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Summary: External Letter to File: Mt. Taylor Traditional Cultural Property Determination of Eligibility heritage Resource Report#2001-03-021

External Report From, 1st Enclosure: Mt Taylor Traditional Cultural Property Determination of Eligibility Heritage Resource Report#2008-03-021 By Cynthia Benedict and Erin Hudson, Mt. Taylor Ranger District, Cibola National Forest

2nd Attachment: Mop of Mt. Taylor Traditional Cultural Property Boundary

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Mt. Taylor Traditional Cultural Property
Determination of Eligibility

Heritage Resource Report # 2008-03-021
NMCRIS#109313

Mt. Taylor Ranger District, Cibola National Forest
Cibola, McKinley, Sandoval Counties, New Mexico

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February 4, 2008

INTRODUCTION

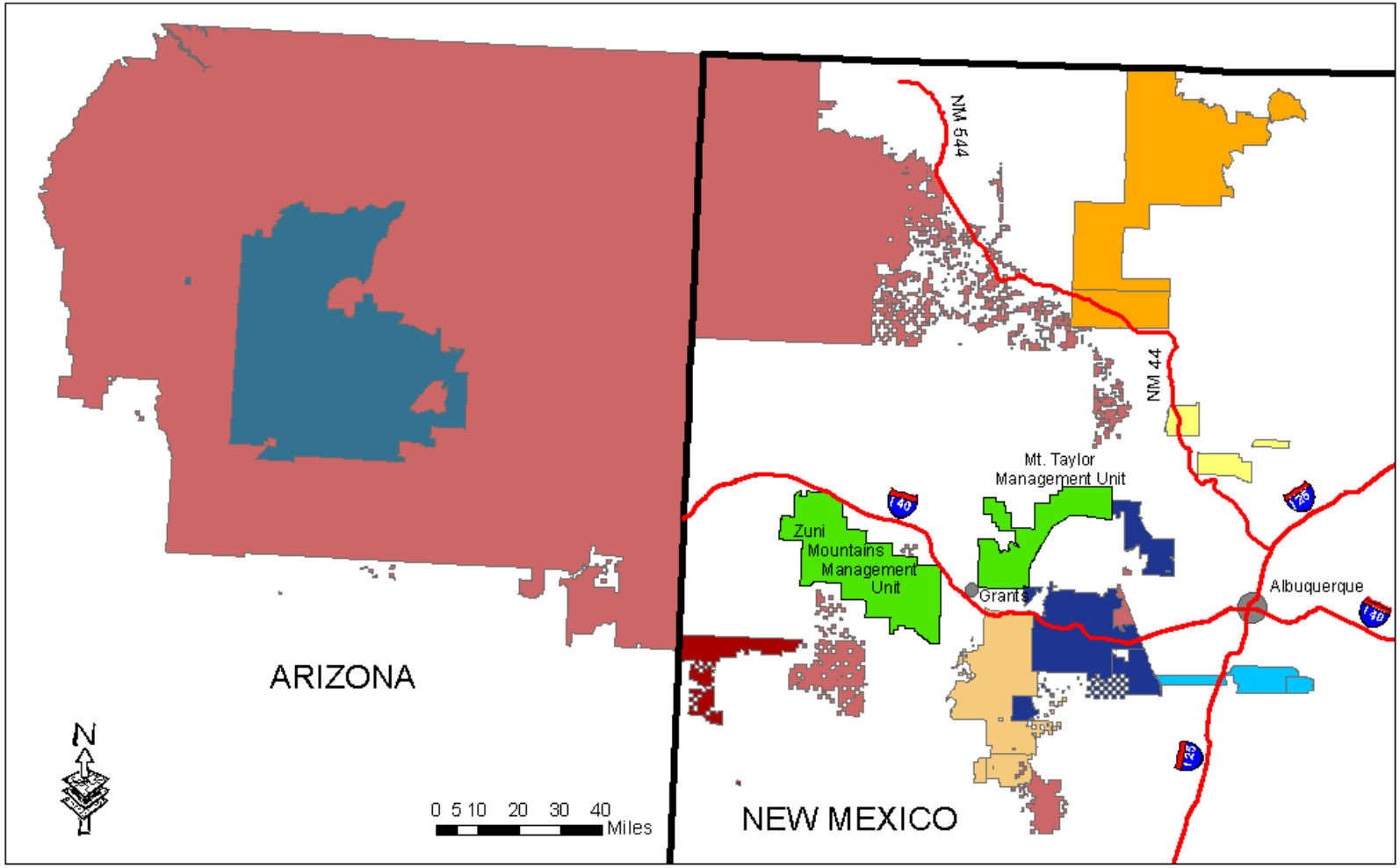
This report assesses American Indian traditional cultural uses and values of Mt. Taylor. This assessment combines cultural, historical, and ethnographic information into an evaluation of the eligibility of Mt. Taylor for the National Register of Historic Places as a traditional cultural property (TCP). This property has previously been assigned Forest Service site number 03-03-02-2800 (LA156475). Consultation was done with a number of tribes who contributed substantially to the information contained within the **Significance of Mt. Taylor** section this report. These include: the Pueblos of Acoma, Zuni, Laguna, Jemez, Isleta, the Hopi Tribe, the Navajo Nation, and the Jicarilla Apache Nation, hereafter referred to as the "involved tribes". Refer to Figure 1.

DEFINITION OF MT. TAYLOR

For the purposes of this report and the forthcoming eligibility determination, the terms "Mt Taylor" and "the mountain" are used interchangeably and are intended to describe a larger landscape than merely the slopes and summit of the 11,301 ft peak. Mt. Taylor includes the greater land mass of the San Mateo mountains, the peak itself, and the mesas that flank the mountain.

All the tribes consulted during this assessment regard Mt. Taylor to be more than simply the slopes and summit of the peak. The information they provided during consultation assumes the larger definition, encompassing the entire San Mateo Mountains down to the adjacent valleys in all directions. The cultural values and uses they describe apply to the area in general. For a detailed description of the area represented in this document, refer to the **Boundary of the TCP** section of this report.

Figure 1: Vicinity Map



E. Hudson, March 3, 2008

THE HISTORY OF MT. TAYLOR

For most people today, the name Mt. Taylor generally refers to the highest peak (11,301 ft) in the San Mateo Mountains. In 1849, a U.S. Army topographical engineer named the peak for Zachary Taylor, the 12th President of the United States (Robinson 1994). The Spanish referred to the peak and the entire upland volcanic area as *Cebolleta,* meaning "little onion". The portion of the uplands to the north and east of the peak are now commonly referred to as Chivato Mesa, while the peak and the plateau country around it are referred to as the San Mateo Mountains (Julyan 1996). Before the arrival of the Spanish, the American Indian tribes of the area all had names for the mountain. These names are discussed in more detail in the **Significance of Mt. Taylor** section.

In his *Hopi Ethnographic Study and Reconnaissance for the Enchanted Skies Park and Observatory*, Roger Anyon (2001) includes a description of Mt. Taylor illustrating its impact upon those who view it.

> Mount Taylor has left an indelible mark on the imaginations of many generations of people from many cultures. On December 12, 1879, Frank Hamilton Cushing traveled over the Zuni Mountains to the southwest of Mount Taylor, and later remarked on the view of Mount Taylor. "All the lower country was without snow, but the San Mateo, which stood out against the clear sky all our way down, making, with the mesa landscape between, a picture beyond my descriptive powers, was covered like marble with a mantle of snow" (Cushing in Green 1990:81).

The complex relationship that individuals and the surrounding communities have with Mt. Taylor is a reflection of the significant ethnic diversity of the area. The presence of the mountain conveys different meaning, context, and images. It is viewed as striking physical geography, a cultural landscape, and as an icon for identifying the town of Grants and the recreational opportunities of the area.

DESCRIPTION OF MT. TAYLOR

The following discussion of the physical setting of Mt. Taylor and the San Mateo Mountains focuses on the portion of the landform that is administered by the Cibola National Forest. This area comprises one of the 14 management units administered by the Cibola National Forest. The Mt. Taylor unit comprises approximately 185,635 acres of federally managed land within its congressionally proclaimed boundaries. The National Forest lands are depicted in green and the proclaimed National Forest boundary shown in red on the accompanying map (Figure 3. Mt. Taylor Traditional Cultural Property Boundary).

The San Mateo Mountains rise several thousand feet above the adjacent valleys, and are made up of a number of life zones and vegetation types providing a wide variety of flora

and fauna. Englemann spruce, Douglas fir, and aspen are dominant at the highest elevations (the upper slopes of the peak of Mt. Taylor). As elevation decreases, the dominant vegetation type is Ponderosa Pine, and then transitions into piñon juniper. La Jara Mesa, San Mateo Mesa, Jesus Mesa, and Horace Mesa, which all flank the peak on the west side, are dominated by piñon, juniper, and grass. Oak and grass is most prevalent on Chivato Mesa, the area north and east of the peak.

The Mt. Taylor area is comprised of three sub-basins (watersheds); East Rio San Jose, Arroyo Chico, and Rio Puerco. Within each sub-basin is a network of smaller streams that are considered intermittent and ephemeral. These streams are generally fed by surface moisture (rain and snowpack), but a few are fed by springs. Depending on moisture levels, some of these streams will flow on the surface for short distances, but generally the water is absorbed and percolates down to the water table. These streams drain into larger tributaries which ultimately flow into the Rio San Jose, at the south end of the San Mateo Mountains, and the Rio Puerco, which flanks the San Mateo Mountains on the east and northeast side (Bohn, personal communication 2008).

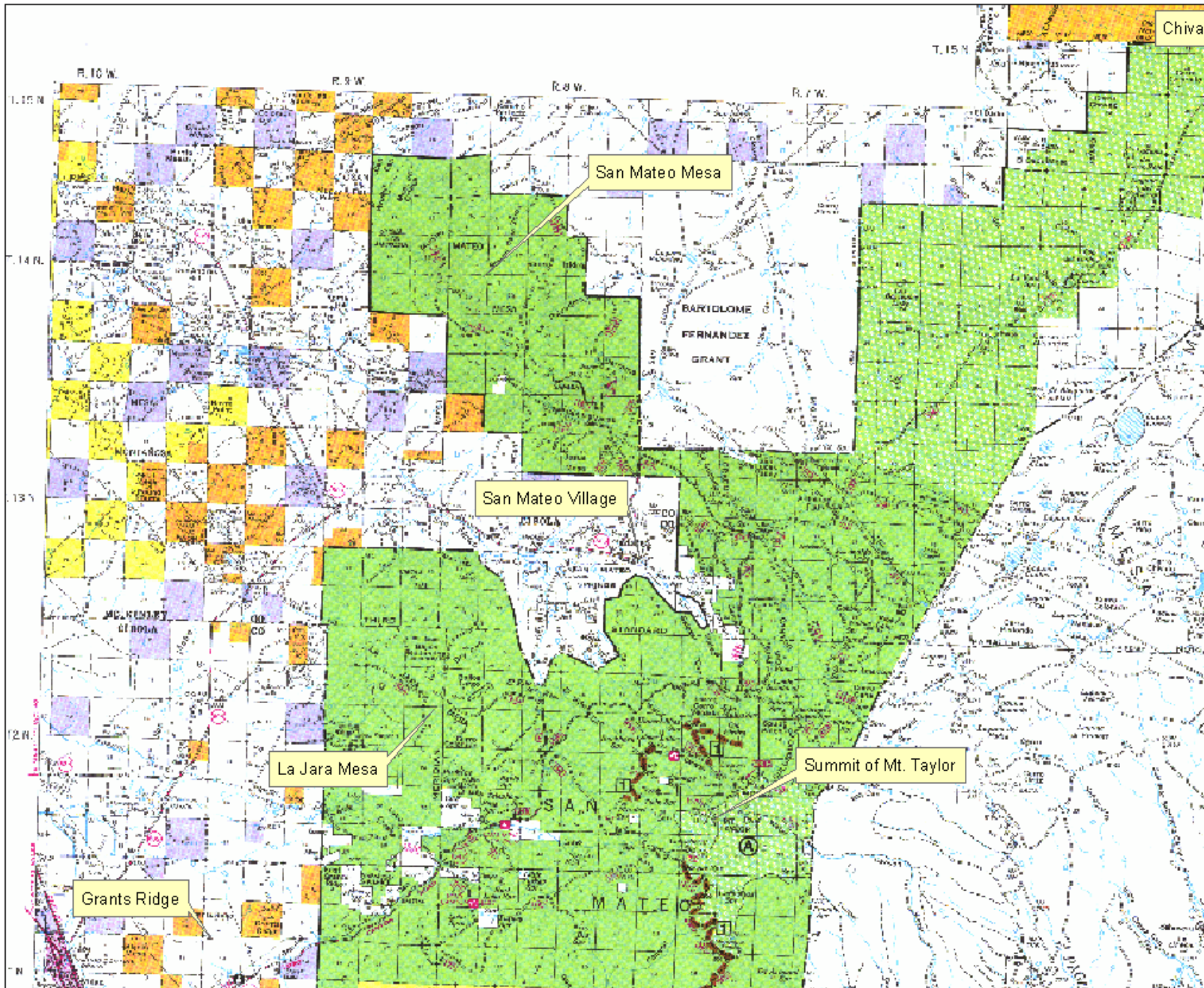
Mt Taylor is the oldest volcano in the area. It is a composite volcano that is thought to have been active between 3.3 million and 2.5 million years ago (Robinson 1994: 111). The crater is on the eastern side of the peak. Its appearance today is primarily the result of gradual erosion (Wase 2000: 1.10). The high points (the peaks of Mt. Taylor and La Mosca) are what remain of the original cone. This ridge between the peaks forms the western edge of the large crater (Robinson, 1994:113).

All the volcanic landforms in the area were not formed as a result of a single, catastrophic eruption of Mt. Taylor. The current landscape is a product of a succession of volcanic events. Nearby landforms such as Grants Ridge, whose formation predates Mt. Taylor, were formed when rhyolite magma flowed through fractures in the crust and emerged gradually onto the earth's surface. Pumice formed here, and has been mined as perlite since the mid 1900s (Robinson 1994: 112). El Malpais to the south was formed by volcanic vents that erupted periodically in the plains and poured out lava flows (Robinson 1994:4).

Mt Taylor is flanked by a number of mesas that make up most of the pedestal lift (Wase, pg 1.10). The Mt. Taylor volcanic field consists of the peak and its platform of lava-covered mesas or plateaus, which were formed by a series of flows.

There are a number of volcanic necks surrounding the San Mateo Mountains. They are most numerous on the east and northeast sides. Many of these striking features are identified by tribes as culturally significant.

Figure 2: Mt. Taylor Proximity Map



OVERVIEW OF LAND USE HISTORY

Mt. Taylor emerges as a prominent landmark on the Colorado Plateau. The long range visibility and vast natural resources of this landform feature have attracted people to the area for millennia. The use and occupation of this area is well documented in the archaeological, ethnographic, and archival record. Refer to Figure 2 for place names mentioned in this section.

Prehistoric Occupation and Use

Prehistoric use of Mt. Taylor has been documented by the Forest Service as part of compliance projects related to Section 106 of the National Historic Preservation Act as well as by a few research projects in areas on and surrounding National Forest System land. As common sense would predict, evidence for the most intensive prehistoric use is found in the lower elevations, rather than in the higher country of the Mt. Taylor area.

Similar to most areas of the American Southwest, sparse evidence exists for use of Mt. Taylor by Paleoindians (Popelish 2005). Paleoindian remains have been found in the Puerco Valley just east of the forest boundary and such sites could eventually be discovered in the Tapia and Salado drainages (Popelish 1996).

Our current knowledge shows human occupation of Mt. Taylor beginning during the Archaic Period (c.a. 5,500 to c.a. 500 A.D.; Kantner 2005). Although Early Archaic artifacts have been recorded, most diagnostic points found in the Mt. Taylor area seem to be Middle or Late Archaic in type (Popelish 1990). Archaic use is discerned by diagnostic artifacts for most sites, though a few have been given absolute dates. There are quite a number of currently undated chipped stone scatters in the Mt Taylor area that may prove to date to the Archaic when they are further investigated.

Evidence for Archaic occupation is most common at San Mateo Mesa, La Jara Mesa, and in the Lobo Canyon area, including Grants Canyon (Popelish 1990, Raymond and Parker 2003). In the latter area, sites with large numbers of chipped stone artifacts, as well as hearths and ground stone, have been recorded. These sites often have a high percentage of obsidian artifacts from the obsidian sources on East Grants Ridge and the surrounding mesas. Archaic sites have also been found in the former checkerboard area and on Mesa de la Vereda Piedra Blanca in the Mesa Chivato area. The sites date to the Early, Middle and Late Archaic. At least one of these locales appears to be a hunting ambush site based on the rock features (Popelish 1996a and b).

The Grants area was the locale of some of the earliest scientific investigations of the Archaic in northern New Mexico (Bryan and Toulouse 1943), and study of Archaic sites has continued. For example, surface collection, subsurface investigations, and obsidian hydration and radiocarbon dating of four sites at the Grants Prison area has shown specific episodes of use during the Middle and Late Archaic/Basketmaker II, as well as in Basketmaker III (Laumbach and Brockman 1983). The sites seem to have been used

successively by small groups of people over a very long period of time, rather than once by a larger group or band. Study of these sites brings into question the utility of applying the broad phases of Archaic to a site, and the need for absolute dating to understand patterns of use (Batcho 1984).

Puebloan Use

Though Basketmaker use is present to some extent, settlement density appears to have been low in many areas of Mt. Taylor until approximately 800-900 A.D. Around 950 A.D. population began to increase, particularly in the San Mateo valley (Popelish 2005). This population increase may be related to the rise of Chaco Canyon as a major center. Around 1,000 A.D. the El Rito Outlier was constructed in San Mateo Valley and numerous sites appeared in the vicinity of the great house. Other great houses in the area include Kin Nizhoni and San Mateo (Nicoll and Popelish 1993).

None of the identified great houses are located on National Forest System land. However, an intensive use of the landscape surrounding the great houses is evident. Ancestral Puebloan sites dating to 925-1125 A.D. have been located in the canyons of San Mateo Mesa, particularly El Derrame and Canada Las Vacas (Nicoll and Popelish 1993). La Jara Mesa, to the south, appears to have been quite extensively utilized by Ancestral Puebloan people during the Pueblo II and Pueblo III periods. In the La Jara Grazing Allotment, there are 97 recorded Ancestral Puebloan sites, 45 of which are structural sites that indicate substantial habitations (Popelish 2002). It is estimated that by approximately 1000 A.D., around two thousand people were living in the San Mateo Valley (Ambler and Sant 1976). Around 1075 A.D. the site of El Rito was abandoned and populations declined.

Definitive archeological evidence of Ancestral Puebloan use of the higher elevations of the Mt. Taylor area is much more limited than of the lower elevations. Ancestral Puebloan sites, primarily artifact scatters (though occasionally including rock features), are recorded in the former checkerboard area and on the Mesa de la Vereda Piedra Blanca where elevations are in the neighborhood of 7800’ to 8200’ (Popelish 1996 a and b). In some of the higher elevations, for example in the area northeast of the peak of Mt. Taylor, however, no evidence so far for occupation during Puebloan times has been discovered (Popelish 2007). Ground visibility in conifer forests is most often poor. Further, the higher country was likely used mainly for hunting and gathering of specific resources during certain seasons of the year and such short-term activity sites can be difficult to date. One notable proof of Ancestral Puebloan use of the timbered land comes from a recent analysis of the architectural wood used in the great houses of Chaco Canyon. Analysis of beams in Chacoan sites shows that logs from both the Chuska (on NM/AZ border) and the San Mateo (Mt.Taylor) mountains were used in the same room, in the same great house, and in the same year (English et. al. 2001). Such use began as early as 974 A.D. This study suggests that the Mt. Taylor area was a part of the intercommunity collaboration that hallmarks the Chacoan Phenomenon, and that the resources of the higher elevations of the mountain were part of that system’s complex regional planning.

Results of a large archaeological survey (just over 9,300 acres) on Horace Mesa in the late 1990's indicate that area has experienced continual use since Archaic times. The survey located 184 sites comprised of 266 defined components including Archaic, Anasazi/Puebloan, unidentified prehistoric, Navajo, historic (Euroamerican), and unknown. It appears that the most intensive periods of use was during the late Pueblo II-III period, the Navajo occupation, and post 1880 Euroamerican occupation (Wase 2000, 5:27). Analysis of site location indicates that the majority of the use of Horace Mesa through time focused on the top of the mesa. The exception is the Navajo use, which was concentrated on the slopes and base of the mesa (Wase 2000, 5:54). Puebloan use is thought to have focused on hunting, plant gathering (especially piñon), collection of obsidian, firewood, and non edible resources, and possibly sporadic farming. Navajo sites contain remnants of hogans, rock structures, corrals, and heating/cooking features, suggesting residential use, probably on a seasonal basis and associated with herding of livestock (Wase 2000).

Although population in the San Mateo Valley declined after 1100 A.D., Ancestral Puebloan use of Mt. Taylor continued. For example, there is evidence of Ancestral Puebloan use of La Jara Mesa in the Pueblo III period as well as reoccupation of the El Rito site around 1250 A.D. (Popelish 2002). Intensive habitation of Mt. Taylor by Pueblo peoples decreased around 1300 A.D. as groups coalesced into areas of the modern day pueblos. However, less intensive use of the mountain's resources continued through the protohistoric and historic periods into the present day.

The Mt. Taylor area has been in continual use by the Pueblo people for the procurement of resources. Sedgwick (1927:27) notes Acoma use of the mountain during historic times:

> Toward the north, rises the gracious blue Sierra de San Mateo, an extinct volcano regarded with deep reverence by all these native people. Thence came their timber *vigas* or whatever wood might be needed by the pueblo, all brought by human labor across the thirty miles of desert. On the slopes of San Mateo, we are told, are the most holy and hidden places of prayer and ritual, which the uninitiated may never find or penetrate. Well-worn trails run from Laguna and Zuni as well as from Acoma to the summit, and I have been told by a resident of Albuquerque of an altar and prayer sticks found there in recent days.

Timbers were again obtained from Mt Taylor during the repair and reconstruction of the old Acoma village (Sky City) after the Spanish explorer Juan de Oñate seriously damaged or destroyed many of the adobe structures during his siege of the village in January 1599 (Sedgwick 1927:89). Archaeological evidence indicates that the old village has been occupied since the 12th Century.

Acoma people were using the lowlands north of the old village and along the Rio San Jose for irrigated farming. This is documented in Polk (1997) to have extended north to Lobo Canyon and westward to Ojo de Gallo Spring, near the community of San Rafael. This farming use is also documented by Van Valkenburg (1941:2) who stated:

> During the time of Espejo…the Acoma people had fields to the north, but no permanent villages were built until the Navajos were subjugated in 1863-64 and their raids had ceased. Acomita, San Fidel, and McCartys northward are Acoma colonies.

The Keresan-speaking inhabitants of the Pueblo of Laguna, located about 20 miles southeast of the top of Mt. Taylor, say the area has been occupied since the 1300s when people migrated from Mesa Verde and settled at a lake along the Rio San Jose. The modern pueblo dates from 1697 when the Spanish Governor commanded a settlement to be organized at the site (Julyan 1996). Laguna was apparently founded by people from a number of other pueblos, including refugees from Cochiti, Cieneguilla, Jemez, and Santo Domingo (Ellis in Wase 2000 (1:25).

Ethnographic work focusing on Horace Mesa by Polk (1997) documents a long history and continued Puebloan use of the Mt. Taylor area for resource procurement and other cultural activities indicative of their relationship to the mountain. These activities include: use of springs on top of and along the base of Horace Mesa, offering places and shrines, sheep herding, gathering of medicinal plants and herbs, signaling sites, pilgrimage trails, hunting of game and birds, wood gathering, and piñon nut gathering. Materials gathered from the Mt Taylor area include medicinal plants, forest products for construction material, fuelwood, and basketry, mineral and pigments for pottery production as well as ceremonial uses.

Navajo Use of Mt. Taylor

The Navajo (*Diné*) people moved into the four corners area in the mid-to late 1500s. The earliest date for a Navajo site is 1541 A.D. and comes from a site on the San Juan River in northwest New Mexico (Popelish 2005). The Navajo moved south into the Mt. Taylor area between 1600 and the late 1700s (Popelish 2007). By the late 1700s the Navajo were firmly established in the Mt. Taylor area. The Antonio de Espejo Expedition (1582-1583) made contact with Navajo peoples at the base of Mt. Taylor (Brugge 1983). In addition, there are numerous accounts of Navajo raids on the Acoma and Zuni pueblos in the mid-1600's to the early 1700's. By 1786 the San Mateo area was being listed as one of the five "geographic divisions" of the Navajo Tribe (Keur 1941: 5).

By the early 1800's the Navajo had shifted from a farming focused subsistence strategy to one emphasizing livestock, sheep herding in particular (Popelish 2007). With this shift came changes in settlement patterns as people began living in summer and winter camps. In 1863, after years of conflict with other groups, the Navajo were forcibly moved by the U.S. Army to the Bosque Redondo reservation at Ft. Sumner.

When released from confinement at Ft. Sumner in 1868, the Navajo returned to the homeland to the west via a number of routes. Some family groups travelled through Tijeras Canyon, and crossed the Rio Puerco. Van Valkenburgh (1974:34) notes that some Navajo camped near Cubero, to the south of Mt Taylor. They feasted on prairie dogs

before continuing west to Bear Springs near the present day Ft. Wingate. The Navajo's relief in returning to their homeland and viewing Mt. Taylor for the first time is described by Deschinny (1996):

> On reaching the top of Tijeras Canyon near the Sandia Mountain, in 1868, Navajos and their spiritual guardians, returning from their political imprisonment at Ft. Sumners, like the Jews imprisoned in Egypt, led out from there by Moses and came and saw the land of Canaan, cried, and some fell to the ground, when they saw their Sacred Mountain.

Existing archeological evidence documents both the pre- and post-Bosque Redondo Navajo occupation of Mt. Taylor. Sites dating to pre-1863 are recorded particularly around San Mateo and on the far eastern end of the Mt. Taylor Ranger District. One the best known of these sites is Big Bead Mesa (*Yoo'tso*) at the far northeast side of Chivato Mesa. Although the main portion of this mid-1700's to early 1800's Navajo refugee site is located on lands managed by the Bureau of Land Management, one of the defensive neighborhoods associated with this National Historic Landmark is located on Forest Service managed lands. On Mesa de la Vereda Piedra Blanca, two Navajo artifact scatters from the 1700s to the early 1800s illustrate the type of limited activity sites situated near Big Bead Mesa. (Popelish 1996b). There is also a defensive habitation site with 10 hogans located on La Jara Mesa; this site dates to pre-1750 A.D. (Popelish 2002). Residential sites, without defensive features, likely dating between 1600 and 1800 A.D., have been recorded in the San Mateo area (Nicoll and Popelish 1993, Popelish 2005).

After their return to the homeland from Bosque Redondo, the Navajo prospered and population grew overall. There is an increase in the number of sites that date to the post-1868 period in the Mt. Taylor area; these sites indicate a reliance on sheep herding. The numerous recorded Navajo sites in the mesas and valleys around the village of San Mateo include many sites with hogans and associated features such as corrals, hearths, sweathouses, and ramadas (Popelish 1996c). In the specific area of San Mateo Mesa, the pattern shown by the location of dated Navajo sites indicates a movement through time of Navajo settlements from the eastern part of the area to the western part. Schaafsma (1977) suggests that this movement to more rugged, less accessible and less desirable land, was the result of pressure from Spanish people settling in San Mateo Village and using the surrounding land (see below).

Piñon nut camps are another enduring Navajo use of the areas of Mt. Taylor below the Ponderosa pine forest zone. Mesa de la Vereda Piedra Blanca, for example, contains a number of piñon nut gathering camps from the period of 1930-1950.

The Spanish and Mt. Taylor

Members of Francisco Vasquez de Coronado's expedition were probably the first Europeans to see Mt Taylor in 1540, as they traveled eastward from Zuni, passing Acoma, on their way towards the Rio Grande valley (Sedgwick 1927:59, Pena 2007:123). After Coronado's return to Spain, there were no more attempts to return to the area until

four decades later. Antonio de Espejo was the next to journey into the area in the early 1580's. The effort to conquer and colonize the native peoples of the area was led by Juan de Oñate in the 1590's. This began a turbulent period of conflict between the Spanish and the native people. Sedgwick (1927) chronicles the violent conflicts that ensued at Acoma.

In 1599, a party of sixty soldiers attacked the old village (Sky City) of Acoma. The village was largely destroyed. When the Acoma took to the task of rebuilding the village, it was under Spanish control. Sedgwick (1927:89) notes that the Acoma traveled to Mt. Taylor to acquire new timber for reconstruction of the village and later for the construction of the San Esteban del Rey mission. After this violent assault on the Acoma, the other pueblos in the area are said to have accepted the Spanish with little resistance.

Initial Spanish settlement in the Mt. Taylor area was marked by strife with the Navajo, with raiding for commodities or slaves common on both sides for many decades. One of the earliest attempts at Spanish incursion into the area consisted of a Catholic mission for the Navajo established by Spanish friars at the town of Seboyeta or Cebolleta in the 1740s (Robinson 1994). Seboyeta is located on the eastern flanks of Mt. Taylor, north of the pueblo of Laguna. The mission lasted a year before the Navajos left because the priests had not supplied all the gifts they had promised.

Conflict between the Navajo and Spanish settlers was stimulated by land grants given to Hispanic settlers. These land grants pushed the Navajo out of lands they had traditionally occupied. The first land grant, located to the west of Mt. Taylor, was granted to Bartólome Fernández in 1767 by King Carlos III (Robinson 1994). The Cebolleta land grant was given to Ignacio Chávez in 1777, and soon thereafter the Los Ojos de San Mateo land grant, located near San Mateo Springs on Mt. Taylor, was given to Santiago Durán y Chaves (Robinson 1994).

Spanish settlement of the area began to increase following the dispensation of land grants. However, Spanish people did not begin occupation of the Mt. Taylor area until the early 1800s and intensive settlement was delayed, regardless of land grants, until about the 1860s (Popelish 2007). This delayed settlement is most often attributed to conflicts between Spanish settlers and the Navajo.

Seboyeta and San Mateo are two of the earliest Spanish towns in the vicinity of Mt. Taylor. In 1800, thirty families from Albuquerque moved into the abandoned mission at Seboyeta (Robinson 1994). The settlers reconstructed their community in a defensive layout, with walls and watchtowers, to protect themselves from raids by the Navajo. The defensive layout proved to be necessary as the settlers spent the next several decades fighting with the Navajo (Robinson 1994). During the Mexican War, Seboyeta boasted a US cavalry post for a few years before the post was re-located to San Rafael south of present day Grants.

Families from Seboyeta moved to the west side of Mt. Taylor and founded the village of San Mateo in either 1855 or 1862 (Pena 1997, Robinson 1994). Manual Chaves, once the commander of Fort Wingate, and his half-brother, Ramon Baca, started large ranches in

the San Mateo area. The San Mateo settlers depended heavily on sheep raising as well as farming. Ramon Baca, for example, is believed to have run as many as 40,000 head of sheep (Robinson 1994). Both the low and high country of Mt. Taylor played an important role as grazing lands in support of this ranching economy. Evidence for Spanish use of the area includes historic sites associated with grazing and livestock, such as sheep pens and the inscriptions of Spanish herders on aspen trees and rock faces. In the 1870s, the stagecoach route from Santa Fe to Prescott, Az. ran through the San Mateo Valley, but in ten years the main route of transportation, the transcontinental railroad, had bypassed San Mateo.

20th Century Use of Mt. Taylor

The transcontinental railroad was completed south of Mt. Taylor, along the Rio San Jose, in 1880-1881. As a station along the railroad, the town of Grant (name changed to Grants in 1935), began to emerge as the most prominent community in the area, superseding the Spanish villages around the mountain. When the Breece Lumber Company moved its logging operations to the east end of the Zuni Mountains in the mid 1920s, the town's population soared (Julyan 1996). In later decades, carrot farming and mining caused booms in development. Today, tourism and correctional institutions are important parts of the economy of Grants, a town of about 8800 residents (2000 census).

The completion of the transcontinental railroad also brought changes in land ownership. The Atlantic and Pacific Railroad was given all the odd-numbered sections within 40 miles on either side of the right-of-way in the territories to finance the construction of the railroad (Tainter and Gillio 1980). This created a checkerboard pattern of land ownership throughout western New Mexico. In 1906 the even-numbered sections were made part of the Forest Reserves. Since that time, the Forest Service has worked to 'block up' federal land. In 1943, the checkerboard situation was eliminated in the southern part of the area through a land exchange with New Mexico Timber Company. A second large land exchange, located on Chivato Mesa in the northeast portion of the Mt. Taylor management unit, was finalized in 2001.

Mt. Taylor has been used for a variety of purposes over the past 100 years of Forest Service management. Livestock grazing has continued to be one of the important uses of the mountain, with a switch from sheep to cattle grazing occurring by the 1960s. At the present time, the Mt. Taylor management unit is divided into 11 allotments upon which individuals are permitted to graze livestock. Such operations do not usually involve permanent residences in the high country. Nonetheless, the Elkins family had a substantial summer camp on the mountain in the 1930s-1960s and apparently a Fernandez summer livestock camp also existed in the late 1920s (Popelish 2007). Besides camps, grazing use has resulted in the construction of numerous fencelines, corrals, and water source improvements.

Although it is known that timber from Mt. Taylor was utilized during the historic period (and likely prehistorically) for construction material and for fuelwood, intensive timber harvesting did not begin until the 20th century. There is some debate about when logging

began in earnest; archaeological and ethnographic resources indicate that logging camps were established as early as the 1920's (Popelish 2003). A few portable sawmills have been recorded such as one from the 1940s in the former checkerboard area on the eastern end of the management unit. Logging on Mt. Taylor was initially conducted using horses; later, tractors became the primary method for moving felled trees. Unlike the Zuni Mountains to the southwest, no railroad logging was conducted on Mt. Taylor. Instead, logging remained a small scale industry primarily dependent on trucks for log transportation. Large Forest Service-controlled timber sales have not occurred since the early 1990s.

In the 1950's, mining began to occur on Mt. Taylor. Coal was mined in Rinconada Canyon and continues to be an important resource in the San Mateo area. However, the major focus of the mining industry at Mt. Taylor was uranium (Popelish 2003). Thirteen million tons of uranium was mined from the Grants Mineral Belt between 1946 and 1968, and the boom extended into the 1980s. Evidence of past exploration for uranium on National Forest System land is apparent particularly on La Jara, San Mateo, and Jesus mesas, but exploratory drill sites were located in the higher country also.

Several developments have been constructed nearer the mountain's summit. On the ridge near the top of La Mosca peak a fire lookout tower was built in the 1930s. In 1960 the La Mosca low power electronic site was established nearby. An additional electronic site referred to as East La Mosca was established for U.S. military use in 1993. An electronic site referred to as Microwave Ridge was established on the southern slopes of Mt. Taylor in 1972.

TRIBAL CONSULTATION

The Cibola National Forest initiated tribal consultation regarding cultural values and uses of Mt. Taylor in the fall of 2007. In October 2007 the Cibola National Forest sent a letter to sixteen tribes and thirteen chapters of the Navajo Nation, inviting them to consult. These include: the Pueblos of Acoma, Zuni, Laguna, Isleta, Sandia, Santa Ana, Santo Domingo, San Felipe, Cochiti, Zia, Jemez, San Ildefonso, the Hopi Tribe, the Mescalero Apache, the Jicarilla Apache Nation, the Navajo Nation, and the following Navajo Chapters: Ramah, To'hajilee, Thoreau, Baca/Prewitt, Casamero Lake, Crownpoint, Smith Lake, Mariano Lake, Whitehorse Lake, Ojo Encino, Torreon.

In phone conversations with the Governors or Pueblo officials from the Pueblos of Santo Domingo, San Felipe, Cochiti, and Zia, all deferred consultation to the Pueblos that are closer to Mt. Taylor such as Acoma, Laguna, and Zuni. The Pueblos of Santa Ana and San Ildefonso did not respond. Attempts to consult with the Pueblo of Sandia were unsuccessful.

Between October 2007 and February 2008 meetings were held with the Pueblos of Acoma, Laguna, Zuni, Jemez, Isleta, the Hopi Tribe, the Jicarilla Apache Nation, and the

Navajo Nation. It was during these consultation meetings that the majority of the information was gathered pertaining to cultural uses and values of Mt. Taylor. Discussing and sharing this type of information is a sensitive issue for the tribes. The tribes alluded to the fact that there is information that is regarded as privileged and it was not shared.

CULTURAL LANDSCAPES

Mt Taylor is a significant physical and cultural landscape that has captured the respect and imagination of local inhabitants and travelers throughout recorded history. Observations and perceptions of Mt. Taylor have been reflected in historic, research, and popular writings (Banham 1989, Blake 1996, Sedgwick 1927, Ortiz 1992, Abbey 1994, Simpson in McNitt 1964, Hillerman 1993).

Blake (1996) examined the cultural meaning that mountains such as Mt. Taylor have to residents of the region:

> As mountains become imbued with meaning related to cultural identity, they become what I call "peaks of identity," tangible and towering symbolic landscapes that represent a distinctive set of cultural ideals. Identity is a deep-rooted emotion, often implying a sense of belonging to a particular group. Place identity reflects both personal and group dimensions, since place is given collective meaning by its inhabitants, and people draw personal identity from place (1996:3).

Blake broadened his definition of mountains slightly to encompass landforms like plateaus and mesas that have significant relief in recognition that many people who live near them often perceive them as the equivalent to a mountain (2006:51).

Landscapes are more than the physical environment, or a pictorial representation of natural scenery (Ferguson in Anschuetz et al. 2002: 4.5). In the view of most American Indians, the concept of landscape is not limited to the physical realm of topographic features, stone, trees, water, but also includes the spiritual world. Their cultural practices and beliefs reflect a sense of place. Gulliford (2000:68-69) states that "Sacred sites remain integral to tribal histories, religions, and identities" and stresses the importance of "understanding landscapes in the context of traditional Native American religion and the powerful, enduring presence of sacred geography". Vine Deloria writes that sacred places "are places of overwhelming holiness where the Higher Powers, on their own initiative, have revealed themselves to human beings…This tradition tells us that there are places of unquestionable, inherent sacredness on this earth, sites that are holy in and of themselves" (in Gulliford, 2000:68).

In their report on the land use history of the Valles Caldera National Preserve, Anschuetz and Merlan (2007) explore the concept of landscape. Anschuetz emphasizes the need to focus on what landscapes do "in service of the group rather than what they are or what

they mean" (2007: 131). Ferguson (in Anscheutz, 2002: 4.5) states that for the native communities, landscapes "do not represent memory; they are memory". From a Western perspective, landscapes represent a chain of events of historic record that produce images, place names, and events. These events provide lessons to be drawn from in order to avoid mistakes in the future. Land use changes through time, as do the people using the land. In contrast, people from land-based cultural communities "construct and occupy *landscapes as memory"* (Kuchler 1993 in Anschuetz 2007:131).

> Age-old traditions underlie the construction of mental maps whose temporal and spatial dimensions are defined by moral principles that project the past into the present and future. Members of these communities live their history to repeat positive lessons that their ancestors learned in their lifetimes rather than viewing the past as a resource for learning from previous generation's failings so that humanity may avoid committing the same mistakes in the future (Anschuetz 2007:152).

The concept of landscape blends the land itself with the perceptions of individuals and communities in the context of their cultural values and beliefs. As Ferguson states (in Anschuetz 2002:4.6) "Landscapes and people cannot be separated; one entails the other. The processes through which the ethnographic landscapes are created and maintained are part and parcel with the processes by which culture instills values, beliefs, and historical memory in people belonging to a community".

SIGNIFICANCE OF MT. TAYLOR

Mt. Taylor holds considerable cultural significance for the area tribes, including the Navajo Nation, the Hopi Tribe, the western Pueblos of Acoma, Zuni, and Laguna, many of the Rio Grande Pueblos, and the Jicarilla Apache. It has long standing and ongoing historical, cultural, religious importance for these tribes. All consider the mountain to be sacred, and some acknowledge and have identified specific traditional cultural properties within the larger boundaries of the mountain.

The mountain has been used, and continues to be used by many of the tribes for a variety of traditional cultural and religious activities. These activities include, but are not limited to: collection of plants, stone, minerals, pigments, feathers, soil, and sand, hunting, religious pilgrimages, accessing springs, and as a place for special offerings. More distant tribes such as the Mescalero Apache and the Pueblo of Isleta recognize its role as a significant cultural landmark, but acknowledge that they do not use the mountain for contemporary traditional activities.

Most of the information presented in this section is the result of consultation between the Cibola National Forest and the involved tribes (Acoma, Laguna, Zuni, Jemez, Isleta, Hopi, Navajo, and Jicarilla Apache) and has been compiled based on notes gathered by the Forest Archaeologist at the meetings. The only statements made by tribal

representatives that are quoted or identified by person, are those that were particularly expressive or detailed. In cases where supplemental information has been extracted from published and unpublished sources, these are cited as such.

There are some common elements about Mt. Taylor that emerged from the information shared by the involved tribes during consultation. It is evident that Mt Taylor is a place where tribes continue to perform ceremonial activities in accordance with traditional cultural practices important in maintaining their identity and cultural continuity. These speak to the importance and ongoing reliance of the mountain to these tribal communities. These common elements about Mt. Taylor include:

- A place where traditional practitioners go to conduct traditional cultural and religious activities. Over time, these have included, but are not limited to: collection of plants, stones, minerals, pigments, soil, sand, and feathers, catching eagles, hunting game and birds, and pilgrimages to place offerings, and to visit shrines and springs.

- Mt Taylor has been used for a very long time (immemorial) and the use is ongoing. For some tribes, contemporary use may be sporadic, but is cyclic and generally based on seasonal calendar of prescribed cultural activities.

- A place that figures prominently in oral traditions regarding origin, place of emergence, and migration.

- The mountain is viewed as a living, breathing entity that embodies a spiritual essence

- Spirit beings recounted in oral traditions inhabit the mountain

- Mt Taylor is considered a sacred landscape; part of a larger cultural landscape

- The mountain is defined as a landscape larger than the peak and its summit. It encompasses the adjacent mesas, plateaus, down to the valleys.

- The mountain is important in ceremony

- The mountain plays a vital role in cosmology and religion

- The mountain is a distinctive landmark or way point to aid in travel

The terms “religious” and “ceremonial” are used throughout this section. These terms are intended to convey meaning and use in the context of National Register Bulletin 38. It should be understood that the involved tribes don’t necessarily make a clear distinction between sacred and secular. Activities mentioned in this report that might commonly be described by a Euroamerican as “traditional” or “cultural” or “ceremonial” are pervasive

in these tribal communities and in their ways of living and thinking, and are seen by the tribes themselves as inseparable from their daily activities.

Pueblo of Acoma

The Acoma refer to the mountain as *Kaweshtima*, which means "a place of snow." The mountain is central to their belief system. It is a place where religious practitioners as well as the community as a whole have historically gone, and are known to go today, to perform ceremonial activities in accordance with traditional cultural practices that are important in maintaining the identity and cultural continuity of the community. The Acoma view the mountain as a living, breathing entity that encompasses all physical attributes such as the plants, animals, stone, minerals, and water, as well as air, clouds, and rain, which are all believed to embody spiritual elements. The mountain is a vital part of Acoma's oral traditions, and it figures prominently in their prayers, stories, and songs.

Acoma regards Mt. Taylor as the most important mountain because it is the starting point to the north. In recounting their migration through prayer, Mt. Taylor is mentioned as their first mountain. The mountain retains a prominent role in songs, stories, and other prayers used by the Acoma people, even though there are other important mountains in other directions. Acoma stories say that the ancestors migrated from the north to Haaku "a place already prepared." They are said to have sat down on a blanket on Mt. Taylor and the blanket spread out away from the peak. The Acoma people view the mountain as more than the peak itself. The mountain flows downward into the mesas, and valleys, and it is all considered part of Mt. Taylor.

The mesas surrounding the peak, such as La Jara Mesa and Horace Mesa, play a significant role in the migrations and oral traditions of the Acoma people. These areas have place names and are home to numerous trails and traditional cultural properties belonging to the Pueblo of Acoma, many of which are still in use today. Traditional use areas are known to have shifted when land ownership boundaries began to make access more difficult. Frequency of use of the areas does not diminish the Pueblo's connection to these areas. They are still used periodically, on a cyclic or seasonal basis.

Mt. Taylor is rooted in Acoma's history and traditions, and is central to the cultural practices of Acoma as a living community and critical to the maintenance of the Pueblo's cultural identity. The prominence of Mt Taylor forms a significant part of the cultural history of the Acoma People. The mountain is within the greater spiritual and physical landscape of the Rio San Jose watershed as well as the Acoma Cultural Province. Both Mt. Taylor and the Rio San Jose are key physical features within the province. The Acoma Cultural Province is bounded by physical features. The Province as a whole encompasses significant landscape features, archaeological sites, and areas of aboriginal importance to the Acoma. It identifies their aboriginal territory, denoted by the cultural remains which have been traced to the ancestors of the Acoma people. The Rio San Jose is the primary source of water for the Pueblo, along with smaller tributary drainages that feed it.

There are mountains that symbolize the four sacred directions to the Acoma. Mt Taylor (*Kaweshtima*) is the mountain of the north. The others include: the Sawtooth Mountains (*Dautyuma*) to the south, the Sandia Mountains (*Kuchana*) to the east, and the San Francisco Peaks (*Tsibiina*) to the west. Each mountain shares the following significant qualities: it is the source of life-giving water, as well as soil, plant and animal resources that are necessary for cultural and traditional uses. The sacred mountains contain sites and places that are significant in the history and cultural practices of Acoma. Central to the idea of cultural significance is the undisturbed appearance of the peak as a landmark upon the horizon, as viewed from the ancestral lands of the Acoma people.

Navajo Nation

The Navajo refer to Mt. Taylor as *Tsoodzil.* It is the southern sacred mountain, one of the four cardinal mountains that bound Navajo land (Dinetah). The mountain is associated with the color blue, and is also referred to as Blue Mountain or Turquoise Mountain. It is the home of several Navajo deities, or Holy People, and is a special offering place. The San Mateo Mountains are the guardians of Mt. Taylor; they are the "roots" of Mt. Taylor and they protect it (Begay, personal communication 2007).

The Navajo regard the Holy People as spiritual beings. The Holy People travel between the sacred mountains and must be present and protected on the mountain for contemporary healing ceremonies to be successful.

The mountain figures prominently into traditional Navajo origin stories. When the Navajo emerged into this world, the sacred beings First Man and First Woman made the mountains and dressed them in four colors and put them on the edge of Navajo land. The four primary mountains that bound the Dinetah were the first geographical places created on this world, built with soil collected from their counterparts in the lower worlds (Kelly and Francis 1994: 23). Blanca Peak (*Sisnaajini*) to the east was the first mountain, and it is associated with white shell. Mt. Taylor, the southern mountain, was created next. Turquoise was put into the mountain and the mountain was covered in blue clouds and yellow sunshine. Turquoise Boy and Turquoise Girl were placed in the mountain and still reside there. The third mountain, San Francisco Peaks (*Dook'o'ooslid*) was created next. It is associated with abalone shell. The La Plata Mountains (*Dibe Ntsaa*) were built fourth, and are associated with Jet and the color black. Soil was taken from these four mountains to create the Huerfano Mountains (*Dzil Na'oodilii*) and the Gobernador Mountains (*Ntl'iz Dziil*). These mountains are vital travel routes for the deities.

Oral traditions and stories of deities such as Big Monster, Eye Killers, Racing Gods, and Superior God make mention of both Mt. Taylor, and other physiographic features that flank it (Reichard 1950). One such story was relayed during consultation to demonstrate the importance of Mt. Taylor and its resources, and its key role in Navajo oral tradition and cultural practices. First Man had a fire dance ceremony. A hogan was built, which is today identified as "Flower Mountain" along the I-40 corridor. Branches of mountain mahogany were gathered on Mt. Taylor and used in the ceremony for cleansing. Yucca plants were also gathered on Mt. Taylor and used for re-purification on the last day of the ceremony. Branches were taken from all types of trees on Mt. Taylor to build an arbor

that faced east. From that point, the volcanic necks still visible today to the east of the peak are part of what is left of the corral that was built (Joe, personal communication, 2007).

According to oral tradition, Changing Woman bore twin sons known as Born for Water and Monster (or Enemy) Slayer. They embarked on a long journey. Their father the sun gave them weapons to use against the Monster plaguing the people. The Twins slayed One Walking Giant (*Ye'iitsoh Lai Naaghaii*), whose congealed blood is seen as the lava flow from Mt Taylor. The Twins raised a storm to kill other monsters whose heads may still be seen as volcanic peaks around the base of Mt. Taylor.

The mesas that flank the peak are considered part of Mt. Taylor, they are inextricably linked to the mountain and have been used for centuries. La Lara Mesa, for example, is considered the "breast portion" of the body of One Walking Giant, or Monster Giant. When the Twin Sons (known as Born for Water and Monster or Enemy Slayer) slayed One Walking Giant, they threw his body parts in different directions. His torso was thrown, and expanded into what is known today as La Jara Mesa (Joe, personal communication 2007). The Twins cut off Monster Giant's head and threw it far to the east where it is now known as Cabezon Peak (*Tse'nadzin*). Volcanic features around the base of the Mt Taylor are believed to be the heads of other monsters killed by the Twins (Reichard 1963:22).

The mountain and its surrounding and immediate area represent the spiritual stronghold of the Navajo. Traditional practitioners, either by themselves, or with those whom they help with prayers, songs, ceremonies, visit the mountain and the immediate areas. There they visit shrines, leave offerings, and conduct ceremonies for private purposes, on an individualized basis (Daniel Deschinny, Sr. 1996).

Navajo culture is rich in ceremony and Mt. Taylor plays a key role in those ceremonies. The Navajo utilize the entire mountain for traditional herb gathering, religious pilgrimages, and to leave ceremonial offerings to the supernatural. Soil from each of the four sacred mountains is gathered and used in the Blessingway ceremony.

> Ceremonial sites can be any where: along streams, dry river beds, what looks like virgin and undisturbed secluded areas, knoles [*sic*], tree area (evergreen, junipers), anywhere, from bottom to top, as the whole area can be treated as an alter or a shrine from which to pray or sing (Deschinny, 1996).

Deschinny describes how Mt. Taylor is perceived by the Navajo:

> The mountain is treated like a human being, a living being full of life, dressed like one with mineral and life-forms; and its surroundings are treated like its home, a place where it sits, sleeps, receives food, rain, and air. This is where it receives visitors and friendship. It is said it likes to listen to the good talks, the songs of old, and feels, senses, and see the feeling of the way home, and shares and gives

> life. It is like a living organizational entity that exists between man and his inner, guiding conscience [in the Western world: between man and God]. As such, generally speaking, it is treated with that particular kind of respect that arises out of the kind of relationship a practitioner and people establish with the mountain (Deschinny, 1996).

The Navajo do not think of important places as isolated locations, but rather they are part of a larger landscape connected by story and use. As Kelly and Francis describe (1994:50):

> Significant places derive significance from their position in larger, culturally "constructed" landscapes.
>
> "…Residents (Navajo) see the landscape as an integrated system of locations for the various activities that make up the customary Navajo way of life (from Kelly and Francis 1994: 96).

Hopi Tribe

The Hopi refer to Mt. Taylor as *Tsiipiya,* which means "to touch" in a "glancing off of" context. This place name encompasses a landscape in both a temporal and cultural sense.

The Hopi have more than one name for the mountain, each reflecting a slightly different context. For example, *Nuvakukya'ovi* is a name used to describe both Mt. Taylor and the San Francisco Peaks. It means snow-mountains-peaks-place (Anyon 2001). As Anyon describes, the two mountains share some of the same properties, namely their high elevations and volcanic history. Both are distinct natural features that rise above and are easily seen and distinguished from their surrounding landscape.

One of the villages on First Mesa is inhabited by Tewa people who migrated from the Rio Grande area in the 17th Century. These Tewa refer to the mountain as *Pingtsey*, which means "White capped mountain."

Several of the Hopi clans have oral traditions of having resided in the general area of Mt. Taylor, prior to their gathering at the Hopi Mesas. Other clans are thought to have migrated through the area on their way to the Hopi Mesas.

Mt. Taylor plays a significant role in the emergence and migration traditions of the Hopi. This spans a very long period of time prior to the people's arrival at Hopi, which is considered the "spiritual place." The Hopi believe that they emerged from the south. Clans dispersed in all directions (Aztec, Chaco, Zuni, Rio Grande etc). Mt. Taylor played an important role as a landmark and sacred landscape during the migrations. During the migrations, the clans met up with the spirit *Maasaw* for final instruction. Mt Taylor was meant to be "touched" but was never intended to be the permanent home for the Hopi. Mt. Taylor served as a place of instruction only (Kuwanwisiwma, personal communication 2007).

When faced a drought situation and famine around the 1830s, the Hopi people sought refuge at Acoma and some of the Rio Grande Pueblos. The people were instructed to look for Mt. Taylor, and use it as a land mark in order to find their way to the Pueblo of Acoma.

Clans are central to Hopi identity and history. As Anyon (2001:15) explains:

> Hopi clan history is more than simple oral tradition. The traditional knowledge brought to Hopi by different clans, when combined as a whole, constitute a significant portion of Hopi philosophical, theological, and cultural concepts. As such, clan knowledge is folded into the fabric of Hopi ritual and ceremony.

Katsinas are thought of as Hopi ancestors and other sacred or spirit beings. Mt. Taylor is the home of the katsinas in a spiritual sense, this includes: *Katsinam*, *Sa'lako*, and *Tsa'kwayna*. These deities (Katsina) gave instruction to the people. This instruction included how to find the spiritual center of the universe (Hopi) and how to be hopi people "hopisinom" (Kuwanwisiwma, personal communication, 2007). One katsina associated with Mt. Taylor is *Kana'a*, as the spirit of fire of the volcano, cinder cones, and lava (Anyon 2001:19)

There are at least three Hopi shrines on Mt. Taylor. They were established a very long time ago and they may not be physically visited very often or at all. These include: Sa'lako, Katsina, and Tewa (Kuwanwisiwma, personal communication, 2007). The Tewa shrine, referred to as *Pingtsey'kwaya*, was built when the Tewa traveled from their home near the Rio Grande to First Mesa (Anyon 2001:16). As noted by Gulliford (2000:81) shrines and alters represent conduits to the spirit world, and are never really abandoned.

Once the Hopi villages were established, the tribe designated directional shrines in and around Hopi. Mt. Taylor and the shrines upon it receive continual use from the Hopi people, in a spiritual sense. Prayer feathers prepared during many of the ceremonies are placed at the directional shrines in and around Hopi. One of these directional shrines was constructed as a representation of Mt. Taylor, the actual mountain. This and other local shrines are used continually "in recognition of" other important areas more distant to Hopi. The shrines serve this purpose since regular visits cannot be made to Mt. Taylor.

Shrines and significant locations are seen as the footprints of the Hopi people, and are inextricably linked to their migration. It is not practical to travel a great distance, and sometimes it is prohibited, for spiritual or ritual reasons. The Hopi people have an "unbroken living connection to Mt. Taylor". The tribe's spiritual bond with sacred landmarks like Mt. Taylor becomes stronger when its shrine(s) are not visited regularly. Mt. Taylor "feeds the soul" of the Hopi, and the people spiritually feed the soul of the mountain (Kuwanwisiwma, personal communication, 2007).

Mt. Taylor is the mountain of the cardinal direction of the northeast; it is the northeast home of the Katsinas (Stephen in Anyon 2001:16). Emergence stories about the cardinal

mountains reference several deities who lived on Mt. Taylor. These include: *Kookyangwso'wuuti* (Spider Woman), and the brothers *Poqangwhoya* and *Palongawhoya*. Mt Taylor is the setting for a number of stories that relate to how the brothers slayed creatures that were harmful to the people. Anyon (2001:20) lists almost 30 religious personages (both deities and katsinas) associated with Mt. Taylor that were discussed during the course of interviews conducted for the ethnographic study of Horace Mesa. Clan history and the religious personages play a vital role in Hopi culture. They are linked to Hopi ceremonies and societies, and are closely tied to the mountain.

Pueblo of Laguna

The Laguna refer to Mt. Taylor as *Tsibina,* which translates as "forested mountain" (Kenneth Day, personal communication, 2007). A slightly different spelling, *Tse-pi'na*, which has been defined as "woman veiled in clouds" is the name used in many references (Silko 1986:87, Anyon 2001, Anschuetz 2008).

Mt. Taylor is described as "a mountain of life". It is one of several mountains that are considered sacred by the Pueblo. Some of the others include the Zuni Mountains, Jemez Mountains, and Sandia Mountains. Practitioners from Laguna use all areas of the mountain (Victor Sarracino, personal communication, 2007). The mountain was also used extensively during the 19th and early 20th centuries for sheep herding (Victor Sarracino, personal communication, 2005).

The Laguna speak of the Creator Mother who gave them the mountain so that they may survive and flourish as a people. The mountain is considered sacred. It is the focus of their traditional activities such as hunting, pilgrimages for prayer and special offerings, visiting shrines and springs, and gathering plants and minerals that have special healing properties and are used by medicine people. This information is supported by Polk's findings (1997). The kiva leaders and the heads of the various clans within the Pueblo all go to different parts of the mountain for their traditional activities. These places are visited on a seasonal or cyclic basis, and only after extensive cleansing and prayer preparation. The mountain is central to their beliefs about the place of emergence. The Laguna people were given the place to "live abundantly". They were placed here and the sacred mountain (Mt Taylor) was provided to them for their survival.

Plants and nuts (piñon) are gathered on the mesas west of the peak for personal use as well as spiritual use (for use in kivas). Traditional collection areas are not confined to the area described as Mt. Taylor, but as far west as Bluewater Lake in the Zuni Mountains, and south to Quemado (Walt Johnson, personal communication, 2007). Any and all areas are used, depending on the plant or mineral that is needed, and where it is known to exist. Practitioners use all areas of the mountain.

Trails from the south and east traverse the mesas and extended up the slopes of the peak. These trails have been in place for centuries and provided access to Mt Taylor for a variety of traditional cultural and religious activities. One trail from the south leads to a shrine on the mountain (Polk, 1997).

Spirits are believed to inhabit the mountain. Tribal members go there to seek the help of the spirits. Since the mountain was given to them in order for the people to live and prosper, to desecrate it is dangerous and could lead to unforeseen problems and ultimately extinction.

Pueblo of Zuni

The Zuni term for Mt. Taylor is *Dewankwi Kyabachu Yalanne*, which translates "in the east snow-capped mountain". It is thought of as the "eastern San Francisco Peaks" (Kucate, personal communication, 2008).

Jonathan Damp, Director of the Zuni Heritage and Historic Preservation Office, provided the following excerpt from his 2000 report regarding traditional cultural properties associated with a proposed project on Horace Mesa, a mesa that is contiguous with the southwest portion of the peak.

> Zuni consider Mount Taylor as a whole a sacred mountain. It is an important place in Zuni oral history. The Zuni have made regular visits to Mount Taylor in order to collect water, plants (mahogany, aspen and medicinal herbs), feathers (blue jay, woodpecker, red-shafted flicker, robin, oriole, hawk and sparrow), and minerals (obsidian), and to conduct religious activities (Ferguson and Hart 1985:126). Most of the materials collected are used in religious ceremonies. Zuni visits to Mount Taylor have declined in recent years due to changes in land status; old trails still exist but now cross private land parcels. Places mentioned in Zuni migration legends are considered sacred by the Zuni; Mount Taylor is one such place. According to Ferguson and Hart (1985:21), the migration accounts "creates a symbolic bond between the Zuni people and their environment and provide an 'historical' context for their tribal customs and organization." Mount Taylor is associated with the Big Fire Society and the */uhuuque* Medicine Society (Feguson and Hart 1985:126) and there is a Bow Priest shrine there. The Mount Taylor area in general is within the spatial domain described in the oral histories of Zuni migration. One particular group of migrating Zuni was led by *Lewekwe* (the Sword Swallower society) and *Make:lhanna:kwe*, (the Big Fire Society). Zuni oral history places this group in the Mount Taylor vicinity at some point in the past. It based on this knowledge that Zuni claims cultural affiliation with the archaeological sites in the vicinity of Mount Taylor.

The use of the Mt Taylor area is sporadic, and is dictated by the cycle of cultural activities. The nature and frequency of the use is based upon a lunar schedule and the structure within the individual religious societies at Zuni. For example, The Big Fire Society collects seeds on Mt. Taylor. The seeds are used in a ceremonial context, and must come from the Mt Taylor area. The mesas that flank the peak are visited when societies make trips to the mountain for the collection of plants and sand. The mesas may also contain places of offerings (Kucate, personal communication, 2008). The collection of seeds, and other materials (forest products, minerals, pigments, feathers, etc.) has a

direct bearing on any given society's ability to conduct their ceremonies (Damp, personal communication, 2008).

Tribal access to significant cultural locations throughout the region, and including Mt. Taylor, has been altered over time due to change in land ownership. Tribal use is sometimes encumbered by Federal laws and regulations. Jonathan Damp, in discussing the Pueblo's use of their traditional lands, stated that access issues and impacts to the environment within Zuni's cultural landscape represents a "constant erosion of ability to practice religion" (Damp, personal communication, 2008).

The Pueblo regards Mt. Taylor as a traditional cultural property and supports the assertion that the mountain is eligible to the National Register as a TCP because it plays a vital role in Zuni cosmology and religion. The mountain is also crucial to the survival of Zuni society and culture. To lose the link with the landscape will cause a loss of what it means to be Zuni. The mountain and the sites or features associated with it are important in the migration and history of the Zuni people and represent their "footprints" (Damp, personal communication, 2008). Affiliated trails and springs are also part of what is considered to be Mt Taylor. The mountain contains sites and shrines which contribute to its makeup and eligibility as a TCP.

Zuni religious practices are described in Gulliford (2000:95):

> Zuni religious activity is oriented towards bringing rain, prosperity, and stability to Zuni and to the rest of the world. Periodic visits and pilgrimages to locations along the Zuni migration route are necessary in order to carry out the duties of the various Zuni religious societies. At these sacred locations, Zunis say prayers and make offerings. Zuni religious leaders also collect samples of plants, pigments, and water, and take those samples back to Zuni where they are used in religious ceremonies. Many ceremonial activities cannot be undertaken without these samples, which must be collected at the precise locations mentioned in the ancient Zuni prayers.

In dissusions of the Zuni Cultural Landscape, Dongoske and Damp (2007:31) state:

> The Zuni people maintain a knowledge of, and an affinity with, and empathy for the landscape about them. They believe in the conservation of the landscape from the point of view of caring for one's relative and not from a "Western" scientific perspective of conserving or managing a natural resource. The Zuni believe that they exist in a special relationship with the land upon which they are dependent, and in turn, the landscape is dependent upon them.

Pueblo of Jemez

The Pueblo of Jemez regards Mt. Taylor as a living entity. Its name is Zu-wee-pa (spelling is phonetic) which translates into "snow covered mountain range". The mountain is mentioned in songs. It is believed that clouds formed over Mt. Taylor, and

deities, referred to as the Twin War Gods, emerged from the mountain. These deities bring blessings of harvest and wild game to the Pueblo so the people will flourish. All blessings from the west are thought to come from Mt. Taylor. The Twin War Gods, Uh-yu-way and Ma-su-way (spelling is phonetic) give the Puebloan societies strength and power to ensure good hunting. These deities reside on Mt. Taylor, and other significant mountains in the area such as the Sandia Mountains.

There is a strong link between Mt. Taylor and the cultural practices at Jemez. The use of the mountain for traditional cultural activities is ongoing but sporadic, and is dependent upon an established traditional calendar for each of the Pueblo's twelve societies. The cycle of use can be 15 years or longer, starting with the initiation into a given society. Members of a given society must go to Mt. Taylor for traditional activities based upon a prescribed schedule that is laid out for them over the long term. As described by Chris Toya, the Pueblo's Traditional Cultural Property Manager, one of the activities that occur on Mt. Taylor and the mesas around it is traditional plant collection for medicine. For the Eagle Warrior Society, which Chris belongs, the collection is done in the summer and the medicine is made in January. This schedule varies by society. Other societies have similar responsibilities, but follow different schedules (Chris Toya, personal communication, 2007).

Within each society at Jemez, the areas for use are prescribed. These areas have been used for a very long time and simply don't get "changed" or "moved". Practitioners have the ability to adapt and shift locations to a degree, but to make dramatic changes to the locations of traditional activities, or to abandon areas altogether will lessen the power of the medicine. Adaptation to a small degree is possible, except when it comes to their use of the upper slopes of Mt. Taylor. In that case, there is no substitution for going to the shrine(s) near the top of the mountain.

There is a particular society that historically went to the Mt. Taylor area to catch eagles. Their tradition prescribes that the individuals visit the shrine(s) near the top of the mountain to leave offerings, and then proceed to prescribed areas lower on the mountain and its mesas to catch the eagles. Historically, this trip to Mt Taylor was made for a month at a time and was closely linked to an initiation ceremony.

Jemez views Mt. Taylor as the heart, and its springs are the lifeline that provide blessings to the people. The water serpent is a deity whose spirit is found in the water. Consuming the water is seen as drinking in the spirit.

The Pueblo's prayers and song tell the deities that the Pueblo will come and do collection on Mt. Taylor. This is part of the extensive preparation that the various societies make in their cyclic activities. If circumstances force the societies to change the location of their traditional activities, it is unacceptable because the deities have already been told to expect the people. Alteration and/or disruption in the traditional cycles and practices will affect the continuity of the Pueblo's cultural beliefs and will diminish the overall effectiveness and success of the activities (Toya, personal communication 2007).

The necessity for the continuity of use is also expressed by Anschuetz (2007:144)

> The Jemez, just as the Towa forebears, sustain the flow of power and harmony between the natural and supernatural realm of the cosmos through their perpetuation of their cultural-historical memory and the fulfillment of the obligatory traditions.

The Pueblo's beliefs and ties to Mt Taylor are very strong. The area is considered sacred and is a place that the Pueblo has been told to go to perform specific traditional activities that are essential for Pueblo's cultural continuity. These traditions have been in place for a very long time.

Pueblo of Isleta

The Isleta name for Mt. Taylor is *Tuwie-'ai* (Walt, personal communication, 2008*)*. It is believed to be a Laguna word, but the meaning is not known. (Lucero, personal communication 2007).

Tribal members from the Pueblo of Isleta do not physically travel to Mt. Taylor for traditional cultural activities, however, their people did travel through the area historically to other locations further west, such as the Hopi Mesas (Lucero, personal communication 2007). The earth was created to sustain life for all people, and no one Native group claims ownership over any particular location.

It is believed that Puebloan people evolved as one tribe, and when they emerged on this earth, they began to migrate. The Isleta people regard all Pueblo people as part of an extended community, and therefore it is important to Isleta to support the needs and physical use of Mt. Taylor by other Pueblos, particularly Acoma and Laguna. All Pueblos were put where they are for a reason. The Pueblos of Acoma and Laguna were assigned to care for the area where they are placed.

Jicarilla Apache Nation

The Jicarilla Apache refer to Mt Taylor as *dzil nii yedi*, a descriptive term that refers to "a mountain that grows or flows from within".

The mountain is mentioned in songs during ceremonies. Oral traditions say that the Jicarilla used to move south to the Cabezon Peak area (east of Mt. Taylor) during times of bad weather. Historically, the tribe also travelled south towards Acoma to raid other communities. Tribal members have made trips in recent years, along with members of the Canoncito Band (To'hajilee) of Navajo to those areas to camp and visit sites of cultural significance along the eastern portions of Mt. Taylor (Vigil, personal communication, 2008).

Mt Taylor is located just south of the Jircarilla's traditional use area. In historic times, the tribe would travel to the mountain, and still does on occasion, to collect medicinal plants,

pigments, and sand for sand paintings used in ceremony. Mt Taylor is depicted in sand paintings by the Bear Dance Society in ceremony.

The Jicarilla Apache believe that plants travel, and the tribe has always responded by following the plants to the locations where they are available. Lorene Willis, the Director of Cultural Affairs stated that the mountain would probably be used more regularly if more tribal members understood that the area is open and available to them for traditional collecting. She indicated that plant resources are becoming scarce on their tribal lands (Willis, personal communication, 2008).

The entire mountain is important, not just individual or specific shrine locations. The Jicarilla Apache support the neighboring tribes such as Navajo, and the Pueblos of Zuni, Acoma, and Laguna and their need for ongoing traditional use of the mountain. The Jicarilla depend upon these tribes, and trade with them in order to obtain many plants that are needed for medicinal or ceremonial use (Velarde, personal communication, 2008).

The Jicarilla Apache describe themselves as superstitious people. They pray before they travel to places like Mt. Taylor. The manner in which they approach and use the mountain is very important because they are afraid that the mountain may "come back to life." The mountain is considered a living being that contains great power (Vigil, personal communication, 2008).

With assistance from a translator, Mr. Robert Spahe, the oldest member of the Bear Dance Society shared the following information. The mountain is important in the Bear Dance (*iis'ahe*), a healing ceremony. Because of the high elevation of the mountain, a variety of plants are gathered at different elevations. These plants are used for dye, medicinal purposes, food (piñon and yucca). Sand is also collected for ceremonial sand paintings. Mt. Taylor and the Valles Caldera are considered sister and brother because they are both volcanic.

Taylor Monarco Jr., a member of the Bear Dance Society, shared that Mt. Taylor is an indicator to tell the tribe that something is going to happen. The Jicarilla Apache pray to the mountain and regard it as a sacred place. He described that each mountain possesses a spiritual entity or presence which provides power to the mountain. The mountain provides knowledge. Monarco stated "A mountain will provide what is wants, and not everything comes from one mountain" which explains why the Jicarilla Apache acquire needed plants and other resources from a variety of places. The Apache pray to the mountain for knowledge or if they are in doubt and are in need of assistance to determine the right way to go with something. Taylor said that the connection to the mountain is the key to the survival of the Jicarilla Apache. Their faith in inextricably linked to the earth and to sacred landscapes and this connection must be maintained and remain intact in order to ensure their survival as a people (Monarco, personal communication 2008).

Pueblo of Sandia
Forest Service attempts to consult or to obtain a statement of cultural significance were unsuccessful. It should be noted however, that the fact that consultation did not occur should not be construed as a lack of interest on the part of the Pueblo, but may have been more a factor in the timing (conflicts with cultural activities and other matters of higher priority to the new governing body). The Pueblo supports the protection of the Mt. Taylor and regards it as a significant cultural landscape feature (Puglisi, personal communication, 2007).

Mescalero Apache Tribe
Historically, the Mescalero Apache used Mt. Taylor as a way point during travel, but there is no longer enough knowledge in their oral history to understand or speak of the cultural values and traditional uses of the mountain (Houghten, personal communication 2007).

NATIONAL REGISTER ELIGIBILITY

Properties eligible for the National Register may reflect significance in architecture, history, archaeology, engineering, and culture. In this context, culture is defined as:

> traditions, beliefs, practices, lifeways, arts, crafts, and social institutions of any community, be it an Indian tribe, a local ethnic group, or the people of the nation as a whole" (National Register Bulletin 38:1).

Traditional cultural significance is one type of cultural significance an historic property may possess. The National Register Bulletin 38 (Guidelines for Evaluating and Documenting Traditional Cultural Properties) defines "traditional" as:

> those beliefs, customs, and practices of a living community of people that have been passed down through the generations, usually orally or through practice.

The significance is derived from its role in a community's historically rooted beliefs, customs, and practices. A traditional cultural property is a location that can be considered eligible for inclusion in the National Register of Places:

> because of its association with cultural practices or beliefs of a living community that a) are rooted in that community's history, and b) are important in maintaining the continuing cultural identity of the community (National Register Bulletin 38: 1)

Property Considerations
For a property to be considered a traditional cultural property, it must be physically concrete or tangible-such as a district, site, building, structure, or object. That is, it must

be locatable on the ground. The attributes that contribute to the property's significance may be intangible in nature.

Tangible properties are defined in National Register Bulletin 15 (4-5) as follows:

> District. A district possesses a significant concentration, linkage, or continuity of sites, buildings, structures, or objects united historically or aesthetically by plan or physical development…It derives its importance from being a unified entity, even though it is often comprised of a wide variety of resources. The identity of the district results from the interrelationship of its resources, which can convey a visual sense of the overall historic environment or be an arrangement of historically or functionally related properties.
>
> Site. A site is the location of a significant event, a prehistoric or historic occupation or activity, or a building or structure, whether standing, ruined, or vanished, where the location itself maintains historical or archaeological value regardless of the value of any existing structure.
>
> Building: A building, such as a house, barn, church, hotel, or similar construction, is created principally to shelter any form of human activity. "Building" may also be used to refer to a historically and functionally related unit, such as a courthouse and jail or a house and barn.
>
> Object. The term "object" is used to distinguish from buildings and structures those constructions that are primarily artistic in nature or are relatively small in scale an simply constructed. Although it may be, by nature or design, moveable, an object is associated with a specific setting or environment.
>
> Structure. The term structure is used to distinguish from buildings those functional constructions made usually for the purpose other than creating human shelter.

Mt. Taylor fits the category of a **Site**. A site may be a natural landmark (National Register Bulletin 15:5) associated with significant events or patterns of events, if the significance of the natural feature is well documented. It does not need to be marked by physical remains if it is the location of a prehistoric or historic event or pattern of events, and if no buildings, structures, or objects marked it at the time of the events. In the case of Mt. Taylor, there are numerous constructed features that are directly associated with its role and significance as a place of cultural value. These include: shrines, offering places, pilgrimage trails, and cairns.

National Register Bulletin 38:9 states that:

> Sites do not have to be the products of, or contain, the work of human beings in order to be classified as properties…Thus a property may be defined as a "site" as long as it was the location of a significant event or activity, regardless of whether

> the event or activity left any evidence of its occurrence. A culturally significant natural landscape may be classified as a site, as may the specific location where significant traditional events, activities, or cultural observances have taken place.

National Register Bulletin 38 stresses the importance of gathering sound documentation of the historical or cultural significance of a natural feature. This documentary or oral evidence that ties the property to traditional events, activities, or observances is critical in establishing that a property is eligible.

National Register Criteria
To be considered eligible to the National Register of Historic Places, a property must meet at least one of the criteria as defined in National Register Bulletin 15.

Criterion A-**Properties associated with events that have made significant contributions to the broad patterns of our history.** The word "our" is taken to refer to the group to which the property has traditional cultural significance, and the word "history" includes traditional oral history as well as recorded history (National Register Bulletin 38:11). Mt. Taylor has long standing and ongoing historical, cultural, and religious importance for many tribes. Mt. Taylor is rooted in the tribes' history and traditions. It is central to their cultural practices as living communities and is critical to the maintenance of their cultural identity. The mountain is important in ceremony. It is a place that figures prominently in oral traditions regarding origin, place of emergence, and migration, and plays a vital role in their cosmology and religion. The Mt. Taylor TCP is considered eligible because of its significant association with traditional cultural uses.

Criterion B- **Properties associated with the lives of persons significant in our past.** Spirit beings inhabit the mountain, and they figure prominently in the oral traditions of the tribes. These oral traditions tie the beings to the mountain by virtue of their role in stories of creation and migration related to Mt. Taylor. National Register Bulletin 38:11 states that "persons" can refer to "gods and demigods who feature in the traditions of a group." While these elements are intangible, it is these spirit beings associated with the mountain that play a vital role in the view of the mountain as a powerful living, breathing entity.

In addition to, but perhaps secondary to its importance in the history and association with cultural practices or beliefs of the tribal communities, the mountain is considered eligible under Criterion D.

Criterion D- **Properties that have yielded, or may be likely to yield, information important in history or prehistory.** National Register Bulletin 38 (12) states:

> Properties that have traditional cultural significance often have already yielded, or have the potential to yield, important information through ethnographic, archaeological, sociological, folkloric, and other studies.

It can be argued that Mt. Taylor has already provided important insights into Puebloan and Navajo traditions and culture, through ethnographic studies, scholarly research, and published stories and poetry describing the mountain and its importance to the area tribes.

The contributing elements within this Site are those features that can be demonstrated to be associated with the traditional and ceremonial use of the mountain. Theses include shrines, offering places, pilgrimage trails, cairns, and springs. It should be noted that due to issues of confidentiality, the locations of most of these features have not been pinpointed and are not shown on Figure 3.

One example of a feature associated with the use of the mountain is a spring on the western slopes that has been documented by the Forest Service as a traditional cultural property for the Pueblo of Acoma and was determined eligible to the National Register in 2007. Another feature noted by Blake (1996) was recorded on the summit of the peak during an inventory (McGraw 1996) related to the proposed location of the Continental Divide National Scenic Trail. This resource was described as a traditional cultural property. Robinson (1994:109) describes this same feature as a place called *Shiwanna Gacheti* (Lightening Home*)* that the Zunis made pilgrimages to during times of drought.

Criteria Considerations

36 CFR 60.4 defines a variety of property types that may not be considered eligible for listing on the National Register. One such category is a religious property. These properties can be eligible for listing, if they meet special requirements, referred to as Criteria Considerations, in addition to meeting at least one of the basic four criteria (A, B, C, or D) and possessing integrity. The applicable criteria in this instance is a) a religious property deriving primary significance from architecture or artistic distinction or historical importance.

The American Indian tribes involved in this consultation do not make a clear distinction between what is secular and what is sacred. The mountain figures prominently in their cosmology and religion. Certain activities that occur on the mountain because of what it represents to the tribes may be construed as religious from an external point of view, and perhaps even described so by the tribes themselves, but the activities are simply expressions of cultural practices that are part of a larger continuum of activity that defines their cultural identity.

The Mt. Taylor TCP is not excluded under the Criteria Considerations because the significance of the mountain is associated with historical and traditional cultural use of mountain, well documented in the ethnographic record. While some cultural use of the property has religious connotations, and is used by the tribes for what Euroamericans would characterize as “religious purposes”, the activities and uses on the mountain are expressions of traditional cultural beliefs and are intrinsic to the continuation of traditional cultural practices. The fact that traditional history and culture are sometimes

discussed in religious terms does not diminish the site's historical and cultural significance to the involved tribes.

Integrity

In addition to demonstrating that a property is significant under at least one of the National Register criteria, the property must also possess integrity. Integrity is the ability of a property to convey its significance. There are seven aspects of integrity that are addressed. These include: integrity of location, design, setting, materials, workmanship, feeling, and association". Properties must possess some of these in order to be eligible for inclusion in the National Register. In the case of traditional cultural properties, National Register Bulletin 38 stresses the importance of considering the **integrity of relationship** and the **integrity of condition**.

> If the property is known or likely to be regarded by a traditional cultural group as important in the retention or transmittal of a belief, the property can be taken to have an integral relationship with the belief or practice, or vice versa (National Register Bulletin 38: 10).

Through consultation with the involved tribes, it is clear that Mt. Taylor possesses integrity of relationship. Certain traditional activities are performed that can only be performed on Mt. Taylor. This is clearly illustrated by the explanation provided by the Pueblo of Jemez:

> The Pueblo's prayers and song tell the deities that the Pueblo will come and do collection on Mt. Taylor. This is part of the extensive preparation that the various societies make in their cyclic activities. If circumstances force the societies to change the location of their traditional activities, it is unacceptable because the deities have already been told to expect the people. Alteration and/or disruption in the traditional cycles and practices will affect the continuity of the Pueblo's cultural beliefs and will diminish the overall effectiveness and success of the activities (Benedict 2007b).

The Navajo echoed the same concern (in the context of certain ground disturbing activities) regarding continuity of cultural practices that are dependent upon Mt Taylor:

> Mt. Taylor plays an integral role in several healing ceremonies. Alterations and development on the mountain may impact the traditional practitioners' ability to use the crystal gazing ceremony and accurately diagnose and treat their patients. The patients would continue to suffer from untreated ailments (Benedict 2007a).

In regards to integrity of condition, National Register Bulletin 38:10 addresses the need to determine if a property has lost its significance through physical alteration of its location, setting, design, materials, or environment.

The concepts of significance and integrity are best determined by those who ascribe cultural significance to the location. The involved tribes regard Mt. Taylor with deep reverence and consider it a vital entity in their lives and in the continuance of their cultural practices and beliefs. Integrity is most important "in the eye of the beholder" (King 1998:79). Based on information provided by the involved tribes during consultation, it is clear that they believe Mt. Taylor has integrity of condition and still possesses the ability to convey its significance in traditional practices.

Mt Taylor also possesses integrity of location, setting, and association. These aspects of integrity address the character and presence of the physical features that convey the character of the property. The mountain, from whichever direction it is viewed, appears largely as it always has through time. Activities in its surrounding environment have not irreparably altered the landform feature. Mt. Taylor has retained the essential physical features that make up its character. The viewshed from the TCP and noise interference are also important factors in assessing integrity of setting.

Mt Taylor is considered eligible as a Site under Criteria A, B, and D, in the area of Ethnic heritage, Native American. It retains integrity of relationship and condition, as well as location, setting, and association.

BOUNDARY OF THE TCP

During the course of consultation from the October 2007 through February 2008, no tribe was able or willing to draw a definitive boundary on a map for what constitutes Mt. Taylor. For example, Laguna had difficulty in defining a boundary because the spiritual use extends beyond a physical boundary and in the tribe's perspective, is a continuum from the villages to the mountain. All the tribes consulted agree that a large boundary is more appropriate, because it more accurately reflects the widespread cultural use and the fact that the mountain is encompassed within a larger cultural landscape that has been used by all for centuries. While most have offered a general conceptual boundary, all concur that Mt Taylor extends from the summit of the peak, down the slopes and across the contiguous or adjacent mesas and down the escarpment and slopes to their base. These mesas include La Jara Mesa, San Mateo Mesa, Jesus Mesa, Horace Mesa, and Mesa Chivato.

All the tribes involved in consultation regarding Mt Taylor indicated that as a cultural use area and spiritual landmark, the TCP (site) in its entirety is important. The mesas extending from the peak in all directions are culturally significant. Trails traverse the mesas, and shrines, springs, places of offerings, and other cultural sites are found on and around the mesas. Specific information provided by the tribes varied by mesa, but all agreed that these mesas have been used, and continue to be used for a variety of traditional cultural and religious activities.

La Jara Mesa

To the Navajo, this mesa is considered the "breast portion" of the body of One Walking Giant, or Monster Giant, who was slain by the Twin Sons, Born for Water and Monster or Enemy Slayer. It has a long history of traditional use by the Navajo. For the Acoma, this mesa plays a significant role in the migrations and oral traditions of the Acoma people. It is said to have place names and is home to numerous trails and traditional cultural properties belonging to the Pueblo of Acoma, many of which are still in use today. The mesa is used periodically, on a cyclic or seasonal basis. The Pueblo of Zuni has stated that the mesa may contain places of offerings and that it is visited when Zuni societies make trips to the mountain for the collection of plants and sand. Laguna has stated that all areas of the mountain are used. La Jara Mesa is used for gathering plants and piñon nuts.

Horace Mesa

The Horace Mesa connection to Mt. Taylor is well documented for Pueblos and the Navajo (Anyon 2001, Polk 1997). There are numerous cultural activities that take place on this mesa. These include hunting of game and birds, plant collection for food, medicine, and the production of pottery and basketry, mineral and pigment collection for pottery production and for ceremonial uses. Signaling fires were built here in historic times. Additional activities include the use of springs on top and at the base of the mesa, and visitation of offering places and shrines. Pilgrimage trails for Acoma and Laguna access the mesa from the south. The Hopi also recognize their historic ties to the mesa (Anyon 2001). Hopi oral traditions indicate that Hopi clans occupied or migrated through this area on their way to the Hopi Mesas. Hopi religious pilgrimages are made to collect plants and minerals for ceremonial purposes (Anyon 2001).

San Mateo Mesa/Jesus Mesa

For the Navajo, the larger San Mateo Mesa area (including Jesus Mesa) is a landscape feature that represents "a footprint of the deities" and is considered sacred. It is an important part of the travel route for the Navajo deities (Holy People). These beings travel to and between the sacred mountains and must be present and protected on the mountain for the ceremonies to be successful. The Pueblo of Zuni has stated that the mesa may contain places of offerings and that it is visited when Zuni societies make trips to the mountain for the collection of plants and sand. Laguna has stated that all areas of the mountain are used. San Mateo Mesa and Jesus Mesa area is used for gathering plants and piñon nuts.

Mesa Chivato

It is known from past consultation on other federal undertakings that the portion of Chivato Mesa (in the northeast portion of the TCP) previously identified as the "checkerboard area" is heavily used, particularly by the Navajo, for gathering of piñon nuts and a variety of cultural activities (U.S. Forest Service 2000b, 2007). In 1999, the Diné Medicine Man Association identified an historic fire/smoke signaling site that was used when the Utes were raiding in the area (Benedict 1999). Another location of significant cultural value was identified by the Canoncito Band of Navajo during a series of fieldtrips and meetings in 1999. The area is important in their ongoing cultural

practices; it is the location for a named ceremony, a place where offerings are left, minerals are collected for use in sand paintings and in puberty ceremonies, and plant gathering occurs (particularly tobacco). Hopi oral traditions indicate that Hopi clans occupied or migrated through this area on their way to the Hopi Mesas. The people of Jemez Pueblo used prescribed areas one the mesa for catching eagles. They still return to these places after visiting shrines higher on the peak.

The Mt. Taylor TCP encompasses a variety of land ownership, including federal, tribal, state, and private, and land grant. The boundary of the TCP delineated with a black line on Figure 3 is intended to acknowledge and display the conceptual boundary of the mountain as perceived by those that ascribe cultural significance to its location and were consulted as part of this assessment. The boundary is reflective of the findings of this assessment and encompasses the whole of the landmass (peak and mesas).

The delineation of this boundary does not negate the information provided by the Navajo about specific landform features in the area that have ties with Mt. Taylor through oral traditions. These features are located beyond the contiguous land mass identified as the TCP and some are separated from it by lands that may or may not have these same ties or associations. These features, as mentioned in consultation, include: Flower Mountain, a variety of volcanic necks east and northeast of the mountain, Cabezon Peak *(Tse'nadzin*), and Grants Ridge.

It should be noted that the Pueblos of Acoma, Laguna, Zuni, the Hopi Tribe and the Navajo Nation collaborated on an application to request an emergency listing of Mt. Taylor on the State Register of Cultural Properties (State Register) as a traditional cultural property (Anschuetz 2008). The Cultural Properties Review Committee recently approved the listing.

The TCP boundary used in this report is larger than the boundary delineated for the State listing, however, the entire area shown on the State listing is included within the boundary for this report. The differences between the two can be accounted for by the fact that the federal boundary attempts to encompass the large landmasses (mesas) in their entirety (top to toe of slope) The larger boundary is consistent with the information provided by the involved tribes during consultation.

The concept of having a boundary that crosses multiple land jurisdictions should be viewed in the same manner it is when the Forest encounters an archaeological site that straddles the boundary between Forest land and private land. The portion of the site on National Forest land is documented. When it is known that the site continues onto private land, but access to the portion on private land is denied, the Forest Service extends the mapped boundary of the site onto private land to acknowledge its presence, and to reflect what is known about the extent of the site on private land.

Geographical Information for TCP

UTM Coordinates: UTM Zone 13, NAD 83 (refer to Figure 3)

ID	Boundary Side	Easting	Northing
1	South	800329	3885260
2	South	812577	3890471
3	South	828845	3884820
4	West	833313	3901399
5	West	839442	3907762
6	West	840090	3918264
7	West	844259	3929480
8	Northwest	843420	3942461
9	North	830467	3946640
10	North	819730	3935191
11	North	809629	3922667
12	North	799195	3930874
13	North	793687	3934673
14	Northeast	789281	3931720
15	East	800396	3918541
16	East	805902	3915547
17	East	792762	3915511
18	East	803309	3903031
19	East	793226	3898429
20	East	792711	3891221

SUMMARY AND RECOMMENDATIONS

All humans have what Watkins (2006:84) refers to as an "attachment to place." For the tribes involved in this consultation effort, Mt. Taylor is such a place. It holds a significant place in their histories and memories. It continues to play a vital role in their contemporary cultural practices, and in their practical and cultural preservation.

The mountain is regarded as a living, breathing being. It embodies a spiritual essence. The Mt. Taylor TCP is used for a variety of traditional cultural and religious activities. These activities include, but are not limited to: collection of plants for medicine and food, collection of stone, minerals, pigments, feathers, soil, and sand, hunting game and birds, religious pilgrimages, accessing springs, and as a place for special offerings. Some tribes use the mountain more frequently than others, but the degree of physical use does not correspond to the mountain's importance. The TCP continues to play a vital role in the cultural beliefs and practices of the tribes involved in this consultation. The TCP is also associated with spirit beings who reside on the mountain. These beings are important in the oral traditions and ongoing cultural practices of the involved tribes.

The entire area encompassed within the boundary of the TCP is considered a traditional use area. Within its boundary are a number of features that tie directly to the significance of the mountain and illustrate its use for historical and ongoing traditional cultural activities. These features include shrines, offering places, pilgrimage trails, cairns, and springs.

This report presents documentary and oral evidence that ties the property to traditional events, activities, or observances, as is necessary in establishing that the property is eligible. The findings and recommendations are based upon a review of published and unpublished literature including ethnographic studies and research, and information obtained through consultation with the Pueblos of Acoma, Laguna, Zuni, Jemez, Isleta, the Hopi Tribe, the Navajo Nation, and the Jicarilla Apache Nation. Mt Taylor has been assigned Forest Service site number 03-03-02-2800 (LA156475).

Mt. Taylor is considered eligible to the National Register of Historic Places as a traditional cultural property Site, under Criteria A, B, and D. The Mt. Taylor Traditional Cultural Property is recommended eligible to the National Register of Historic Places, under 36 CFR 60.4(a) because of its association with traditional cultural practices and beliefs of living American Indian communities that are rooted in their history and are important in maintaining the continuing cultural identity of their community; (b) because of its association with important beings significant in the tribal cultural beliefs, and (d) for yielding important information through ethnographic and archaeological research.

The boundary of the TCP has been designated to reflect the findings of this assessment. All the involved tribes have stated that Mt. Taylor is a large landscape, encompassing the mesas (in their entirety; top to base) that flank the peak in all directions. For that reason, the boundary designated on Figure 3 follows as closely as possible the geographic features of the mountain. The boundary follows along the base of the mesas, at the point where the steep slopes of the mesas begin to transition onto gentler slopes as they approach the valley.

It should be noted that there are a number of landscape features discussed by the Navajo that surround the TCP, but are outside of its boundary. These are landscape features that in themselves possess cultural value, and have an association with Mt. Taylor through oral tradition, but are not necessarily seen as a part of Mt. Taylor per se. These include: Flower Mountain, a variety of volcanic necks east and northeast of the mountain, Cabezon Peak *(Tse'nadzin*), and Grants Ridge. The boundary of the TCP was not expanded to encompass those landscape features that are geographically noncontiguous from the mountain.

The Forest Service managed lands are shown in green on Figure 3. Most (approximately **167,511 acres**) of the National Forest System lands within the Mt. Taylor management unit fall within the boundary of the TCP. For the purposes of administering, permitting, and managing activities within the TCP, the Cibola National Forest only has jurisdiction over the National Forest system lands. This eligibility determination will not alter these

jurisdictions. The Forest Service will continue to have administrative control only over those lands in its jurisdiction.

The intrinsic significance of Mt. Taylor is inherently understood by the tribes who ascribe cultural significance to it. The involved tribes all support the determination of Mt Taylor as a National Register eligible traditional cultural property.

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