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All of Mount Taylor is, at its essence a cultural property. The existence of some development on the mountain does not destroy its integrity, except where it can no longer be used by the Tribes. In that sense, the designated non-contributing property has lost its integrity of feeling and association because in the Tribes' concept, it is no longer a part of what the mountain is supposed to be – a place that provides all things needed for life. This does not extend to all developed sites. Power transmission lines do not prevent tribal use of the mountain, nor does the existing discrete radio transmission facility.

The Nominating Tribes view their respective traditional histories as a series of movements by their people over the land. Naranjo explains,

It is the overall framework or conceptual understanding that is important. It is the general idea that is important. With migration, movement is the essential element, not where they stopped or which path they took...

The idea was to have boundaries to create a place—to fix a place—temporarily within the larger idea of movement. The overarching motions of movement and stasis are the primary ideas. Moving and settling were the ways things happened. [1995:248–249]

While archaeologists are concerned with time and absolute chronology, the Nominating Tribes operate with time as a relative frame of reference embedded in a spatial context (e.g., see Tuan 1977:120–122) (after Ferguson 2002:4.19). Ferguson explains further, “In this perspective, the temporal component of history is subsumed by a spatial order that locates individual clans, religious societies, and other social groups at various places in the past...Knowledge about the year or even the century that a particular migration occurred is less important than the relative sequence of events and the spatial dimensions of traditional history” (2002:4.19).

Archaeological sites are important components of the contemporary Pueblo landscape even if the people retain no active knowledge of their precise locations. On the one hand, the knowledge that archaeological sites exist within a particular area of physical landscape constitutes tangible ties to the past; the validity of traditional community understandings are beyond dispute. With this comprehension, the people sustain their oral traditions containing the central metaphor of their ancestors' journeys through a sacred landscape (after Cajete 1994). For example, the Hopi view ancestral archaeological sites as monuments that provide physical evidence they set their footprints on the landscape in accordance with a sacred pact they entered with the divine guardian of the earth (Ferguson et al. 1993:27). As Zuni Pueblo notes in its contribution to the significance statement (Section 12), the Zuni refer to an archaeological site as *heshoda:we*, their native term for “ancestral home.” For this reason, the Zuni feel strong emotional and historical ties to the archaeological sites with which they maintain an affiliation.

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These cultural resources are not only a verification of Zuni origins and history, they are a validation of the Pueblo's rightful role within this landscape (Section 12). Mt. Taylor, then, is one of Zuni's ancestral homes.

Ancestral villages, artifact scatters, and other types of ancient archaeological sites thus are important components of the landscape through which the Hopi know their history. In this sense, the archaeological landscape is a textbook of meaning for maintaining the encoded history in each community's cultural traditions. Mt. Taylor, therefore, represents a chapter and stage in Hopi's long history.

Archaeological properties, regardless of the "site type classification" assigned by archaeologists, have multiple dimensions of cultural significance that transcend the concerns about chronology, function, and historical pattern emphasized by archaeology. Moreover the significance of these archaeological properties does not derive simply from their potential to contribute new information about some historical event or past cultural behavior. .

Two statements about a particular kind of feature—ash piles, or "middens," which are commonly found at habitation sites identified on the Mountain serve to illustrate the preceding statement. First, Ancestral Pueblo peoples traditionally buried their dead in archaeological locations (Ellis 1966, 1994). Habitation sites with their attendant ash piles, therefore, characteristically denote sanctified places where their ancestors lived their lives and were buried with reverence. Second, ash piles are the accumulations of material residues that people produced during the course of their everyday lives. The Nominating Tribes consider the life force invested in the old material culture of ash piles still resides within these locations, where its goodness is available to sustain the contemporary world (after Anschuetz 2002).

These two statements show that the Nominating Tribes consider ash piles to be highly sacred landscape features for reasons that range from a particular cultural practice to a fundamental cultural understanding. While the significance of association of graves with ash piles derives from specific traditional cultural practices, the association of ash piles with life itself is informed through traditional cultural logic. The Nominating Tribes, in turn, extend this essential logic to all places where their people have interacted with their environment, as well as to the material traces they left behind. Just as the people have drawn from the Mountain to sustain their life since time immemorial, they have shared life back with the Mountain through their actions and deeds. Through these processes of give and take, and use and renewal, the Nominating Tribes view the archaeological sites with which they identify affiliation as part of an ongoing transformational process within which the current generations act within their landscape, including Mt. Taylor (after Anschuetz 2002:3.33).

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Archaeological sites provide a framework for the communities to comprehend the stories concerning how earlier generations “established an abiding relationship with the land and all things therein” (Cajete 1994:91). In this sense, the archaeological landscape, by virtue of the material traces that date from the recent to the distant past, is a textbook of meaning for sustaining the lessons of the communities’ cultural traditions.

Table 10.0. Archaeological Site Types within the Mt. Taylor TCP That Possess Importance Among One or More of the Nomination Tribes Within Their Cultural-Historical Traditions

<b>Archaeological Site Type</b>
Artifact Scatter
Artifact Scatter with Features
Artifact Scatter with Rock Pile
Habitation
Herding
Hunting
Linear Rock Pile
Rock Cairn
Rock Pile
Rockshelter or Cave
Temporary Shelter
Water Control

Starting with a digital database obtained through a custom query of the computerized site records maintained by the Archeological Records Management Section (ARMS), Historic Preservation Division (HPD), at the Laboratory of Anthropology, Santa Fe. The query, which was run in January 2009, led to the determination that 1,302 archaeological sites have been identified and documented within the boundaries of the TCP defined by the Tribes. Dr. Kurt F. Anschuetz prepared summaries, including the locational, cultural (component), temporal, feature assemblage, artifact assemblage, and previous HPD and NRHP eligibility determinations for each of these archaeological properties using the MS Access relational database program to link the many separate dBase files provided by ARMS. The Tribes inspected these data on a case-by-case basis and communicated their findings to Dr. Anschuetz, who then compiled the Tribes’ responses into the Tables at 10.1 and 10.2. The result of this effort was the identification of 1,045 archaeological sites to which one or more of the Nominating Tribes maintain culturally significant affiliation.

Each of the Nominating Tribes conducted its own program of community consultation to determine which archaeological sites and other Contributing Cultural Properties (CCP) were

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important to its people (see Continuation Sheets 12 and 18 for the identification of the persons that participated in these proceedings for each of the communities). In general, community members, usually persons who work with a Tribe's historic or cultural preservation programs, talked with community elders and communicated the findings of these consultations back to the technical consultants.

The CCP include a wide range of landscape features, such as springs, near-permanent lakes, trails, blessing places, shrines, pasturage, and various kinds of resource collection areas. Community consultations generally followed the structure outlined for the archaeological site evaluations: community members worked with community elders and communicated the findings to the technical consultants.

Because each community relied on its own cultural traditions and understandings to determine the significance of archaeological sites, there is considerable variability among the inventories of archaeological sites that the Tribe's individually identified as significant. Because the CCP are identified on the basis of each Tribe's unique landscape traditions and comfort levels in sharing sensitive cultural information with outsiders, the range in variability among the Tribes' CCP identifications similarly exhibit a wide range of variation. In addition to the specific identification of archaeological resources and CCP in 10.1, 10.2 and 10.3, each of the Tribes generally discusses the cultural content and context of these and other kinds of landscape features that it recognizes and interacts with in and around the TCP in its contribution to the Significance Statement (see Section 12).

In implementing its CCP study, the Pueblo of Acoma directed Dr. Kurt F. Anschuetz to focused his efforts in evaluating cultural properties identified previously during the Indian Claims Commission Proceedings (ICC) in the early 1950s (e.g., Bibo and Dittert 1952). Dr. Anschuetz addressed specific questions that arose through discussions with knowledgeable individuals following this literature review. These conversations led to identification of springs and lakes as general classes of CCP, as well as to the sharing of information about several other CCP not documented in the ICC proceedings. The Pueblo of Acoma conducted no formal ethnographic site visits. The Pueblo requested to visit one site on Chivato Mesa, but the Board of Trustees of the Cebolleta Land Grant did not respond to the request.

The Hopi Tribe based its statements of cultural affiliation with a small number of archaeological sites on the Horace and Bibo mesas within the geographic scope of the Mt. Taylor TCP exclusively using information provided in its previous statement, *Initial Hopi Ethnographic Study and Reconnaissance for the Enchanted Skies Park and Observatory, Cibola County, New Mexico* (Anyon 2001), an attachment to this nomination. Mr. Terry Morgart, Hopi Cultural Preservation Office, requested Dr. Anschuetz to include 11 Isolated Occurrences, which the Tribe previously identified as important in the *Enchanted Skies Park* study, in the list of

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archaeological properties with which the Hopi maintain affiliation. The Hopi Tribe identified no CCP distinct from the Mountain.

The Pueblo of Laguna asked Dr. T.J. Ferguson to conduct structured ethnographic interviews with knowledgeable community members as part of its ethnographic consultation program in support of the community's contribution to the significance statement. These consultations consisted of discussions with 14 elders during sessions that included on-site visits. These conversations also yielded information about the importance of archaeological sites and several CCP including springs and lakes.

The Navajo Nation's identification of significant archaeological sites was based on work conducted by Mr. Kelly Francis through the Nation's Historic Preservation Division. The ethnographic study that Dr. Klara B. Kelly and Mr. Harris Francis prepared as the Nation's contribution to the significance statement forms the basis of the identification of specific CCP. Ethnographic resource materials maintained with the Navajo Nation Historic Preservation Department's files provided additional information about the location of specific CCP, as well as the importance of springs and lakes as other CCP. Mr. Kelly Francis communicated the results of these efforts to Dr. Anschuetz for inclusion in the CCP database.

The Pueblo of Zuni's ethnographic program included structured ethnographic interviews with knowledgeable community members during its ethnographic consultation program. Mr. Kurt E. Dongoske completed these consultations with knowledgeable community members both at the Pueblo and during a series of on-site visits. This work provided the framework for the Pueblo's identification of specific archaeological sites and CCP within the Mt. Taylor TCP with which the community maintains significant affiliation. Mr. Dongoske communicated the results of this work to Dr. Anschuetz for inclusion in the CCP database.