

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

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

FOR FEDERAL PROPERTIES

FOR NPS USE ONLY

RECEIVED APR 4 1986

DATE ENTERED

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*  
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

**1 NAME**

HISTORIC

Taos Pueblo

AND/OR COMMON

Same

**2 LOCATION**

STREET & NUMBER

Taos Pueblo

NOT FOR PUBLICATION

CITY, TOWN

CONGRESSIONAL DISTRICT

Taos

VICINITY OF

First

STATE

CODE

COUNTY

CODE

New Mexico

35

Taos

055

**3 CLASSIFICATION**

**CATEGORY**

DISTRICT  
 BUILDING(S)  
 STRUCTURE  
 SITE  
 OBJECT

**OWNERSHIP**

PUBLIC  
 PRIVATE  
 BOTH  
**PUBLIC ACQUISITION**  
 IN PROCESS  
 BEING CONSIDERED

**STATUS**

OCCUPIED  
 UNOCCUPIED  
 WORK IN PROGRESS  
**ACCESSIBLE**  
 YES: RESTRICTED  
 YES: UNRESTRICTED  
 NO

**PRESENT USE**

AGRICULTURE  
 COMMERCIAL  
 EDUCATIONAL  
 ENTERTAINMENT  
 GOVERNMENT  
 INDUSTRIAL  
 MILITARY  
 MUSEUM  
 PARK  
 PRIVATE RESIDENCE  
 RELIGIOUS  
 SCIENTIFIC  
 TRANSPORTATION  
 OTHER:

**4 AGENCY**

REGIONAL HEADQUARTERS: (If applicable)

Taos Pueblo, Office of the Governor

STREET & NUMBER

P.O. Box 1846

CITY, TOWN

Taos

VICINITY OF

STATE

New Mexico

**5 LOCATION OF LEGAL DESCRIPTION**

COURTHOUSE,  
REGISTRY OF DEEDS, ETC.

Northern Pueblo Agency

STREET & NUMBER

P.O. Box 586

CITY, TOWN

Santa Fe

STATE

New Mexico

**6 REPRESENTATION IN EXISTING SURVEYS**

TITLE

Historic American Buildings Survey

DATE

1936, 1958, 1960, 1973

FEDERAL  STATE  COUNTY  LOCAL

DEPOSITORY FOR  
SURVEY RECORDS

Historic American Buildings Survey, National Park Service

CITY, TOWN

Washington

STATE

D.C.

# 7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input checked="" type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED      DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

## DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

### I. Historical Descriptions.

Taos Pueblo was first visited by non-Indians in 1540 when Hernando de Alvarado, of Coronado's expedition, described the pueblo, which he called "Yuraba", as containing "eighteen sections, each occupying as much ground as two lots. The houses are built very close together. They are five or six stories high, three of mud walls and two or three of wood frame. They become narrower as they rise. On the outside of the top of the mud walls each house has its small wooden corridor, one above the other, extending all around..." (Jenkins 1966:86; Hammond and Rey 1940:288-289; Hodge 1910:688).

One year later, in 1541, Pedro de Castaneda, chronicler for Coronado's expedition, visited the pueblo with Barrionuevo. Later, he noted that the pueblo was known as "Braba" but the Spaniards renamed it "Valladolid." This pueblo had the "largest and finest estufas that had been found in all that land" (Jenkins 1966:86; Hammond and Rey 1940:244). The Spanish usually used the term "estufa" to refer to kivas. Hodge (1910:688) says that when these parties of the Coronado expedition visited the pueblo, it was not at its present location but was a few hundred yards northeast of the present site. This would place it at or near the site of Cornfield Taos, a prehistoric pueblo apparently directly ancestral to the modern pueblo. No other historians mention this possibility and it appears to be negated by the results of Ellis and Brody's (1964) excavations at Cornfield Taos and at Taos Pueblo, from which they concluded that Cornfield Taos was occupied from ca. AD 1300/1350 to 1400/1450 and that Taos Pueblo has been occupied since ca. AD 1400 (see Cordell 1978:39-40).

Taos Pueblo was not visited again until 1581, when the Rodriguez and Chamuscado expedition visited the village. Although no description of the village was made in the expedition's chronicle, the chronicler referred to the pueblo as "Nueva Tlascalala" and estimated that it had 500 houses (Jenkins 1966:87; Hammond and Rey 1927:352).

The pueblo received its first Catholic priest in 1598, when Don Juan de Onate, first governor of the region, sent Fray Francisco de Zamora from San Gabriel to Taos, where he was to establish a mission. The missions of New Spain were subject to periodic visitations by church officials. In 1776, Fray Francisco Atanasio Dominguez visited the mission of "San Jeronimo de Taos" and included in his report a description of the pueblo and particularly of the pueblo wall. His description follows (Adams and Chavez 1956:110-111).

"In relation to the church and convent, the pueblo is to the east, and the aforesaid river runs through the middle of it. There are walls to cross it (they are of adobe), with their openings underneath. On each side of the river, there is a tenement, or sugar loaf, or honeycomb, exactly like the ones described at Picuris.

(see continuation form)

# 8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW				
<input checked="" type="checkbox"/> PREHISTORIC	<input checked="" type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION	
<input checked="" type="checkbox"/> 1400-1499	<input checked="" type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE	
<input checked="" type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE	
<input checked="" type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN	
<input checked="" type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER	
<input checked="" type="checkbox"/> 1800-1899	<input checked="" type="checkbox"/> COMMERCE	<input checked="" type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION	
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input checked="" type="checkbox"/> OTHER (SPECIFY)	
	<input type="checkbox"/> INVENTION				Occupied Pueblo- Native American Dwelling

SPECIFIC DATES ca. AD 1325 - 1934

BUILDER/ARCHITECT Taos Indians

## STATEMENT OF SIGNIFICANCE

Taos Pueblo, like all of the pueblos, is visible, tangible evidence of Native American occupation and development in the American Southwest. Taos Pueblo exemplifies the tenacity of the Puebloan people in successfully adapting to centuries of change in their natural and social environments. In the Taos Valley, Taos Pueblo is the final site of an indigenous puebloan Indian occupation reaching back to at least AD 900.

The earliest phase of the Puebloan Period identified in the Taos Valley is called the Valdez Phase. This phase is dated to ca. AD 900 - 1200 on the basis of ceramic cross-dating of Taos Black/White, a mineral painted ware (Wetherington 1968; Green 1976). Sites from this phase consist of pithouses and pithouse villages with associated work areas and/or rooms of jacal and adobe construction (Cordell 1978:36; Woosley 1980:8). Apparently contemporaneous are villages of surface adobe roomblocks (Woosley 1980:8).

The next phase in the Taos Valley is the Pot Creek Phase, dated to AD 1200 - 1250 by the presence of Santa Fe Black/White, a carbon painted ware, and a few tree-ring dates (Cordell 1978:37). This phase is characterized by population aggregation in numerous small "unit pueblos", some with kivas. Examples have been recorded in the Arroyo Seco, Arroyo Hondo, Taos, Arroyo Miranda, and Rio Grande de Ranchos-Pot Creek areas, although only three such sites have been excavated.

The Talpa Phase is dated to AD 1250 - 1350 by the presence of Talpa Black/White. During this phase, population aggregation continued, apparently at the expense of the earlier smaller pueblos, although pithouses were still being occupied. The phase is known only from excavations at Pot Creek Pueblo, a large site first inhabited during the Pot Creek Phase which grew to perhaps 800 ground-floor rooms during the Talpa Phase. This trend of population aggregation and site growth may have set the stage for the establishment of the large pueblos of Cornfield Taos and Old Picuris. The end of the phase is established by the abandonment of Pot Creek Pueblo, which Wetherington (1968) assumes to have occurred about AD 1350 because neither Biscuit nor Glaze ceramics are present at the site.

The final phase in the prehistoric puebloan period is the Vadito Phase. Dated to AD 1350 - 1450, the phase is known from excavations at Cornfield Taos (Ellis

(see continuation form)

# 9 MAJOR BIBLIOGRAPHICAL REFERENCES

Adams, Eleanor B. and Fray Angelico Chavez  
 1956 The missions of New Mexico, 1776: a description by Fray Francisco Atanasio Dominguez, with other contemporary documents. University of New Mexico Press, Albuquerque.

(see continuation form)

# 10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY Approximately 47 acres.

UTM REFERENCES

A	1,3	45,182,0	4,03,282,0	B	1,3	45,12,8,0	4,03,23,7,0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING
C	1,3	45,104,0	4,03,23,6,0	D	1,3	45,10,1,0	4,03,24,5,0
	ZONE	EASTING	NORTHING		ZONE	EASTING	NORTHING

VERBAL BOUNDARY DESCRIPTION

UTM References continued: E: 13 451020 4032570 F: 13 451140 4032720

Because of the significance of all of the portions of the pueblo and because these portions or features are located in their original positions and may be included without questions of integrity, the boundary of the National Historic Landmark is intended to enclose (see continuation form)

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
New Mexico	35	Taos	055
STATE	CODE	COUNTY	CODE

# 11 FORM PREPARED BY

NAME / TITLE

Jeffrey L. Boyer, Curator of Anthropology

ORGANIZATION

Kit Carson Memorial Foundation

DATE

December 17, 1985

STREET & NUMBER

P.O. Drawer B

TELEPHONE

(505) 758-4741/9898

CITY OR TOWN

Taos

STATE

New Mexico 87571

# 12 CERTIFICATION OF NOMINATION

STATE HISTORIC PRESERVATION OFFICER RECOMMENDATION

YES \_\_\_ NO \_\_\_ NONE \_\_\_

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

In compliance with Executive Order 11593, I hereby nominate this property to the National Register, certifying that the State Historic Preservation Officer has been allowed 90 days in which to present the nomination to the State Review Board and to evaluate its significance. The evaluated level of significance is  National \_\_\_ State \_\_\_ Local.

FEDERAL REPRESENTATIVE SIGNATURE

TITLE

DATE

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER.

DATE

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION

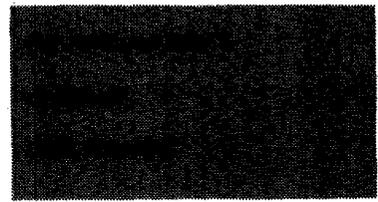
ATTEST:

DATE

KEEPER OF THE NATIONAL REGISTER

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On the east a very high wall extends from the end of one to the end of the other, and there is a gate in this wall facing the said direction. The gate is on the north side of the said river, and on the corner of the tenement facing east on this bank there is a fortified tower.

Continuing along this same bank, below the tenement and at the corner of it, is another fortified tower. Then there is a wall that makes an inside corner, and then a small block of houses which faces south, and, making another inside corner below, turns its back to the corral of the convent (which is beside it) and faces east. It runs around the corner and turns again to the south, ending about 12 varas before the cemetery gate which faces east as I said in the proper place. On this north bank the convent and the church are joined to the aforesaid.

The tenement on the south side has its fortified tower on the upper corner. Then the wall continues without turning, and then a small block of houses that end with the casas reales, which are like all the rest. A wall runs from the end of these casas reales, and, crossing the river nearby, joins a small block of settlers' houses which are back to back and consequently some face east on the plaza and others west away from the plaza, but the entrances are from within the plaza for safety's sake. There is another fortified tower on the casas reales.

This settlers' block ends at the main gate, which faces west, and as we stand in it facing that direction, a small block of settlers' (sic) runs on our right to a corner with a fortified tower facing the cemetery. Around the corner, there are other small houses almost to the foot of the church tower. Inside, just beyond the main gate toward the convent, there are other houses on the left against the cemetery wall as far as the gate. The corrals in which the cattle are kept are in the plaza. There is a bridge made of beams to cross from one bank to the other."

Figure 1 is a map of Taos Pueblo as it may have appeared in 1776, based on Fray Dominguez' description and using Bodine's (1979:257) map as a base. This suggested reconstruction is based on the assumptions that the basic layout of the village, including the locations of at least the larger buildings and much of the wall, has not changed significantly since Dominguez' visit, and that the fortified towers were located in or adjacent to the wall and not on a building inside the wall, although Dominguez' description is not clear on this point. It is also not clear whether the towers were of Indian

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origin or were added by or at the request of the Spanish. Dominguez does not mention the locations of the kivas, so whether some were outside the pueblo wall, as some are today, is not known. Further, it appears that the mission church was either immediately outside or incorporated into the wall in 1776, although the mission was within the wall by the time of the revolt in 1847.

In 1854, Territorial Governor Meriwether (Meriwether 1854) described Taos Pueblo as

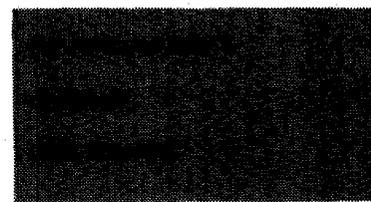
"situated in the Valley of Taos, and about three miles from the town of San Fernando de Taos, on a small stream which supplies water for irrigation and other purposes, and the number of inhabitants may be set down as something over twelve hundred. On my arrival, I found that this Indian town contained but two dwelling houses, situated on opposite sides of the creek, and each sufficiently large to accommodate over six hundred people. They are built of adobe or sun-dried brick, each covers an area of about two acres at the foundation and are five stories high with but one entrance through the external walls and but one window and both of these opened into the Chief's or Governor's room. After ascending to the height of one story, there is an offset in the walls, and the house is lessened around the entire central tier of rooms, about fifteen feet, and this continues to be the case at the top of each story until the summit is reached. The tops of these houses are flat and the offset in the walls at the top of the first floor affords a fine terrace or walk about 15 feet wide, extending entirely around the building which would make it, though lessened in length as you... to the top. (sic) The entrance to these houses is from the top which is effected by ladder resting on the ground in the first instance, but after ascending to the first story, the ladders intended for the accommodation of those residing in the second story are placed on the roof of the one below. Each family has its own room or rooms partitioned off by walls of sufficient strength and thickness to sustain the accumulated weight alone..."

Between April, 1881 and June, 1882, Lt. John G. Bourke was assigned to investigate the customs of the Pueblo, Navajo, and Apache Indians (Bloom 1933:6). In July, 1881, he spent two days in Taos, including one day at Taos Pueblo, which he described as (Bloom 1937:44)

"really two pueblos, built on opposite sides of a sparkling stream... These two pueblos, each constructed in one solid castellated building, much in the style of Zuni, of which they are forcible reminders, are among the most interesting towns of the Sedentary Indians. They are each five stories in height, the upper stories receding from those below..."

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He then described the Governor's room by saying (Bloom 1937:46)

"Entered the house of the governor of the pueblo who was absent... It was built of adobe - 12' square, 8' high with roof of round peeled pine rafters, 5" in d., covered with split timber, over which was another covering of earth and cement. The walls were plastered smooth with yellowish-brown lime and clay mixture. The usual style of fireplace in the corner. There was only one small window, one foot square, with three wooden bars, no glass. Windows and doors are scarce in this pueblo..."

During the summer of 1896, Merton L. Miller completed preliminary ethnographic research at Taos Pueblo. He described the pueblo as follows (Miller 1898:18-19).

"The Indians might have built their village as a hollow square, but instead they built great, high houses and surrounded them by a wall. This wall is now not more than four feet high, but it still surrounds the original area of the village, and one may still see the loopholes which were left to shoot through at the enemy outside. The original height of the wall was about eight feet.

Of the high houses at Taos, there are two, one on each side of the creek which flows through the center of the town... At one time, without doubt, the two main houses did shelter the entire tribe, but today small groups of buildings, one or two stories high, have been built both within the old wall and outside. Today the people do not live in as small a space as they once did.

The great houses are spoken of by some writers as six and seven, and even as nine stories in height. However high they may have been once I do not know. Certain it is that today the North House is five stories high, and the South House but four stories. The height of the buildings could not be increased more than one story, if the stepped form were retained, except, of course, by enlarging the base of the pyramid, for the highest story of each of the houses has but two or three rooms.

Today, with few exceptions, entrance may be had to the rooms through doorways."

In 1936, Elsie Clews Parsons, in the only general ethnographic volume ever published on Taos Pueblo, provided only a brief description of the pueblo itself (Parsons 1936:17).

"The houses are spaced in two large clusters; one on the north side

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of the Taos River, which runs from east to west, and one on the south side.

Most of the houses are two-storied, several consist of three stories, a few of four stories, and in the north cluster there is one house of five stories. With very few exceptions, the upper stories are used as store rooms."

Figure 2 is a map of Taos Pueblo drawn by Parsons in 1936.

Historical descriptions of Taos Pueblo have stressed several aspects of the village. These aspects include the multi-storied buildings, ascending to four or five stories, the clustering of these buildings into two groups, separated by the river which flows through the village (indeed, several of the visitors, including Fray Dominguez, Governor Meriwether, Lt. Bourke, and even Mr. Miller, conceived of the pueblo as two separate buildings, not realizing that the two sides of the pueblo were actually clusters of buildings - see Alvarado's description in 1540 of the pueblo as having eighteen sections), and the wall which surrounded the pueblo, apparently for defensive purposes. Many changes have occurred at the pueblo since Alvarado first visited in 1540. The eighteen sections observed by Alvarado have grown to more than twenty within the wall, although the continual use, maintenance, addition of and abandonment of rooms makes an accurate determination of the exact or relative ages of the constituent parts of the sections impossible. Further, a great many houses, both seasonal and permanent, have been built outside the wall (see Item 8 for a discussion of the significance of this phenomenon in establishing a cut-off date for the period of significance). The buildings are all adobe, and while some of the houses have portals, the wooden corridor or walk extending around the circumference of each story is no longer present. However, the pueblo has retained its multi-storied architecture, with five stories on the largest building on the north side and four stories on the largest building on the south side, and is widely recognized because of this feature. Entrance to the houses by a ladder through a door in the roof was the rule in the mid 1800's but the exception by the late 1890's, and is now non-existent. Likewise, the paucity of windows noted by Bourke has been replaced by the present common occurrence of windows in every house, although the windows are still predominantly small. Ladders, however, are still a common sight, as they are necessary for ascending from story to story. Ladders are also the most obvious markers of the locations of kivas, three of which are located in the northeast corner of the village within the wall and one of which is inside the wall near the southeast corner. Three more are located outside the wall near the southeast corner. (see Figures 2 and 3).

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The pueblo wall is no longer the imposing feature it once was, but still maintains an important position in pueblo life. While the amenities of non-reservation life such as electricity and running water have appeared in many houses, they are not allowed within the pueblo wall or within the eastern area where the race-track and Cornfield Taos are located. The towers observed by Domínguez are no longer extant and the wall is seldom more than four feet high, but it still surrounds the village.

II. Other Contributing Resources.

Several other features of the pueblo, though not as commonly mentioned by historical chroniclers, are also very important in the history of Taos Pueblo and as parts of the pueblo. As such, they are considered to be contributing resources to the National Historic Landmark. The first is a site known as Cornfield Taos, a pueblo ruin which is apparently directly ancestral to Taos Pueblo. Cornfield Taos is located immediately east of the eastern wall of the pueblo. During investigations for Taos Pueblo's land claims in the early 1960's, the pueblo agreed to allow very limited excavations at Cornfield Taos and in the oldest trash midden at Taos Pueblo in order to establish the relative antiquities of the two sites and to establish a relationship between the sites.

The results of these limited excavations indicated to Ellis and Brody (1964: 320, 323-324; Ellis 1974:71-72, 85-87) that Cornfield Taos was occupied between approximately AD 1325 and 1400, when the site was abandoned and the site of Taos Pueblo was occupied. The dates were derived from the ceramic assemblages gathered from the excavations. The assemblage from Cornfield Taos included Smudged Polished Black (related to Kapo Black), Taos-Poge Black/White (known locally as Talpa Black/White), and plain and decorated utility wares, as well as Wiyo Black/White and early glaze wares probably occurring as trade wares. The same types were found at the bottom of the midden at the pueblo, followed stratigraphically by increasing frequencies of Rio Grande glazes, Tewa Polychrome, San Juan Orange and Red/Orange, and Taos Micaceous Utility. The latter ware, previously thought to have become common after AD 1680, apparently blossomed between AD 1550 and 1600 and soon become the only pottery type produced at Taos Pueblo, a position it enjoyed until very recently.

The Taos Indians consider Cornfield Taos to be an older portion of the pueblo and the site remains very important. It is commonly used as a source of adobe for construction and maintenance at the modern pueblo, but this use appears to reflect more than the proximity of a necessary resource. Rather,

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it takes on the aspect of using the old to build and maintain the new. It is, therefore, in their estimation a sacred part of the pueblo.

The second feature of note, mentioned in regard to the excavation at Cornfield Taos, are the large trash middens at Taos Pueblo. There are four such middens, two immediately beyond the northern wall of the pueblo, one beyond the southern wall of the pueblo, and one at the southeast corner of the wall. In his ethnographic survey of the pueblo, Miller (1898:21) only noted that there were "several immense heaps of ashes and rubbish, the accumulation of many years" behind each of the two sides of the pueblo. Likewise, Parsons (1936:17) briefly mentioned the four ash piles, "two on the north side, two on the south side." It remained for Ellis (Ellis and Brody 1964:316-317; Ellis 1974:58-60) to explain the importance of the trash middens and why excavation was denied until absolutely necessary:

"Until data was needed for their land claim, the conservative occupants of the pueblo prohibited any such excavation, and in late years did not permit even surface examination of the several high mounds visible behind both the northern and southern house blocks. In native theory, house refuse, like human bodies, should be left to go back to dust, joining Mother Nature.

The trench sunk into Mount III by Mr. Brody (who handled the excavations with one shovel man provided by the Pueblo) was oriented to the northeast, and reached to within 20 feet of the center of the mound. Excavations at the center was not permitted. In most pueblos, it is considered that the center is more or less sacred to the spirits associated with the refuse which is going back to nature."

In many prehistoric pueblos, the middens were the site of burial of human bodies as well as the disposal of house refuse. Whether any level of the middens at Taos Pueblo was used for this purpose is not known. None-the-less, the concept of allowing that which is no longer usable to return to dust is an important one and thus the middens are important parts of the pueblo.

A third feature of importance at the pueblo is the race-track. Parsons (1936:96) described the race-track by saying

"The race-track, which is about a half-mile long or less, extends parallel with the river east to west on the east side of the town continuing through the gap in the wall to where the houses begin.

The Picuris race-track, which also extends east to west, was pointed

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out by a Taos man, likewise the place where in ancient days had been the race-track of the ruined pueblo near Ranchos, pointed out in a way that indicated that a race-track was thought of as a part of every town."

Parsons goes on to say (ibid), "And in the ceremonial life it must be very important, since the races are run for Sun and Moon, to give them power to travel."

Elsewhere, Parsons explained the importance of the races at Taos and other pueblos. She observed that at Taos there are two types of races: long-distance and relay. The former are historically linked to warfare, calling for endurance (Parsons 1939:33, 796; see also Dozier 1970:171), while the relay races are important for regulating the movement of the sun (Parsons 1939: 200-201, 212, 936). She explained (ibid:207),

"The other important method of controlling or directing the Spirits is harder for us, given our own cultural habits of mind, to understand, the method of mimetic magic, setting patterns of behavior, so to speak, which have got to be imitated, compulsive patterns. But from the Pueblo's point of view, this is a highly effectual method, which he uses again and again, in rites of running for rainfall or snow or to regulate the courses of the Sun or Moon..."

This is apparently true not only at Taos but at the other pueblos as well (see Ortiz (1969:108) for the Tewa account), making a race-track a critical feature of a pueblo.

The fourth feature of Taos Pueblo, which, though not of Indian origin has played an important historical part in the pueblo's development, is the mission church of San Geronimo de Taos. Taos Pueblo received its first Catholic priest in 1598, when Juan de Onate, after establishing a Spanish settlement at San Gabriel, assigned Fray Francisco de Zamora as missionary to the Taos area. In 1627, Fray Benavides reported that the church was under construction, but with great difficulty owing to the recalcitrance of the Taos Indians (Jenkins 1966:88). Ten years later, the Indians and the priests were still having problems, with the tribe officially complaining of the immorality of the priest. In 1640, Fray Miranda and several other Spaniards were killed by the Indians at Taos, the church was destroyed, and the Indians fled to El Quartejejo, in what is now Kansas. They returned under the persuasion of Governor Lopez de Mendizabal around 1660 and reluctantly accepted another priest (ibid).

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In the ensuing two decades, more disagreements between the Spanish settlers and the pueblo arose, centering on encroachment of Spanish settlement and the "encomienda", or collection of tribute from the Indians. Finally, in 1680, Taos Pueblo joined with other pueblos in revolting against the Spanish reign. At Taos, two priests and about 70 settlers were killed, and the church, which had been rebuilt since 1660, was again destroyed. In 1692, when Diego de Vargas led the Spanish back into New Mexico to reconquer the land, he found the mission of San Geronimo de Taos being used as a stable.

Rebuilding the church was apparently hampered by two more rebellions at Taos Pueblo, in 1694 and 1696 (Jenkins 1966:90; Ellis 1974:42-43).

In 1706, Fray Alvarez reported that work on a church had begun with the aid of 700 Christian Indians (Jenkins 1966:90-91; Adams and Chavez 1956:102). In 1776, Fray Dominguez reported that an inscription on a roof beam at the church read, "Fray Juan Mirabal built this church to the honor and glory of God. Year of 1726." Whether Fray Mirabal completed the work begun by Fray Alvarez 20 years earlier or built an entirely new church is not known (Adams and Chavez 1956:102-103). At any rate, this church appears to have stood until the revolt of 1847.

In August, 1846, New Mexico became a territory of the United States, wrested from Mexican grasp without a shot. Though not formally annexed until the signing of the Treaty of Guadalupe Hidalgo two years later, a civilian government, headed by appointed Governor Charles Bent, began the administration of New Mexico within weeks of the takeover by Kearny's "Army of the West." However, in January, 1847, a revolt sprang up in Taos, led by Pablo Montoya, a disgruntled Mexican, and Tomasito, a leader at Taos Pueblo, and manned by a large band of Mexicans and Indians irate at being made citizens of the United States. The insurrectionists killed Governor Bent and five others at Taos, seven men at Turley's Mill near Arroyo Hondo, and others near Mora in the next days. Although they marched on Santa Fe, they were repulsed by Col. Sterling Price's soldiers and volunteers led by Ceran St. Vrain, who pushed the rebels back to Taos. Price's troops arrived in Taos on February 3 to find the rebels taking refuge in the church of San Geronimo de Taos at Taos Pueblo. On February 4, the troops successfully stormed the church, which had been heavily bombarded by artillery fire. The rebellion was quelled, many of the insurrectionists killed, and seventeen men, Mexican and Indian, were convicted of murder, treason, and larceny (McNierney 1980). The mission of San Geronimo de Taos was not rebuilt after this its third destruction. The ruins of the mission still stand inside the northwest corner of the pueblo wall.

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Apparently around 1850, a new church was built at Taos Pueblo in its present location south of the road through the west gate of the wall. The facade of the church was altered at least three times during the period of significance. Historic photographs from the turn of the 20th century and up to 1914 show the church with a single bell tower made of wood. Parsons (1939: Plate 11C) shows the church in the 1920's or early 1930's with a single bell tower of stepped adobe. Sometime in the early 1930's (J. Boyer: personal communication) the adobe facade was modified from the single central bell tower by adding two large bell towers at the corners of the facade. The stepped tower became a stepped wall between the new towers. This facade, added near the end of the period of significance, is the facade of the church as it stands today. Although the facade of the church was altered during the period of significance, the rest of the structure was not and has not been since the end of the period of significance, and the church maintains its historic character and constitutes an important architectural element within the landmark boundary.

III. Summary.

The contributing resources to the Taos Pueblo National Historic Landmark are the Taos Pueblo village and the pueblo wall, the kivas, Cornfield Taos, the trash middens, the race-track, the mission church of San Geronimo de Taos, and the church constructed around 1850 to replace the destroyed mission. These features of Taos Pueblo comprise the community as it existed until houses began to appear outside the wall in the early 1900's. In addition to these features, there are four shrines (see Parsons 1939:307-311) in the immediate vicinity of the village which may be included in the Landmark district without enlarging the boundary. Because of their sacred and secretive nature, no descriptions of the shrines or their locations will be given.\* Modern houses and buildings located outside of the pueblo wall are not considered to be contributing resources because of their recent construction. Included in this group are houses and buildings located both north and south of the river east of the village and wall, the old General Store building, and houses and corrals located south of the General Store on both sides of the river (southwest of the village). The locations of these non-contributing resources are noted on Figure 3.

Figure 3 shows the village area of Taos Pueblo as it exists today, including the village, the pueblo wall, both churches, the kivas, and three of the four trash middens. The fourth midden is located in the open area at the southeast corner of the wall. The race-track is seen as a road extending through the eastern wall just north of the river. Cornfield Taos extends off the map immediately north of the race-track.

\*The absence of information about the shrines makes any determination of their eligibility for inclusion in the nomination impossible.

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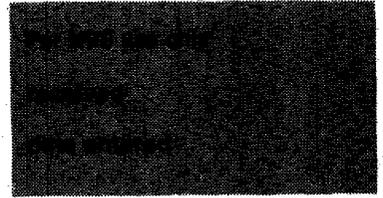
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Importantly, the area encompassing these features of Taos Pueblo has been designated as sacred by the tribal government and has been removed from further encroachment or development by tribal members independently of its National Landmark status. The pueblo intends the area for preservation in its traditional condition and there are no anticipated actions which would threaten those qualities which qualify the pueblo as a National Historic Landmark.

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and Brody 1964; Ellis 1974) and Old Picuris (Dick 1965). Several other sites in the Taos area apparently date to this phase on the basis of Tewa polychrome, polished black, and glaze ceramics (Ellis 1974; Wood and McCrary 1981).

Not only do Taos and Picuris Pueblos share the distinction of having ancestral sites dating to the Vadito Phase, they are also related linguistically. The inhabitants of both pueblos speak dialects of Tiwa, a Tanoan language related to languages spoken at other pueblos in the Rio Grande Valley (Tewa and Towa).

Taos Pueblo was known historically as a place of trade between the Rio Grande pueblos and the plains tribes, a position it shared with Picuris and Pecos Pueblos. When the Spanish arrived in the Taos Valley, Taos Pueblo was hosting an annual trade fair in the fall, after the agricultural harvest, for the exchange of goods between pueblo and plains Indians. Blocks of rooms at the pueblo were apparently set aside for use by the visiting traders. An important activity at the fairs was the exchange of captives or slaves, an aspect pointedly observed by the Spanish.

The Spanish were greatly impressed with these fairs and eventually institutionalized them, linking them annually with the day of San Geronimo (September 30) so as to regulate their occurrence. The trade fair at Taos Pueblo became the beginning of the movement of the merchant caravans along the Chihuahua Trail from the towns of northern New Spain to the cities of Mexico.

Finally, Taos Pueblo, because of its established presence when the first non-Indians began moving into the Taos Valley, has been the central feature in the history of Indian - non-Indian contact and non-Indian occupation of the valley. Relations between Taos Pueblo and non-Indians have been friendly and hostile but rarely ambivalent. Taos Pueblo has played roles which were crucial to the establishment of the non-Indian occupation of the valley and roles which were devastating to the non-Indian occupants.

The 1600's were a period of increasing hostilities between the Indians and the Spanish. Objections to two Spanish institutions, the Catholic church and the "encomienda", the paying of tribute to the Spanish by the natives, led to revolts in 1613 and 1640, and culminated in the famous Pueblo Revolt of 1680, in which the Spanish were driven from the region for twelve years.

By the turn of the next century, however, Taos Pueblo had apparently decided to stop such rebellious actions against the Spanish, who had returned in 1692. This was probably facilitated by the Spanish decision to end the "encomienda." Its effect, though, was to encourage further Spanish settlement in the valley. At the same time, the Indians and the Spanish found themselves with a common enemy in the 1700's. Raiding by Comanches and Utes was so devastating that the Spanish settlers in the Taos Valley apparently lived in or near the pueblo until late in the 1700's. Thus, the

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pueblo, while continually disputing with the settlers over encroachment on Indian land, none-the-less allowed the settlers to enjoy the protection of the pueblo wall during this period when both groups were threatened.

Disputes over land use and encroachment were common during the 18th and 19th centuries. Many times, the pueblo officially complained to the territorial government that their lands were being encroached upon by the Spanish settlers. Normally, settlement of these cases was in favor of the pueblo, but the pattern of encroachment continued. In a long-standing example, the Indians complained in 1815 that the town of Don Fernando de Taos (now known as Taos) and the settlement of Los Estiercoles (now El Prado) were within the pueblo grant, although the grant for Don Fernando de Taos, given in 1796, specified its location beyond the pueblo lands. The residents of both villages were ordered to vacate their settlements, but the present locations of Taos and El Prado show their noncompliance.

In 1847, Indians from Taos Pueblo joined with disgruntled Mexican citizens of Taos to revolt against the newly formed territorial government of New Mexico. Later in the 1800's, Taos Indians were enlisted as scouts and soldiers in hostilities between the United States and warring plains tribes such as Apaches and Comanches, thus aiding in the establishment of New Mexico as a United States territory.

The coming of the railroads to New Mexico in the 1880's brought a new economic era to the Indians by introducing the Indian traders. The presence of the traders ushered in an alternative to the Indians' traditional subsistence economies - credit. The shift away from subsistence economies was exacerbated first by job opportunities for Indians on the railroads and in road construction, and in a more pronounced way by the blossoming tourist traffic of the 1920's and 1930's. In the late 1920's, Taos became a major stop of the "Indian Detours," a service offered by Fred Harvey and the Santa Fe Railroad. Tourists bought pottery and other crafts for cash and "released many Pueblo families completely from a farming occupation" (Dózier 1961:165; 1970: 9).

Traditional subsistence economies were dealt another severe blow by the passage of the Indian Reorganization Act of 1934. One purpose of the act was to encourage Indians to become self-supporting by shifting from subsistence economies to wage labor and an orientation outside the pueblo (Simmons 1979: 217). This outward orientation and dependence on earned cash lessened dependence on puebloan kin and traditional communalism and enhanced individualism, an undesirable trait in puebloan society (Parsons 1936:119).

At Taos Pueblo, Parsons (1936:119) noted that by 1934 increasing individualism

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accompanied by wage labor was a major contributing factor in increasing construction of houses outside the pueblo wall. This is echoed by Bodine's (1979:260) observations that by the 1970's a significant change in settlement pattern reflected "a desire to have a separate dwelling away from the Pueblo." Thus, the introduction of a cash economy and wage labor in the 1920's and 1930's signalled a distinct change in concepts of communalism and the importance of the village of Taos Pueblo as the exclusive dwelling of the Taos Indians. Use of the year 1934 as the end of the "period of significance" of Taos Pueblo is intended to reflect trends crystalized by the Indian Reorganization Act which changed the use of the village area, although not its sacred importance. From this time, the village area evolved from being the community itself, which it was from its first occupation in the 1300's, to the focal point of the expanding community.

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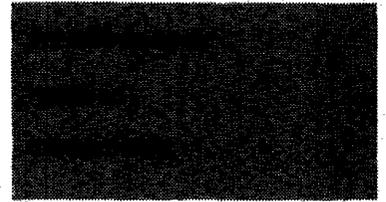
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the pueblo village, the pueblo wall, the kivas outside the wall, the trash middens, the race-track, and Cornfield Taos. In addition, this area also includes the locations of four shrines in the immediate vicinity of the village.

The boundary of the Taos Pueblo National Historic Landmark encloses an irregular tear-drop shaped area which is approximately 2900 feet (883.9 m) long, southwest to northeast, and approximately 1200 feet (365.75 m) wide, southeast to northwest, at its widest part.

The boundary may be defined by six corner points. Point A is located just east of the fork in the road which follows the Rio Pueblo east of the village. Point B is located immediately southeast of the intersection of the road leading to the Pueblo School and the road which encircles the village, in the center of the former road. It is approximately 2240 feet (682.75 m), S49.5°W, of Point A. Point C is located approximately 700 feet (213.3 m), S86°W, of Point B and is approximately 500 feet (152.4 m), S29°E, of the Taos Pueblo Visitor Center. Point D is located immediately south of the intersection of the modern road to Taos and the road which encircles the village. It is approximately 400 feet (121.9 m), N29°W, of Point C and 100 feet (30.5 m), S29°E, of the Visitor Center. Point E is located immediately west of the ruin of the mission of San Geronimo de Taos between the road which encircles the village and an adjacent corral. It is approximately 450 feet (137.1 m), N2°E, of Point D. Point F is located immediately north of the westernmost of the two trash middens on the north side of the village. It is approximately 660 feet (201.1 m), N42°E, of Point E and approximately 2240 feet (682.75 m), S81.5°W, of Point A.

The Taos Pueblo National Historic Landmark is located predominantly in the south half of the southwest quarter of Section 34, Township 26 North, Range 13 East. The legal descriptions of the six boundary corner points are as follows:

Point A	T26N R13E SE $\frac{1}{4}$ , NW $\frac{1}{4}$ , SE $\frac{1}{4}$ , Section 34
Point B	T25N R13E NW $\frac{1}{4}$ , NE $\frac{1}{4}$ , NW $\frac{1}{4}$ , Section 3
Point C	T25N R13E NE $\frac{1}{4}$ , NW $\frac{1}{4}$ , NW $\frac{1}{4}$ , Section 3
Point D	T26N R13E SE $\frac{1}{4}$ , SW $\frac{1}{4}$ , SW $\frac{1}{4}$ , Section 34
Point E	T26N R13E SE $\frac{1}{4}$ , SW $\frac{1}{4}$ , SW $\frac{1}{4}$ , Section 34
Point F	T26N R13E NE $\frac{1}{4}$ , SW $\frac{1}{4}$ , SW $\frac{1}{4}$ , Section 34