

master plan

ZUNI-CIBOLA



NATIONAL CULTURAL PARK ● NEW MEXICO

*The master plan
has neither been
approved nor
disapproved
administratively
or congressionally,
and has been
prepared as a
planning document
of the
National Park Service
to put forth new
area proposals
for information
and discussion, and
may be changed
or revised.*

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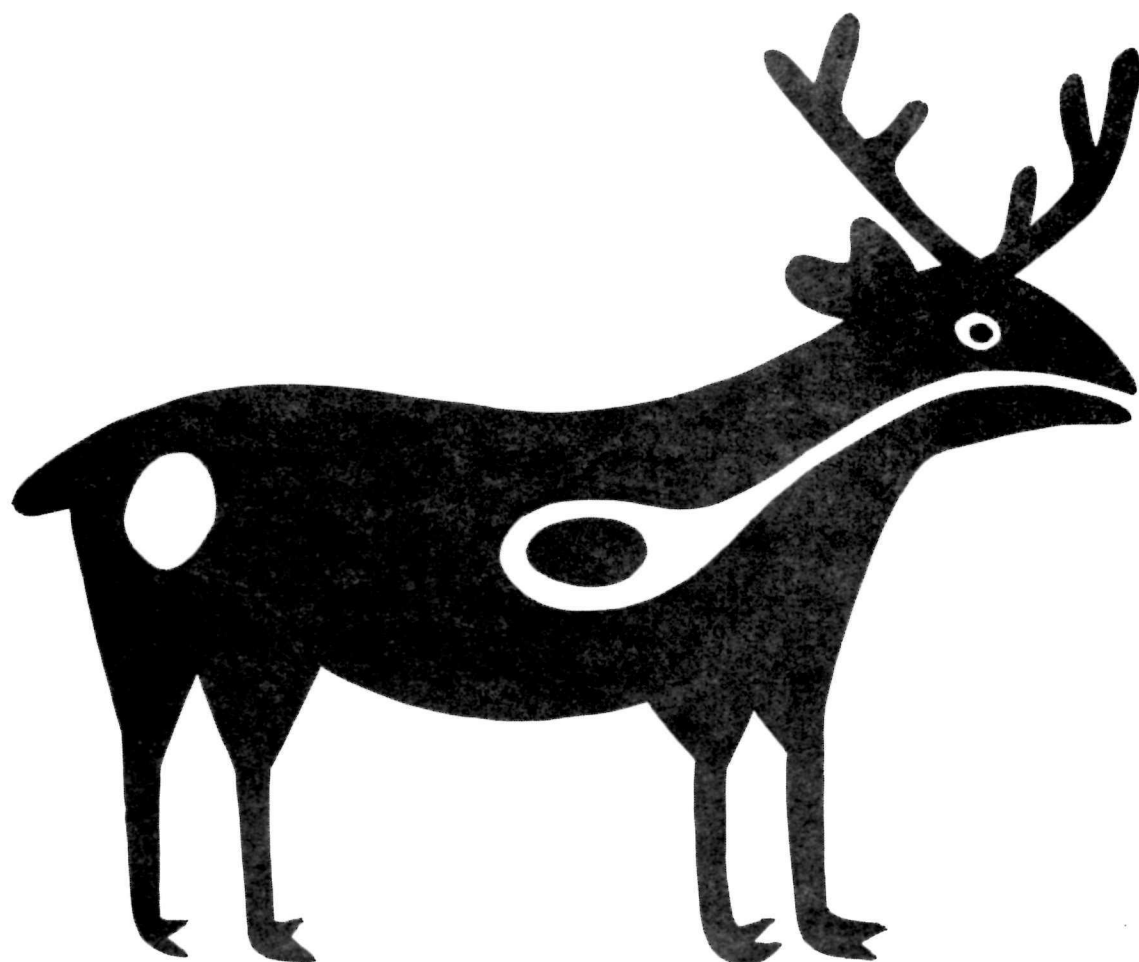
"We must recognize that American society can allow many different cultures to flourish in harmony, and we must provide an opportunity for those Indians wishing to do so to lead a useful and prosperous life in an Indian environment."

Richard M. Nixon
President of the United States
September 27, 1968

"We live in accord with Zuni Pueblo concepts and, in the past, have asked or expected little of those not of our Pueblo. Now we want to achieve a level of living such as other Americans enjoy. We have a long way to go in a short period of time.

"Zunis want to retain their identity — not the moccasin and feather image — but the cultural and historical identification any man uses to reflect pride of his forefathers and of their accomplishments and contribution to society."

Robert E. Lewis
Governor, Pueblo of Zuni
July 1969



summary

BACKGROUND AND PURPOSE

In 1969, the Zuni Comprehensive Development Plan was completed through the efforts of the Pueblo of Zuni with the cooperation of local, State, and Federal agencies. The plan's primary objectives are to:

"Increase individual income to a level comparable with the average American through the creation of permanent employment opportunities on and near the reservation.

"Enhance educational opportunity suited to our community needs, including an expanded headstart program, a public junior high school, high school vocational programs, and an improved pre-college curriculum to better equip our young people for achievement in the American society.

"Improve living conditions in our Pueblo through a well-planned community providing adequate housing, sanitary environment, paved streets, utilities, commercial and public facilities, recreation, and other desirable programs."

An important aspect of the plan is tourism development which would include visitor use of the reservation's recreational, historical, and cultural resources. While many of these resources can be developed by the tribe itself, the comprehensive plan recommends National Park Service involvement in the interpretation of Zuni history and culture.

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This report seeks to determine what the National Park Service's role should be in developing, managing, and interpreting these historic and cultural resources to accommodate the increasing number of visitors to the reservation.

PROPOSALS

To assist the Zuni Tribe in the preservation of its cultural and historical resources, a Zuni-Cibola National Cultural Park should be established. National Park Service responsibility would lie generally in three areas:

- Direct management of nationally significant historic and archeological sites.
- Consultation with the Zuni authorities concerning preservation of the historic character of the inhabited villages and development of recreation resources.
- Training for members of the Zuni community in interpretation and park management.

The plan section of this report discusses recommended programs in more detail.



the resources

DESCRIPTION

In their native tongue, they call themselves A'shiwi. The Spanish called their land Cibola, a corruption of the native word Shi'wona. In the 16th century, Antonio de Espejo first records them as Zuni, a Spanish adaptation of the Keresan Pueblo word Su'nyitsa whose meaning has long since been lost. The Zunis' heritage exists all about them. It inheres in their homes and handicrafts, in their rich and deeply religious ceremonial life and beliefs, in their inventory of myths and legends, in their family and political life, and in their concepts of nature and the world. Hundreds of prehistoric and dozens of historic sites which dot their reservation are silent testimony to a viable culture whose antecedents are traced to the 4th century A.D., and whose cultural origins branch both northward to the prehistoric peoples of the San Juan Anasazi tradition and southward to the prehistoric Mogollon tradition of eastern Arizona.

The greatest resource of the proposed park is the Zuni people and their distinctive culture. Complementing this cultural resource is the presently occupied historic village of Zuni Pueblo and the summer village of Ojo Caliente. Supplementing these resources are the several long-abandoned historic and prehistoric sites such as Hawikuh, Kechipbowa, Yellow House, and the Village of the Great Kivas.

The following paragraphs describe the culture of the Zunis, the melding of the prehistoric cultural traditions that gave birth to the ancestral Zunis, the history of their survival and adaptation of their culture in the wake of successive 16th- through 20th-century onslaughts of the invading peoples of Western European origins, and the significant archeological and historical sites which are the stage for interpreting the culture and history of the Zuni Indians.

THE CULTURE

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ETHNOLOGY The Zunis' life-style is closely related to that of the Hopi Indians and more distantly to the Acoma Indians. Together they comprise the Western Pueblos. In a broad sense, they share cultural patterns with the Eastern Pueblos of the Rio Grande Valley. A rich and complex ceremonial life is but one example of this sharing, yet the Zunis' life-style is distinctive. They are a proud and

ceremonious people who place high value on dignity and the retention of the Zuni way of life. Throughout their history, the Zunis have demonstrated their ability to blend new ideas with the old, to look to the future, while at the same time to nurture and cherish their ancient beliefs and their sacred lands.

Their social organization, family life, and economic activity are closely interrelated to and dependent upon their religious life. Religious activities are controlled by the men of the tribe who participate in the various societies of masked gods, healing, the sun, the sacred fetishes, war, the dead, and several others. Their rituals and calendar of observances reach back to the dawn of time. More than 100 different masked gods comprise their pantheon. The great winter solstice rites of the priesthoods initiate year-long observances. The Kachina Society's Shalako ceremony of the great winter masked god marks the beginning of the ceremonial year. Religious observances for tribal health, performed by the medicine societies throughout the year, culminate in an annual ceremony. Much of this ritual is deeply sacred and esoteric, not to be profaned by the uninitiated. Parts of some observances are dances in the plazas of the historic village. These dances are carried out by a tribal society of adult males organized into six kiva groups. The dancers come in sets which can number thirty or forty. These dances are impressive, dramatically conveying the sacred grandeur and the religious depth of Zuni belief to the non-Zuni observer.

The most strongly institutionalized social bond of the Zuni is the family which is ceremonially united in the ownership and care of sacred objects. Descent is reckoned through the mother. The home belongs to her, and the women of a family are responsible for the internal functions of the family group. An extended family typically consists of a mother and her husband, married daughters and their husbands, and the unmarried children of both generations. While a husband's economic contributions go to his wife, his ceremonial life is associated with his mother's house.

The Zunis' formal political organization, dating from the period of contact with the Spanish, consists of a council of eight members which includes a governor and a lieutenant governor. Elected by secret ballot for terms of four years, the Governor and his council must be broadly responsive to the desires of the people and the expressions of the pueblo's religious leaders. As the formal political body of the pueblo, it represents the Zuni people in their dealings with Federal, State, and local political entities; other civil officials; and the non-Zuni public. This secular government provides services to the Zuni people comparable to those provided by State, county, and city authorities.

Economic activities include farming, sheep raising, wage work in tribal and nontribal enterprises, and the manufacture of craft items. Lapidary and silversmithing are the predominate crafts, and their art

forms and styles are distinctively Zuni. There are six active potters in the village, but this craft will die out unless efforts are made to reintroduce this skill. There is widespread underemployment as well as unemployment. Most of the land of the Zuni Reservation is individually owned, some of these ownerships being traceable to the prehistoric period. Sale of land is infrequent, and the Zunis respect each other's traditional rights of ownership.

The ubiquitous TV antenna, the pickup truck and the sedan, and housing projects comprised of single-family homes mark modern technology's advance into the Zuni Pueblo; and more changes are imminent. The Zunis are seeking to increase their individual income, better their living conditions, and improve the quality of their educational system. At the same time, they want to preserve their cultural and historical identification.

PREHISTORY The Pueblo occupation of what is now the Zuni country was carried on by people of the Anasazi tradition, a people closely resembling the Chacoans, from the 4th to the 13th centuries A.D. The early occupation is known from a few widely scattered, small sites which suggests a broadly distributed, sparse population. Later, during the 11th through the 13th centuries, a considerable influx of Chacoan populations occurred as the northern Anasazi areas, such as Chaco, Kayenta, and Manuelito Canyons, were abandoned. All during the Anasazi occupation, there is evidence of contact, trade, and exchange of cultural ideas with the Mogollon tradition to the south and west, and to a limited degree, with the Hohokam culture of the southern desert area of the lower Gila River drainage.

The 13th century is a period of transition: the basically Anasazi tradition is replaced by the Cibola-Salado branch of the Mogollon tradition. Whether the Mogollon people melded with or drove out the Anasazi population or else occupied an area recently abandoned by them is not known. The favored theory is that the two peoples melded into one. Whatever did happen, by the beginning of the 14th century, the area was inhabited by a distinctive group of people whose ancestral roots are basically of the Mogollon tradition and who can be identified as prehistoric Zuni Indians. During the latter part of the 14th century, 12 villages were abandoned; and it is theorized their populations formed the nucleus of the historic Zuni Pueblos. Early in the 15th century, peoples of the Mogollon tradition, located to the south and southeast of the Zunis, abandoned the entire White Mountain-Salt River area. Some of them, those of the Salado branch, are thought to have joined the Zunis, at least at Hawikuh. By the fourth decade of the 16th century when Vasquez de Coronado approached the first of the fabled "Seven Cities of Cibola," the Zuni Indians were living in six villages: Hawikuh, Kechipbowa, Kwakina, Halona, Matsakya, and Kyakima.

HISTORY By the white man's ethnocentric definition, history begins for the Zuni in 1540 with the arrival of Coronado. This bias, incessantly expounded by the memorialists of "Anglo" culture (a Southwestern term referring to Americans of English ancestry or speech) glosses over and hides a central and highly relevant reality: the Zuni Indians have only in this century begun to participate, interact, and share in the culture and history of the United States. During the 16th through 19th centuries, the Zunis were, for the most part, an enclave of native American culture, living much as their ancestors of the 13th through 15th centuries had lived. Through limited and largely ineffectual attempts at subjugation by succeeding foreign aggressors, the Zuni had borrowed and adapted some practices of their invaders' material culture, such as the wheat-bread-oven complex. We know little of Zuni history between 1540 and 1890. What we do know is predominately from culturally biased chronicles of the contacts between the Zunis and the Spanish, Mexican, and "Anglo" cultures.

Between the time of the hostile encounter at Hawikuh in 1540 with Coronado's group and the arrival of another Spanish expedition under Espejo in 1583, the Zunis' response to their invaders changed; and they received the latter and his followers in friendly fashion. In 1598, they accepted the nominal rule of Oñate, colonizer of the upper Rio Grande Valley of north-central New Mexico. They received the first Franciscans in 1629 and built a mission and church for them at Hawikuh, a lesser church at Kechipbowa, and a third church at Halona. In 1633 and again in 1680, during the general Indian uprising against Spanish excesses, the Zunis killed the resident missionary fathers; and in the latter year, they retreated to their refuge on Towayalane, the sacred Corn Mountain. The Spanish reconquest of New Mexico was effected by the close of the 17th century, and the Zunis once again accepted the rule of the conquerors. But they did not come down permanently from the heights of their sacred mountain refuge until 1705, settling at Halona, one of the six historic 16th- to 17th-century villages located on the Zuni River just to the west of Towayalane.

The mission at Halona was reestablished but only irregularly staffed during the 18th century and completely abandoned by the second decade of the 19th century. During the 19th century, harassment and raids by the Navajo were common. In the 1880's, the Zunis had their first contact with the U.S. Government, but it was not until 1890 that Federal authority was established on the reservation. Although Navajo raiding had been stopped, conflict continued between the Zunis and the "Anglo" cattle companies over the use of springs and stock rustling.

The first half of the 20th century is characterized by the return of Christian missionaries – now Protestant as well as Catholic – to the Zunis; an intense study of Zuni culture by anthropologists; and the

development of irrigated farmlands, schools, and health services. The late 1960's saw the strengthening of the Zunis' resolve and effort to achieve a standard of living — in employment, education, housing, and health opportunities — comparable to that of America at large. Throughout these endeavors, the Zunis are determined, nonetheless, to retain their proud cultural identity.

ARCHEOLOGICAL AND HISTORIC SITES

More than 100 sites on the reservation, dating from prehistoric into historic times, represent most of the major periods of the cultural evolution of the Zunis. Evidence from archeologically related areas suggest that sites from the 4th through the 7th and 8th centuries A.D. probably exist, although none from this period have been reported on the reservation. Very few sites are known from the 9th and 10th centuries. Sites from the 11th through 14th centuries are plentiful. The area contains numerous sites from the 15th and 16th centuries. More than 100 sites related to the various periods of Zuni prehistory are located off the reservation to the east in the Ramah area and to the west in the upper reaches of the Little Colorado River drainage. To the north are the highly significant, poorly studied, but archeologically related 14th- and 15th-century sites of Manuelito Canyon.

Six of the 16th-century "Seven Cities of Cibola" lie within the reservation. Their locations are fairly well-known; the presently occupied town of Zuni Pueblo is located on the site of one, Halona. Historians have exhausted the issue whether the seventh city ever existed, concluding that it did not. Scattered about the reservation are many 18th-century refuge sites which suggests that some of the surviving Zuni populations of the early historic period had split into little groups living in small, highly defensible hamlets.

The main body of Zunis live in Zuni Pueblo. Others live in two farming villages on the reservation, Nutria and Ojo Caliente, which date from the 19th century. There is also a small Zuni settlement at Pescado near the eastern edge of the reservation.

NATURAL HISTORY

The reservation is located on a portion of the Colorado Plateau which extends westerly from the Continental Divide. Exposed geologic features range from recent lavas to Permian granites, with multihued mesas and escarpments of weathered remnants of Mesozoic and Cenozoic Eras accenting the branching erosional valleys. The Pescado and Nutria watersheds of the eastern reservation join to form the Zuni River, which continues as a perennial stream for about six miles west of the Zuni Pueblo where it disappears in the sands of the now-broadened Zuni Valley. The Ojo Caliente watershed

drains the southern area. Small springs occur at the heads of canyons and at the base of Towayalane and similar extensive tablelands. At Ojo Caliente and Pescado, springs well forth from under the edge of the overlying lava sheet. The flora and fauna are characteristic of the Upper Sonoran Life Zone: juniper, pinyon, grasses, salt bush, sagebrush, and cactus; deer, dove, rabbit, coyote, fox, and raven; and a host of other associated plant and animal forms. Cattails and cottonwoods choke portions of the perennial streams.

RECREATION

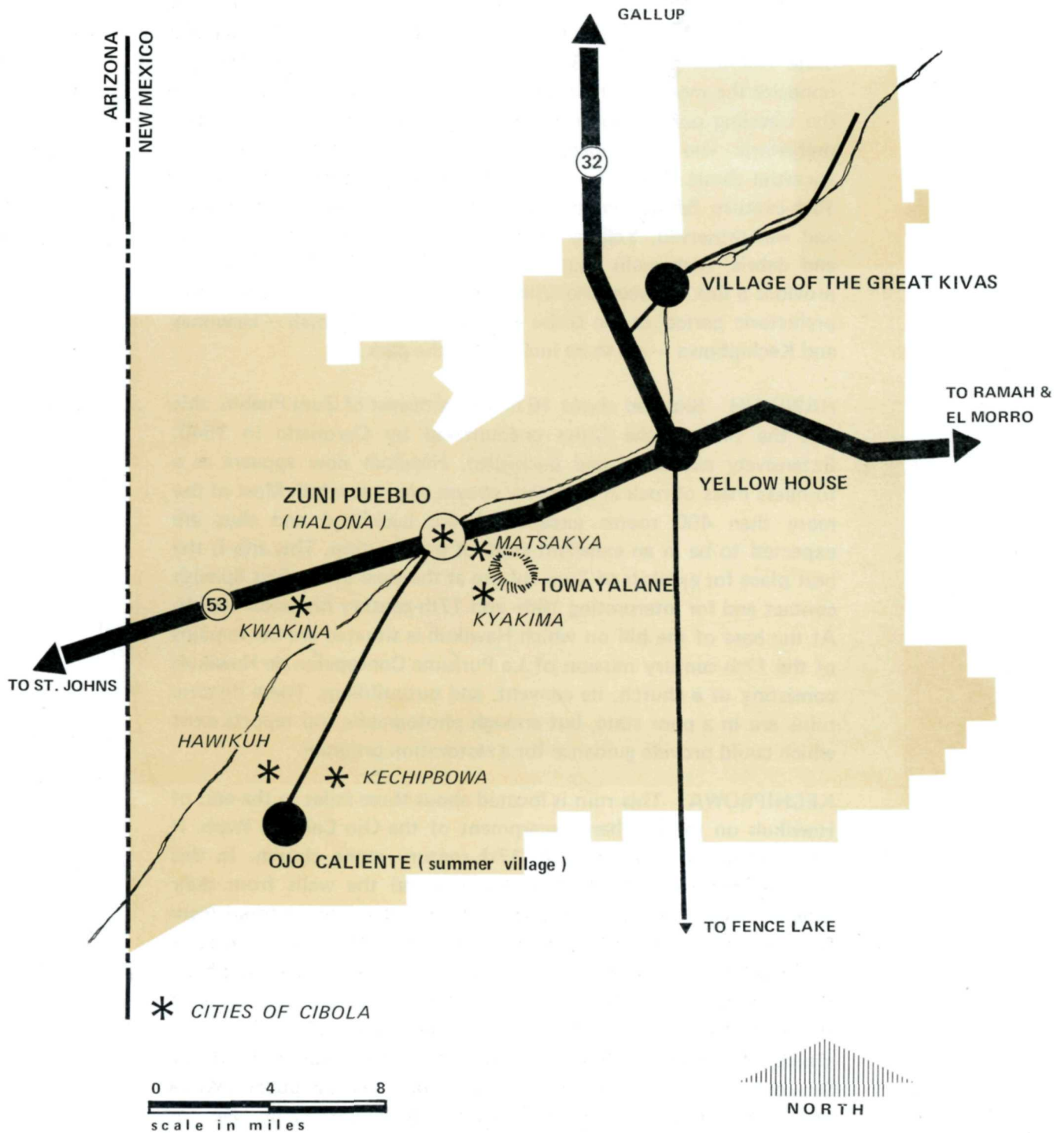
Although recreational activities will not be administered by the Service, such pursuits will be closely associated with the park's operation. The Zuni have developed some of their recreation resources and, as discussed in the Zuni Comprehensive Development Plan, they intend to do more. Fishing, hunting – deer, dove, and waterfowl – camping, and picnicking are now permitted. There is potential for hiking, horseback riding, boating, and swimming, as well as opportunities to increase the existing recreational activities. Proposals not yet implemented include stocking lakes with trout of catchable size; building additional reservoirs; leasing cabin sites; and broadening the hunting base by introducing pronghorn, Merriam turkey, pheasant and quail. Scenic drives are also proposed to link various recreational and historical areas.

EVALUATION

The most significant resource available is the Zuni people themselves who can add that much-sought-after dimension of living history. And it is the intent of the Zuni Comprehensive Development Plan, to the greatest extent possible, that Zunis will be employed in all aspects of the proposed park's programs.

PROPOSED CULTURAL PARK SITES

VILLAGE OF THE GREAT KIVAS Located on the north side of the Nutria Valley at the mouth of Red Paint Canyon, about 17 miles northeast of Zuni Pueblo, the Village of the Great Kivas is representative of the prehistoric occupancy of the area from the 11th into the 13th century A.D. This site exhibits, in its architecture and its ceramics, solid evidence that peoples of southern Mogollon tradition lived beside or among peoples of the northern Anasazi tradition. Situated at the base of a high cliff — decorated with many petroglyphs and a few pictographs — the ruins consist of three separate house blocks, associated trash areas, and two great kivas, covering about three and a half acres. The excavated portions of these ruins are in fair condition.



historic resources

 ZUNI RESERVATION

YELLOW HOUSE This ruin — the Zuni name is Heshotathluptsina — is located at the intersection of New Mexico State Highway 32 and 53, on the north side of the Rio Pescado opposite the mouth of Horsehead Canyon, thus readily accessible to the traveling public. Covering roughly an acre and a half, this late prehistoric site is probably representative of the 14th-century ancestral Zunis. Ceramics found on this site suggest that a 9th- or 10th-century habitation may also have existed here. Unexcavated and well-preserved, Yellow House appears as large mounds of rock and debris, with walls that may stand nearly five feet. This site provides a link between the Village of the Great Kivas and the early prehistoric period of the Cities of Cibola, two of which — Hawikuh and Kechipbowa — are to be included in the park.

HAWIKUH Situated about 16 miles southwest of Zuni Pueblo, this was the first of the Cities encountered by Coronado in 1540. Extensively excavated and backfilled, Hawikuh now appears as a formless mass of rock and pottery strewn over a low hill. Most of the more than 400 rooms excavated were backfilled and thus are expected to be in an excellent state of preservation. This site is the best place for exhibits of Zuni culture at the time of the first Spanish contact and for interpreting 16th- and 17th-century historical events. At the base of the hill on which Hawikuh is situated are the remains of the 17th-century mission of La Purísima Concepción de Hawikuh consisting of a church, its convent, and outbuildings. These historic ruins are in a poor state, but enough photographs and reports exist which could provide guidance for a restoration program.

KECHIPBOWA This ruin is located about three miles to the east of Hawikuh on the northern escarpment of the Ojo Caliente Wash. It has a small, continuous nave, 17th-century stone church. In this century, the robbing of stone has reduced the walls from their original height. But the structure could be accurately restored from accumulated photographic and archeological evidence. Limited parts of the pueblo have been excavated and the exposed walls have been found in fair condition. The remains of an earlier pueblo, similar to those of the prehistoric circular kivas near Hawikuh, underlie the structural remnants. Slab-type houses that may represent 8th- or 9th-century prehistoric occupations are found near the pueblo. While this site contains historic remains, its major value lies in demonstrating the development of Zuni culture during the 15th and 16th centuries, prior to the arrival of the Spanish. Kechipbowa should provide the archeological link between Yellow House and the late prehistoric period of the Cities of Cibola.

OTHER SITES

Additional valuable sites exist on the reservation but are not recommended for inclusion in the park.

There are concentrations of large prehistoric ruins in the upper Nutria area, the Pescado area, and beyond the upper reaches of Horsehead Canyon. These were all eliminated from consideration in this plan because of problems associated with access or due to incompatible uses in adjacent areas. For the most part these resources are adequately protected by the Zunis. And many of them, while extremely important as sources of research data, are representative of roughly the same time periods as those in areas planned for development elsewhere in the park. The highly significant 17th-century refuge city on top of Towayalane was discommended for inclusion in the interpretive program because of its religious importance to the Zunis and, also, because of the great difficulty in getting there. Refuge sites of the 18th century were not considered at this time because too little is known about them to make recommendations on which ones to select for interpreting. In the future, based upon adequate research, a representative refuge site could be considered as part of the park's basic resource.

HALONA This is one of the Cities of Cibola. It underlies the present-day Pueblo of Zuni and was rejected as an integral part of the park. The obvious reasons: the pueblo is intensively inhabited and the center of Zuni religious activity. And further, the Zunis themselves, with advisory assistance from the Service, can best interpret their pueblo to the visiting public.

The remaining sites of the Cities of Cibola, Kwakina, Matsakya, and Kyakima, were also rejected as units of the park.

KWAKINA Extensive low-mounded ruins located about six miles west of Zuni Pueblo, on the north bank of the Zuni River, are the only remains of this village. Cultivated fields surround the site. Approach is by an almost-impassable, severely rutted road with some cross-country travel also required. While the site is significant as one of the unstudied Cities of Cibola, it is not recommended that these ruins be made accessible to the public. However, Kwakina is an important resource, one which the Zunis may wish to develop for visitation, managing this undertaking themselves.

MATSAKYA This site, believed to have been the largest of the Cities, lies three miles east of Zuni. At present, it appears as a great mound of debris; no standing walls are visible. There are probably hundreds of rooms, walls intact, beneath the mound. Matsakya possesses religious significance for the Zunis; and, therefore, no development is proposed here.

KYAKIMA This site is situated on a knoll under the southwest corner of Towayalane, four miles southeast of Zuni. The site, large and in good condition, is built on four terraces. Kyakima, like Matsakya, possesses religious significance for the Zuni, so no development is warranted.

FACTORS AFFECTING RESOURCES AND USE

LEGAL

The Zuni Reservation is a semi-autonomous unit within the State of New Mexico: it governs its own lands and has its own police force. Visitors coming to the reservation, therefore, are subject to its laws and restrictions. Further, National Park Service involvement in the management of historic and cultural areas here must be within the context of Zuni Law.

CULTURAL

Language, cultural events, and religious activities play a major role in the lives of the Zuni people. That they are willing to share portions of their culture and history with visitors is the basis for Federal participation in preservation and interpretation. But many of the ceremonies, particularly those performed at kivas and shrines, are reserved for tribal members only and will not be open to the public. The privacy of these aspects of religious and family life that the Zunis do not wish exposed to public view must be uncompromisingly respected.

REGIONAL

Although located in the arid plateaus of west-central New Mexico, the Zuni Reservation is more closely tied to the northwestern corner of the State from the standpoint of access and relationship to available visitor facilities in the region.

ACCESS Interstate 40, formerly U.S. Highway 66, is the major artery in the region and much of the transcontinental traffic in the Southwest uses this route. Nearly all visitors to Zuni will enter the region via this highway.

Access to the reservation itself is via two State highways — Route 53, an east-west road from Grants to Zuni, connecting with Arizona State Route 61 toward St. Johns, and Route 32 from Gallup south to Zuni. Traffic proceeding south from the reservation encounters unpaved sections of Route 32. Thus the number of visitors arriving from this direction will probably continue to be minimal.



0 20 40
SCALE IN MILES



location and access

For the foreseeable future, the private automobile will remain the major means of travel in this thinly populated region. However, rail and air service are available. The Santa Fe railroad, which parallels Interstate 40, provides passenger service to Gallup, Albuquerque, and intermediate points. Frontier Airlines has daily scheduled flights to Gallup, and several transcontinental airlines serve Albuquerque.

POPULATION Typical of the Southwest, the western part of New Mexico and eastern Arizona are sparsely populated. The major communities in the region are Albuquerque with 200,000 inhabitants, Gallup with 15,000, and Holbrook, Arizona, with 3500. The sizeable Indian population resides in the many reservations scattered throughout the area; the non-Indian population is concentrated in the principal towns and in smaller settlements, mostly along Interstate 40.

LAND USE On the reservation and the areas bordering it, grazing comprises the major use of the land. Both Indians and "Anglos" are involved. The considerable acreage of Cibola National Forest, which lies close to the reservation, contains little merchantable timber; and here too, grazing is the predominant use.

ANALYSIS Accommodations for visitors to this region are now concentrated along Interstate 40, which carries approximately 5000 automobiles per day during the June-to-August vacation season. These facilities include motels, hotels, restaurants, and many shops selling a wide selection of Indian crafts.

The opportunity exists to expand the visitors' experience by encouraging them to enjoy the varied scenic, recreational, and cultural resources which lie only short distances from the main-traveled interstate route.

The proposed Zuni-Cibola National Cultural Park can do much to accomplish this goal. Zuni, along with other attractions in the area — El Morro National Monument, Acoma Pueblo, Ice Caves, Mt. Taylor ski area, and El Malpais lava flow — represents an opportunity for development of the region's resources into a broad recreation-tourism complex.

PHYSICAL

Zuni is typical of much of the Southwest middle-elevation mesa country. The occasional springs and streams are bordered with cottonwood groves. Sandstone ledges — especially striking in the case of Towayalane — rise from the broad valleys forming effective, colorful barriers which will control the locations of developments and access routes.

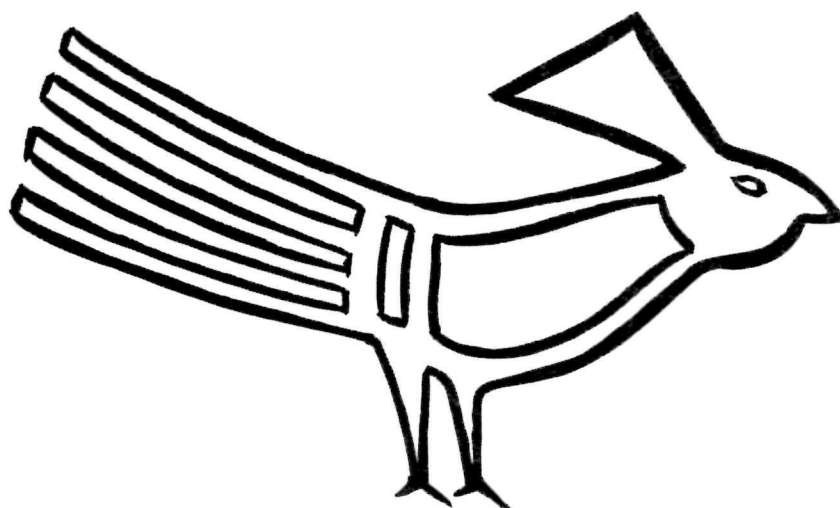
Streambeds and washes generally lie in broad open valleys and flooding is always a danger, particularly during the summer months

when thunderstorms are common. The Bureau of Reclamation has constructed dams on the major drainages for flood control, recreation, and irrigation. But many tributary streams and washes do not have flood control; this must be considered in the placement and design of developments.

WEATHER

Because of its elevation the Zuni Reservation is dry and enjoys mild summers. The temperature ranges from 80 to 90 degrees during the day, dropping to around 50 degrees at night. Winters are considerably colder than in most of the rest of New Mexico. The mean temperature is 25 to 35 degrees but may dip to minus 20 or 30 degrees for short periods.

Precipitation is approximately 11 inches annually, coming in the form of light-to-heavy thundershowers during the summer and occasional snowstorms during the winter. Snow is usually light but as much as 15 to 20 inches may fall during a single month.



the plan

PURPOSE AND OBJECTIVES

In accordance with the Zuni Comprehensive Development Plan, the Zuni-Cibola National Cultural Park is to assist the Zuni people in presenting aspects of their culture and history to visitors. Particular attention will be given to the interaction between the Pueblo culture and non-native groups. Programs will focus on the following:

Preservation and interpretation of the living culture.

Preservation and interpretation of selected historical remains.

The park will attempt to achieve the following objectives.

VISITOR USE

Encourage visitors to explore the present aspects of Zuni culture — their activities, ceremonies, crafts, and villages — and also the historic sites, which will broaden the understanding of this ancient culture.

Emphasize the desire of the Zuni people to retain their cultural integrity and still enjoy the advantages of 20th-century conveniences.

Provide convenient facilities that will encourage visitors to remain in the area in order to appreciate the full range of activities and cultural events.

MANAGEMENT

Administer selected historical and archeological sites directly.

Supply advisory services for management, interpretation and protection of recreational, cultural, and archeological sites which the Zuni tribe would develop.

Provide training for interested members of the community in operating, interpreting, and preserving the resources.

Give members of the Zuni Tribe preferential treatment in management of the entire park operation, though the park would still retain its National Park Service status. This is a long-range goal.

Emphasize that all reservation development programs should be directed towards the maintenance of the integrity and local character of Zuni culture.

Interest State agencies and local communities in promotional enterprises to increase visitation to the Zuni Reservation.

Cooperate with other Federal agencies involved in implementing the Zuni Comprehensive Development Plan.

RESEARCH

Introduce research projects which will support National Park Service and Zuni interpretive programs in history, archeology, and ethnology.

RESOURCE PRESERVATION

Excavate and stabilize selected ruins.

Restore and maintain the historic character of the Zuni Pueblo.

Maintain Ojo Caliente as a late 19th-century farming village.

COLLECTIONS

Assemble archeological specimens representing the material culture of peoples from the major prehistoric periods, emphasizing those artifacts indicative of trade, technological change, the influx of new peoples into the Zuni country, and the melding of separate traditions into the distinctively Zuni tradition.

Collect ethnological specimens from the historic period, representing both the conservative traditions of Zuni life and the introduction of European techniques.

Collect artifacts associated with the late 19th-century farming villages.

Acquire a limited, highly selective collection of outstanding examples of 19th- and 20th-century Zuni crafts.

No artifacts, either prehistoric or historic, having symbolic or religious significance to the Zuni will be collected; no collection containing such artifacts will be displayed, except upon assurances of Zuni religious leaders that the collection or display of such items is in no way objectionable to the Zuni people. This same restriction will apply to facsimiles of religious paraphernalia.

In order to accomplish the objectives set forth, the plan for National Park Service involvement in the development and use of Zuni tribal lands embodies two proposals: the Zuni-Cibola National Cultural Park and a second program in which the National Park Service would act as a consultant to assist in preservation, interpretation, and utilization of other historic sites and recreation resources to be managed entirely by the Zuni community. The following discussion deals with these as two separate programs.

PROPOSED ZUNI-CIBOLA NATIONAL CULTURAL PARK

INTERPRETIVE THEMES

The broad interpretive objective will be to stimulate the visitor to explore the response of the Zuni people to their environment and within this context emphasize the following themes.

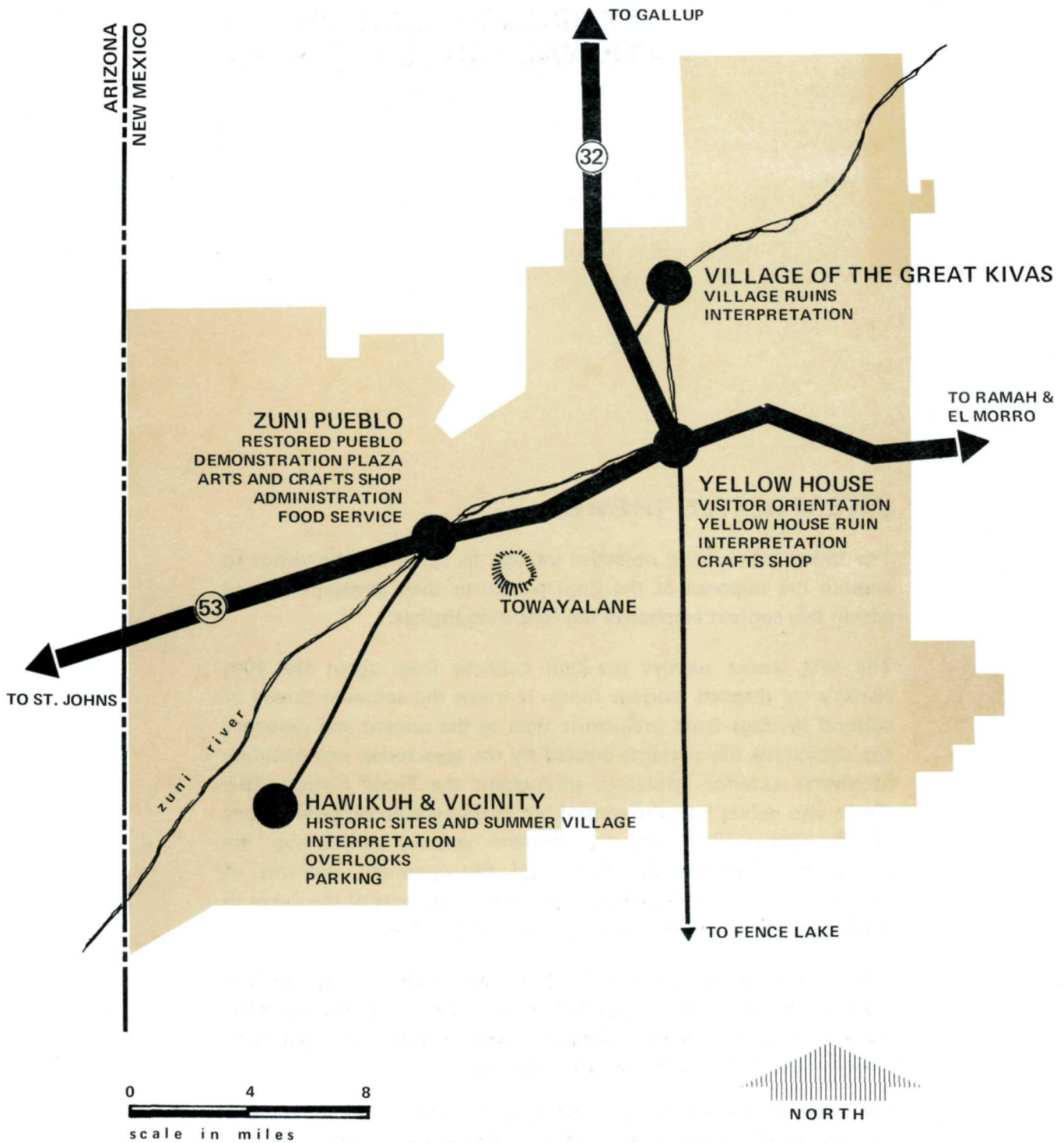
The first theme surveys pre-Zuni cultures from about the 10th century up through modern times. It traces the common thread of cultural heritage from prehistoric time to the present and describes the distinctive life patterns created by the association and blending of diverse exterior influences throughout the Zunis' history. This theme also delves into the central but changing cultural assumptions of the later 19th and the present century concerning the relationships between the Zunis and the dominant elements of American society. And, finally, it covers the reactions of the Zunis to the Spanish and "Anglo" influences surrounding them.

The second theme deals with 16th- and 17th-century Spanish exploration and missionizing efforts — in terms of the accepted canons of those times — without memorializing the Spaniards' achievements or condemning their excesses.

The third theme is environmental: how cultural values, forms, and content relate to a society's use of its available physical resources.

EXPECTED VISITATION

For the purposes of this planning document, it is assumed that, during the busy summer season, approximately 5000 visitors per day can be expected within 10 years. This figure has been arrived at by estimating that roughly 25 percent of the vacation travelers on Interstate 40 will detour to visit Zuni. Nearly all, therefore, will come by car.



general development

ZUNI - CIBOLA
NATIONAL
CULTURAL
PARK

- CULTURAL PARK UNITS
- ZUNI RESERVATION

MANAGEMENT

It is proposed that the Zuni-Cibola National Cultural Park be composed of four sites. Hawikuh and Kechipbowa represent the historic era, and Yellow House Ruin and the Village of the Great Kivas represent prehistory.

Two possibilities exist for management of this complex:

Development and management as a formal unit of the National Park System using workers with Civil Service status but employing Zuni citizens in many positions.

Planning and construction of facilities by the Federal Government with designation of the area as a national cultural park and turning its management and development over to the Zuni government as soon as possible, with the Park Service continuing as consultant.

In either of the foregoing, management of the park would require cooperation among the National Park Service, the Zuni government, and the Bureau of Indian Affairs in all programs. Management facilities are proposed either as part of the existing Black Rock Development – which would include employee housing – or within Zuni Village, preferably near the newly built Zuni governmental center.

Much of the land proposed for national cultural park status is tribal and might be compared to publicly owned lands outside the reservation. Establishment of a park should not give the Federal Government fee simple ownership of the lands designated. Instead, a lease arrangement, agreeable to both the Zunis and the Federal Government, should be worked out.

RESEARCH

A continuing program of research is vital to future planning for visitor use of the proposed Zuni-Cibola National Cultural Park and related points of interest on the reservation.

Hawikuh has already undergone some excavation but will require reexcavation, stabilization, and some new excavation to confirm previous work and to determine when it was first occupied.

Although the ruins of the Village of the Great Kivas are in fair condition, preservation work should begin at the earliest practicable date. Of all the resources proposed for development, this one can be done the most quickly; additional excavations will also be required.

Yellow House ruin is adjacent to the main access routes through the reservation and can be easily reached by nearly all visitors. Extensive excavation, intensive research, and considerable stabilization will be required to make this site valuable for interpretive purposes.

VISITOR SERVICES

As previously mentioned, it is expected that the main flow of visitor traffic will enter the reservation from State Route 32 to the north and State Route 53 from the east. Thus visitation to all historic and cultural sites would logically emanate from the junction of these two routes. The resulting use pattern suggests specific facilities and services in each of the four sites included in the proposed national cultural park.

YELLOW HOUSE This will be for most visitors the first contact with the complex of cultural and historical attractions that will be available on the reservation. As shown on the accompanying schematic, it is proposed that the major information and orientation center be constructed here in order to:

- Tie into the primary access pattern.

- Provide an introduction to Zuni culture and history.

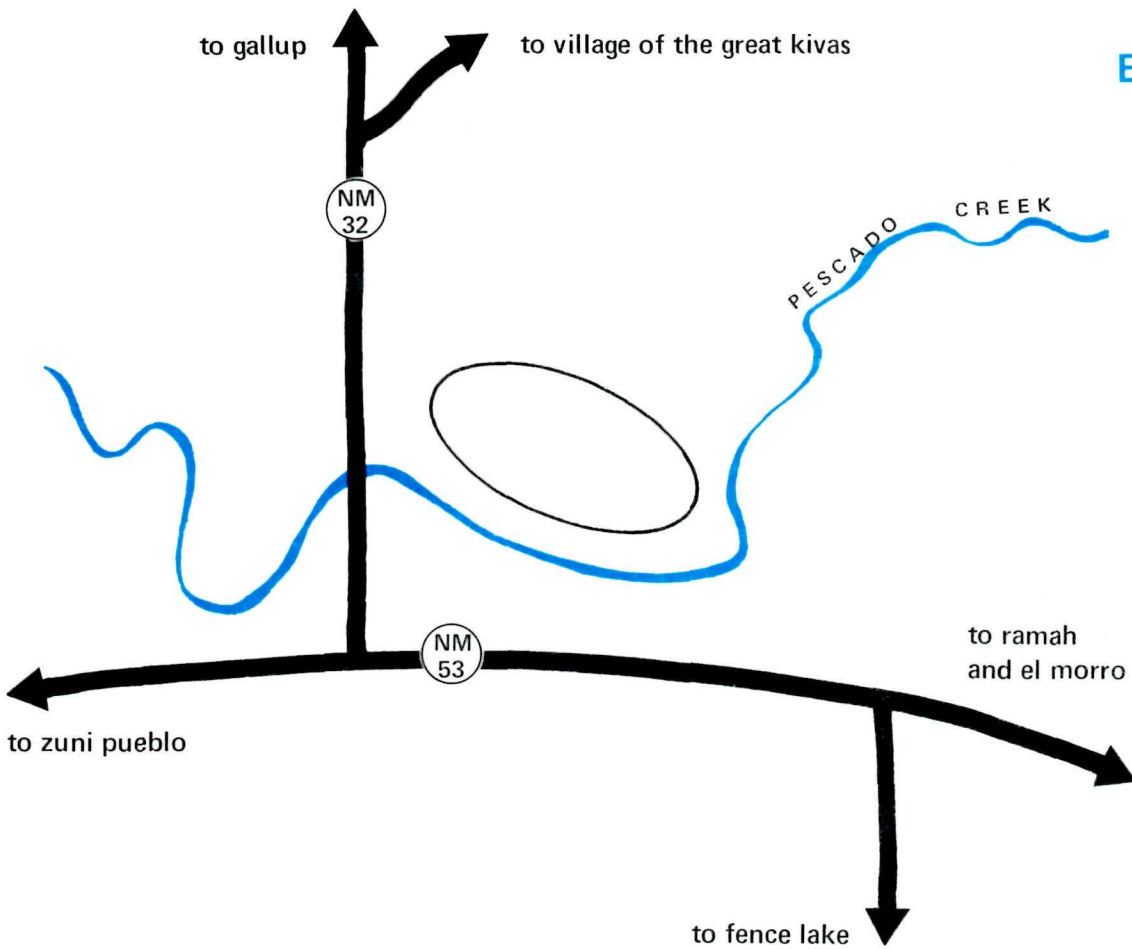
- Preserve the integrity of the Zuni Pueblo as a living community whose citizens may carry on their everyday lives with a minimum of disturbance from visitors.

- Interpretation of Yellow House ruin as an example of the Zunis' prehistoric life-style will be an important part of the visitors' experience at this site.

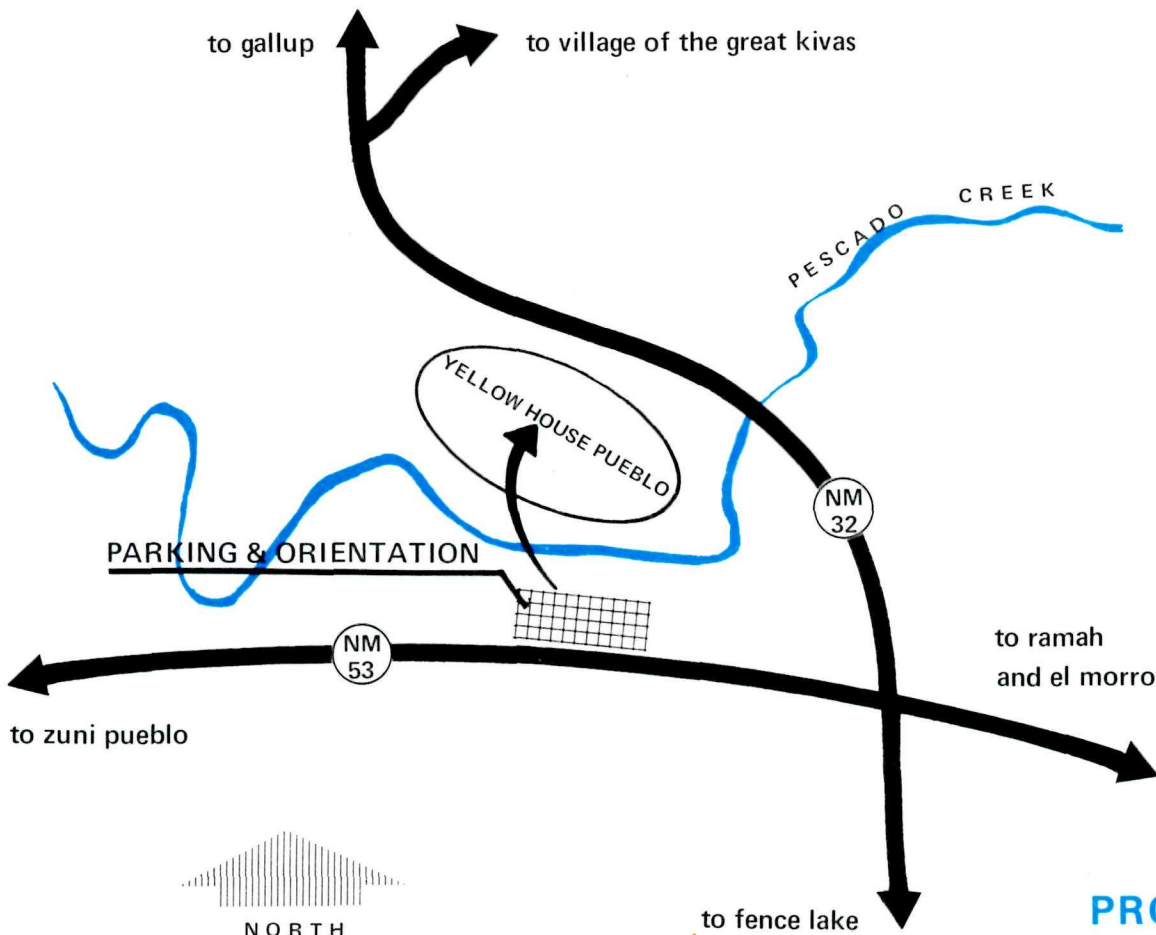
It is proposed that the ruin be excavated and stabilized and that 40 acres be set aside for protecting the historic remains and developing facilities.

The accompanying schematic shows a suggested reorientation for the junction of State Routes 32 and 53. Final design of this junction should await detailed surveys and discussions with the Zuni community and the State division of highways. Placing orientation and parking facilities convenient to Yellow House Pueblo should be a primary consideration; however, the site should also be easily accessible to visitors entering the area from Gallup and Ramah.

EXISTING



yellow house

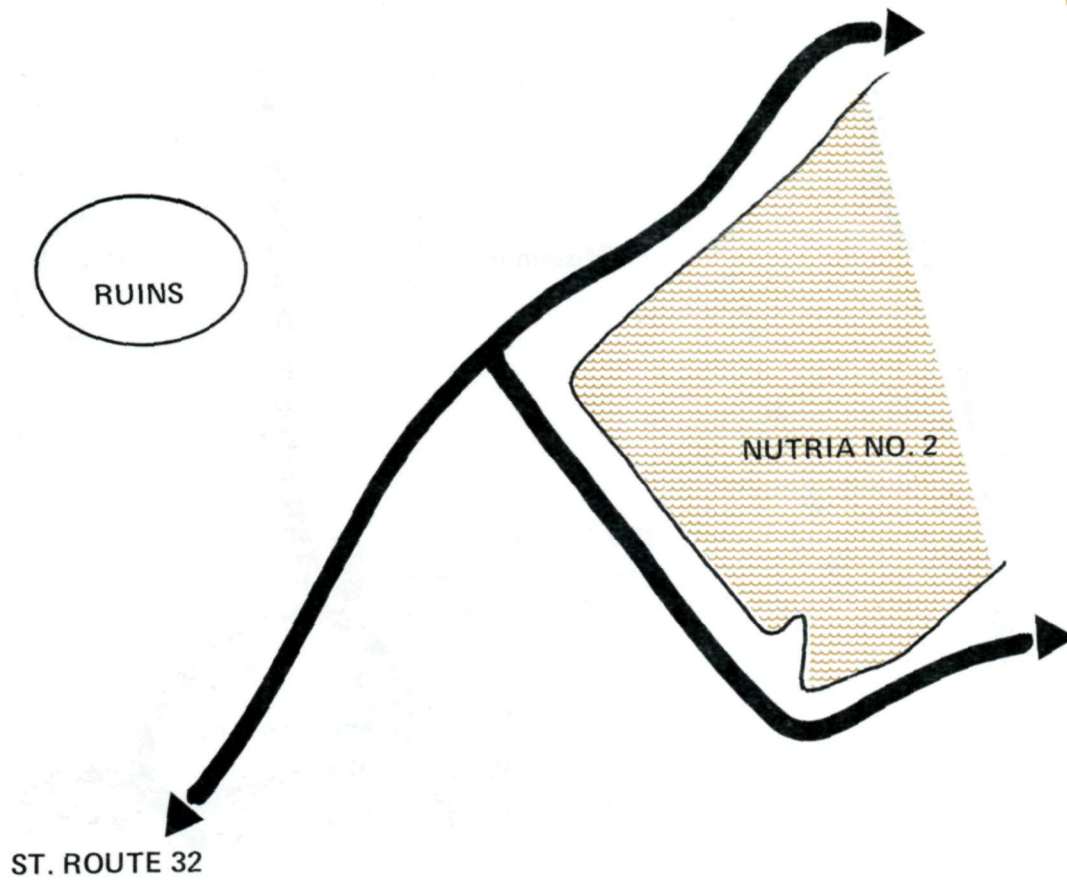


PROPOSED

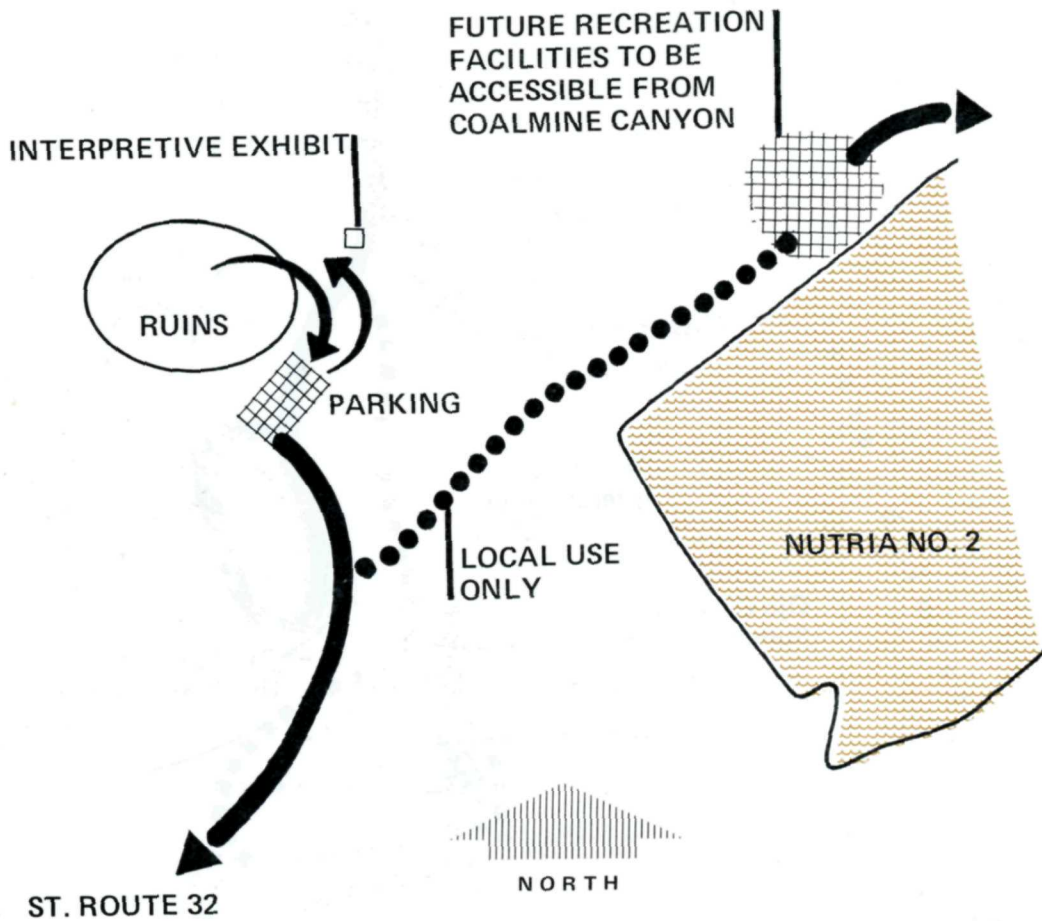
VILLAGE OF THE GREAT KIVAS This striking site offers much of interest to the visitor willing to drive the short distance off the main routes through the reservation. Parking would be outside the area of village ruins in the open valley to the south. It is recommended — see schematic — that this road be managed as a spur from State Route 32. This will assist in protecting the relatively isolated ruin. The road proceeding up the Nutria drainage would remain open for use by local citizens. Future access to the water-oriented recreation resources in the upper Nutria drainage would be through Coalmine Canyon.

It is suggested that a maximum of 100 acres be reserved at this site for the construction of a road, parking, and a buffer zone for the major historic resources. The ruin will be excavated and stabilized.

EXISTING



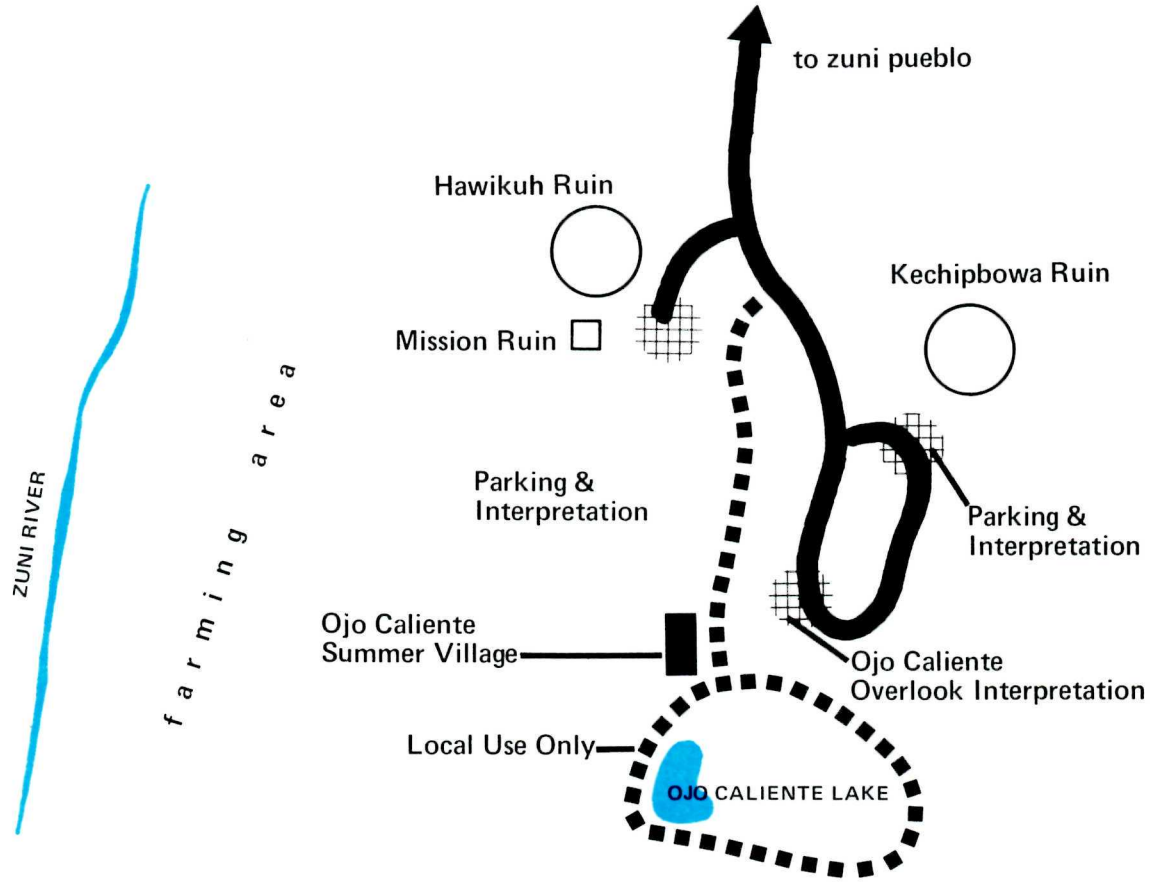
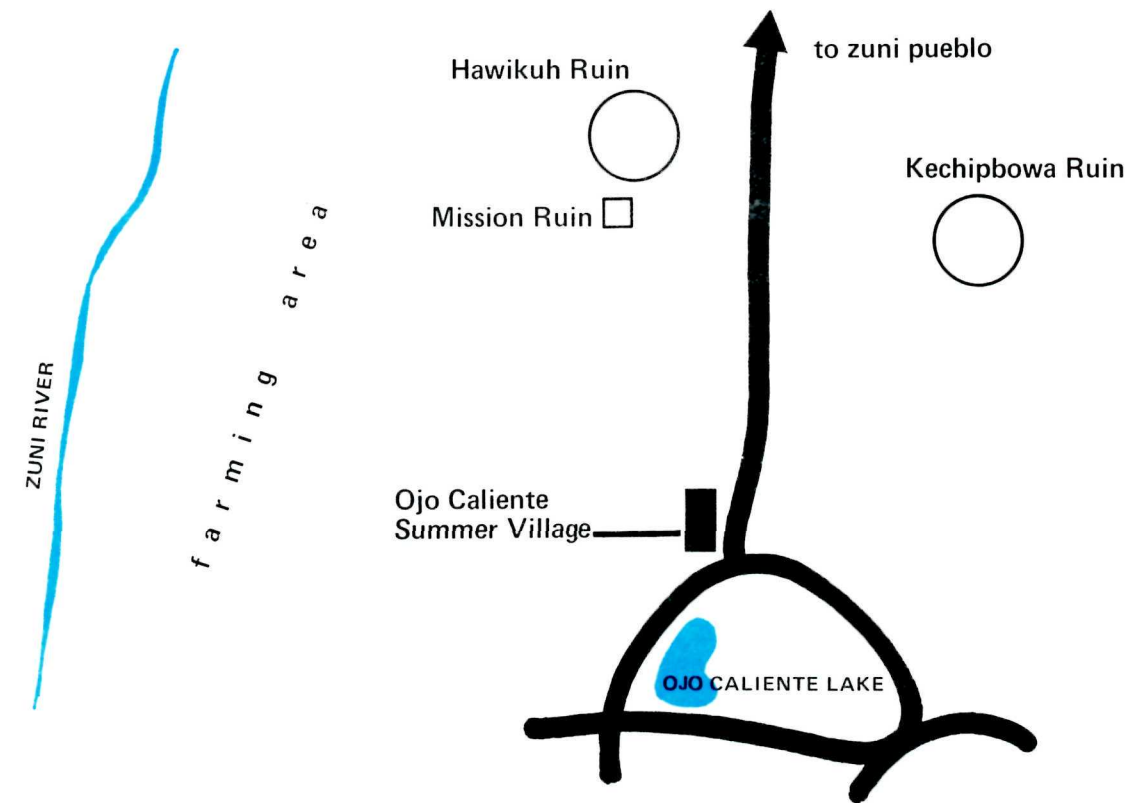
village of the great kivas



PROPOSED

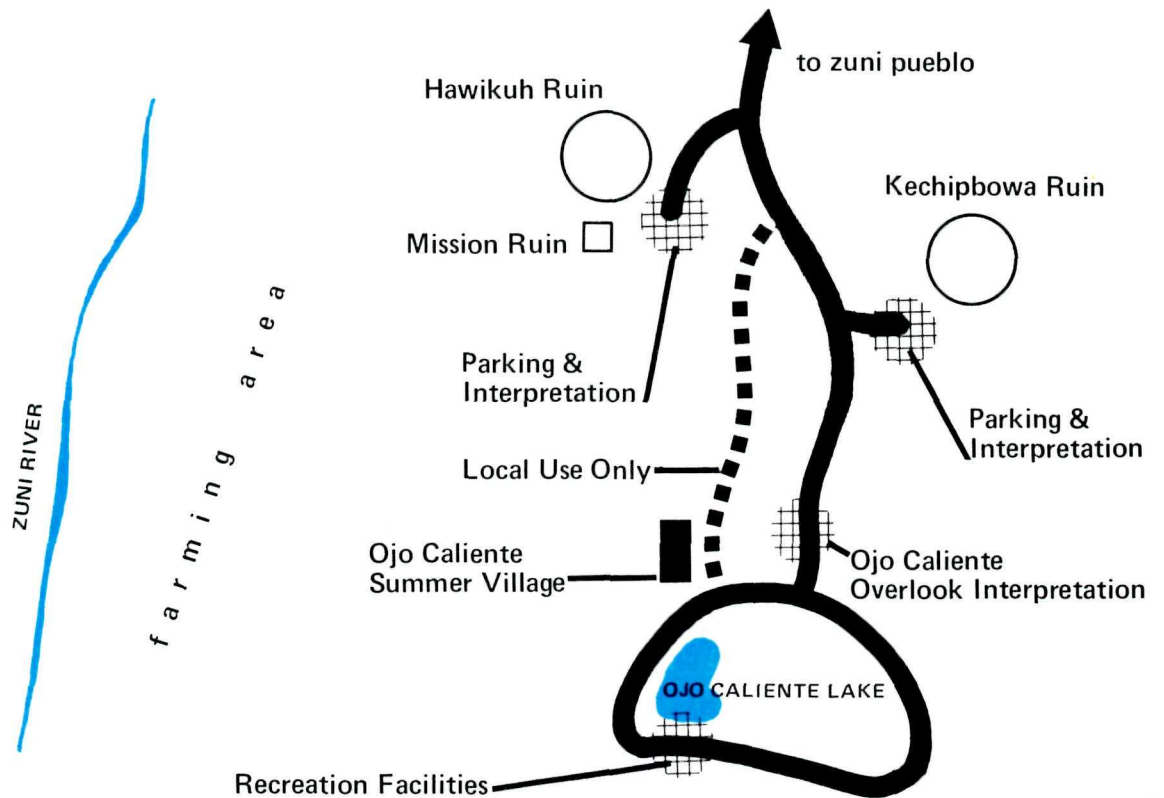
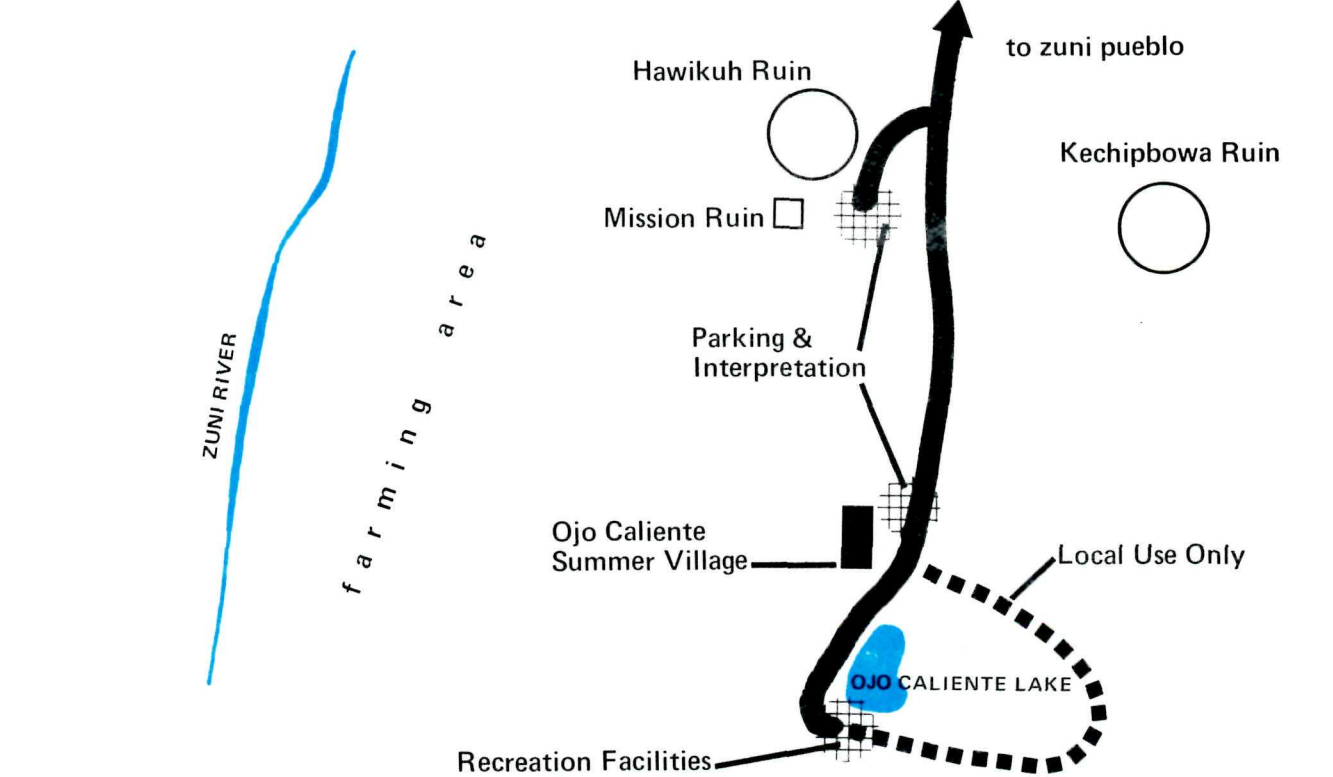
hawikuh / kechipbowa and vicinity

EXISTING



PROPOSED ULTIMATE PLAN A

PROPOSED INTERIM PLAN



PROPOSED ULTIMATE PLAN B

HAWIKUH AND KECHIPBOWA These are two of the "Seven Cities of Cibola." It is proposed that they be incorporated into the historic, recreational, and cultural complex. Also, as noted earlier, these sites would be part of the national cultural park.

Hawikuh, the first point of contact between the Zuni people and the Spanish explorers, will be a major point of visitor interest. The ruin and the nearby church should be reexcavated and stabilized.

Kechipbowa occupies a unique place among the "Seven Cities of Cibola," for it lies on a secluded ridge in a setting completely removed from 20th-century developments. Limited excavation and stabilization should be undertaken at the ruin and church.

Ojo Caliente Village and Ojo Caliente Reservoir would be managed under a separate program as recommended in the second section of this plan.

For the immediate future, an interim plan providing visitor access to Hawikuh and Ojo Caliente Village is proposed. As shown on the accompanying schematic, a short spur road would be constructed to Hawikuh from the existing reservation road. Visitors would also be invited to drive into Ojo Caliente Village.

As travel increases, the impact of automobile traffic could spoil the present serene atmosphere of the village and could seriously disrupt – if not destroy – the community's pattern of life. To prevent this, two alternatives, which would shield the community from visitor use, are offered as part of the ultimate plan:

Plan A

Restriction of visitor traffic to Hawikuh with a new loop road to the top of the ridge east of Ojo Caliente. Access would be provided to an overlook above the village and to a parking area several hundred feet from Kechipbowa ruin to help preserve its present secluded setting.

Plan B

A similar road system as proposed in the aforementioned except for additional access to a loop road around Ojo Caliente Lake and recreation resources along the shore.

The first is the preferred solution since it will more effectively protect both Ojo Caliente Village and the sacred springs southeast of Ojo Caliente Lake. Recreation facilities for visitors could be provided at sites along the upper Zuni River and Nutria drainages.

A maximum of 50 acres at Hawikuh and 50 acres at Kechipbowa should be included as part of the national cultural park. Approximately two miles of road right-of-way, 200 feet wide, should also be included to allow Federal fund expenditure for access roads.

NATIONAL PARK SERVICE CONSULTANT SERVICES

This second program involves National Park Service assistance to the Zuni people in planning, management, and interpretation of additional historic sites as well as living cultural sites and recreation resources.

ZUNI PUEBLO

In addition to being the population center of the reservation, Zuni Pueblo embodies much of the cultural history of its 3000 inhabitants. The planning problem here is to preserve the historic character of the pueblo — particularly the older central area — while improving the living conditions desired by the residents.

Although it is expected that actual improvements would be made through the cooperative efforts of the Zuni government and the appropriate Federal agencies, it is proposed that the National Park

Service act as a consultant to maintain, and in some instances restore, the historic character of the pueblo. In addition, it is recommended that historic district status be sought for Zuni Pueblo.

OJO CALIENTE

This small village is a summer farming area supplying the Zuni communities with fresh fruit and vegetables. It is recommended that visitors be afforded the opportunity to see and appreciate this colorful aspect of Zuni life. However, the scale is such that large numbers of visitors in the heart of the development would hinder its operation and disturb the residents. Thus, as shown on the schematic of Hawikuh/Kechipbowa and vicinity, an overlook is proposed on the rocky ledges to the north which will provide an excellent view of the village and the surrounding farming areas, while maintaining the desired privacy and integrity of the village. Locating roads and designing facilities must wait until more detailed surveys are made and the cooperative planning efforts of the Park Service, the Zuni government, and the Bureau of Indian Affairs are completed.

FUTURE PLANNING NEEDS

In addition to the historical and the cultural sites, there exist considerable resources which can be managed and developed for recreational uses. However, this report covers them in a general way only since additional surveys and basic data are needed before formal recommendations become practical.

RESERVOIR RECREATION The existing reservoirs on the Nutria drainage and at Ojo Caliente are scheduled for a special study by the Bureau of Reclamation. The results of this study should determine the future of reservoirs throughout the reservation. When the study is completed, a more careful analysis of the recreation resources can be made by the National Park Service and the Zuni government. The future for recreation lies mainly in the expansion of present boating and fishing use.

CAMPING Two kinds of campgrounds are appropriate within the context of the Zuni plan. One type, campgrounds adjacent to the reservoirs, should eventually be constructed for those engaging in water-oriented recreation. The other type, overnight lodgings, would cater to visitors whose focus of interest is Zuni history and culture. These need not be physically associated with recreation resources or specific cultural and historic sites, one possible location being in the area south of Black Rock Reservoir and east of Towayalane. But these detailed aspects of planning for recreation — as well as for further archeological, historical, and cultural developments — must await future studies and research.



supplemental data

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Zuni Tribal Council

Bureau of Indian Affairs Zuni Agency

National Park Service

Southwest Regional Office

RELATED RESEARCH

Frank H. Cushing of the Hemenway Southwestern Archeological Expedition of 1888 and 1889 excavated a site across from modern Zuni Pueblo and at Heshotulthla on the Rio Pescado. Leslie Spier of the American Museum of Natural History completed a pioneering archeological survey of much of the Zuni area in 1916, although some areas, notably Horsehead Canyon, were not surveyed nor was one of the six 16th-century pueblos, Kwakina, visited. Hawikuh was substantially excavated; and a portion of Kechipbowa was dug by Frederick W. Hodge of the Museum of the American Indian, Heye Foundation, between 1917 and 1923. Under the able direction of Frank H. H. Roberts, Jr., of the Smithsonian Institution, the ruins of the Village of the Great Kivas was excavated in 1930. Although not on the reservation, the Atsinna ruins at El Morro National Monument are ancestral Zuni of the 14th century. These were excavated in 1954 and 1955 by Richard B. and Nathalie F. S. Woodbury, then of Columbia University. Between 1966 and 1968, the Service, in cooperation with the Zunis and the Catholic Church, restored the 19th-century church of Señora de Guadalupe de Halona. It is located just east of the oldest part of Zuni Pueblo. No other significant archeological work has been undertaken in the Zuni region; what has been accomplished has left many unanswered but provocative questions about the Zunis' history and prehistory.

Frederick W. Hodge looms large among the historians who have produced works on the "Seven Cities of Cibola" and the Zunis. His major work, *The History of Hawikuh*, was published in 1937. The comprehensive bibliography in this work is useful for deeper inquiry into the history of the Zunis. A. F. Bandelier published his pioneering work, *An Outline of the Documentary History of the Zuni Tribe*, in 1892. George Kubler made a significant contribution to the understanding of mission church architecture in his 1940 publication, *The Religious Architecture of New Mexico*. There are numerous publications on the Spanish exploration and settlement of New Mexico, including many translations of original Spanish documents on Zuni history. Most of these are listed in Hodge's 1937 work and are not included in the selected list of references of this plan.

The study of Zuni culture was pioneered in the last two decades of the 19th century by Frank H. Cushing and M. C. Stevenson. During the first three decades of the 20th century, significant studies were undertaken by Alfred L. Kroeber, Elsie C. Parsons, Ruth Bunzel, and Fred Eggan. Most of these studies are professionally technical in character; a broad overall synthesis of Zuni culture is yet to be written.

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