

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

| |
|---------------------------|
| STATE: New Mexico |
| COUNTY: McKinley |
| FOR NPS USE ONLY |
| ENTRY DATE FEB 10 1975 |

1. NAME

COMMON: Pueblo of Zuni

AND/OR HISTORIC: * Pueblo of Halona

2. LOCATION

STREET AND NUMBER:
36 miles south of Gallup, New Mexico on NM 32 & NM 53.

CITY OR TOWN: Zuni vicinity CONGRESSIONAL DISTRICT: Second

STATE: New Mexico CODE: 35 COUNTY: McKinley CODE: 031

3. CLASSIFICATION

| CATEGORY (Check One) | OWNERSHIP | STATUS | ACCESSIBLE TO THE PUBLIC |
|---|---|--|---|
| <input checked="" type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Building <input type="checkbox"/> Structure <input type="checkbox"/> Object | <input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both | <input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress | Yes: <input checked="" type="checkbox"/> Restricted <input type="checkbox"/> Unrestricted <input type="checkbox"/> No |
| PRESENT USE (Check One or More as Appropriate) | | | |
| <input checked="" type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment | <input checked="" type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum | <input type="checkbox"/> Park <input checked="" type="checkbox"/> Private Residence <input checked="" type="checkbox"/> Religious <input type="checkbox"/> Scientific | <input type="checkbox"/> Transportation <input type="checkbox"/> Comments <input checked="" type="checkbox"/> Other (Specify) <u>Living Pueblo</u> |

4. OWNER OF PROPERTY

OWNER'S NAME:
Pueblo of Zuni (Office of the Governor)

STREET AND NUMBER:

CITY OR TOWN: Zuni STATE: New Mexico CODE: 35

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:
Office of the County Clerk

STREET AND NUMBER:
McKinley County Courthouse

CITY OR TOWN: Gallup STATE: New Mexico CODE: 35

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:
New Mexico Register of Cultural Properties

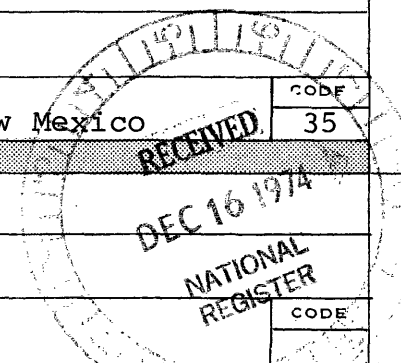
DATE OF SURVEY: 1974 Federal State County Local

DEPOSITORY FOR SURVEY RECORDS:
State Planning Office

STREET AND NUMBER:
200 W. De Vargas Street

CITY OR TOWN: Santa Fe STATE: New Mexico CODE: 35

SEE INSTRUCTIONS



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7 DESCRIPTION

| | | | | | | |
|-----------|---|--|--------------------------------|---|--------------------------------|------------------------------------|
| CONDITION | (Check One) | | | | | |
| | <input type="checkbox"/> Excellent | <input checked="" type="checkbox"/> Good | <input type="checkbox"/> Fair | <input type="checkbox"/> Deteriorated | <input type="checkbox"/> Ruins | <input type="checkbox"/> Unexposed |
| | (Check One) | | | (Check One) | | |
| | <input checked="" type="checkbox"/> Altered | <input type="checkbox"/> Unaltered | <input type="checkbox"/> Moved | <input checked="" type="checkbox"/> Original Site | | |

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

A portion of the present Pueblo of Zuni consists of remnants of the old houseblock area situated on the north side of the Zuni River. The majority of residences, however, are relatively modern individual family houses, built largely of purplish-colored sandstone quarried nearby which are scattered about on three sides of the old section and across the river to the south.

Once built to a height of five stories, the adobe houseblocks more than a century ago lost much of their original defensive purpose. Gradually abandoned, they were reduced to a single story by 1910. Windows have since replaced the previous small openings covered with slabs of selenite and doorways opening on the street eliminated the use of the original roof hatchways. The Pueblo of Zuni is now one of the most acculturated of New Mexico Pueblos. Electricity was introduced in 1950 and many of the inhabitants have modern appliances. The presence of these conveniences, however, has not stopped the use of the hooded fireplaces and the outside hornos (baking ovens) which are still very much in evidence throughout the village. The original four small plazas formed by the houseblocks continue to serve as centers for the daily and religious activities of the Pueblo. The once numerous, adobe-walled "waffle gardens," representing an effective method of early irrigation peculiar to the Zunis, have become less important with the construction of an extensive irrigation system beginning in 1904. Located in both old and new sections, the small corrals with their simple fence construction, have changed the least in appearance.

The church of Nuestra Señora de Guadalupe de Zuni was completely rebuilt in 1969 incorporating the remains of the 1699 church walls but not the old sacristy and convento. The campo santo with its surrounding stone wall is little changed from earlier times.

The first graphic description of the Mission of Nuestra Señora de Guadalupe and the Pueblo of Zuni was written by Fray Atanasio Domínguez in 1776:

The church is adobe with walls nearly a vara thick, single-
 naved, facing east-northeast. From the door to the ascent to
 the sanctuary it is 30 varas long, 9 wide, and 8 high. The
 sanctuary is closed in it like the head of a transept. The
 ascent to it consists of four steps of wrought beams, at the
 top of which there is a railing. From here to the center it
 measures 5 varas square, being as much higher as the
 clerestory demands. There is a choir loft in the usual place
 and it is like those described before. On the right side
 there are two windows with wooden gratings facing southeast,
 and one in the choir to a balcony overlooking the cemetery.
 The main door is squared, with a wooden frame instead of
 masonry, with two paneled leaves, no lock except the crossbar
 and measures 3 varas high by 2 wide. The nave is roofed by
 thirty-six wrought and corbeled beams, and the clerestory is

SEE INSTRUCTIONS

SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

 Pre-Columbian 16th Century 18th Century 20th Century 15th Century 17th Century 19th Century

SPECIFIC DATE(S) (If Applicable and Known)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

Aboriginal

 Prehistoric Historic Agriculture Architecture Art Commerce Communications Conservation Education Engineering Industry Invention Landscape Architecture Literature Military Music Political Religion/Phi-
losophy Science Sculpture Social/Human-
itarian Theater Transportation Urban Planning Other (Specify)

Living Pueblo

STATEMENT OF SIGNIFICANCE

The Pueblo of Zuni occupies the site of Halona, one of the original six pueblos of the Zuni people in existence when the first Europeans entered New Mexico in 1539. In that year, the advance guard of the Fray Marcos de Niza expedition led by Estevan, the Moor, arrived at the westernmost village of Hawikuh. Estevan and most of the party were killed by the Zunis who resented foreign intrusion into their land and the demands of the Spaniards. Those who escaped took word to Fray Marcos who retreated to Mexico with exaggerated tales of great wealth to be found in the north. Encouraged by these accounts, the well-equipped Coronado expedition entered Hawikuh the following year. Again, the Zuni resisted, killing several soldiers and wounding Coronado before being defeated by the superior arms of the Spaniards.

After exploring much of northern New Mexico and penetrating westward to the Grand Canyon and east through the great plains into present Kansas, the Coronado expedition also was forced to retreat to Mexico in 1541 because of continued Pueblo Indian opposition. Forty years elapsed before the Spanish again attempted to conquer the land of the Pueblos. The expeditions of Fray Agustín Rodríguez and Captain Francisco Chamuscado in 1581 and that of Antonio de Espejo and Fray Bernaldino Beltrán the following year both visited the Zuni villages. After establishing the first permanent Spanish colony near San Juan Pueblo in the summer of 1598, Juan de Oñate made a reconnoissance trip through the western pueblos in an attempt to find a route to the "South Sea," spending the first week of November in the Zuni region. Accounts of all these expeditions, except that of Estevan in 1539, mention the Pueblo of Halona.

Because of the remoteness of the Zuni Pueblos and their reluctance to accept Spanish rule, conversion was not attempted until July, 1629 when two friars, including Fray Roque de Figueredo were assigned by Custos, Fray Esteban de Perea to Hawikuh, with a third being sent to Halona. Construction of the first permanent church among the Zunis was begun shortly afterward at Hawikuh, the largest of the Zuni Pueblos. The missionaries were opposed from the beginning by the religious leaders, as Fray Alonso de Benavides noted during his visit to the Zuni in 1630. The accumulated ill-feeling resulted in the February, 1632 killing of Frayles (See Continuation Sheet #4)

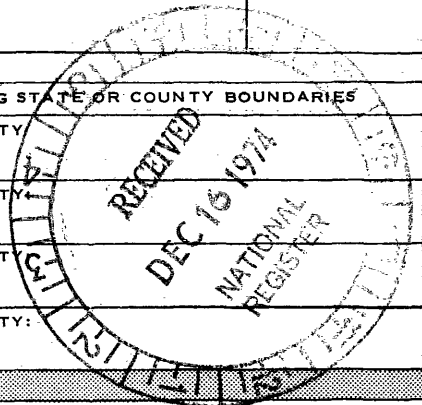
SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Abel, Anne Heloise, ed. The Official Correspondence of James S. Calhoun. Washington, 1915.
 Adams, Eleanor B. "Fray Silvestre and the Obstinate Hopi," NMHR, XXXVIII, April, 1963, pp. 97-138.
 Adams, Eleanor B. and Fray Angelico Chavez. The Missions of New Mexico, 1776. Albuquerque, 1956.
 Baur, John. "Richard Campbell," The Mountain Men and the Fur Trade of the Far West, III, Glendale, 1966, pp. 69-70.
 (See Continuation Sheet #8)

10. GEOGRAPHICAL DATA

| LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY | | | OR | LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES | | |
|--|-------------------------|-------------------------|----|---|-------------------------|--|
| CORNER | LATITUDE | LONGITUDE | | LATITUDE | LONGITUDE | |
| | Degrees Minutes Seconds | Degrees Minutes Seconds | | Degrees Minutes Seconds | Degrees Minutes Seconds | |
| NW | 35 ° 04 ' 42 " | 108 ° 51 ' 41 " | | 0 | 0 | |
| NE | 35 ° 04 ' 42 " | 108 ° 49 ' 54 " | | | | |
| SE | 35 ° 03 ' 37 " | 108 ° 49 ' 54 " | | | | |
| SW | 35 ° 03 ' 37 " | 108 ° 51 ' 41 " | | | | |
| APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 1500+ | | | | | | |
| LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES | | | | | | |
| STATE: | CODE | COUNTY: | | CODE | | |
| STATE: | CODE | COUNTY: | | CODE | | |
| STATE: | CODE | COUNTY: | | CODE | | |
| STATE: | CODE | COUNTY: | | CODE | | |



NO
W/M
SEE INSTRUCTIONS

11. FORM PREPARED BY

NAME AND TITLE:
Michael McCachren, Archivist I

ORGANIZATION: State Records Center and Archives DATE: 11-27-74

STREET AND NUMBER:
404 Montezuma

CITY OR TOWN: Santa Fe STATE: New Mexico CODE: 35

12. STATE LIAISON OFFICER CERTIFICATION NATIONAL REGISTER VERIFICATION

| | |
|---|---|
| <p>As the designated State Liaison 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. The recommended level of significance of this nomination is:</p> <p>National <input checked="" type="checkbox"/> State <input type="checkbox"/> Local <input type="checkbox"/></p> <p>Name: <u>Dorel Wilking</u></p> <p>Title: <u>State Planning Officer</u></p> <p>Date: <u>Dec 11, 74</u></p> | <p>I hereby certify that this property is included in the National Register.</p> <p><u>[Signature]</u> Director, Office of Archeology and Historic Preservation</p> <p>Date: <u>2/10/75</u></p> <p>ATTEST:</p> <p><u>[Signature]</u> Keeper of The National Register</p> <p>Date: <u>2-6-75</u></p> |
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**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Continuation Sheet) 1

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| COUNTY | |
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(Number all entries)

at the very place where it reaches the mouth of the sanctuary, in which there are seven more beams to the center. As we enter the main door, there is an ordinary room on our right outside the wall of the church, which serves for a baptistery as described before, with an earthen bowl for a baptismal font. Above the main door there is a balcony like the one I described there at Nambé, and still higher an adobe arch containing two small bells, which the King gave, and they are good ones. The cemetery begins at the outside corner of the baptistery, and, enclosed by a low adobe wall with three gates, it ends on one side of the porter's lodge, which lies within it. The sacristy is joined to the church on the right side and, running along its wall, which it adjoins, for 10 varas, it ends a third of the way down the nave. It is 5 varas wide and 4 high, with a good roof, a large window with gratings and shutters on one side, an ordinary door to the church and another to the convent. . . The convent is joined to the church on the right side, forming a square there which extends to the southeast . (Adams and Chavez, pp. 196-199).

With reference to the Pueblo itself, he wrote:

Proceeding to its construction, I state that some houses are adobe and others stone-and-mud, all arranged around the church and convent, which stand in the middle of the pueblo. It consists of many tenements, some of which form a plaza in front of the church and convent, the latter making one side of the plaza. Others form a small plaza beyond back of the aforesaid, which again make one side of the plaza. Still others form a small plaza beyond the one in front of the church and convent, and others make still another one on the left side of the church. In addition to these four plazas, which are small, there are more small tenements and separate houses round about which would be enough to make another plaza if they were all together. The Indians have farmlands for a league above, a league below, and the same distance on either side of the pueblo. And all those mentioned are dependent on rain, for there is no river to use for irrigation . . . (Adams and Chavez, p. 201).

Unfortunately, no similar detailed description exists of the Pueblo of Zuni during the succeeding 70 years prior to U.S. occupation of New Mexico. Colonel A. B. Doniphan, visiting the Pueblo after his 1846 expedition to sign a treaty with the Navajo, also noted the continued compact defensive nature of the Pueblo. According to him, the buildings were then only two-stories high.

It is divided into four solid squares, having but two streets, crossing its centre at right angles. All the buildings
(See Continuation Sheet #2)

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(Continuation Sheet) 2

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are two stories high, composed of sun-dried brick. The first story presents a solid wall to the street, and is so constructed that each house joins, until one-fourth of the city may be said to be one building. The second stories rise from this vast, solid structure, so as to designate each house, leaving room to walk upon the roof of the first story between each building. The inhabitants of Zuni enter the second story of their buildings by ladders, which they draw up at night, as a defense against any enemy that might be prowling about. . . . The country around the city of Zuni is cultivated with a great deal of care, and affords food not only for the inhabitants, but for large flocks of cattle and sheep . . . (Connelley, p. 312)

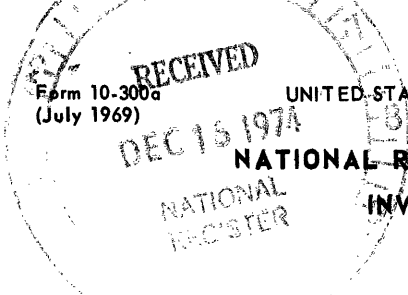
Three years later, Topographical Engineer Lt. J. H. Simpson, who stayed at the Pueblo for a much longer period, clearly stated that most of the buildings were three stories in height and noted the deteriorating condition of the church.

. . . The town, like Santo Domingo, is built terrace-shaped—each story, of which there are generally three, being smaller, laterally, so that one story can answer in part for the platform of the one above it. It, however, is far more compact than Santo Domingo—its streets being narrow and in places presenting the appearance of tunnels, or covered ways, on account of the houses extending at these places over them. The houses are generally built of stone, plastered with mud. It has a Roman Catholic Church, in dimensions about one hundred feet by twenty-seven, built of adobes. A miserable painting of Nuestra Señora de Guadalupe and a couple of statues garnish the walls back of the chancel. The walls elsewhere are perfectly bare. This is by far the best-built and neatest-looking pueblo I have seen yet, though, as usual the ragged picketed sheep and goat pens detract not a little from its appearance. . . . They have large herds of sheep and horses and extensively cultivate the soil. . . . (McNitt, pp. 114-115).

In 1857, Lt. Edward F. Beale gave a similar but less detailed description:

. . . It [Zuni] is built on a gentle eminence in the middle of a valley about five miles wide, through which the dry bed of the Zuni lays. As we approached, cornfields of very considerable extent spread out on all sides, and apparently surrounded the town. The place contains a population of about two thousand souls; the houses, although nearly all have doors on the ground floor, are ascended by ladders, and the roof is more used than any other part. Here all the cooking is done, the idle hours spent, and is the place used for sleeping in summer. Each house or family has a little garden, rarely over thirty feet square, which is surrounded by a wall of mud.

(See Continuation Sheet #3)



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(Continuation Sheet) 3

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Inside of these, and completely encircling the town, are the corrals for sheep, asses, and horses, which are always driven up at night. . . . The Indians raise a great deal of wheat, of a very fine quality, double-headed. . . (Lesley, p. 188).

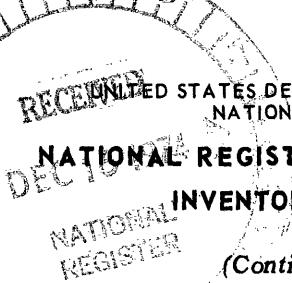
The small gardens inside the mud walls were apparently the famous Zuni "waffle gardens." Some twenty-four years later, in 1881, detailed descriptions of Zuni were recorded by members of two separate expeditions. Army Lt. John G. Bourke spent several days at the Pueblo in May of that year. His detailed description of one of the rooms of one of the houseblocks is as follows:

The room was 15' W. 50' long 10'6" high. Floor of packed earth. On 3 sides, a small banquette, in which was a break of 3 ft. on E. side. 2 small windows 1'x2', at height of eye as man stands on floor: here the panes were of glass, but very frequently they are pieces of selenite, held in place by a white lime cement. The windows were deep in wall, top & sides squares, sole of sill sloping toward floor for 2 ft. Vigas, round, peeled of bark, 6"-12" in D. Cross pieces 3" in D. 18" apart--these covered with twigs and the twigs with hays, [sic] upon which came the mud & stone flooring of the upper story. In ceiling of every room is an air-hole, one ft. square, covered with a flat stone, when ventilation is not needed. Walls all whitewashed. House itself of adobe, with some pieces of rough rubble masonry of friable sandstone, breaking squarely in all thicknesses & from 2 to 6" in length and width up to 2'. In one corner a rack for ollas, and along one side a trough or bin divided into from 4 - 8 compartments, each with a metate of graded fineness from the rough lava to very fine sand...Blankets are kept upon poles suspended from rafters. Upon the walls hang gourd rattles and a peculiar drum stick. . . . The floor contained skins of sheep and goats and square blocks of hard wood--all used as seats...Ladders are still used for entering houses, but within the past ten years the innovation of doors opening upon the level of the ground floor has very generally obtained. Niches are to be seen in nearly every wall; a closer examination reveals the fact that at these points the walls are merely slabs of stone easy to be removed and, in case one part of the town should be captured, enabling the inhabitants to escape through these apertures to portions not yet in possession of the enemy.
(NMHR, XI, 121-122).

According to his description, the church was virtually in ruins:

The ruined church...I found to be 11 paces in width, 42 in length, and about 30 ft. high in the clear inside. The windows never had been provided with panes and were nothing but large

(See Continuation Sheet #4)



UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
NATIONAL REGISTER OF HISTORIC PLACES
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apertures barred with wood...The interior is in a ruined state, great masses of earth have fallen from the north wall; the choir is shaky and the fresco has long since dropped in great patches upon the floor. The presence of 5 or 6 different coats of this shows that the edifice must have been in use for a number of years. A small graveyard in front contained a few scarcely discernible graves... (NMHR, XI, 114-115).

He described the corral construction as: "a simple affair with small poles fastened with rawhide." Of the famed waffle gardens he wrote: "Diminutive garden patches scattered in various parts of the pueblo were filled with freshly sprouting onions, chile and other vegetables." (NMHR, XI, 120,115).

Victor Mindeleff, a member of the expedition sent by the American Bureau of Ethnology to make a detailed archeological study of Zuni, arrived in the fall of 1881 and remained for over a year. His detailed description and carefully drawn charts reveal the compact houseblock pattern of the Pueblo prior to 1910. (Copy of outline plan attached).

8. SIGNIFICANCE Continued:

Francisco Letrado at Hawikuh and Martín de Arvide who was also in the Zuni region. The armed force sent from Santa Fe to avenge these deaths found that the Zunis had fled to their traditional refuge stop "Taiiyalone" or "Thunder Mountain" where they remained until 1635. Missionary activity was resumed late in the following decade and centered at Halona (the site of present-day Zuni). The single friar was charged with the care of the mission at Hawikuh and its two visitas at Matsaki and Kechipawan. By 1660 a friar had been sent to Hawikuh and the mission facilities at these pueblos restored. The second permanent church was begun at Halona during October, 1666 and dedicated to Nuestra Señora de la Candelaria de Alona. This mission assumed a greater importance, as did Halona, following the destruction of Hawikuh by the Navajo in October, 1672, and its subsequent abandonment.

In common with other pueblos, Zuni suffered serious loss of population from disease and hostile Indian attack during these years. The Pueblo took part in the Great Pueblo Revolt of 1680 and the people again fled to Thunder Mountain after burning the church at Halona and killing Fray Pedro de Ávila y Ayala. During his reconnaissance trip of 1692, Governor de Vargas met with the Zunis on Thunder Mountain in mid-November and persuaded some to return to the ruins at Halona. The majority remained on their mountain fastness and participated in the 1696 uprising. Fighting alongside their Jémez and Acoma Pueblo allies, they lost a critical engagement to Governor de Vargas in mid-July. The Zunis

(See Continuation Sheet #5)

Form 1016-0
(July 1969)

UNITED STATES DEPARTMENT OF THE INTERIOR
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formally submitted to Governor Pedro de Cubero in late 1699 and were shortly afterward induced by Fray Juan de Garaicoechea to resettle on the site of Halona. A Church was begun in October on the ruins of the 1666 building and named Nuestra Señora de Guadalupe de Alona. Extant baptismal records date from 1699. The new village was abandoned in March, 1703 when the Zuni fled once again to their mountain retreat after killing three soldiers who had a record of abusive Indian treatment. As recorded by official visitations made by Fray Juan de Álvarez in January, 1701 and Fray Antonio Victorino in February of the following year, the friar was not harmed and the village and church restored after the Zunis returned in 1705.

Due to its location on the borders of the lands of the Hopi, the Navajo and the Western Apache, the Pueblo of Zuni became a base for operations against those tribes during the 1700's. It was visited in a tour of New Mexico military installations made by Inspector of Presidios, Pedro de Rivera in 1724-1726 and was made the point of departure for the 1747 campaign led by Governor Joaquín Codallos y Rabál to subdue the Hopi who subsequently sued for peace at Zuni. Following its designation by 1749 as one of three western military "plazas de armas," along with the Pueblos of Laguna and Ácoma, the Pueblo of Zuni contributed militia for the joint defense of the Pueblos and the Spanish settlements of the Rio Grande against their traditional Navajo and Apache enemies. The Zuni auxiliaries were a part of the forces led by Lt. Alcalde Marcial Barreros in 1754 against the Gila Apache. Forming detachments of the third and fourth divisions, they took part in the expeditions against the Gila led by Governor Juan Bautista de Anza in 1786 and also in a concerted campaign against the same tribe the following year. Zunis also participated with the Spanish in a campaign in the winter of 1804-1805 against the Navajo.

Franciscans were stationed but intermittently throughout the 18th century at Zuni and visiting friars frequently performed the numerous multiple baptisms and other rites. Official diocesan visitations of the mission were made by Bishops of Durango Martín de Elizacochea in 1733 and Pedro Tamarón in 1760. Perhaps the most famous of the Franciscans at Zuni during these years was Fray Silvestre Vélez de Escalante, best known for the expedition which resulted in the exploration of present Utah. In 1775 Governor Pedro Fermín de Mendieta had commissioned Fray Silvestre to submit a report concerning the possibility of locating an overland route to link Santa Fe with Monterey, capital of the newly-founded California missions. At the same time Fray Francisco Garcés was also attempting to find a route westward to California. Escalante made a reconnaissance trip to the land of the Hopis, and although not favorably received by the Indians who had always resisted Spanish control, he met a young Havasupai Apache who informed him of a route along the Colorado River.

(See Continuation Sheet #6)

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Escalante returned to Zuni and sent a report of his findings to the governor stating that a southern route along the Gila River was blocked by Apache resistance. In the meantime, Fray Francisco Atanasio Domínguez had been commissioned by the Franciscan authorities in Mexico City to make an extensive visitation and report of the New Mexico missions as well as to attempt to contact Garcés and Escalante and determine the possibilities of a route to California.

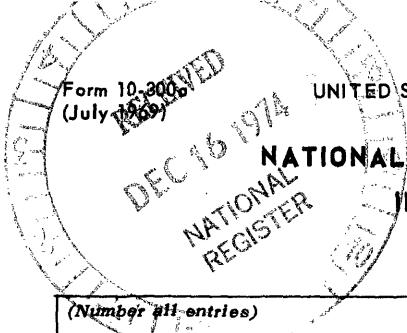
Domínguez arrived in Santa Fe on March 22, 1776. During the next two months he completed his visitation of the missions and settlements of northern New Mexico and those in the Albuquerque region. In early June, Fray Silvestre arrived in Santa Fe. Since both he and Garcés had found the Gila route to California missions blocked by the Apache, Domínguez and Escalante made plans to explore a northern route, part of which had been described to Escalante by the Havasupai Indian. On July 29 the padres, accompanied by a small force which included Captain Bernardo Miera y Pacheco, New Mexico military leader and trained cartographer, left Santa Fe and explored a route which took them through western Colorado and much of Utah. Although they were unsuccessful in locating a route as far as east California, this expedition laid the basis for the later Spanish Trail linking New Mexico with California.

They arrived in Zuni on November 24. Following the inspection of Nuestra Señora de Guadalupe at Zuni by Domínguez, friars set out for Santa Fe on December 13. Domínguez completed the visitation portion of his assignment at the Indian Pueblos of Acoma and Laguna en route. His report to his superiors, translated and published by Eleanor B. Adams and Fray Angelico Chavez as The Missions of New Mexico 1776, and the maps of the Utah expedition route prepared by Miera y Pacheco are the two important New Mexico documents dating from the year of U.S. independence from Great Britain.

After the tenure of Escalante the Zuni mission continued to decline and after 1780 became a visita of Laguna. The church and convento fell into disrepair as reported in the visitations of Fray José Pereyro in 1795 and Ex-Custos Isidro Barcenilla in 1818. Occasional visits were made to Zuni after 1821 and an official visitation was conducted in 1844 by Santa Fe Vicar Juan Felipe Ortiz.

First Anglo contact with the Pueblo of Zuni was apparently made in 1827 by a party of trappers led by Richard Campbell on its way to San Diego. Two years later, the Ewing Young trapping expedition also enroute to California, stopped at Zuni. The Pueblo was listed by New Mexico asesor Antonio Barreiro in his 1833 Ojeada Sobre Nuevo Mexico as having a population of 417 inhabitants. Military forces under the command of Colonel A. W. Doniphan arrived at Zuni in November, 1846 after signing the

(See Continuation Sheet #7)



Form 10-300
(July 1965)

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

**NATIONAL REGISTER OF HISTORIC PLACES
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first U.S. treaty with the Navajo. The troops were well received but the Zunis threatened the Navajo guides who accompanied Doniphan. In the years that followed U.S. military commanders, like their Mexican and Spanish predecessors, realized the strategic location of the Pueblo as a base for actions against hostile tribes. Zuni also became an important stopping place for Army Topographical Engineers expeditions engaged in mapping the surrounding area. The 1849 New Mexico military governor Col. John M. Washington, accompanied by Lt. J. H. Simpson of the Army Corps of Topographical Engineers and James S. Calhoun, newly appointed Superintendent of Indian Affairs (later first Territorial Governor), stopped at Zuni on his reconnaissance trip into Navajo country. In June, 1851 Pvt. James A. Bennett, member of a detachment of the 1st Dragoons escorting a supply train to Ft. Defiance, noted in his diary that the detachment had spent the night at Zuni Pueblo. The Topographical Engineer expedition of Lt. Lorenzo Sitgreaves, charged with mapping a route from New Mexico to Los Angeles, spent much of September of that year encamped near the Pueblo. Colonel Joseph K. F. Mansfield in his military inspection of western forts in 1853 discussed the importance of the Pueblo of Zuni in furnishing corn for the commissary at Fort Defiance. A possible railroute to California passing through Zuni lands was surveyed by Topographical Engineer Lt. A. W. Whipple and his party during the same year. Captain H. L. Hendrick, Commander at Fort Defiance, wrote to Governor Meriwether, August 22, 1856, recommending that an Indian Agent be stationed at Zuni to ameliorate the animosities between the Pueblo Indians and the Navajos. The party of Lt. Edward F. Beale, mapping an emigrant route to California, stopped over at Zuni in August, 1851, and again in 1859 while mapping a route along the 35th parallel.

Zuni militia joined in the final 1863 campaign against Navajos, commanded by Colonel "Kit" Carson, accompanying the Army on several operations and carrying out separate attacks of their own.

During the closing years of the century, the Pueblo of Zuni was seriously threatened by encroachments on its lands by Anglos who moved into the area, as well frequently being victimized by Anglo and Navajo livestock rustlers. This situation was resolved with the gradual acquisition of greater reservation lands by the Pueblo. Numerous Scientific expeditions, often sponsored by the American Bureau of Ethnology were made to Zuni in the late 1800's. The J. W. Powell expedition was at the Pueblo, 1871-1872; the Wheeler-Hayden expedition in 1873; the James H. Stevenson expedition in 1879 and the Victor Mindaleff expedition, 1881-1882. Frank H. Cushing, a member of the Stevenson expedition remained to live with the Zunis until 1884.

In 1888-1889, the Hemenway Southwest Archeological expedition carried out some archeological excavation of the original pueblos

(See Continuation Sheet #8)

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of Halona and Heshotauthla. From 1917-1923, in the most extensive archeological investigation of a single site undertaken up to that time in the United States, the ruins at Hawikuh were excavated under the direction of Dr. Frederick Webb Hodge for the Bureau of American Ethnology and the Museum of the American Indian.

Formal education began with the arrival of the first U.S. schoolteacher in 1873, followed by the opening of a school four years later by the Presbyterian missionaries. The school was taken over by the Christian Reformed Church in 1897 and replaced within the next year by a government-operated institution.

Licensed traders first came into the Pueblo during the 1870's. Their numbers increased rapidly after the advent of the railroad in 1881, both in the Pueblo and in the surrounding region. Due in part to their influence, the Zunis, since the late 1880's to the present, have become world famous for the excellence of their silver jewelry and other crafts.

With the passing of the Indian Reorganization Act in 1934, the Zunis voted to have their tribal officials elected by popular vote. A constitution for the Pueblo was adopted in 1970. Today, Zuni is one of the most progressive of New Mexican Indian Pueblos.

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(See Continuation Sheet 9)

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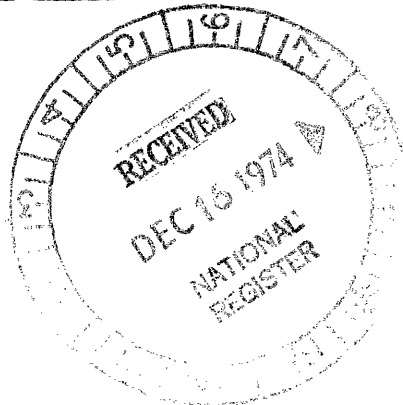
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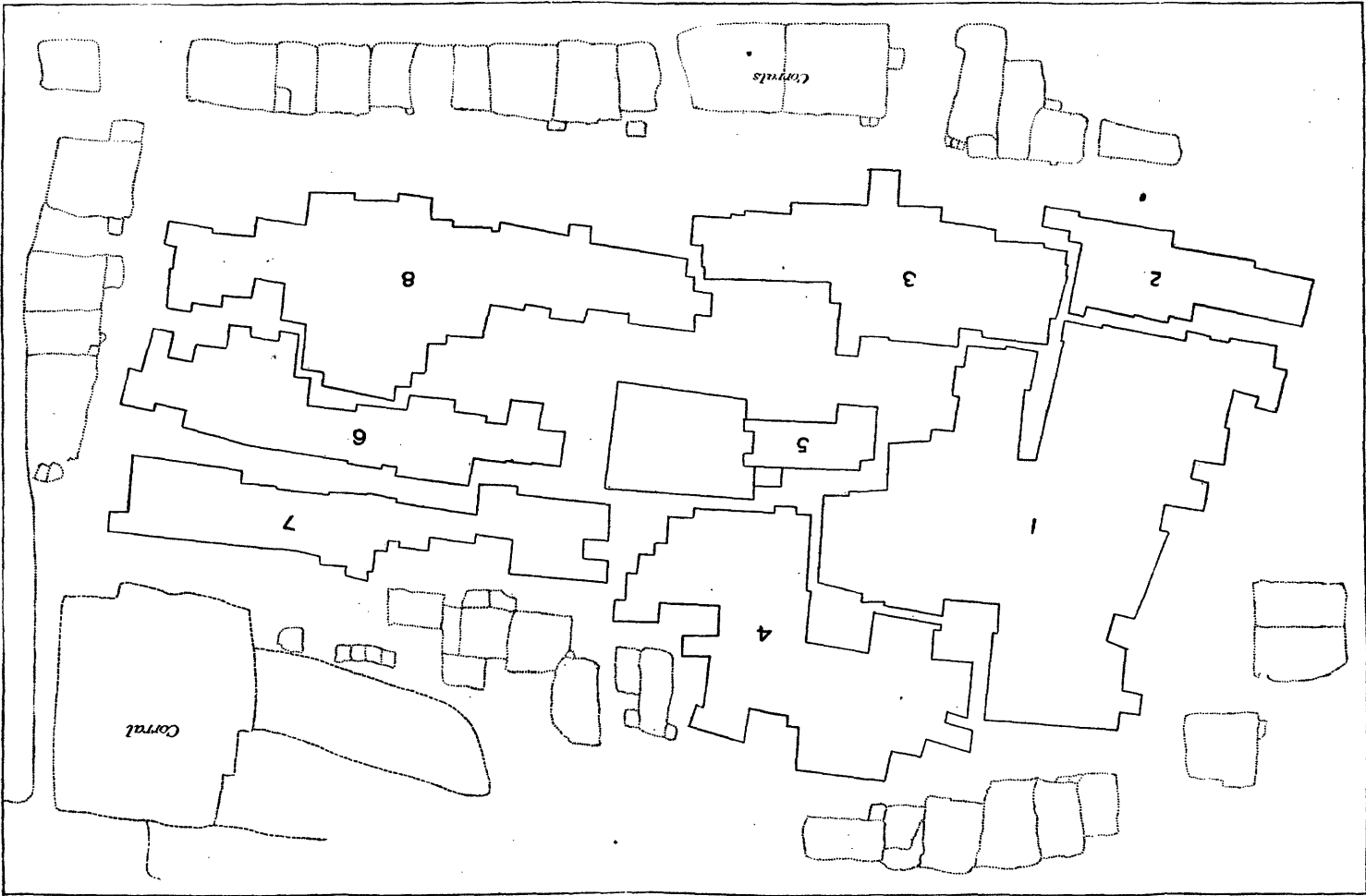
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9. MAJOR BIBLIOGRAPHICAL REFERENCES Continued:

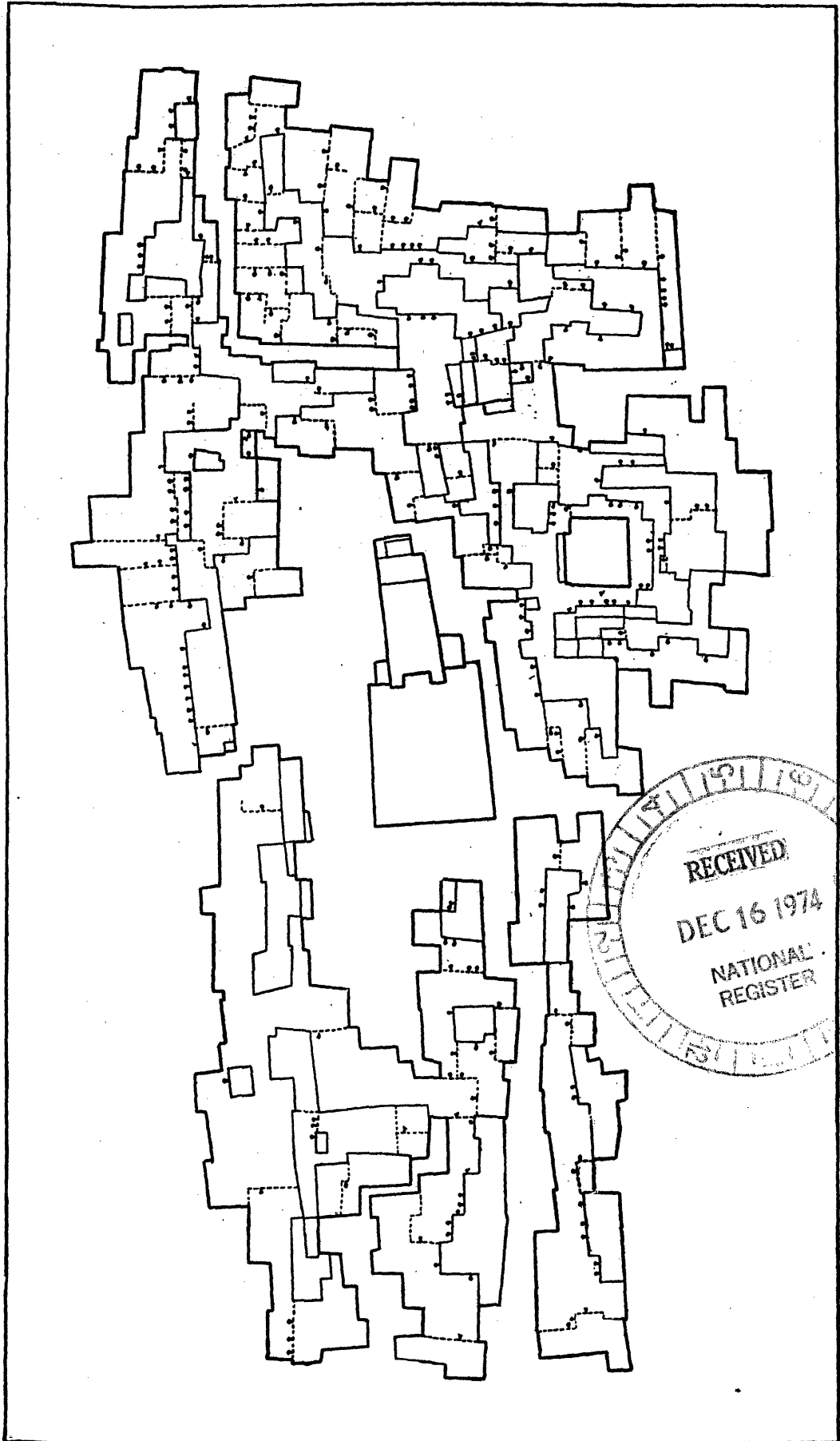
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KEY TO ZUNI PLAN.
(Ground plan in pocket at end of volume.)

ZUNI, 1886.



OUTLINE PLAN OF ZUÑI, SHOWING DISTRIBUTION OF OBLIQUE OPENINGS.

ZUNI, 1886.