

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of Property

Historic name: K'uuyemugeh

Other names/site number: LA 835 (LA 833, LA 834), Pojoaque Grant Site

Name of related multiple property listing:

N/A

(Enter "N/A" if property is not part of a multiple property listing)

2. Location

Street & number: _____

City or town: Cuyamungue State: NM County: Santa Fe

Not For Publication: Vicinity:

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination ___ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ___ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

X national ___ statewide ___ local

Applicable National Register Criteria:

A ___ B X C X D

Signature of certifying official/Title:

Date

Dr. Jeff Pappas, New Mexico State Historic Preservation Officer

State or Federal agency/bureau or Tribal Government

In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

**State or Federal agency/bureau
or Tribal Government**

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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>0</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>3</u>	structures
<u>0</u>	<u>0</u>	objects
<u>1</u>	<u>3</u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

DOMESTIC: multiple dwelling/pueblo

RELIGION: religious facility/ceremonial site

Current Functions

(Enter categories from instructions.)

LANDSCAPE: unoccupied land

TRANSPORTATION: road-related (vehicular)

7. Description

Architectural Classification

(Enter categories from instructions.)

Other: prehistoric pueblo

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Adobe, Stone

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style,

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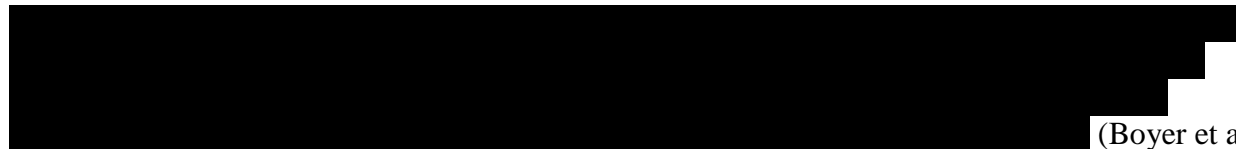
method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

Summary Paragraph

K'uuyemugeh (also known as LA 835 or the Pojoaque Grant Site) is the site of an extensive, late Developmental period (A.D. 850/900-1150) ancestral Tewa community on Pueblo of Pojoaque land



Narrative Description



(Boyer et al. 2001; Lakatos and Montoya 2014) (Maps 1-2, Figure 2). K'uuyemugeh is within the Pojoaque Pueblo Grant in an area known as the southern Española Basin, and is considered an ancestral Tewa settlement (J. Talachy, pers. com. 2013).

Physical & Environmental Setting

K'uuyemugeh (LA 835) is in the southeastern part of the Española Basin, one of six or seven structural basins that comprise the Rio Grande rift, which extends from southern Colorado

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through New Mexico to the Texas state line, and is bounded on both sides by a complex system of discontinuous faults (Maps 1-2) (Kelley 1979). The Tewa Basin coincides with the Española Basin, the former corresponding with traditional use areas of the contemporary Tewa pueblos of Ohkay Owingeh (formerly San Juan), Santa Clara, San Ildefonso, Pojoaque, Nambe, and Tesuque (Harrington 1916; Ortiz 1969). The basin lies within the southern extension of the Southern Rocky Mountain Province, with the Taos Plateau on the north, the Cerrillos Hills of the Galisteo Basin on the south, the Sangre de Cristo Mountains on the east, and the Jemez Mountains on the west (Kelley 1979:281) (Photos 2-3). Within the Española Basin, the Rio Chama is the principal tributary of the Rio Grande, and within Pojoaque Pueblo Grant, the principal perennial drainages are the Rio Pojoaque and the Rio Tesuque, both of which originate in the Sangre de Cristo Mountains to the southeast. Just northwest of Pojoaque Pueblo, the two drainages merge where the Rio Pojoaque carries them west to the Rio Grande (Kelley 1979). The Rio Pojoaque was likely a perennial stream throughout its course in the past, but is now perennial only in certain reaches. The Pojoaque drainage basin is bordered on the north by the Santa Cruz River valley and a few small drainages that also flow west to the Rio Grande. Other perennial streams in the area include the Santa Fe River, which lies to the south and southeast, and the Cañada Ancha drainage to the southwest (Map 1).

About 30 million years ago Before Present (BP) during the Late Oligocene, the Rio Grande rift was formed during a cycle of downwarping and faulting that followed a period of regional uplift (Kelley 1979:281). As the Española Basin subsided throughout the Miocene and Pliocene, it filled with eroded sediments from the Nacimiento, Jemez, and Brazo uplifts to the north and northwest, the Sangre de Cristo Uplift to the east, and volcanic sediments from the Jemez, Brazos, and Sangre de Cristo Mountains. Together these deposits formed the Santa Fe Group, a thick, prominent geologic unit within the Española Basin (Kelley 1979).

Terrace gravels are widely scattered along the Rio Grande and many of its tributaries, such as The Rio Pojoaque and Rio Tesuque described above (Kelley 1979). Two principal categories of rocks characterize the site region: 1) sedimentary rocks of recent age that include alluvium in the stream valleys and units of the Santa Fe Group of Tertiary and Quaternary age; and 2) older, crystalline rocks, mostly granite gneiss, and schist of Precambrian age and older sedimentary rocks. Sedimentary rocks underlie the plains and valleys between the mountains and the Rio Grande, and the crystalline rocks underlie the mountains. The volcanic flows and tuffs of the Santa Fe area are absent in the Pojoaque drainage basin. The Ancha Formation of Late Pleistocene age is restricted in the Pojoaque basin to small, isolated outcrops that cap ridges and hills (Trauger 1967).

Except for alluvium in the valleys and a few, thin terrace deposits, the rocks immediately underlying the plains of the Pojoaque drainage basin belong to the Tesuque Formation of middle Miocene to early Pliocene age (Trauger 1967:10). The Tesuque Formation consists of several thousand feet of pinkish-tan, soft, silty sandstone and minor conglomerate and siltstone. The component sediments of the formation seem to be mostly arkostic and derived from the crystalline rocks of the Sangre de Cristo Mountains. Good exposures are visible in the bluffs along Rio Tesuque between the Pueblo of Pojoaque and the Village of Tesuque, also in the bluffs

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along Pojoaque Creek and the Rio Nambe between Pojoaque and Nambe Falls. An undifferentiated sequence of continental sedimentary rocks and interbedded volcanic rocks underlies the Tesuque formation (Trauger 1967). Given the semiarid climate and friable sandstone characterizing the area, badlands dominate hundreds of square miles throughout the Santa Cruz and Tesuque drainage basins, especially at elevations below about 2,000 m (6,500 ft) (Kelley 1979:7).

Exposed along the Rio Pojoaque and Rio Tesuque, the Quaternary Valley and Arroyo alluvium consists of sand, silt, clay, and gravel sediments deposited after a regional uplift occurred along the Bajada Fault Zone, cutting the Española Basin during the late Pleistocene (Lucas 1984). Two additional geologic units occur in the vicinity, including the Ortiz Pediment gravels that once covered the Tesuque Formation of the Santa Fe Group, now visible only in isolated ridges and outcrops; the Cerros del Rio volcanic field to the southwest; and the Quarternary terrace river-gravel deposits exposed in lower elevation areas to the southwest (Lucas 1984).

Soils in the area fall into two groups: the more abundant Pojoaque-Rough Broken Land association soils that derive from the dissected pediment plain, and El Rancho-Fruitland soil association of the recent alluvial valleys (Folks 1975). The well-drained Pojoaque soils are derived from Quaternary period surficial deposits as well as mixed sandstone, shale, and siltstone of the Tesuque Formation. They are characterized as moderately sloping to moderately steep, deep, loamy, and gravely deposits often covered with lag gravels. Pojoaque-Rough Broken Land soils most often occur on ridgetops between drainages (Folks 1975:4). El Rancho-Fruitland association soils are deep, loamy, and commonly occur on the low terraces of the Rio Pojoaque and Rio Tesuque drainages. These soils are derived from Tesuque Formation sedimentary rocks and Sangre de Cristo granitic rocks and are used today for irrigated crops (Folks 1975:3). Soils across the site are sandy, alluvial and aeolian, with occasional exposures of soft sandstone and shale.

The climate of the Pojoaque drainage basin is similar to that of the Santa Fe area to the south, with a slightly lower annual precipitation of approximately 24 cm (9.5 in) (Trauger 1967). The mean annual temperature for Santa Fe is 48.6 degrees Celsius and the average frost free period is 164 days (Gabin and Lesperance 1977).

The site ranges in elevation south to north from 1,817 m (5,960 ft) to 1,853 m (6,080 ft), with a maximum elevation of 2,143 m (7,030 ft) [REDACTED] (Figure 7). Vegetation cover across the site is between 20% and 80%, averaging 40% and consisting of a sparse overstory of piñon, juniper, and cedar; with cottonwood, salt cedar, and Russian olive found along intermittent water courses at the lower elevation southern portion of the site. Understory consists of muhly and grama grasses, wildflowers, snakeweed, four-wing saltbush, chamisa, joint fur, narrow-leaf yucca, and cholla. Soils are sandy, with sandstone outcrops exposed in areas across the site, [REDACTED]

[REDACTED] (R. Romereau pers. com., 2014) (Photos 1, 12). The environment provides abundant wildlife, including mule and whitetail deer, coyote,

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jackrabbit, cottontail rabbit, squirrels, skunks, porcupines, many species of birds, and black bear (Pilz 1984).

Site Description

The site consists of an extensive complex of 20 or 21 small house groups with associated surface and subsurface kivas, middens, artifact concentrations, and a 'great kiva', measuring at least 16 m (52 ft) in diameter (Lakatos and Montoya 2001). The house groups and their associated middens have been designated letters A-U (Lakatos and Montoya 2001; Stubbs 1953) (Figures 2, 6, 7; Photos 1-2, 10, 13).

K'uuyemugeh is a Tewa word meaning "the village among the fallen rock", [REDACTED] and the scattered sandstone outcrops and talus just below it, around which the ancient village was organized (J. Talachy, pers. com. 2013). In 1953 during Stanley Stubbs' investigations at the site, he named it "Pojoaque Grant Site" and used LA 835 to refer to the entire site complex (which also includes LA 833 and LA 834) (Stubbs 1953, 1954). Stubbs assigned letters A through E to each house group and associated midden he investigated, a system that OAS continued to use during their later investigations of the site, adding F through U (Stubbs 1953; Lakatos and Montoya 2014) (Figures 2, 6).

The house groups generally consist of a contiguous series of ten to twenty rectangular rooms that range in size from 4 by 4 m (12 by 12 ft) to 5 by 5 m (16 by 16 ft) (Figures 4, 6; Photos 18, 19). Some rooms contain hearths and mealing bins and likely served as living quarters (Photo 17). A row of smaller, rectangular rooms that lack features, such as hearths, is located adjacent to the front row of rooms and likely served as storage. Hearths ranged from shallow basin depressions to more elaborate clay-lined basins with raised adobe collars, or slab-lined circular pits. Room walls varied in width from 15 to 20 cm (6 to 8 in) to 41 to 46 cm (16 to 18 in), and were built of crudely-shaped sandstone and hand-shaped adobe, with the lower portions or foundations generally made of upright sandstone slabs (Photos 18, 19). All house groups appear to have been one-story high and were built along low ridges, with floor levels varying from room to room (Stubbs 1953:2) (Figures 3, 4).

The great kiva, considered a community-wide ceremonial structure and unusual in the region until the late 13th century, is about 16 m (52 ft) in diameter, made of uncoursed masonry and sandstone slabs, and containing eight roof supports (Figure 5, Photo 15). In addition to test trenching the great kiva, Stubbs located and partially or completely excavated ten kivas associated with the house groups, noting both circular and rectangular, and surface and subterranean kivas. However, all were oriented to the southeast (Stubbs 1953) (Photo 16). The

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circular kivas range in size from about 4 to 16 m (12 to 52 ft) in diameter. Rectangular kivas, one complete and one fragmentary, measure 5 by 5.5 m (15 by 18 ft) and 4 by 5 m (13 by 16 ft), respectively. Floor features recorded in the kivas include a ventilator shaft with an adobe step in front, ash pit, fire pit, and *sipapu* (a small hole in the kiva floor that represents the portal through which ancient Puebloan ancestors first emerged into the present world). No benches were observed in the kivas, the smaller of which had a pattern of four roof supports. Pilasters, seen in kivas to the north in the San Juan region, were not present. All subterranean kiva walls had upright pole reinforcement; the walls of the great kiva additionally had masonry as well as upright slab construction (Stubbs 1953:3).

Stubbs (1953) noted a wide variety of construction methods at the site, including *jacal*, sandstone slab wall (seen in lower wall portions), crude stone masonry that included unshaped stones with a copious use of adobe mortar, rubble stone core with heavy adobe veneer, heavy adobe veneer on semi-pit and pit walls, post reinforcement in pit walls, and hand-formed adobes used in conjunction with crude masonry. The slabs varied in size from 30.5 by 30.5 cm (12 by 12") to 38 by 38 cm (15 by 30") and were set in shallow trenches and held together with large quantities of adobe. For all wall types examined, Stubbs found a thick 2.5 to 10.2 cm (1 to 4") layer of adobe over the central core (Stubbs 1953).

While Stubbs did not find evidence of brush and pole structures, he surmised it was very likely such shelters were used, [REDACTED] just below large boulders or ledges indicate occupation and possible use of these outcroppings as the back walls of such shelters (Stubbs 1953).

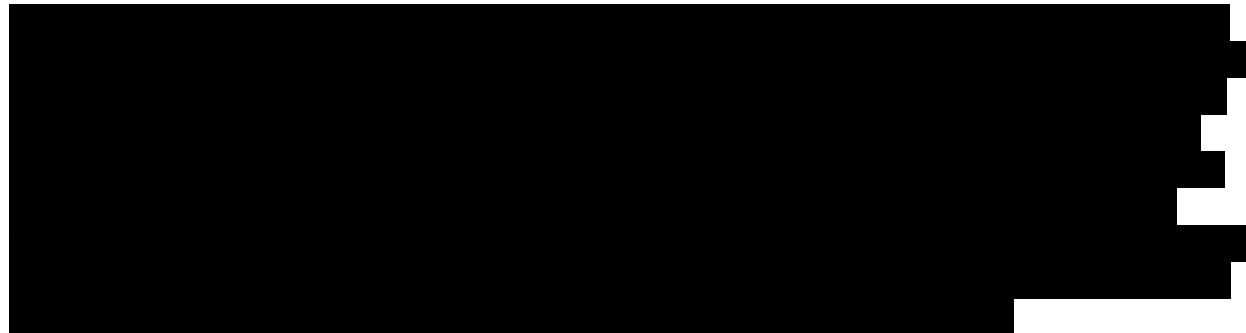
Stubbs (1953:3) reports that ground stone artifacts were scarce. He documents trough *metates*, open at one or both ends; three-notched stone axes with polishing mostly confined to the blade; a few ornaments made of turquoise, jet, and shell; ceramics and lithic flakes. He notes a large amount of culinary ware of a "distinctive, rather pointed base jar shape with banded coil neck decoration, and extensive use of a 'brushed' technique"; as well as an abundance of Pueblo I-II black-on-white types (Stubbs 1953). He notes the following ceramic trade types: Wingate Black-on-red, Bluff or Tusayan Black-on-red, Classic Chaco Black-on-white, Gallina Black-on-white, polished brownware, plain brownware, and the broad line type of Three Rivers Red-on-terracotta. He notes that the site's decorated ceramics were quite uniform across all the units he examined (Stubbs 1953:3).

Wiseman (1987, 1995) recorded a sample of artifacts from LA 835, identifying the following ceramic types: Tesuque Gray Plainware, Tesuque Corrugated Indented, Tesuque Banded Smoothed, unidentified Cibola Whiteware, Tesuque Gray Scored, Red Mesa Black-on-white, Kwahe'e Black-on-white, White Mound and/or Kiatuthlana Black-on-white, Escavada Black-on-white, Gallup Black-on-white, and Chaco Black-on-white. Wiseman (1987) notes a high incidence of plain gray and neckbanded ceramics is indicative of a Pueblo I period assemblage. Chipped stone material noted by Wiseman included Santa Fe chalcedony, white chert, basalt, red chalcedony, petrified wood, brown chert, quartzite, and obsidian (Wiseman 1990). Examination of the site's surface in 2014 indicated a low to moderate density artifact scatter across the entire

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site. Three scattered mug handle fragments from separate vessels of an indeterminate black-on-white variety were noted in the north-central portion of the site.



The Office of Archaeological Studies (OAS), Museum of New Mexico tested a 300-m long, and 2 to 5-m (7 to 16-ft) wide strip of land adjacent to the east side of US 84/285 in 1995; and Areas 5 and 6 at the site along the west side of US 84/285 in 1999-2000 (Lakatos 2000; Lakatos and Montoya 2001, 2014; Wiseman 1996) (Figure 6; Photo 11).

The 1997 OAS excavations revealed two pit structures, possible surface structures, and subsurface cultural refuse. Floor features within Pit Structure 1 include a central hearth with a shallow depression in the adobe collar, two adobe milling bins, and a possible ash pit. No previous surfaces were discovered beneath the floor layer. A human burial was also recorded and excavated from within the highway right-of-way (Lakatos 2000).

Floor features identified in Pit Structure 2 include a central hearth with a small depression in the adobe collar, an ash pit, an adobe milling bin, four post holes, a sub-floor ventilation trench, a wing-wall stub, a sub-floor vessel, and a sub-floor storage pit (Lakatos 2000). Within Structure 2, a unique feature included the deposition of at least 14 dogs and portions of two turkeys, one newly hatched and one mature (Akins 2009; Lakatos 2000). The fill, floor fill and floor proveniences of Structure 2 contained numerous complete and partial skeletons, mostly dogs ranging from new born puppies to older dogs. Of the dogs, 13 are complete or nearly so (five newborn, four immature, four mature), as is one turkey (the hatchling). Three partial dogs include two newborn and one immature (Akins 2009). Most of the dog parts were found within a meter of the floor in Stratum 7 or 8. A large amount of stone covered the burials, capped with re-deposited midden fill. Eight additional canine skeletons and five toads were recovered from the structure fill, but not directly associated with this feature (Akins 2009; Lakatos 2000). Overall, Akins (2009) determined that the structure contained a greater quantity of young animals than are generally found in archeological contexts, mostly consisting of dog and turkey remains.

Preliminary analysis of the faunal assemblage found in Area 3, Pit Structure 2 revealed a diversity of rodents, carnivores, artiodactyls, birds, toads, and the only two fish bones (ribs) recovered from LA 835 (Akins 2009). Rabbit remains were common, as were artiodactyls; and eggshell accounted for a good proportion of the assemblage, especially that found in the floor fill

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layer. The portions of turkeys were clustered near the center of the structure on or just above the floor. The toads ranged were recovered from the floor to the upper fill, and are likely post-occupational deposits. Features recorded in Areas 5 and 6 in 1999-2000 include hearths and two trash-filled pits (Lakatos and Montoya 2001) (Figure 6, Photo 11).

[REDACTED] the site, running northwest to southeast from the west side of US 84/285. The old wagon road splits into several branches adjacent to the east side of US 84/285 that are now deeply eroded within LA 835, and heads northeast below [REDACTED]

[REDACTED] Every other Sunday his mother-in-law would walk the trail to the Sacred Heart Church in Nambé (R. Romereau, pers. com. 2014). In historic times, Romereau points out that the road might have served Nambé going to Pojoaque and Tesuque a little north, as all three Tewa-speaking pueblos farmed the area and maintained good relations. The three tribes frequently intermarried, so there were many visits to see relatives, trade goods, and attend ceremonies. At some point in the early 1940s, Romereau remembers mechanical grading of part of the roadway, a segment of which is visible today beside the southeast base of La Mesita (Figure 7, Photo 14). Stubbs' 1953 photograph of the site's great kiva shows a portion of the road that had been graded and was in use at the time (Photo 15).

LA 835 Chronology & Site Growth

Ceramic artifacts analyzed by Stubbs (1953, 1954) and later Marshall (1993:20) and Wiseman and Olinger (1991) date the site to the Red Mesa and Early Tesuque phases of the late Developmental period (A.D. 850-1050) (Kidder 1927; Scheick 2007:135; Wendorf and Reed 1955) Office of Archaeological Studies (OAS), Museum of New Mexico researchers date the

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majority of the site between A.D. 1050 and 1150 based on ceramic data, with an earlier circa A.D. 900 date for house groups located at the base of La Mesita, including the great kiva (Lakatos and Montoya 2001:33). Stubbs (1954) recovered six tree-ring cutting dates for the site that range between A.D. 1003 and 1129 (Ahlstrom 1985; Robinson et al. 1972; Stubbs and Stallings 1953). Wiseman's reassessment of the site's tree-ring data concluded that the site had a long history of occupation beginning in the A.D. 800s, with individual habitation units built at different times, "suggesting sequential or overlapping occupations rather than a single large occupation of the site as a whole" (Wiseman 1995:247). Wiseman included the site in several additional studies in the early 1990s, including an examination of raw material selection in late Developmental sites of the Santa Fe district (Wiseman 1990), the initial production of painted pottery in the Rio Grande Valley (Wiseman and Olinger 1991), and a reassessment of the site's chronology (Wiseman 1995).

The earliest habitations at LA 835 appear to have been built as *jacal* structures against the talus slope [REDACTED], where artifact middens are relatively dense (Stubbs 1953). Stubbs saw the use of slab wall foundations in some rooms and kivas at the site as a carry-over from the slab-lined pits that characterize architecture of the preceding Basketmaker and Pueblo I periods in the region (Stubbs 1953). The variety of construction techniques seen at the site may have seen evolution over time, though architecture at LA 835 remained crude, never becoming the refined coursed masonry as seen on the Colorado Plateau to the northwest (Stubbs 1954).

The site complex was likely one of the largest settlements of its time and place, with the great kiva serving a surrounding community, who came to participate in ceremonies, trade and intermarry. The inhabitants pursued a seasonal agricultural-hunting/gathering lifestyle made possible by their location at the intersection of several ecozones. [REDACTED] and the sandstone outcropping below it were likely important local landforms to the site's residents and on the horizon to neighboring groups, for whom it marked the location of K'uuyemugeh with its community ceremonial kiva.

Period of Occupation and Archeological Culture

LA 835 was occupied between about A.D. 850/900 and 1150, during the Red Mesa and Early Tesuque phases of the Late Developmental period (Lakatos and Montoya 2014; Wendorf and Reed 1955), also known as the Pueblo I and II periods of the Pecos classification (Kidder 1927; Stubbs 1953, 1954).

The pre-Columbian period inhabitants of the upper Rio Grande region were Tewa and Keres (Harrington 1916). Pojoaque Pueblo oral tradition maintains that K'uuyemugeh was a Tewa village that played an important role during its time. The ancestral settlement, [REDACTED] with its expansive view, continues to have spiritual importance to Pojoaque Pueblo, which maintains traditional connections with the site (J. Talachy, pers. com. 2013; R. Romereau, pers. com. 2014).

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Previous Research

H. P. Mera of the Laboratory of Anthropology first recorded K'uuyemugeh (LA 835) during an archeological survey of the area in the early 1930s (Mera 1934, 1940). He assigned three Laboratory of Anthropology (LA) numbers to the site (LA 833-835) based on what he saw as three major structures with associated artifact concentrations (Figure 1). At the same time and continuing into the 1940s, the Laboratory of Anthropology and the Laboratory of Tree Ring Research at the University of Arizona undertook a dendro-archeological survey of the area in order to establish a chronological sequence for sites in the Rio Grande drainage (Stubbs and Stallings 1953). A chronometric framework with associated ceramic types was available for the northern Rio Grande for the first time, later refined by Robinson et al. (1972) (Ahlstrom 1985; Robinson and Cameron 1991).

From July 6 to August 29, 1953, Museum of New Mexico archeologist Stanley Stubbs investigated the site, naming it the "Pojoaque Grant Site" (Stubbs 1953, 1954) (Figures 2-5; Photos 15-20). Stubbs completely excavated house groups A and B (referred to by Stubbs as "Structures A and B"), a portion of Group C, and he dug test pits and trenches through house groups D and E (Figures 3-4; Photos 16-20). Exploratory and test trenches were dug around the three excavated house groups to determine their extent and to collect archeological materials to assist with dating the site. Stubbs states that "the greater part of a 'Great Kiva', 52 feet in diameter, was excavated" (Stubbs 1953:1) (Figure 5).

In addition to the great kiva, Stubbs located and partially or completely excavated ten kivas associated with the house groups. Three intact corrugated pots were recovered from below the floor of Room 8A during Stubbs' investigations, now curated at the Museum of Indian Arts & Culture (MIAC) in Santa Fe (Stubbs 1953) (Photo 20). Under the terms of his research agreement with Pojoaque Pueblo, Stubbs backfilled the excavation areas at the end of the project (Stubbs 1953). Unfortunately, Stubbs died before a final report could be published regarding his investigations of the site.

The site record was updated in the late 1980s by the Museum of New Mexico, Laboratory of Anthropology (Peckham 1988; Wiseman 1987). In the mid-1990s, the New Mexico Department of Transportation (NMDOT) requested the Office of Archaeological Studies (OAS), Museum of New Mexico to evaluate any cultural resources remaining within the highway right-way and proposed construction zone (Marshall 1993). A testing program was undertaken by Reggie Wiseman in 1995 along the portion of the western side of LA 835 lying within the existing right-of-way (Wiseman 1996).

NMDOT sponsored the US 84/285 Santa Fe to Pojoaque Corridor road reconstruction project, and in 1996 Louis Berger and Associated Inc. conducted an archeological survey from Santa Fe to Pojoaque along the US 84/285 corridor (Hohmann et al. 1998). Between January and September 1997, the Office of Archaeological Studies (OAS), Museum of New Mexico, conducted archeological and initial ethnographic data recovery efforts within the east side of the existing US 84/285 right-of-way along the western side of LA 835 near house group S (OAS

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Structure 1) and house group F, as well as at two other sites nearby (OAS Structure 2) (Boyer 1998; Boyer and Lakatos 1997; Wiseman 1996) (Figure 6). Subsequent 1997 data recovery excavations removed pithouse floor fill by grid unit and the locations of possible floor features were noted. Once the floor was cleared, features were defined, photographed, excavated, profiled, and mapped. Flotation and pollen samples were recovered (Lakatos 2000).

In 1999, LA 835 was resurveyed by the Bureau of Indian Affairs for golf course development (McKenna n.d.). Several golf course features were installed in the northern portion of the site, including three golf holes and a concrete recreational walkway (Photos 5-6). These features, now closed, were part of the neighboring golf course associated with Buffalo Thunder Casino & Resort (Figure 7).

From early 2000 and continuing into 2004, OAS conducted additional data recovery investigations at the site on the west side of US 84/285, including sample surface ceramic collections at each house group (Boyer and Lakatos 2000; Boyer et al. 2001; Lakatos 2000; Lakatos and Montoya 2001, 2014).

In 2014, the U.S. Department of Interior Bureau of Reclamation (BOR) is preparing an Environmental Impact Statement (EIS) for the proposed design and construction of the Pojoaque Basin Regional Water System to serve the Pueblos of Pojoaque, Nambe, Tesuque, and San Ildefonso. Parametrix researchers conducted literature and sites files review for the project area that includes LA 835 (Okun et al. 2014).

Natural and Cultural Disturbance: Site Integrity

A segment of US 84/285 runs northwest-southeast through the western edge of the site (Figures 2, 7; Photos 3-4).

There is a moderate amount of modern debris scattered adjacent to the highway, consisting of glass fragments, plastic containers, billboard fragments, and wood pieces.

Additionally, a retention pond with an associated underground irrigation system is located within the northern part of the site, and three smaller golf depressions are adjacent (Figure 7, Photo 5). The recreational trail passes close to house groups A, B, H, I, and Q (Photos 5-6). House groups I and H are located in the vicinity of the golf course depressions, which would have required blading, reshaping, and narrow trenching for irrigation installation (Figures 2, 7; Photo 5). The golf course features are now closed, including the recreational trail, deterring public visitation. A posted perimeter fence is recommended.

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Despite previous disturbances to K'uuyemugeh, overall the site remains well preserved and an estimated 70% intact, containing subsurface cultural deposits to a depth of at least 1.5 m (5 ft). Materials used to construct the site, including sandstone outcroppings and local clay used for adobe, all remain present and intact. The site's workmanship is apparent in the house unit layout and early community organization that includes a great kiva. Over time, increasing commercial development has affected the site's original feeling and association, although the viewshed to the north and east still remain relatively well preserved (Photo 2). Overall, K'uuyemugeh possesses a high density of intact deposits capable of producing an abundance of data regarding early population aggregation, community development and organization, and ceremonial practices in the ancestral Puebloan Tewa Basin of the northern Rio Grande region.

Contributing and Noncontributing Resources

K'uuyemugeh is counted as one contributing site.

The segment of US 84/285 within the boundary of K'uuyemugeh is counted as one noncontributing structure.

The paved walking trail associated with the golf course is counted as one noncontributing structure.

Depressions (3) associated with the golf course are counted as one noncontributing structure.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B. Property is associated with the lives of persons significant in our past.
- C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

ARCHEOLOGY: Prehistoric -- aboriginal

ETHNIC HERITAGE: Native American

EXPLORATION/SETTLEMENT

RELIGION

Period of Significance

A.D. 850/900 - 1150

Significant Dates

N/A

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Ancestral Puebloan

Architect/Builder

N/A

Period of Significance (justification)

The period of significance for LA 835 is A.D. 850/900-1150 based on ceramic, archeomagnetic, radiometric, and tree-ring data from excavations at the site (Boyer et al. 2001:33; Lakatos and Montoya 2014).

Criteria Considerations (explanation, if necessary)

N/A.

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The K'uuyemugeh, or LA 835, is significant at the national level under National Register Criterion D in the area of prehistoric—aboriginal archeology because the site is one of the earliest, largest, complex Pueblo settlements in the pre-Columbian northern Southwest. Dating from the late Developmental period (A.D. 850/900-1150), the site contains one of the region's earliest 'great kivas', a large semi-subterranean ceremonial structure that served the larger surrounding community. LA 835 is significant at the national level under National Register Criterion A in the area of Native American ethnic heritage because the site is ancestral to today's Tewa-speaking Pojoaque Pueblo. LA 835 is significant at the national level under National Register Criterion A in the area of exploration and settlement because the site embodies the distinctive characteristics of 10th and early 11th century aggregation in the Late Developmental period of the northern Rio Grande Valley. LA 835, is significant at the national level under National Register Criterion A in the area of religion because the presence of a great kiva at the site, a large, 16-m (52-ft) diameter communal, ceremonial structure that would have served surrounding residents, indicates the site's importance as a likely ceremonial center, one of the earliest in the area.

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

The K'uuyemugeh is significant at the national level under National Register Criterion D in the area of prehistoric—aboriginal archeology because the site is one of the earliest, largest, complex Pueblo settlements in the pre-Columbian northern Southwest. Dating from the late Developmental period (A.D. 850/900-1150), the site contains one of the region's earliest 'great kivas', a large semi-subterranean ceremonial structure that served the larger surrounding community. Previous investigations at LA 835 also revealed the presence of unusual ceremonial animal burials, providing further indication of the site's importance as a large, early ceremonial center. The site is a unique, well-preserved example of a rare 10th- and early 11th-century ancestral Pueblo community center, and is likely the largest, most intact, and enduring in the Northern Rio Grande Valley. LA 835 is directly ancestral to today's Tewa-speaking Pojoaque Pueblo, who maintain traditional ties with the site. LA 835 contains the potential to yield important information and has already yielded information regarding aggregation and early community formation, development and organization of early communities, subsistence practices, and religious traditions/beliefs of ancestral Pueblo peoples of the northern Rio Grande Valley during the Late Developmental period.

LA 835 additionally holds tremendous potential to contribute important information regarding the little-understood Late Developmental period and the important transitions that took place in the northern Rio Grande region at that time. Previous test excavations, tree-ring dating, ceramic analyses, and floral and faunal analyses have provided important information about the timing

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and nature of 10th and early 11th century community formation and development, subsistence, and religious practices. The site has excellent potential for contributing to our understanding of Late Developmental period community centers, the nature of the ancient environment, changing subsistence patterns, site chronology and development, and interaction and exchange with neighboring groups.

The K'uuyemugeh is significant at the national level under National Register Criterion A in the area of Native American ethnic heritage because the site is ancestral to today's Tewa-speaking Pojoaque Pueblo, who owns the land and would like to better document and protect this spiritually significant site and associated landform. Future research at K'uuyemugeh has the potential to provide important information about Tewa heritage and traditions, past relations with neighboring Pueblo groups, and ceremonial practices during the Late Developmental period in the northern Rio Grande.

The K'uuyemugeh is significant at the national level under National Register Criterion A in the area of exploration and settlement because LA 835 embodies the distinctive characteristics of 10th and early 11th century aggregation in the Late Developmental period of the northern Rio Grande Valley. This little-understood time of transition is marked by a greater reliance on agriculture and a movement from dispersed hamlets to larger sites with public architecture, such as the site's great kiva, a community-wide ceremonial structure that became more common in the region hundreds of years later and persists to the present. Further research at the site, including additional ceramic analysis, will help better clarify the inhabitants' possible relationship to the San Juan Basin, with which researchers have noted similarities, and has the potential to provide important information about the processes of early settlement and site aggregation in the region.

The K'uuyemugeh is significant at the national level under National Register Criterion A in the area of religion because the presence of a great kiva at the site, a large, 16-m (52-ft) diameter communal, ceremonial structure that would have served surrounding residents, indicates the site's importance as a likely ceremonial center, one of the earliest in the area. A previously excavated pit structure at the site was found to contain unusual ritual animal burials, another indication of the site's likely ceremonial status. Past and future research regarding these important ceremonial structures has contributed and can further contribute to a better understanding of Late Developmental period ancestral Puebloan ceremonial practices and religious development in the northern Rio Grande.

The Development of Pueblos in the Northern Rio Grande Valley

The northern Rio Grande region culture area has been defined as stretching from the Pueblo of Isleta on the south to the Colorado state line on the north; and from the Canadian River on the east to the Rio Puerco and the Rio Chama on the west (Figure 1). The Tewa Basin refers to the traditional lands of the contemporary Tewa pueblos of Ohkay Owingeh (formerly San Juan), Santa Clara, San Ildefonso, Pojoaque, Nambe, and Tesuque (Harrington 1916; Ortiz 1969), and coincides geographically with the Española Basin. The basin is bounded by Taos Plateau on the

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north, the Cerrillos Hills of the Galisteo Basin on the south, the Sangre de Cristo Mountains on the east, and the Jemez Mountains on the west (Kelley 1979:281).

Two commonly used temporal classification systems apply to the ancestral Pueblo period in the northern Rio Grande region, based primarily on changes in pottery types and, to some extent, architecture and settlement patterns. The first system comprises the Basketmaker and Pueblo periods of the Pecos Classification used throughout the Southwest (Kidder 1927). The subsequent system was specifically developed for the central and northern Rio Grande region and presented by Wendorf (1954) and Wendorf and Reed (1955). Like the Pecos classification, this system also emphasizes regional expression or patterning in settlement size, location, and organization, and continued to use ceramic types as chronological markers. The northern Rio Grande classification system comprises three major divisions: the Developmental (Basketmaker III-early Pueblo III), Coalition (late Pueblo III), and Classic (Pueblo IV). Specific dates for the subdivisions vary among researchers, but they generally fall into: Developmental (A.D. 600-1150), Coalition (A.D. 1150/1200-1325), and Classic (A.D. 1325-1600) (Cordell and McBrinn 2012).

Developmental Period: A.D. 600-1150/1200

The variety and close availability of riparian, piedmont, and montane natural resources have sustained populations in the southern Tewa Basin for millennia (Lakatos 2009). Considerable similarity in settlement layout, architecture, stone tools, and ceramics across the Southwest during the early Developmental period indicates continuity with the preceding Archaic period and a lack of differentiation among local groups (Cordell and McBrinn 2012:184; Post 2013). During the first half of the Developmental period, inhabitants of the northern Rio Grande region developed a mixed horticultural and foraging economy and built simple semi-subterranean pithouses, frequently in groups of two or three and sometimes associated with above-ground *jacal* rooms. Sites of this period tend to be located on benches overlooking the Rio Grande Valley and along intermittent tributaries (Cordell and McBrinn 2012; Vierra 2013; Wilshusen 2006).

The earliest ceramic sites in the area contain high frequencies of utility wares such as Lino Gray and brownware cooking vessels, with San Marcial Black-on-white decorated wares. Plain brownwares introduced from the Mogollon region to the south appear to have been the earliest ceramics in the Rio Grande region, with local ceramic production beginning around A.D. 450-500 (Cordell and McBrinn 2012). Lino Gray, a rough-surfaced, coarse sand-tempered, plain grayware, is among the oldest locally-made types. These two plain wares persist through the early Developmental period, with the addition of neck-banded types through time. In the A.D. 900s, Red Mesa Black-on-white pottery from the Mogollon region had reached the Pojoaque area (Wilson 2007:10).

Early Developmental period sites in the northern Rio Grande typically consisted of one to three shallow, circular subsurface structures with very little, if any, evidence of associated surface

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structures (Boyer and Lakatos 2000; Stuart and Gauthier 1981). The structures were generally excavated up to 1 m (3.3 ft) below the surface, and were often 3 to 5 m (9 to 16.4 ft) in diameter. Vertical poles and adobe were sometimes used to reinforce walls. Ventilators were usually located on the east to southeast sides of structures. Common floor features identified for the early Developmental period include: central hearths, ash-filled pits, upright “deflector” slabs, ladder sockets, and postholes (Allen and McNutt 1955; Lakatos 2007). As settlements began to see longer occupations, new organizational practices were adopted that involved more specialized uses of space, the construction and use of community buildings, and the development of exchange systems with other settlements (Cordell and McBrinn 2012:184).

Throughout the northern and mountainous regions of the American Southwest between A.D. 700 and A.D. 1000, pithouse pueblos gave rise to above-ground pueblos, with contiguous rooms and modified pithouses used as ceremonial spaces or kivas (Cordell and McBrinn 2012:175). Known as the “pithouse to pueblo transition,” researchers have debated the reasons for this major shift in settlement pattern, some seeing it as an example of growth given increasing population, or the result of reorganization of labor between the sexes as expressed in domestic architecture (Wills 2001). A subterranean ‘mealing room’ apparently dedicated to grinding maize and filled with bins holding metates, appeared during the transition to above-ground pueblos. These rooms were most prevalent between A.D. 900 and 1100 and disappeared after A.D. 1200 (Cordell and McBrinn 2012:176-177).

In late Developmental times (after A.D. 900), villages became larger and more numerous, and settlement locations expanded into a greater range of environmental zones, including higher elevation areas along the Rio Grande, Tesuque, Nambé, and Santa Fe river drainages (Cordell and McBrinn 2012). Architecture became more complex, and increased site size presumably reflected increased population in the region and greater reliance on cultigens (Vierra 2013).

It was during this period that LA 835 was founded and occupied in the northern Rio Grande Valley (Boyer et al. 2001; Lakatos 2009; Stubbs 1954). Typically late Developmental period sites consist of one or two pit structures, often with an associated surface structure of 5 to 20 rooms and a shallow midden (Stubbs 1954; Wendorf and Reed 1955). These habitation units either occur in isolation, or clustered into communities, as at LA 835, one of the earliest settlements in the region to show evidence of aggregation. The additional presence of a great kiva [about (16 m (52 ft) diameter] suggests the pueblo potentially served as a ritual center for the surrounding community (Cordell and McBrinn 2012; Lakatos 2009).

Pit structures show a wide variety of size, shape, depth, and construction techniques, with circular pits the most common, followed by subrectangular structures. Pit structure depths range from 30 cm (12 in) to 2 m (7 ft) and range between 3 and 5 m (10 and 17 ft) in diameter. Subsurface structure walls take diverse forms, including unplastered surfaces, multiple courses of adobe, masonry, wattle and daub, upright slabs used as foundations, adobe reinforced with vertical poles, or some combinations of these techniques (Boyer and Lakatos 1997; Allen and McNutt 1955; Stubbs 1954; Stubbs and Stallings 1953).

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Common late Developmental period floor features include central hearths, upright “deflector” stones, ash-filled pits, ventilator complexes, ladder sockets, and four postholes located toward the interior of the structure (Allen and McNutt 1955; Lakatos 2007:10; Stubbs 1954). Less common floor features include sipapus, subfloor channels, subfloor pits of various sizes and depths, and pot rests. Ventilators were generally oriented to the east and southeast and were built by connecting the exterior vent shaft to the interior of the structure with a tunnel or a narrow trench. Exteriors of shallow structures were connected to the interior through an opening in the wall (Allen and McNutt 1955; Boyer and Lakatos 1997; Stubbs 1954).

A ‘great kiva’, a large circular, usually semisubterranean structure used for ceremonial community events thought to have appeared in ancestral Puebloan settlements in the area during the subsequent Coalition period, is present at an unusually early date of circa A.D. 900 at LA 835 (Lakatos and Montoya 2014). Cordell and McBrinn (2012:178) define a great kiva as: “a very larger, circular, semisubterranean structure (100 to 800 sq m or 1,100 to 8,600 sq ft), thought to have been used for rituals. In those settlements where great kivas were used ... they were either situated outside a settlement or were in a segregated space within a settlement ... It appears that the builders ensured that great kivas were not linked to, or controlled by, any select group.”

Great kivas are distinguished from regular kivas by their large size (more than 100 sq m in area), distinctive floor features such as foot drums, and certain associated artifacts such as large serving bowls that reflect communal use/feasting, as opposed to everyday food preparation and consumption by members of a single household. They are considered one of the earliest examples of “public architecture”, requiring communal effort to build, and are thought to have served surrounding communities, which would have traveled to the central settlement to attend periodic communal ceremonies (Cordell and McBrinn 2012). Great kivas appear to have originated in the Mogollon Highlands as early as A.D. 250, and by the A.D. 500s, people were building them at settlements in the Chaco Canyon region of the San Juan Basin (Gilpin 2013:24). Importantly, the appearance of a great kiva at LA 835 during the unusually early Developmental period, shows the site was not only one of the earliest aggregated settlements in the northern Rio Grande Valley, but it likely also served as a ceremonial center for the surrounding community, the first in the area (Lakatos 2009).

Ceramics representing the late Developmental period in the northern Rio Grande include Kwahe’e Black-on-white, the first locally made whiteware in the Rio Grande drainage, which remained the predominant painted pottery type during the 11th and 12th centuries when mineral paint was used (Cordell and McBrinn 2012; Wendorf and Reed 1955). This ceramic type is considered a derivative of imported Red Mesa Black-on-white, and eventually transformed into Santa Fe Black-on-white carbon-painted pottery during the following Coalition period.

These early painted ceramic types exhibited broad lines and simple geometric figures. Other imported ceramic types commonly seen during the late Developmental include Gallup Black-on-white and Escavada Black-on-white. Chaco corrugated was also abundant in the Rio Grande region at that time (Wilson 2007). Less common types include Socorro Black-on-white, Chupadero Black-on-white, Chaco Black-on-white, and Chuska Black-on-white. The amount of

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imported painted pottery and the appearance of Kwahe'e Black-on-white, similar to white wares produced in the northern San Juan region (Mera 1935), are thought to indicate a continued affiliation between the northern Rio Grande and the San Juan Basin regions (Stubbs 1953). Imported ceramics also suggest a continued relationship between late Developmental people of the northern Rio Grande with those of the Mogollon region to the south and southwest (Cordell and McBrinn 2012).

By the end of the late Developmental period, surface pueblos that combined surface rooms and storage facilities had replaced earlier pithouse settlements (Cordell and McBrinn 2012; Wills 2001; Young and Herr 2012).

Coalition Period: A.D. 1150/1200-1325

During the subsequent Coalition period (late Pueblo III), larger surface pueblos were built, although pithouse architecture continued, and residential settlement in the northern Rio Grande region shifted to valley bottoms (Vierra 2013). The beginning of the Coalition period was marked by a widespread shift to carbon-painted ceramics, which replaced mineral painted pottery across most of the northern Rio Grande region. The new, resultant ceramic type is termed Santa Fe Black-on-white and extended from the Taos Valley to Albuquerque, and from the Jemez Mountains to the eastern flanks of the Sangre de Cristo Mountains between about A.D. 1150 and 1350 (Wilson 2007, 2013). Santa Fe Black-on-white transforms into Wiyo Black-on-white during the 14th century on the Pajarito Plateau and in the Chama, Española, northern Galisteo Basin, and Santa Fe areas (Mera 1935).

Round and rectangular, surface and subterranean kivas continued. At about this time the large trough *metate* (large grinding stone used for corn and other plants) largely supplanted the deep basin *metate* (Cordell and McBrinn 2012). By around A.D. 1250 during the late Coalition period, the northern Rio Grande region saw a dramatic increase in the number of inhabitants, with the majority of people beginning to live in larger, aggregated pueblos (those with more than 50 rooms) (Cordell and McBrinn 2012; Vierra 2013). Masonry construction became more common, especially in the Galisteo area, but it never fully replaced puddled adobe at some of the major pueblos in the vicinity of Santa Fe such as Pindi Pueblo (LA 1) (Stubbs and Stallings 1953:25), Arroyo Hondo Pueblo (Creamer 1993), and others. Above-ground kivas were incorporated into roomblocks at Pindi Pueblo and other sites in the region (Wendorf and Reed 1955). Settlement patterns and larger villages suggest an even greater reliance on cultigens during this time (Crown et al. 1996).

Population and aggregation increased in the A.D. 1300s during a time of higher relative precipitation in the northern Rio Grande region. The rapid population growth and settlement expansion in the region may have been the result of the incorporation of smaller villages in the neighboring region into larger, aggregated settlements (Creamer 1993). Some researchers have suggested the increased population at this time may have been due, in part, to migration from the northern San Juan region, which experienced major depopulation during this time (Kohler et al.

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2010). Most archeologists working in the northern Rio Grand, however, see it as the result of a steady increase in the area's indigenous inhabitants (Boyer et al. 2010).

The clear pattern of aggregation during the late Coalition/early Classic period in the northern Rio Grande region, with movement from dispersed villages to densely aggregated sites, may have been a response to increased warfare in the region, as suggested by several sites of the time period with evidence of burning (Snead and Allen 2011; Vierra 2013). Some researchers have suggested that aggregated settlements developed under conditions of increasing population, increased settlement permanence, and decreased residential mobility. Despite the obvious disadvantages, aggregated communities had an advantage in situations where there was increased competition and conflict over agricultural and foraging territory and increasingly limited resources (Cordell and McBrinn 2012).

Classic Period: A.D. 1325-1600

The transition from the late Coalition to the early Classic period was marked by dramatic increases in population size, settlement structure, local and regional social organization, ceremonialism, craft specialization, and economic integration (Cordell and McBrinn 2012). The Classic period (Pueblo IV) is named for the large, aggregated communities and multi-room pueblos that characterize this period in the region. The sudden appearance of large pueblos in the region likely reflects the Late Coalition/Early Classic period expansion of northern Rio Grande Puebloan populations into upland settings (Cordell and McBrinn 2012).

The Rio Grande Classic Period is characterized by the production of red-slipped, glaze-decorated ceramics in the central and northern Rio Grande regions, known as Rio Grande Glazeware, along with the continued manufacture of carbon-painted whitewares in the Tewa Basin (Mera 1933; D. Wilson 2013; G. Wilson 2007). Prehistoric population in the area reached its maximum during this period, and large aggregated communities became characteristic, with an elaboration of material culture. Some well-known Classic Period sites in the region include Pindi, Te'ewi, Tsama, Sapawe, Pa'ako, Tijeras Pueblo, Kuaua, La Cieneguilla, and Pecos Pueblo (Cordell and McBrinn 2012).

The rapid rise in the area's population would have encouraged the formation of new social and ethnic alliances as these immigrants merged with the inhabitants of the area to form large, aggregated settlements. As discussed above, competition and conflict may also have intensified as increasing numbers of inhabitants sought increasingly limited resources (Snead 2008). Creamer (1993:153) suggests that economic and political pressures associated with emigration into the area may have contributed to the pattern of highly aggregated settlements that continued into the 14th, 15th, and 16th centuries.

Increased local patterning in material remains is seen during this period, as reflected in the diversity of local black-on-white ceramic styles documented at the beginning of the 14th century. Snead (2008) suggests that this may have been a mechanism for validating cultural identity and

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ethnic boundaries in an increasingly crowded and competitive social landscape. Arroyo Hondo Pueblo (LA 12) and La Cieneguilla Pueblo (LA 16) were the only two very large sites in the Santa Fe district of the northern Rio Grande region in the early 14th century -- other contemporaneous sites in the region appear to have been much smaller (Creamer 1993:153).

By the middle of the Classic Period, between A.D. 1400 and 1542, most of the large pueblos in the Santa Fe River Valley were unoccupied. While La Bajada (LA 7) and La Cieneguilla (LA 16) pueblos continued to be occupied, their populations dropped sharply. This regional population decline coincides with a general withdrawal from upland settings that appears to correlate with oscillations in tree-ring growth observed in the upper Rio Grande region, indicating a period of reduced and unpredictable precipitation (Vierra 2013). Additionally, near the end of the Classic period, it is likely that the spread of newly introduced European diseases in advance of actual contact may also have contributed to the region's population decline (Cordell and McBrinn 2012).

Pojoaque is a Spanish version of the Tewa word "Po-suwae-geh" (the water drinking or gathering place), and refers to Pojoaque Pueblo, one of six Tewa-speaking pueblos in the Rio Grande (Harrington 1907-1908). The pueblo is said to have been settled around A.D. 500, with population reaching its height in the 15th and 16th centuries (Hodge 1910).

Historic Period

In 1582, Antonio de Espejo reported that the community of Pojoaque was composed of two- to four-story roomblocks that enclosed two small plazas, each with its own kiva (Hammond and Rey 1966). The pueblo was revisited by Antonio de Sosa in 1590 when he explored the Tewa, Tano, and Keres pueblos in the region (Hammond and Rey 1966). A map showing the locations of all known pueblos at the time of Juan de Oñate's entry into the territory depicts Pojoaque Pueblo in its present location (Hammond and Rey 1953[1]:584).

The Spanish founded the San Francisco de Pojoaque Mission at the pueblo in the early 17th century (Hodge 1910:274). The original Pojoaque Land Grant was deeded to an anonymous Spanish colonist in 1629 (Lent 1978:18). The pueblo was later included in a second grant of 7 ha (17.5 ac) in the vicinity of Cuyamungue, though these documents were lost and the details of the deeds are not known (Lakatos 2009:13).

The people of Pojoaque Pueblo are said to have participated in the Pueblo Revolt of 1680 that drove the Spanish out of New Mexico for the next 12 years. Fearing Spanish reprisal, Pojoaque Pueblo was largely abandoned following the revolt, with many inhabitants fleeing to the Jemez Mountains and elsewhere. During Diego de Vargas's reconquest of New Mexico in 1692–1694, the pueblo was described as consisting of just two roomblocks (Lent 1978). The pueblo was resettled around 1706 by a mixed group of Puebloans, Navajos, and Spaniards. In 1712 the population was recorded as 79, and emigration continued through the 1700s and 1800s. In 1782, Pojoaque Pueblo once again had a resident priest, and Tesuque and Nambé were its *visitas*,

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smaller chapels visited periodically by the Pojoaque priest, but with no resident priest of their own (Lent 1978).

The loss of prime agricultural lands to Spanish missionaries and settlers and a severe smallpox epidemic had greatly diminished the pueblo, which by 1890 had only 25 remaining acres. The pueblo was again abandoned in 1912, with some former residents remaining in the vicinity. In 1934 Pojoaque Pueblo was reoccupied, and in 1936 it became a federally-recognized Indian reservation (Lambert 1979:325-326).

Today the Pueblo of Pojoaque is a thriving native Tewa community of over 1200 members. In 1988, the Pueblo of Pojoaque opened the Poeh Museum, in the mid-1990s the Cities of Gold Casino, and in 2008 the sprawling Buffalo Thunder Resort and Casino adjacent to LA 835. Pojoaque Pueblo maintains traditional connections with K'uuyemugeh (LA 835) [REDACTED]

Data Categories

Research at LA 835 has already provided and has the potential to provide additional important information about ancestral Puebloan cultural development in the northern Rio Grande region during the late Developmental period of the 10th and 11th centuries (Lakatos and Montoya 2014; Wendorf and Reed 1955). Specifically, the site has already yielded and still contains important information about the prehistoric environment of the northern Rio Grande region; early population aggregation in the region; and late Developmental period religious beliefs and practices, subsistence practices, community formation and organization, and local ceramic production and regional exchange. Important additional information has been derived from artifact, skeletal, faunal, and botanical remains. As one of the earliest to show evidence for aggregation, the site complex has the potential to yield insights into population aggregation, community, settlement, planning and development, as well as regional population organization and integration in the 10th and 11th centuries during an important time of growth and settlement in the northern Rio Grande region. With an estimated 70% of the site remaining intact beneath the surface, the site holds an abundance of well-preserved cultural remains with the potential to provide additional information about these important research issues.

Prehistoric Archeology

Previous and future investigations of the site have revealed and hold tremendous potential to further yield important information about late Developmental period aggregation, subsistence, community formation and development, and ancestral Puebloan ceremonial traditions in the northern Rio Grande Valley. Occupied during this important time of transition to greater sedentism, full-time agriculture, and incipient aggregation, K'uuyemugeh (LA 835) holds the potential to change previously held notions of Developmental period ancestral Puebloan social organization, site construction, layout, and ceremonial practices. Stubbs describes the 'major

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features of contradiction' documented at the site during his investigations that could possibly "radically alter some preconceived ideas and theories of northern Rio Grande archaeology" (Stubbs 1953:4). These include house type; diverse methods of construction; the presence of rectangular kivas, both sub-surface and surface; a great kiva; and surface circular kivas, at around A.D. 900 – traits that were not commonly believed to have come in until around A.D. 1250 (Stubbs 1953:5). Additionally, the presence of several mug handle fragments identified at the site could indicate some connection with the San Juan region of Chaco influence to the northwest.

LA 835 also holds excellent potential for understanding the types of structures and features present at this late Developmental period community center, the functions of the structures and living spaces, the nature of the paleo environment and available food resources, site chronology and development, and patterns of interaction and exchange with neighboring groups (Lakatos 2000; Wiseman 1996). Stratified deposits at the site have yielded macrobotanical material such as corn cobs, pollen, and flotation samples that may provide information useful for better understanding the nature of the paleo environment and local food resources. Tree-ring samples recovered from the site also have the potential to provide important information about the paleo environment, particularly about wood resource availability and selection, and will help to address temporal questions (Lakatos 2000; Stubbs 1954). It is likely that additional wood samples are preserved at LA 835, and have high potential to contribute substantial information about local and regional cultural chronology as well as paleo environmental climatic variability.

The large quantity and wide variety of ceramics recovered from the site, in conjunction with the tree-ring information, may be useful for refining the ceramic seriation of the region (Wiseman 1996; Wiseman and Olinger 1991). According to Wiseman and Olinger (1991:210), LA 835 is key to investigating the timing and nature of the beginnings of local painted pottery production in the northern Rio Grande region because it is perhaps the largest late Developmental period site in the area and contains a large assemblage of painted sherds with Red Mesa and Gallup style designs. The site's early date, substantial size, and enduring occupation make it critical for understanding the shift from imported to locally-produced painted pottery. Other artifact types such as shell, turquoise, non-local lithic materials, and non-local ceramic types, suggest the site's inhabitants were involved in regional interaction, further analysis of which can better inform on the nature and extent of such interactions (Lakatos 2000).

Ethnic Heritage

This large, early pre-Columbian settlement is considered ancestral by today's Tewa-speaking Pojoaque Pueblo, who owns the land and would like to better document and protect this spiritually significant site (R. Romereau, pers. com. 2014; J. Talachy, pers. com. 2013). Future research at K'uuyemugeh has the potential to provide important information about Tewa heritage and traditions, past relations with neighboring Pueblo groups, and ceremonial practices of Tewa ancestral people during the late Developmental period in the northern Rio Grande.

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Exploration/Settlement

Prior to about A.D. 950, the northern Rio Grande region is thought to have been relatively sparsely populated, followed by population growth and a major trend toward site aggregation that marked the start of the Coalition period (A.D. 1150/1200-1325) (Boyer et al. 2001; Cordell and McBrinn 2012). Established by at least the early 10th century, K'uuyemugeh was at the forefront of this movement and represents one of the earliest aggregated communities in the region, possibly serving as a community center for surrounding hamlets (Lakatos and Post 2013). Further research at the site has the potential to address the issue of possible migration into the area by people of the Colorado Plateau to the north, and processes of early community development and site aggregation in the region (Lakatos 2000). Settlement layout at K'uuyemugeh, including scattered unit houses that form a community surrounding a great kiva public building, has been seen by some researchers as comparable to early Chacoan communities of the San Juan Basin and evidence that the occupants participated in the Chacoan system (Ellis 1975:41; Judge 1977:7-8; Marshall et al. 1979; Stubbs 1954:45; Stubbs and Stallings 1953:155). Future research at the site, including ceramic analysis, will help better clarify the inhabitants' relationship to the San Juan Basin (Wiseman 1995:247; Wiseman and Olinger 1991:210).

Religion

The presence of a great kiva at the site, a communal, ceremonial structure that likely served surrounding residents (Cordell and McBrinn 2012; Gilpin 2013), indicates the site's importance as a possible ceremonial center, one of the earliest in the area (Lakatos 2007). A previously excavated pit structure at the site contains ritual animal burials, another indication of the site's possible ceremonial status (Lakatos 2000). Past and future research regarding these important ceremonial structures has contributed and can further contribute to a better understanding of late Developmental period ancestral Puebloan ceremonial practices and religious development in the northern Rio Grande.

Shrines and other ritual locations are increasingly recognized by archeologists throughout the northern Rio Grande Valley as sacred ancestral Puebloan landscape features upon which Pueblo people depend for maintaining cultural-historical relationships between their communities and traditional homelands (Snead 2008; Vierra 2013). Such shrines commonly occur in the Tewa Basin of north-central New Mexico in association with large, 14th through 16th century villages, and are increasingly considered by archeologists to be hallmarks in the development and elaboration of the distinctive Tewa cultural identity (Snead 2008). These tend to be circular, dry-laid stone structures that open to the east and are generally located on an elevated location north of the settlement (Snead 2008). While differently configured and likely dating earlier in time, [REDACTED] have spiritual significance to ancestral and modern Pueblo peoples (J. Talachy, pers. com. 2013). Further study of these features has the potential to substantially contribute to archeological and

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Puebloan understanding of ancestral Pueblo beliefs and traditions during the late Developmental period of the northern Rio Grande.

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Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # _____
- recorded by Historic American Engineering Record # _____
- recorded by Historic American Landscape Survey # _____

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: Laboratory of Anthropology, Museum of New Mexico

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property _____

Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

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[REDACTED]

Or
UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

- | | | |
|----------|-----------|-----------|
| 1. Zone: | Easting: | Northing: |
| 2. Zone: | Easting: | Northing: |
| 3. Zone: | Easting: | Northing: |
| 4. Zone: | Easting : | Northing: |

Verbal Boundary Description (Describe the boundaries of the property.)

[REDACTED]

Boundary Justification (Explain why the boundaries were selected.)

The boundary for LA 835 includes all of the intact, extant cultural resources associated with LA 835. The boundary derives from a field review in 2014 and from documentation and maps prepared during archeological research previously conducted at the site (Boyer et al. 2001; Lakatos and Montoya 2014).

1. Form Prepared By

name/title: Tamara Jager Stewart, Principal Investigator
(Maps and Figures by Steven A. Koczan)
organization: TAMARCH CRM Services

K'uuyemugeh
Name of Property

Santa Fe, New Mexico
County and State

street & number: 2845 State Highway 14 N
city or town: Madrid state: NM zip code: 87010
e-mail tamjstewart@yahoo.com
telephone: (505) 424-0882
date: October 13, 2014

State Historic Preservation Office

name/title: Steven Moffson, State and National Register Coordinator
organization: New Mexico Historic Preservation Division
street & number: 407 Galisteo Street, Suite 236
city or town: Santa Fe state: New Mexico zip: 87501
e-mail steven.moffson@state.nm.us
telephone: (505) 476-0444
date: March 7, 2015

Additional Documentation

Submit the following items with the completed form:


- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

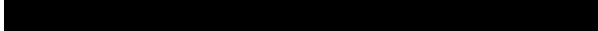
Map Log:

Map 1. LA 835 Location map.

Map 2. LA 835 USGS 7.5 minute map showing national register boundary.

Figure Log:

Figure 1. Copy of original H. P. Mera 1934 map showing LA 833, LA 834, and LA 835. 



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Figure 2. LA 835 map with archeological features, [REDACTED] and modern development (adapted from Stubbs 1953).

Figure 3. Stubbs map of LA 835 showing 1953 excavation areas.

Figure 4. Detailed map of excavations conducted at House Groups A and B (Stubbs 1953).

Figure 5. Plan map of great kiva (Stubbs 1953).

Figure 6. House groups recorded within LA 835 showing two locations where excavations were conducted at Structures 1 and 2 by the Office of Archaeological Studies (OAS), Museum of New Mexico (adapted from Lakatos and Montoya 2014).

Figure 7. Aerial photograph of LA 835 showing archeological features, golf course features that are no longer being used, paved recreational trails, [REDACTED] located within the national register boundary.

Figure 8. Sketch map showing LA 835 and key to photograph locations (adapted from Stubbs 1953).

Figure 9. Sketch map showing House Groups A and B at LA 835 with approximate locations of Photographs 17, 18, 19, and 20 marked (adapted from Stubbs 1953).

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

Photo Log

Name of Property: K'uuyemugeh

City or Vicinity: [REDACTED]

County: Santa Fe

State: New Mexico

Photographer: Steven A. Koczan and Tamara J. Stewart

Date Photographed: November 11, 2013