site
___ good	X ruins	___ altered	___ moved date N/A
___ fair	___ unexposed		

Describe the present and original (if known) physical appearance

The archeological sites included in the present thematic nomination were selected by means of a historic-resource survey involving the New Mexican, Hispanic pastor settlement of the Texas Panhandle. Pastor is a Spanish word meaning "shepherd," the plural of which is pastores. The survey identified 64 historic sites, of which 41 were positively identified as pastor sites, and included historical research, field investigations, and examination of archeological records. This nomination attempts to help conserve the character of this region, and the archeological remains of the Hispanic New Mexican pastores who were the first to settle here after the removal of the Comanche Indians in 1875.

Within the Texas Panhandle the alluvial floodplains of the major drainages, the Canadian, Red, and Brazos rivers, were all utilized by New Mexican Hispanic pastores during the 1870s and 1880s. The western Canadian River valley, however, was the focus of the major pastor settlement.

The Texas Panhandle includes the Llano Estacado on the west and the Rolling Plains on the east. The Llano Estacado is an almost flat, treeless plain with no significant topographical features. It is bounded by riverways on three sides which cut steep escarpments into the plains. It is also characterized by numerous playa lakes and sand dunes. The Rolling Plains are rugged and hilly, especially near the edge of the escarpment of the Llano Estacado (Hughes and Willey 1978: 3, 16, 18).

There are three major soil areas in the Texas Panhandle: the uplands or Plains, the slopes, and the canyon bottoms. The plains soils are deep, dark-brown, clayey loams or shallow, strongly calcareous soils; playas have gullies, and canyon walls. Although most of these soils are scattered, there are large concentrations of calcareous, brown, loamy soils. The bottoms have steep Permian red-bed escarpments, gullies, and sandstone walls. Areas lower in elevation have alluvial soils and red-brown, fine sandy loams (Hughes and Willey 1978: 4).

The climate of the Texas Panhandle is semiarid with extremely irregular precipitation which averages from 16 to 20 inches annually, and has a high evaporation rate. Temperatures are moderate though variable, and winds are quite frequent (Hughes and Willey 1978: 8,10; Wendorf 1961: 14-16).

The Llano Estacado is mainly covered by short grasses, though some mesquite and shin oaks can be found in sandy areas. The Rolling Plains are also predominately covered by grasses, though many kinds of plants grow here, such as yucca, cactus, sunflower, and beargrass. Mesquite, cottonwood, and juniper also occur (Blair 1950: 109-112; Gould 1969; Tharp 1952; Wendorf 1961: 14-17).

Early settlers described the Canadian River valley as a lush place with thick, tall grasses, cottonwood mottes, and fruit bushes along the creeks (Archambeau 1946: 57; McCarty 1946: 39). According to John Arnot, "There was also wild game in abundance, consisting of buffalo, white-tailed deer of the sand hills and black tail deer in the canyons, turkey, prairie chicken, and quail. Moreover, the finest channel catfish were found in the Canadian River (Arnot 1933: 61).

A 1979 (Taylor 1980) and a 1983 survey of the pastor of the Texas Panhandle provided the data for this nomination. The 1979 survey was conducted by the principal investigator A.J. Taylor with volunteer assistants, and was funded by the Texas Historical Foundation. The members of the 1983 pastor project were A.J. Taylor, Steve Kotter, Diane Young, Brett Cruse, Bill Harrison, and Fred Oglesby; this survey was funded by the National Register Department of the Texas Historical Commission. All information and materials provided by the 1983 survey are on file at the Texas Historical Commission, Austin, and the Texas Archeological Research Lab, Austin.

Historical research conducted prior to 1979 indicated that there were several well-preserved pastor settlements in Oldham, Hartley, and Potter Counties that predated the occupation of the area by Anglo-American cattlemen. This research led to the 1979 pastor site survey which recorded 41 historic sites, of which 22 were pastor.

In 1983, the scope of the pastor project was enlarged to include more thorough documentation of the pastor sites, investigation of prehistoric sites (which are not discussed here), and nomination of certain pastor sites to the National Register of Historic Places. A total of 49 historic sites were visited in 1983, 20 of which were not recorded during the 1979 survey, and 29 of which were identified as pastor. Local informants, particularly Bob Hunnicutt and Glen "Red" Skelton of Channing, Texas, were contacted for information about pastor site locations. Some sites, which were identified by informants only as "stone ruins", turned out to be prehistoric pueblo ruins or historic Anglo-American ruins, but many of them were in fact pastor sites. Oldham and Hartley counties were the areas most intensively investigated. Sites within the [redacted] in Potter and Hutchinson counties were shown to us by Meeks Etchison and Ed Day of the U.S. Department of the Interior.

Initially, it was intended that the 1983 survey should reinvestigate all the sites reported during the 1979 pastor survey. The refusal of two land owners to allow access to this property to the project archeologists resulted in 12 of the sites recorded in 1979 not being reinvestigated or nominated. The sites which were reinvestigated in 1983, however, showed very little change in four years from erosion, construction, or vandalism.

The 1983 pastor site survey utilized old historic maps, historical descriptions, and modern U.S.G.S. topographic maps to pinpoint site locations. Data concerning concentrations of people with Hispanic surnames were obtained from the 1880 federal census (Archambeau 1950), and concentrations of sheep in the Texas Panhandle were obtained from the agricultural schedules of the 1880 federal census (Connor 1954). This information was used further to define the major study area, which included Oldham and Hartley counties.

Documentation of sites included field investigations, mapping with an alidade and plane table or with a compass and measuring tape, taking photographs, collecting artifacts and other samples when it was permitted by land owners, completing archeological site data forms, assigning trinomial site numbers, transferring site locations to the Texas Historical Commission's maps, and encoding all sites for the Texas Historical Commission's Texas Heritage Conservation Plan Computerization Program.

After field investigations were completed, all the accumulated information was reviewed and the potential of each surveyed pastor site was assessed for nomination to the National Register of Historic Places. Criteria for this evaluation included the architectural character, quality, and integrity of a site, in addition to its archeological potential and its association with significant historical events or persons.

Trinomial site numbers are used in conjunction with site names in this nomination. The prefix "41" indicates the state, Texas. Two letters then signify the county, with "AM" being Armstrong, "DF" being Deaf Smith, "FL" being Floyd, "HC" being Hutchinson, "HF" being Hansford, "HT" being Hartley, "LU" being Lubbock, "OL" being Oldham, and "PT" being Potter. A numerical suffix, such as "255," indicates the site number. Site 41OL255 would then be the 255th site recorded for Oldham County, Texas.

Only one site, A114, which is in Hutchinson County, did not receive a trinomial site number. Instead, it is recorded under the site numbering system of the Panhandle-Plains Historical Museum, with "A" indicating that it is an archeological site, and "114" indicating that it was the 114th archeological site recorded.

Deleted from the nomination were pastor sites which were predominantly or completely destroyed by modern construction or pastor sites recorded during the 1979 survey or those reported by other investigators which could not be examined during the 1983 survey.

An attempt was made to include a representative sample of the variety of pastor sites, with the exception of cemeteries, which are ordinarily excluded from listing in the National Register. The lifeways of the pastores are represented by seasonal shelters, isolated pens and walls which were used for tending sheep, and more complex permanent habitation sites.

The thematic nomination of New Mexican pastor sites in the Texas Panhandle contains 16 historic properties located in Armstrong, Floyd, Hartley, Oldham and Potter counties. The primary concentration of sites is in Oldham County along [redacted] The nomination is composed of permanent habitation sites, a seasonal habitational site, isolated stone pens, isolated stone walls, and an acequia (irrigation ditch) remnant, all of which are associated with the New Mexican Hispanic occupation of this region dating to the 1870s and 1880s. The stone, adobe, and log structures and features which are represented show definite New Mexican Hispanic architectural influence.

Pages 3, 11, and 12 of Section 7 contain restricted information and are not included in this document.

Documentation. The location of the sites as stated in the following inventory is described as their distance and direction from a nearby state, county or U.S. road, and numbers assigned to a site are provided. Site numbers with a prefix of "A" or "H" were assigned by the Panhandle-Plains Historical Museum in Canyon, Texas. Site numbers with a prefix of "W" were assigned by the Llano Estacado Museum in Plainview, Texas.

Unless noted otherwise, all of the nominated properties are noteworthy because of their archeological significance and their association with the Hispanic New Mexican pastor settlers. Though some sites, such as 41OL249, do not appear to have cultural deposits, their significance is in the information they provide about the lifeways of the pastores. A site map is provided for each nominated property. These maps delineate the area nominated. Individual site boundaries are indicated on the site plans attached to each individual site form. Most of the site boundaries follow physical features such as terraces, creekbeds or walls.

The pastor sites, including properties not nominated here, are divided into five major types:

1. permanent habitation sites,
2. seasonal habitation sites,
3. isolated stone pens,
4. isolated stone walls,
5. acequias.

Nominated sites will be designated by placing an asterisk after the site number, e.g., 41HT20*. It has been explained, above, why many sites located during the surveys are not nominated here to the National Register. Nevertheless, some of those sites were helpful in developing a general picture of pastor life and settlement in the area, and, for that reason, are discussed in the following summary of sites by type.

Classified as permanent habitation sites are 41DF12, 41FL19, 41HT15, 41HT16, 41HT17*, 41HT20, 41HT21, 41OL50*, 41OL235*, 41OL246*, 41OL247, 41OL248,41OL253*, 41OL254*, 41OL256*, 41OL259, 41OL262, 41OL263, 41OL264, 41OL266, 41OL268, 41OL271, 41OL272, 41OL274, 41OL275, 41PT84*, and 41PT89. Of these sites, 41OL259 and 41OL272 are covered by thick deposits of blowsand; 41HT21, 41OL248, 41OL271, and 41OL275 are destroyed by construction; and 41DF12 cannot be distinguished because of removal of stone for construction and archeological excavations. The classification of such sites is based upon former archeological investigations, local informants, and historical accounts.

Of the permanent habitation sites, 41HT16, 41HT20, 41OL247, 41OL256*, 41OL266, and 41PT89 consist of a single, rectangular structure. At 41HT15, 41OL262, and 41OL274,

there is a single rectangular structure and also another identified as a pen. Larger permanent habitation sites with multiple rectangular ruins, and without observed pens, are 41FL19, 41OL235*, 41OL253*, 41OL263, 41OL264, 41OL268, 41OL275. The larger permanent habitation sites which have multiple rectangular structures and also have pens are 41DF12, 41HT17*, 41HT21, 41OL50*, 41OL248, 41OL254*, 41OL259, 41OL271, 41OL272, 41PT84*.

The larger of these settlements appear to be 41OL248, 41OL253*, 41OL268, 41PT84*, and perhaps also 41OL259.

Historical and archeological information was used to classify permanent habitation sites. Accounts of early settlers provide information on the location of pastor settlements as well as data about architecture, functions, and (often) occupants' names. These sites are usually located on alluvial floodplains, and their habitations were constructed from local unshaped sandstone or dolomite slabs set in adobe mortar. A few have stone bases upon which adobe block walls were built. It is not uncommon to find both stone walls and adobe block walls, with the adobe walls forming a later room which abuts an original, stone wall room (e.g. 41OL253*, structure 7; 41PT84*, structure 4). One site, 41FL19, contains half-dugouts with upper timber walls, but this type of construction does not appear to be common at pastor sites.

The pastor settlements were located along waterways or near springs to insure water for irrigation and livestock, as well as for the village occupants. Many of the plazas were known for their fresh, productive springs. Settlements on [redacted] (41PT84*) and [redacted] are by small springs that feed streams. Casimero Romero and his party settled near [redacted] 41OL248, and Eugenio Romero established a plaza near what was later known as [redacted] Salinas Plaza, 41OL259, is by a large spring which flowed from a nearby hillside. Chavez Plaza, 41OL253*, and Trujillo Plaza, 41OL272, are also near springs. Borregos Plaza, 41OL271, was not, however, located by a spring, and water had to be procured from shallow wells and perhaps from an irrigation ditch dug [redacted] (Archambeau 1946: 47, 53; Haley 1937b: 6; Hood 1934: 1; Smith 1969: 15; Guffee 1976: 19, 51; Collinson n.d.b: 8; Stroup 1965: 13).

Pastor settlements in the Texas Panhandle were small, and were generally composed of related families headed by a patron, along with employees of those families. Structures at these settlements are simple, and are made of local materials such as rock and adobe. Construction materials such as timber which do not occur naturally in the area had to be hauled in from near Las Vegas, New Mexico, 200 miles away (Cabeza de Baca 1954: 53).

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*sites nominated herein.

Construction methods used for Casimero Romero's house and for other early buildings in Old Tascosa, 41OL248, are similar to those used in New Mexican settlements. The floor of the structure was leveled packed earth covered with a wet mixture of smoothed adobe; rugs might be used to cover the finished floors. Adobe block or stone slab walls, approximately 0.5 meter thick, were built with adobe mortar which might have charcoal added; walls of adobe block were often built on a stone base as protection against erosion caused by water. Adobe was then plastered over the interior and exterior walls. Interior walls were whitewashed and were sometimes covered with cloth beforehand. Gypsum from Rita Blanca Creek was used as whitewash after the material was crushed, heated, and mixed with water. The roof was made of layers of wood and dirt, as follows. Poles were first placed across the top of the finished walls. The next layer added was either lumber transported from New Mexico which was then covered with mud, or brush which was packed down, covered with tow sacks, and then covered with dirt. Adobe fireplaces were often built in the corner of each room, following the New Mexican tradition of considering each room as a complete unit rather than part of a larger structure. The number of windows and doors was kept to a minimum due to the scarcity of glass and lumber. Doors were usually built into an outside wall, rather than in walls between rooms, which is also part of the concept of rooms as complete, independent units. An outdoor adobe oven (horno) might be built outdoors but near the house (Archambeau 1946: 49-50; Jackson 1960; Simmons 1969; Timmons and Timmons 1938).

Historic accounts suggest that many of the two- or three-room structures were originally one-room structures to which other rooms were later added. This observation is supported by the architectural evidence of abutted, rather than bonded, walls between rooms. As noted earlier, if a structure has both stone-walled rooms and adobe-block rooms, the original room is usually built entirely of stone and the adobe-block wall abuts it. It should be noted that few if any traces of adobe-block walls remain at the pastor sites; the stone wall base is usually all that survives. Photographs of sites (particularly of 41PT84*) taken several years ago, many in the 1930s, show standing adobe-block walls.

The number of structures at each permanent pastor habitation site ranges from a solitary house and perhaps a stone pen, to nine or more structures which may each have nearby isolated walls and pens. During the winter, sheep were often brought close to the settlements where they were usually bedded inside stone or adobe pens or corrals for protection against the climate (Archambeau 1946: 60-61; McCarty 1946: 16-18).

The arrangement of structures at sites appears to be random, though their locations generally follow natural features such as valley walls or waterways. However, Borregos Plaza, 41OL271, is reported to have two parallel lines of structures and Chavez Plaza, 41OL253*, has two parallel lines of structures on one side of the site which meet another, less formally aligned, row of structures at a right angle to form a rough "T."

Seasonal habitational sites have what appear to be small, temporary shelters, and are represented by sites 41AM6* and 41OL270. These sites are located near isolated stone pens or walls, and are constructed of dry-laid slabs of local sandstone. Natural features such as boulders are sometimes incorporated into their construction.

Site 41AM6* is a seasonal habitation site with dry-laid slab walls which partially enclose a space beneath a boulder. This site is in the vicinity of 41AM5*, an isolated stone wall. Site 41OL270 includes a feature interpreted as a shelter which has a dry-laid slab wall built alongside a boulder; a sandstone slab pen is also part of the site. Both sites are located away from the major pastor settlement areas, perhaps in areas used for grazing rather than for permanent habitation. Such seasonal shelters may have been built to provide protection for pastores while on migratory grazing circuits, or while tending the flocks in distant pastures.

Isolated stone pens are sites which have various forms of stone enclosures identified as pens. These structures are usually located near water, are often built against a steep slope, and are constructed of dry-laid, unshaped sandstone, dolomite, or caliche which outcrops naturally in the area. Many of the pens consist of a single enclosed area, though some have three to four smaller units attached to one side.

Sites with isolated stone pens are 41FL62*, 41HT13*, 41OL250*, 41OL267, 41OL269, 41OL270, 41PT44, 41PT49, 41PT85, 41PT86, and 41PT87*. Of these sites, 41OL250*, 41PT44, 41PT49, and 41PT86 are roughly semicircular or U-shaped in outline, with the open side located against a steep slope which served as a back wall. Pens with a similar semicircular or U-shaped outline, built against an abrupt slope that the pens abut, but with multiple smaller units attached to the side opposite the slope, are 41OL267, 41OL269, and 41PT87*. Other pens were built on flat areas rather than against slopes. One site, 41FL62*, is rectangular in outline and is on a flat terrace. Site 41HT13* is also rectangular and built on a flat terrace, but it has four small units attached to one side of the major enclosed area. Site 41OL270 is an irregular rectangle, and 41PT85 is ovoid in outline and has a collapsed wall oriented lengthwise in the interior of the pen.

Several properties classified as permanent habitation sites include pens which are associated with other kinds of structures. Of the permanent habitation sites, 41OL262 has a semicircular or U-shaped pen built against a slope. Site 41OL271 is reported to have had a pen built around a small butte. On the flat terrace areas, squared three-sided pens which may have had an additional side of fence posts and barbed wire occur at 41HT15, 41HT17*, 41OL50*, 41OL254, and 41OL272. Another pen on a flat terrace, 41OL254, is irregular and somewhat circular in outline. Site 41PT84* has an outstanding rectangular pen with high slab walls, forming a major room, and also has three attached smaller rooms. The high quality of construction for this structure resembles habitation structures more than it does the more crudely built stone pens at other pastor sites.

The isolated stone wall category includes dry-laid dolomite or sandstone walls which do not appear to be part of any other features or structures. These walls may be straight and carefully built of horizontally laid slabs, or may meander and be constructed of both horizontally and vertically laid slabs, and may incorporate boulders and large rocks. Some walls occur along the edge of canyon rims or up a canyon slope, and do not appear to enclose any specific area. The function of these walls is still unknown, though some may have served as territorial markers, perhaps for grazing areas. Other walls were built across small canyons, forming enclosures.

Sites with isolated stone walls include 41AM5*, 41HC105, A114, 41LU48, 41OL249*, 41OL257*, 41OL277, 41PT110. Stone walls which are built along canyon rims are A114, 41OL249*, 41OL257*, and 41OL277. Site 41AM5* is a stone wall built up a single slope; 41PT110 extends up one slope but also continues along the canyon rim. Site 41HC105 is partially destroyed, but appears to have once extended down the slopes and across the [redacted] to enclose an area; 41LU48 encloses a small branch [redacted] 41OL277* includes an extensive rock wall built across [redacted] rim to rim. 41OL248*, a habitation site, has sections of walls which may have once closed off a small canyon.

These isolated stone walls are classified as pastor sites, and the identification is based upon construction methods, location, and the proximity of some of the walls to other kinds of pastor sites. The dry-laid slab construction of the more carefully built isolated stone walls (such as 41OL257*) is similar to that found at habitation sites; and the construction of other walls, such as 41AM5*, more closely resembles that of the isolated stone pens. Certain isolated stone walls occur in the vicinity of other kinds of pastor sites. Site 41AM5* is near 41AM6*, a seasonal habitation site; 41OL249* is on the canyon rim overlooking 41OL253* and 41OL254, both permanent habitation sites; 41OL277 encloses the canyon below which 41OL253*, a permanent habitation site, is located; and 41PT110 is built on the first side canyon east of 41PT84*, a permanent habitation site. The settlement, or permanent habitation site labeled 41PT84*, has extensive meandering and straight stone walls in direct association with habitation structures and a large stone pen, indicating that the isolated stone walls were indeed built by pastores.

Acequias are Spanish irrigation ditches. Though historical accounts indicate irrigation was common at the Texas Panhandle pastor settlements, acequias have been reported at only two such sites, 41FL19 and 41OL276. The acequia at 41FL19 is extensive, and was also used by the Anglo-American family that later settled near the site. The acequia at 41OL276 appears to be associated with the settlement at 41OL253*, and has at least one secondary ditch which branches from it.

The major concern of the pastores was their livestock, but they also farmed to provide most of their foodstuffs. Water and good grasslands were both considered when selecting a settlement site. Water was often ditched from nearby springs and streams into the pastores' fields. Methods used in the construction and regulation of the acequias were taken from those used in New Mexican villages.

In building an acequia, the main ditch was started above the fields and was from 1 to 2 yards wide, and from 1 to 2 yards deep. To insure that it was built on a steady grade, water was frequently turned into the ditch and then necessary alterations were made. The acequia was not always straight, for if a large rock or tree were encountered while digging the ditch, it was simply dug around. Sometimes the main ditch was diverted into smaller, lateral canals which led to the fields. If the source was intermittent or was not on a continual level, a dam of logs, limbs, and rocks was constructed to hold back the water in a reservoir and raise the level. Water was let into the lateral canals from the main ditch by wooden headgates; it was then directed into separate parts of the fields with the flow controlled by small mud dams which were built up or removed with hoes. This type of irrigation was slow but effective, and allowed the flooding of about 5 to 6 acres a day (Simmons 1972: 142, 143; Twitchell 1963: 175-176).

In much of New Mexico, farms were small and farming methods were primitive in the late 1800s. Fields were irregular in shape and were usually not fenced; it was the responsibility of livestock owners or tenders to keep livestock out of the crops, and they were responsible for any damages. Many fields were cultivated with hoes as the only farming implement, while others were plowed with a crude wooden plow, or ard, fashioned from a tree trunk with a tree branch serving as a handle. A beam was attached to the trunk to which oxen were fastened; a pointed block turned the soil much as a shovel-plow would. Frank Mitchell, an early cowboy, reported seeing such a plow in use at Chavez Plaza, 41OL253*, although the one he saw had an iron tip (Twitchell 1963: 175-176; Haley 1967: 34).

[redacted] at the Casimero Romero Plaza, 41OL248, the Romero family irrigated a vegetable garden and fields of oats, alfalfa, and prairie hay for livestock feed. The occupants of Ortega Plaza (possibly the same as at Borregos Plaza, 41OL271), irrigated their crops from [redacted] diverting the water to fields about a mile downriver. Irrigation ditches were used to water garden patches at Salinas Plaza, 41OL259, and as many as 75 to 100 acres may have been irrigated at Chavez Plaza, 41OL253* and 41OL276. The settlement along [redacted] 41FL19, also had an acequia (Archambeau 1946: 54-55; Hood 1934: 1; Guffee 1976: 19, 51; Collinson n.d.: 8; Stroup 1965: 13).

A final comment is needed about the methods followed in the present nomination. The identification of the larger sites as belonging to New Mexico pastores is firm. Connections were established with known historic figures such as Juan Chavez (site 410L253) and Agapito Sandoval (41PT84). The smaller sites, generally without associated New Mexicans, were inferred to be pastor localities because of close resemblances in the construction techniques used with natural stone for walls, etc., between them and the large sites of known pastores. The identifications are thought to be quite sound.

Boundaries around the pens, houses, and walls were set so as to include the structures themselves and an additional area sufficiently large to include glass shards, porcelain, and building materials scattered on the surface. If data acquired in the future should reveal larger areas of occupation and artifact concentration, the site boundaries can then be expanded. Whenever possible, the boundaries follow natural features which help delimit the immediate site area, such as boulders and arroyo banks.

Test excavations at sites were not allowed by the landowners.

8. Significance

Period	Areas of Significance—Check and justify below				
___ prehistoric	___ archeology-prehistoric	___ community planning	___ landscape architecture	___ religion	
___ 1400–1499	X archeology-historic	___ conservation	___ law	___ science	
___ 1500–1599	___ agriculture	___ economics	___ literature	___ sculpture	
___ 1600–1699	___ architecture	___ education	___ military	___ social/	
___ 1700–1799	___ art	___ engineering	___ music	humanitarian	
X 1800–1899	___ commerce	X exploration/settlement	___ philosophy	___ theater	
___ 1900–	___ communications	___ industry	___ politics/government	___ transportation	
		___ invention		X other (specify) Hispanic ranching	

Specific dates ca. 1876-1886 **Builder/Architect** N/A

Statement of Significance (in one paragraph)

Relationships between peoples of New Mexico and the Panhandle-Plains of Texas extend from prehistoric times until the present day. During much of the Historic Period, while Indians occupied the Panhandle-Plains, New Mexicans traveled eastward to hunt and trade, thus becoming familiar with the region. After 1875, when the aboriginal occupation of the Panhandle-Plains ended, New Mexicans rapidly moved into the emptied, unclaimed territory with large flocks of sheep and settled there. Anglo cattlemen, attracted by the same lure of open range, followed the sheepmen and soon established legal claim to the land. Unwilling or unable to contend with the cattlemen, the sheepmen left the new range to seek other grazing areas, or they stayed and found new occupations. This period of transition, when New Mexican sheepmen were the main occupants of the Panhandle-Plains, lasted approximately one decade - from 1876 through 1886. The present thematic nomination includes 16 archeological sites from this time period. The work is based on archeological surveys in 1979 and 1983. The sites were occupied for a relatively brief period and are geographically defineable. Historical documentation of the people and sites is good and, combined with the archeological data, provides an excellent opportunity to contrast different cultures (the pastores and cattlemen of 19th-century Texas) and to compare their roles in history.

Pastores, or Hispanic sheepherders, represent the final stage of New Mexican interest in the Texas Panhandle region, an involvement which can be traced back to early historic times. The pastores flourished during a brief period between 1875 (after the removal of the Comanche Indians) and the mid 1880s when Anglo cattlemen were dominant. Because of their isolation and cultural ties to New Mexico, the material remains of the Texas Panhandle pastores strongly reflect the traditional social and economic lifeways of that region. The style, plan, and location of the Texas settlements, for instance, are closely related to traditional Hispanic New Mexican building forms and practices. Most of the sites were abandoned in the 1880s because of pressure from encroaching cattlemen. Fortunately, many of these sites are located on isolated ranches and are well preserved today. This nomination includes 16 individual sites, which document pastor building practices including construction of habitations, camps, corrals, and acequias. Careful conservation and further study of these sites will enable researchers to learn a great deal about early frontier life and the adaptation of traditional Hispanic New Mexican architectural, social, and economic traditions to this region.

Sheep, first introduced by early Spanish explorers into what is now New Mexico as early as 1540 A.D. (please consult: Beck 1962: 255; Lehmann 1969: 9, 17, 215-301; Rathjen 1973: 56-57), were used as a food source by early explorers. Later settlers relied heavily on sheep products such as mutton and wool. Indians of the Southwest realized the benefits of raising sheep, and soon acquired their own flocks (Beck 1962: 255-256).

Large land grants by the Spanish Crown in the Southwest encouraged settlement, and the large acreages enabled the colonists to raise sheep on a large scale. According to traditional accounts, one early Spanish governor owned at least two million sheep, and other governors were credited with owning as many as one million (ibid.).

In the nineteenth century, the economy of New Mexico and the Southwest became increasingly dependent upon sheep. An American trader, Josiah Gregg, estimated that as many as 500,000 were exported from New Mexico annually during the 1830s (Gregg 1954; 134). To meet demands from outside markets such as Mexico, the size of the flocks were continually increased. The California gold rush, which began in 1849, created an even larger demand for wool and mutton. For instance, some 10,000 sheep were driven to California from New Mexico and sold for high prices in 1849 (Beck 1962: 256-257). Restrictions which had been placed on trade by New Mexican officials were lessened and this helped expand the market. During the mid-1880s, wool wagons and sheep began marking a trail eastward to Missouri. This route continued to be heavily traveled up to the time the railroads arrived (ibid.).

The expansion of the sheep industry in New Mexico between 1850 and 1880 is illustrated by the rise in wool clipping totals, for this period, from 32,000 to 4,000,000 pounds. By the 1880s, New Mexican families commonly owned flocks numbering up to 250,000 sheep. As a result, the available range in New Mexico became scarce, and New Mexican pastores began to look elsewhere for grazing land for their flocks. As early as the 1860s, New Mexican pastores may have already established grazing circuits along the [redacted] in the Texas Panhandle. Until 1875, however, they risked raids from the hostile Indian tribes who inhabited the region. After 1875, when the U.S. Army defeated the Comanche and Kiowa Indians in the Texas Panhandle, this new area became available to shepherds for permanent settlement.

One old pastor claimed to have taken 30,000 head of sheep into No Man's Land (present day Oklahoma) soon after the Civil War (Haley 1967: 31-32; Rainey: 89). Even after the Indians were placed on reservations, the threat of attacks still existed; during the winter of 1885-1886, pastores crowded their flocks around the winter camp of Charles Goodnight, in hope that the cowboys would protect them from Indians still present in the Panhandle (Haley 1949: 278).

A herder's life was lonely and difficult. Long months were spent on migratory grazing circuits following the flocks (partidas) of 1,000 to 1,500 sheep as they slowly moved across an area and then returned to the home range. Many led their flocks from New Mexico across the Texas Panhandle and back again. Often the only companion of the pastor was a sheep dog. These wolf-like dogs were invaluable to a shepherd, for they kept a flock close together as it moved across the open range, decreased losses by rounding up strays and fending off coyotes and bobcats, and watched the sheep at night while the pastor was sleeping in the center of the herd. Some of the pastores lived in tents which they transported with them, but others may have stayed in crudely built shelters in often-used areas (Haley 1967: 32-33; Lehmann 1969: 49).

Grazing circuits were generally determined by the location of potable water and sufficient grass to sustain large flocks. Such choice locations are scarce in the Texas Panhandle and are generally restricted to river valleys (McKay 1939: 111-112). Increasing numbers of New Mexican sheepmen extended their grazing circuits into the Texas Panhandle until that range was claimed and fenced by cattlemen in the mid-1880s.

The slow, monotonous pace of the pastor's life was broken in the spring, when lambing occurred, and again in the summer or fall when the sheep were sheared. Lambing usually occurred after the flocks had reached the open range. The sheep were kept on the range during the summer, and were then circled back to arrive at the home base by shearing time. Some sheep owners, however, kept the sheep on the open range and sent groups of workers and large wagons to meet the flocks 50 or 60 miles out from New Mexico, shear the sheep, and carry the wool to market (Haley 1967: 32-33, 1926a: 3; Lehmann 1969: 49; Cabeza de Baca 1954: 6-8, 57).

Extensive settlement by sheepmen in the Panhandle was initiated in 1876 by a group led by Casimero Romero, from Mora County in north-central New Mexico. Prior to the entrance of Romero's group, only a few isolated settlements were present in the region. Small settlements along the [redacted] in present-day Floyd and Briscoe counties were reported by Frank Collinson, who stated he saw the sites while hunting buffalo in 1875. He further stated that both locations were occupied by Mexicans who hunted buffalo, traded with the Indians, and grew fields of corn (Collinson n.d.a, n.d.b, 1963: 65). Archeological excavations by Guffee (1976) uncovered a small settlement (41FL19) [redacted] which matches Collinson's description. The site was occupied until 1877, when local cowboys forced the inhabitants to leave (Guffee, Roberts, and Reeder 1975; Haley 1964).

Though a few settlements may have been established earlier, the main period of pastor immigration and settlement began in the fall of 1876. In November of that year, Casimero Romero led a group composed of his family, relatives, workers, and friends along the [redacted] into present day Oldham County, Texas. Equipment and supplies were carried in 12 to 14 freight wagons pulled by oxen, and approximately 4,500 head of sheep, several horses, and cattle followed the caravan. Casimero Romero was a former comanchero, trader with the Indians, and was familiar with the area as were other pastores who settled the Texas Panhandle. He led the group along an old trail which followed the [redacted] in present day Oldham County, where they wintered (Archambeau 1946: 46-49; Arnot 1933: 58; Riddle 1938: C-28).

During the winter the men in Romero's group searched for homesites. They all selected locations with springs to insure a potable water for household use, farming, and livestock. Casimero Romero chose a site [redacted] (41OL248) with several large springs and a nearby broad vega, or meadow. Henry Kimball chose a site along [redacted] where there were abundant springs. Agapito Sandoval chose a place [redacted] (41PT84*) with a spring. Eugenio Romero located between [redacted]

*Sites whose numbers have an asterisk are being nominated herein.

[redacted] in what is now Hartley County, at what became known [redacted] (Archambeau 1946: 47-48; Riddle 1938: C-28).

During that winter, the group cared for the livestock and made adobe bricks for the Casimero Romero house. An acequia was also dug which led the spring water to where the fields would be (Archambeau 1946: 49; Riddle 1938: C-28). The house exists today but the old acequia has not been located.

News of the abundant, unclaimed grasslands, clear springs and creeks in the [redacted] spread quickly to New Mexico and attracted other groups of pastor settlers. Much of the land along the [redacted] in Oldham and Hartley counties of the Texas Panhandle was initially settled by these people. Few of the pastores filed claims on the land which they settled, which made it simple for later cattlemen to gain possession of the property (Archambeau 1956: 69).

The town of [redacted] (41OL248) began to grow along [redacted] even before Casimero Romero's house was completed. Two merchants moved in first to establish a two-room adobe store, and were soon joined by other merchants. The town of [redacted] Texas, was officially recognized by federal authorities in 1878. It thrived for a few short years, then dwindled and was finally abandoned during the early 1900s (Archambeau 1946: 57, 58a; McCarty 1946: 53-56, 100, 235-236).

In 1877, Juan Trujillo led several families from Mora County, New Mexico, to Oldham County. They established Valdez Plaza to the [redacted] (41OL268), and reportedly had a considerable number of sheep (Archambeau 1946: Riddle 1938: C-28). The following year, Mariano Montoya, Jose Tafolla (Tayfoya?) and Miguel Tafoya founded another settlement (41HT17*) near the confluence of [redacted] in Hartley County. The Garcia, Valdez, and Sierna families were also supposed to have settled in this same general region (Archambeau 1946: 53; Riddle 1938: C-28).

Ventura Borrego established a plaza (41OL271) southeast of [redacted] on the south bank [redacted] during the winter of 1878-1879. The settlement was built against double sandstone buttes and formed two parallel rows of houses. The family owned sheep and broodmares, and made a considerable profit selling houses to cattlemen (Archambeau 1946: 53-54; Riddle 1938: C-28). Pescado Plaza (41OL275), located on [redacted] approximately one and one-half miles [redacted] was established by four or five families (Haley 1927b: 33; 1967: 33). Corsino Plaza (41PT84*) established by Agapito Sandoval in 1877, may have been the easternmost pastor settlement along the [redacted]

Salinas Plaza (41OL259), located [redacted] may have had as many as 25 families living there. The plaza was near a [redacted] and the people of the settlement processed the salt to sell. Salinas was one of the larger plazas with stores, saloons, and a racetrack (Haley 1926c, 1927b: 33).

Near Salinas Plaza were Boquilla Plaza, Joaquin Plaza (41OL264), and Chavez Plaza (41OL253*). Boquilla Plaza is reported to have had a population of approximately 100. Joaquin Plaza, located near [redacted] lies between Chavez Plaza and Tascosa. Chavez Plaza, a few miles northeast of Salinas Plaza, was established by Juan Chavez below [redacted] An acequia was dug near the settlement to provide water for several acres. In 1880, the plaza was abandoned after W.M.D. Lee, a cattle rancher, bought the property (Hood 1934: 1; Smith 1969: 14-15).

Prior to 1878, a Frenchman named Padre, or Father, Green moved into the [redacted] River valley. He operated a ranch above the [redacted] J. Phelps White, a cowboy for the LIT Ranch, observed that

> ...There was an old Mexican settlement on the [redacted] An old Catholic priest, Father Green, had 200 to 300 head of cattle there and alot of sheep; at least he claimed to be a priest. He collected tithes from all the Mexicans around over the country to the amount of ten percent. If you branded fifty calves, you gave him five; if you had 1,000 sheep, you gave him 100. He claimed to be doing this for the church, but it never got further than Green's ranch. This was directly south of [redacted] He had good whiskey and a Mexican woman or two (Haley 1927d: 3-4).

His flocks produced so much wool that Green built a large adobe storehouse on [redacted] to store it all before taking it to market. Before 1880, he sold his ranch and livestock, including 800 head of cattle, to Dan Taylor. Green then left the area, looking for new oportunities (Haley 1927d: 4; McCarty 1946: 42).

More reliable priests traveled from Oldham County soon after settlement began. The first of these came from Trinidad, Colorado, once a year to hold mass. Priests from Chaporito Mission in New Mexico later came to the area. Fathers Pinto and Massa were two of the priests who served the area and conducted services in the home of Casimero Romero (41OL248). In 1880, St. Barnabas Church was organized in Tascosa and was served by Father Patrick J. Murphy until the town was abandoned (Riddle 1938: C-29; McCarty 1946: 155-156, 178).

Although the majority of sheepmen were Hispanic, a few were Anglos. Jim Campbell, A.B. Ledgard, the New Zealand Sheep Company, and the Brown and Manzanares Company all ranged sheep along the [redacted] in Texas. The Casner brothers took sheep to [redacted] (Arnot 1933: 61; Haley 1927d: 2; 1937f; 1949: 340; 1967: 33; Mabry 1938: 49; McCarty 1946: 36-37).

Many of the pastores in the Texas Panhandle were partidarios, or ranchers who took sheep and/or cattle on shares from larger livestock owners, and agreed to return a certain percentage of the stock within a certain period. A partidario might, for

example, take a certain number of sheep and agree to return twice that amount of sheep at the end of five years (Cabeza de Baca 1954: 6-8, 57). Pastores commonly tended 1,500 head of sheep, the maximum size for a flock kept together on one range. Casimero Romero owned two flocks of sheep of 1,500 each when he settled in the Texas Panhandle. He may have had as many as 6,000 head prior to the freezing winter of 1879-1880, when half of the flock died (Archambeau 1946: 60; Riddle 1938: C-29).

As the Texas Panhandle became more settled in the late 1870s and early 1880s, grazing circuits became more fixed. Stone corrals were built to shelter the sheep on the open range. Casimero Romero transported lumber panels by wagon for construction of temporary sheep pens. The sheep were brought close to the pastor settlements for the winter, and were usually kept inside stone or adobe corrals near the settlements. Sometimes fences were built against a hill or bluff slope to enclose a grassy spot with a good water supply for the sheep (Archambeau 1946: 56; 1950: 28; Haley 1927b; 1927c; 1967: 33).

Water was a major concern of the pastores. Not only was it necessary for maintaining the livestock, but it was used in farming, which provided most of the foodstuffs. Thus water and good grasslands were both considered when selecting a settlement site. Water was often ditched from nearby springs and streams into the fields. Methods used in the construction and regulation of the acequias were from those used in New Mexican villages.

The main ditch of an acequia originated above the fields and was from 1 to 2 yards wide, and from 1 to 2 yards deep. To insure that a steady grade was maintained, water was frequently turned into the ditch and the necessary alterations made. The acequia was not always straight, for large rocks or trees encountered while digging the ditch were simply skirted. Sometimes the main ditch was diverted into smaller, lateral canals which led to the fields. If the water source was intermittent or was not on a continual level, a dam of logs, limbs, and rocks was constructed to hold back the water in a reservoir. Water was let into the lateral canals from the main ditch by wooden headgates. It was then directed into separate parts of the fields with the flow of water controlled by small mud dams that were built up or removed with hoes. This type of irrigation was slow, though effective, and allowed the flooding of only about 5 to 6 acres a day (Simmons 1972: 142-143; Twitchell 1963: 175-176).

In much of New Mexico, farms were small and farming methods were primitive in the late 1800s. Fields were irregular in shape and were usually not fenced. It was the responsibility of livestock owners or tenders to keep livestock out of the crops, and they were responsible for any damages. Many fields were cultivated with hoes as the only farming implement. Some fields were plowed with a crude wooden plow, or ard, fashioned from a tree trunk with a tree branch serving as a handle. A beam was attached to the trunk, to which oxen were fastened. A pointed block turned the soil much as a shovel-plow would. Frank Mitchell, an early cowboy, reported seeing such a plow in use at Chavez Plaza, 41OL253*, though the one he saw had an iron tip (Twitchell 1963: 175-176; Haley 1967: 34).

On the east side of Tascosa, at Casimero Romero Plaza, 41OL248, the Romero family irrigated a subsistence garden as well as fields which produced oats, alfalfa, and prairie hay for livestock feed. The occupants of Ortega Plaza (possibly the same as Borregos Plaza, 41OL271), irrigated their crops from [redacted] diverting the creek water to their fields which were about a mile downriver. Irrigation ditches were used to water garden patches at Salinas Plaza, 41OL253* and 41OL276. The settlement along [redacted] 41FL19, also had an acequia (Archambeau 1946: 54-55; Hood 1934: 1; Guffee 1976: 19, 51; Collinson n.d.: 8; Stroop 1965: 13).

By 1880 the New Mexican pastores were well established in the Texas Panhandle. According to the federal census for that year, approximately 70 percent of the population, or 358 people, in Hartley, Oldham, and Deaf Smith counties had Spanish surnames (Archambeau 1950: 25). Despite having lost a great many sheep during the winter of 1879, the federal agriculture census for this same year reported a total ovine population of over 108,000. This compares to just under 100,000 cattle (Connor 1954: 49, 69; Rathjen 1973: 238). This balance, however, shifted rapidly.

Dominance of the Cattlemen. In 1876, Charles Goodnight, the first Anglo-American in the Texas Panhandle, established a ranch on the [redacted] in present-day Randall County. Goodnight, the forerunner of numerous cattlemen who would bring their herds into the area, entered the Panhandle the same year Casimero Romero settled in Oldham County.

While moving his cattle from Pueblo, Colorado, to the Texas Panhandle, Goodnight encountered some sheepmen; it was the winter of 1875-1876, and the pastores drove their sheep, some 100,000 head, around Goodnight's encampment, seeking protection from Indians and outlaws. Goodnight allowed the pastores to remain near his camp, but stipulated that they keep their sheep away from the area used by his cattle. One pastor chose to ignore his instructions and allowed his large flock to drift inside Goodnight's area. The sheepman ignored directions to move the sheep, so two of Goodnight's men then drove the sheep into the nearby [redacted] drowning 400 to 500 head. Since the sheep belonged to a former New Mexican governor with influence, Goodnight was later forced to pay damages for the drowned sheep (Haley 1949: 273-280).

During the spring of 1876, Goodnight ranged his cattle along [redacted] in what is now Oldham County. After encountering several sheepmen there, he made an agreement with them which left the [redacted] to the pastores and reserved the [redacted] for himself. Only one sheepman was reported to have violated that agreement, and he was whipped off the [redacted] by one of Goodnight's men (Haley 1967: 280).

Goodnight hired Nicolás Martinez, a New Mexican, who had already settled in the Texas Panhandle, to find a site for his ranch that was later described as a wild gorge that cut the Llano in two, a wonderfully sheltered place for a range. Martinez eventually brought Goodnight to [redacted] where the JA Ranch was established (Haley 1949: 279-280; 1967: 40).

Other cattlemen entered the Texas Panhandle soon after Goodnight. In 1876, Elsworth Torrey established a ranch (41OL265) near [redacted] in what is now Oldham County. In 1877, the Baker brothers established the Lazy F Ranch in the [redacted] in what is now Floyd and Briscoe counties (Haley 1949: 313, 323). Leigh Dyer established what was later known as the GMS and the T-Anchor Ranch above the confluence of [redacted] (Haley 1949: 313, 323; 1967: 43). The LIT Ranch was started in Hartley and Oldham counties (McCarty 1946: 42-44), and W. M. D. Lee and Lucien B. Scott established the LS Ranch on [redacted] in what is now Oldham County (McCarty 1946: 48; Sheers 1933: 52-53).

The earliest cattle ranches in the Texas Panhandle were begun by experienced cattlemen such as Charles Goodnight. However, various large corporations also became involved with the cattle business in the 1880s. Backed by large sums of money, these large concerns rapidly accumulated much of the Panhandle range. The Prairie Cattle Company, the Cedar Valley Land Company, Bates and Beal, the American Pastoral Company, and the Matador Land and Cattle Company were some of the large companies that invested in the Panhandle cattle industry (Sheffy 1938: 59-65). Also, in 1979, the Texas Legislature approved a resolution providing for the trade of 3,050,000 acres of state land in the Texas Panhandle for a new capitol building; the Capitol Syndicate became the owner of that property. The Capitol Syndicate then established a ranch known as the XIT, and located its headquarters on [redacted] in Oldham County in 1885 (Haley 1967: 49-50, 70-72; Mabry 1938: 49).

The End of the Pastor Period. As cattlemen moved into the Texas Panhandle, the pastores were often forced off the land they claimed. Cattlemen legally obtained titles to land occupied by sheepmen by filing claims, a procedure few sheepmen followed (Archambeau 1946: 69; McCarty 1946: 166-167). Some of the cattlemen paid pastores for the right to certain ranges, and for improvements such as structures. After thus gaining the property, the ranchers often had the existing structures burned or torn down to discourage the pastores from returning. Some buildings were used by the cattlemen as line camps (McCarty 1946: 73-74, 140).

Relations between cattlemen and sheepmen were occasionally hostile. An early LS Ranch cowboy, J.E. MacAllister, stated,

> A great many sheepmen drove their flocks down from New Mexico.... They did this until the cattlemen put a stop to it. There was some hard feelings. The cattlemen got after the Mexican sheepmen and they would skip out. The Mexicans did not like the Tejanos (Haley 1926a: 3-4).

Scott Bolton, an early Texas Panhandle surveyor, reported hearing an early cowboy tell of forcing sheepmen to leave the Quitaque area. The cowboys rounded up the sheep and drove them to a dry playa lake on the plains and set the lake grass on fire, killing the sheep (Guffee, Roberts, and Reeder 1976).

To deter out-of-state sheepmen and cattlemen from bringing their livestock in the Texas Panhandle, area cattlemen imposed a drift tax. Stockmen who led their herds or flocks on migratory routes then began avoiding the Texas Panhandle (Haley 1927d: 2; McCarty 1946: 161-162).

In 1884, a measure was passed which made the herding of stock on Texas state land illegal. The state land commission then leased public land for 32 dollars a section per year (Havins 169: 30). This measure ended the policy of free, open range and caused many pastores to return to New Mexico where there was still free range. After the lease law was passed, ranchers began to fence their land. Intruders could be charged with trespassing once the land was fenced (McCarty 1946: 167).

Another factor which worked against the Panhandle pastores was the unusually harsh weather which occurred during the early 1880s. A series of blizzards during that period caused considerable losses to stockmen, particularly sheepmen (Connor 1954: 49, 69; Haley 1949: 320-321).

The displacement of sheep by cattle in the Texas Panhandle is shown in the 1890 federal census totals. In the 10-year period from 1880 to 1890, sheep totals had declined from 108,234 to 10,157 head, a loss of almost 91 percent. A comparison of 1880 and 1890 cattle totals shows an increase form 97,236 to 250,046 head, a growth of 257 percent (Connor 1954: 49, 69; Rathjen 1973: 238fn, 244).

A few of the pastores remained in the Texas Panhandle and their descendants live there today. Of those that remained, however, many quit raising sheep and began working for the cattle ranches. For the most part, the pastores who had settled the Texas Panhandle in the 1870s were gone from the region by 1884.

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(see continuation sheet)

10. Geographical Data

Acreage of nominated property (see continuation sheets for individual sites)

Quadrangle name (see cont. sheet, item 10, page 1) **Quadrangle scale** 1:24000

UTM References
(see individual site continuation sheets)

	Zone	Easting	Northing		Zone	Easting	Northing
A				B			
C				D			
E				F			
G				H			

Verbal boundary description and justification See boundaries drawn on site plans accompanying individual site forms (continuation sheets)

List all states and counties for properties overlapping state or county boundaries

state	Texas	code	048	county	Armstrong	code	011
					Floyd		153
state	Texas	code	048	county	Hartley	code	205
					Oldham, Potter		359, 375

11. Form Prepared By

name/title Anna Jean Taylor (with Caleb Curren and Kenneth Breisch, THC)

organization Texas Historical Commission **date** September 30, 1983

street & number P.O. Box 12276 **telephone** (512) 475-6328

city or town Austin **state** Texas 78711

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

~~X~~ national X state ___ local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature Curtis Tunnell

title State Historic Preservation Officer **date** 17 May 1984

For NPS use only

I hereby certify that this property is included in the National Register

Yvonne D. Stewart **date** 7/12/84
Keeper of the National Register

Attest: See Continuation Sheet for Listings **date**
Chief of Registration

U.S. GOVERNMENT PRINTING OFFICE : 1983 0 - 419-311

Anonymous
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NPS Form 10-900-a
(3-82)

OMB No. 1024-0018
Exp. 10-31-84

United States Department of the Interior
National Park Service

National Register of Historic Places Inventory—Nomination Form

For NPS use only
received 6/6/84
date entered

Continuation sheet | Item number | Page 1 of 2

Multiple Resource Area
Thematic Group

dnr-11

Name New Mexican Pastor Sites in Texas Panhandle Thematic Resources
State Armstrong, Floyd, Hartley, Oldham, Potter Counties, TEXAS

	Nomination/Type of Review			Date/Signature
1.	Chavez City Ruins (41OL253)	Entered in the National Register	for Keeper	Helen Byers 7/12/84
			Attest	
2.	Chavez Suburbs East and West (41OL254)	Entered in the National Register	for Keeper	Helen Byers 7/12/84
			Attest	
3.	Corsino Plaza (41PT84)	Determined Eligible Substantive Review	for Keeper	Yvonne B. Stewart 7/17/84
	DOE/OWNER OBJECTION		Attest	
4.	Green No. 5 (41OL257)	Entered in the National Register	for Keeper	Helen Byers 7/12/84
			Attest	
5.	Griffin Site (41OL246)	Substantive Review	for Keeper	Yvonne B. Stewart 7/17/84
			Attest	
6.	Little Indian Creek Rock Pen (41PT87)	Determined Eligible Substantive Review	for Keeper	Yvonne B. Stewart 7/17/84
	DOE/OWNER OBJECTION		Attest	
7.	Mansfield I (41OL50)	Entered in the National Register	for Keeper	Helen Byers 7/12/84
			Attest	
8.	Maston I (41OL256)	Entered in the National Register	for Keeper	Helen Byers 7/12/84
			Attest	
9.	Maston No. 13 Stone Wall (41OL249)	Entered in the National Register	for Keeper	Helen Byers 9/10/84
			Attest	
10.	Maston No. 52 (41OL235)	Substantive Review	for Keeper	Yvonne B. Stewart 7/17/84
			Attest	

NPS Form 10-900-a
(3-82)

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Continuation sheet | Item number | Page 2 of 2

Multiple Resource Area
Thematic Group

Name New Mexican Pastor Sites in Texas Panhandle Thematic Resources
State Armstrong, Floyd, Hartley, Oldham, Potter Counties, TEXAS

	Nomination/Type of Review		Date/Signature
— 11.	Palo Duro Pen (41AM5)	for Keeper	Nelson Byrd 7/12/84
		Attest	
— 12.	Palo Duro Shelter (41AM6)	for Keeper	Nelson Byrd 7/12/84
		Attest	
— 13.	Proctor Pen I (41HT13) Entered in the National Register	for Keeper	Nelson Byrd 7/12/84
		Attest	
— 14.	Stone Corrals No. 1-6 (41OL250)	for Keeper	Nelson Byrd 7/12/84
		Attest	
— 15.	Tafoya, Miguel, Place (41HT17) Deletion Review	for Keeper	Yvonne B. Stewart 7/27/84
		Attest	
— 16.	Floyd County Stone Corral	for Keeper	Jerry M. Simmons 9/27/84
		Attest	
17.		Keeper	
		Attest	
18.		Keeper	
		Attest	
19.		Keeper	
		Attest	
20.		Keeper	
		Attest	