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AN ARCHAEOLOGICAL MONITORING PLAN FOR THE KIT CARSON HOME NATIONAL HISTORIC LANDMARK, TAOS, TAOS COUNTY, NEW MEXICO

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Search into days gone by, long before your time, beginning at the day when God created man on the earth... The Bible, Deuteronomy 4:32

CONTENTS

FIGURES

TABLES

1. INTRODUCTION

The Masonic Order Bent Lodge No. 42 has undertaken a phased stabilization, preservation, and renovation project of the Kit Carson Home and Museum compound (hereafter KCH) in Taos, New Mexico. The Bent Lodge has owned the KCH since 1916, and a museum has operated in the KCH since 1953. Following completion of the project, the Bent Lodge plans to re-open the KCH to the public as a museum.

In preparation for this project, the Taos Historic Museums, which until October 2004 operated the museum, coordinated the USDI National Park Service (NPS) and Dale F. Zinn and Associates, Architects (DFZ) to produce an historic structure report for the KCH (Zinn 2002). That report provides detailed documentation, analyses, and descriptions of:

- the histories of the Carson house, the Romero house, and the post-1950 buildings, all making up the KCH compound;
- the conditions of these buildings;
- and recommendations for stabilization and preservation of the historic structures.

Following closure of the museum at the KCH in October 2004, the Bent Lodge, through its construction contractor, Wayne Rutherford General Contractor, Inc. (Rutherford), began activities at the KCH that are preparatory to the stabilization-preservation-renovation project, using the historic structure report to identify priorities for the project.

The KCH is not recorded as an archaeological site in the New Mexico Cultural Resources Information System (NMCRIS) files. However, in compliance with direction from the NPS, the New Mexico Historic Preservation Division (HPD), the New Mexico Cultural Properties Review Committee (CPRC), and the Town of Taos, the Bent Lodge has agreed to treat the KCH as a potential archaeological site with regard to ground-disturbing activities. In particular, these involve:

- mechanical trenching and excavation for utility installation and drainage remediation in the compound placita;
- mechanical excavating for drainage remediation along the exterior northern and western walls of the compound buildings;
- and removal of an existing concrete sidewalk along Kit Carson Road prior to construction of a wooden boardwalk.

Primarily due to the necessity of focusing project funding and attention on the historic buildings, the stabilization-preservation-renovation project does not include systematic archaeological investigations in the placita or around the exteriors of the buildings. Further, the actual potential for subsurface archaeological deposits, features, or structures in and around the KCH is not known, although historic photographs and maps of the KCH show possible locations in the compound placita of features associated with the Carson and Romero houses. Consequently, archaeological investigations as part of the stabilization-preservation-renovation project at the KCH will focus on monitoring ground-disturbing activities and recording the locations and descriptions of evidence for archaeological deposits, features, or structures if they are encountered during those activities. This document presents a plan for archaeological monitoring at the KCH.

Location of the KCH Project

The KCH is located at 145 Kit Carson Road in Taos, New Mexico, approximately 125 m (410 ft) east of the Taos plaza. Figure 1.1 shows its location on the USGS Taos, New Mexico 7.5' quadrangle. It is located in the NE ¼, NW ¼, NE ¼, Section 17, T25N, R13E (NMPM). Its UTM coordinates are 448730E, 4029047N (1927 NAD, Zone 13).

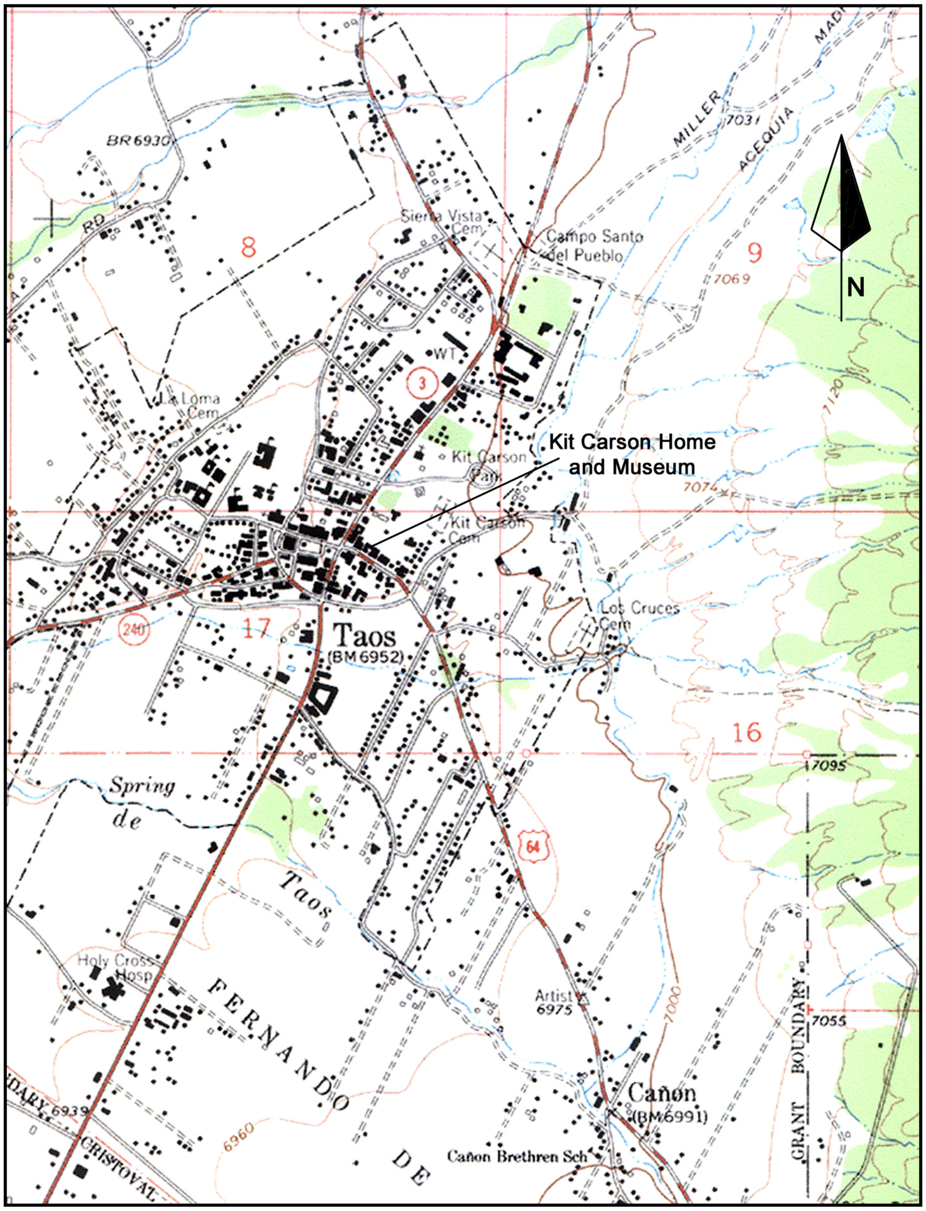

Figure 1.1. Kit Carson Home and Museum: Location on USGS Taos, New Mexico 7.5' quadrangle. Scale of this map = 1:24000.

Status of the KCH

The KCH is listed on the National Register of Historic Places (NRHP) and the New Mexico State Register of Cultural Properties (NMSRCP). The KCH was recognized as a National Historic Landmark (NHL) in May 1963 (see Zinn 2002:11). This was actually before the establishment of the NRPH in 1966. The KCH was listed on the NRPH on October 15, 1966 (NRHP No. 66000948). The NMSRCP was established in 1968; the KCH was listed as the eighth site on the NMSRCP on December 20, 1968. The KCH is also within the Taos Downtown Plaza Historic District (NRHP; NMSRCP No. 860), and is a significant structure (Structure No. 022504005) within that district (Architectural Research Consultants and Garner/Hicks Architects 1982). The KCH is listed as NM-111 in the NPS's Historic American Building Survey (HABS) files, although no drawings were produced for that file (Zinn 2002:3).

2. THE CULTURAL ENVIRONMENT

The complete history of Taos is a rich and complex subject that is beyond the scope of this project. The only credible attempt to write the history of Taos is that of Blanche Grant (1983), whose 1934 volume, while well-intentioned, is nonetheless often in error. Syntheses that place Taos within the historic context of the Southwest are provided by Weber (1979, 1982) for the Spanish Colonial (1540-1821) and Mexican (1821-1846) Periods and Lamar (1970) for the American Territorial Period (1846-1912). The nominations of the Downtown Plaza and La Loma Plaza Historic Districts, including designations of significant and contributing resources within the districts, are found in Architectural Research Consultants and Garner/Hicks Architects (1982).

A Brief History of Taos

The increasing presence of Spanish culture in northern New Mexico produced dramatic changes in the region's cultural and economic fabric (Cordell 1978:103; 1979:150-151). The Spanish brought to the area a different religion, social organization, and economy, including domestic animals and new plant foods, as well as drastically new expectations of the lives of the previous inhabitants. Perhaps first seen by the Spaniards in 1540–41 (for discussions of which parts of the Coronado expedition might or might not have seen Taos Pueblo, see Hawk [2009] and Boyer [2016]), the Pueblo of Taos became the location of a Franciscan mission pastored by Fray Francisco de Zamora in 1598. The 1600s were a period of increasing hostility between the Indians and the Spanish settlers that followed their priests into the valley. In 1613, the Taos revolted in objection to the *encomienda*, the practice of forcing the natives to pay tribute to the Spanish to ensure the latter's sustenance. Further, although Fray Zamora almost certainly began work on a mission church at the pueblo, Fray Benavides reported in 1627 that construction was not complete, owing to the recalcitrance of the Indians on whose labor construction depended (Jenkins 1966:88). Ten years later, the Taos complained to church hierarchy of immorality on the part of the priest. In 1640, the Taos revolted again, apparently in continued complaint against the *encomienda* and the church. Fray Miranda and several Spanish settlers were killed, the church was destroyed, and the Indians left the valley to join people thought to be Plains Apaches living in a region known to the Spanish as *El Cuartelejo*, now in eastern Colorado and western Kansas. According to Governor Lopez de Mendizabal, they returned under his persuasion around 1660. In the ensuing two decades, disagreements between the Taos and the Spanish colonists continued, focused primarily on the *encomienda* and on Spanish encroachment on Indian land. Finally, in August 1680, Taos joined the other pueblos in a massive revolt that pushed the Spanish out of New Mexico for 12 years. At Taos, two priests and about 70 settlers were killed and the church, which had been rebuilt since 1660, was again destroyed. When Governor Diego de Vargas led colonists back into New Mexico in 1692 to 1696, he found the mission of San Gerónimo de Taos being used as a stable. None of the pre-Revolt Spanish settlers on the Taos Valley returned during or after Vargas's *reconquista*.

Rebuilding the San Gerónimo church for the second time was hampered by two more rebellions at Taos Pueblo in 1694 and 1696 (Jenkins 1966:90; Ellis 1974:42-43). In fact, reconstruction may not have begun until 1706. In that year, Fray Älvarez reported that construction was underway in the hands of 700 Christian Indians. He made no mention of Spanish settlers and Jenkins (1966:90) feels that none were present. Eventually, a community of Spanish settlers began to grow in the valley. By the turn of the 18th century, Taos Pueblo had apparently decided to halt its rebellious actions against the Spanish. This was probably facilitated by the Spanish decision, in light of the 1680 revolt, to stop the practice of *encomienda*. Its effect, though, was to encourage further Spanish settlement in the valley, including encroachment on Indian lands. At the same time, the Indians and the Spanish found themselves facing a common enemy in the early and middle 1700s. Raiding by bands of hunter/gatherer Indians, particularly Comanches, was so devastating that the Spanish settlers in the Taos Valley lived in or near the pueblo until late in the 1700s (see Boyer 2016).

Fray Menchero's report of his 1744 *visitación* lists four ranches housing 10 Spanish families in the Taos Valley. Most were probably members of the Diego Romero family, which had been in the valley since at least 1714 (Tykal 1990:164). In 1724, Romero bought the large Cristóbal de la Serna grant south of the pueblo (Jenkins 1966; Wroth 1979; Tykal 1990). He apparently lived on the "Rio Don Fernando de Taos" at the north end of his grant (now the Cañon area), leaving the valley of the Rio de las Trampas (now known as the Rio Grande del Rancho or the "Little Rio Grande") to his son Francisco, who established residence there in the 1730s (Wroth 1979:16). By 1765 a community known as San Francisco de la Trampas was established on the Rio de las Trampas. However, the settlement pattern was one of scattered farms and ranches spread along waterways close to arable lands (Wroth 1979:16-17). When Bishop Tamerón crossed the Rio de las Trampas in 1760, he noted the presence of several *acequias* apparently watering the lands of these farms and ranches. Following the Comanche raid on the Villalpando hacienda in 1760 (Tykal 1990) and other attacks in the following years including a 1770 Comanche raid on a plaza, perhaps in the El Prado area (Boyer 2016:35–36), the settlers temporarily abandoned their homes and lands and by 1770, all Hispanic settlers in the Taos Valley were living at Taos Pueblo (Adams 1954; Adams and Chavez 1956; Jenkins 1966). The well–known wall surrounding Taos Pueblo was probably built by Spanish settlers—assisted by Taos residents?—in about 1770 under the direction of Fray Claramonte (Adams and Chavez 1956:112–113; Boyer 2016:30–31). The 1771 de Lafora map shows only the mission at Taos Pueblo; no Spanish community is recorded (Kinnaird 1958). However, Fray Dominguez noted in 1776 that the settlers were building a plaza "in the *cañada* where their farms are," probably referring to the Rio de las Trampas community (Adams and Chavez 1956:113). The plaza may have been completed around 1779 (Wroth 1979:17-18), although it is not present on the Miera y Pacheco map of that year.

This information conforms with the picture of Spanish settlement seen by several historians. Although Bunting (1964:3) states that "all through the Colonial and Mexican periods, settlers were grouped closely in villages," other historians are adamant in denying the historical importance of the plaza community, insisting instead that the normal pattern of Hispanic settlement was one of dispersion (see Boyer [2015] for a discussion of the historical and cultural histories of the preferred, indeed mandated if not followed, pattern of walled Spanish communities and their impacts on Taos Pueblo). Snow (1979:46) points out that this pattern of dispersion began at Oñate's first settlement at "San Gabriel de Yunque-ouinge" (Yunque Owingeh) and that "except for Santa Fe...the 17th century rural landscape lacked villages; community organization existed, if at all, only in a very limited fashion" (see also Simmons 1969).

Snow contends (1979:47) that after the reconquest of the 1690s,

> The major thrust of 18th century settlement was toward the limits of effective military and administrative control and toward unoccupied agricultural lands, primarily in the narrow tributaries of the Rio Grande and the Chama River.

> Ranchos proliferated as individuals applied for and received minuscule *mercedes* for themselves, their relatives and friends in more and more marginal locations along such tributaries.

Simmons (1969) cites two reasons for this situation: a decrease in the Indian population that resulted in a reduced labor force and an increase in Hispanic immigration that resulted in population growth.

However, by the last half of the 18th century, the largely rural population increasingly left their isolated ranches and congregated in small fortified plazas (Simmons 1969). The impetus for this significant settlement change was a period of intense hostility on the part of mobile Indian groups such as Apaches, Navajos, Utes, and particularly Comanches. In 1772, Governor Mendinueta recommended to the Viceroy that the scattered settlers be made to form plaza communities. Four years later, Antonio de Bonilla described the New Mexican settlements as scattered and unable to defend themselves. Finally, in 1778, a council held in Chihuahua recommended swift action to unify the New Mexican population. As a result, Commandant Teodoro de Croix ordered Governor de Anza to "regularize" settlements by making the populace live in compact units. Although Simmons (1969) contends that by 1780, considerable progress had been made toward that end, in 1782, Father Morfí complained that the settlers still preferred dispersed settlement, a preference that he blamed on their moral depravity (Simmons 1977). Nonetheless, by 1830, Josiah Gregg reported that the New Mexicans were congregated into villages because of Indian depredations (Snow 1979:48). Thus, Snow (1979:50) argues:

> Rural Hispano villages in New Mexico are a product, for the most part, of the last quarter of the 18th century and of the 19th century. If we examine destructive pressures since 1848, we are looking at village or community structures which, in most cases, were less than 75 years in existence prior to that date–a space of only two generations or so.

A dispersed settlement pattern is characteristic of the furthest reaches of frontier expansion (Casagrande, et al. 1964:311-315). If we compare Casagrande's levels of settlement with Snow's (1979:46) statement that "the 17th century rural landscape lacked villages; community organization existed, if at all, only in a very limited fashion", and his contention that this situation continued into the late 1700s, we see that Spanish Colonial settlement in north-central New Mexico reflected the far reaches of frontier expansion. Casagrande and others (1964:314-315) state, "as one proceeds away from the metropolitan area toward the frontier, settlements diverge more and more from those of the settled area." This is seen in the 1779 Miera y Pacheco map of the Interior Province of New Mexico (Adams and Chavez 1956:2-4), in which the *Alcaldía de la Villa de Santa Cruz de la Cañada* consisted of the *villa*, several *pueblos de los Índios Christianos*, and numerous small communities characterized by *poblaciones dispersas de los Españoles*. In the *Alcaldía de Taos*, Miera y Pacheco noted only the location of Taos Pueblo and a community of dispersed *Españoles* along the Rio de las Trampas. In northern Spanish Colonial New Mexico, then, we may postulate, using Casagrande's terms, that Santa Fe, as territorial capital, was the frontier town, that Santa Cruz de la Cañada served was a nucleated settlement, that the mission communities were semi-nucleated settlements, and that, until the late 1700s, there were many dispersed settlements such as that on the Rio de las Trampas.

This situation changed in the late 1700s and early 1800s as semi-nucleated settlements began to grow in the province in response to the change to a plaza-centered settlement pattern.

Wroth (1979:18) contends that this was the beginning of the small plazas in the Taos Valley. He argues that Hispanic population growth and the decreased Comanche threat after de Anza's 1786 treaty with Comanche leader Cuerno Verde encouraged a return to a dispersed settlement pattern. Unlike the former pattern, however, 19th century dispersed settlement was plaza–centered. Farms and ranches were scattered around small plazas that gave the settlers a community focus and identity. Thus, while the 1779 Miera y Pacheco map shows Hispanic settlement focused at Taos Pueblo and along the Rio de las Trampas, in the course of only 17 years, settlement shifted to plaza–centered communities. A village at Llano Quemado on the west side of the Rio de las Trampas opposite the plaza of San Francisco was established by 1787. A 1796 census of the valley lists six plazas with a combined population of 779.

Among these plazas was the plaza of *Nuestra Señora de Guadalupe*. In May 1796, Antonio José Ortíz, "Chief Alcalde and War Captain of the Pueblo of Taos and its districts" (Martinez 1968:10) conveyed into the hands of 63 families the Don Fernando de Taos grant. Its boundaries were, on the east the cañon of the Rio Don Fernando (that is, the mouth of what is now known as Taos Canyon), on the south "the *cuesta* (brow) on the other side of the river," presumably the south side of the Rio Don Fernando, and on the north the boundary of the Taos Pueblo grant (Martinez 1968:11). The grant carried three conditions: that the grant be held in common by the original and all subsequent settlers, that the town be as described in their original petition, and that, "in consideration of the exposed condition of the place," all settlers be armed with either firearms or arrows. In the case of the latter, the arrows were to be replaced by firearms within two years under penalty of expulsion (Martinez 1968:11). In November, 1797, the residents of the Don Fernando grant were given rights to surplus (*sobrante*) water from the Rio Pueblo and the Rio Lucero. Finally, in May 1798, Alcalde Ortíz met with the people of the "*plaza Rio de Don Fernando"* (the identity of this plaza is unclear; it might have been the new community that would become known as Taos or, and it seems more likely, it might have been the community that is now known as Cañon) to give them possession of two other tracts of land adjoining the original grant. Although the boundaries are confusing (Martinez 1968:12), it is possible that one reason for the additions was that the plaza was built on the brow of the ridge overlooking the Rio Fernando from the north. This location was actually within the Taos Pueblo grant. Thus, from its beginning, the town was encroaching on Indian lands. In April 1815, the pueblo petitioned the Alcalde of Taos for protection from encroachment. The request was passed to the Governor, who upheld the Indians' rights but suggested that a compromise be reached. In May of that year, the Alcalde informed the Governor that he had re–measured the pueblo grant (Jenkins 1966:102). He reported that,

> As a result, 1700 varas from east to west and 3950 from north to south were taken from the settlers; all land cultivated at the expense and sweat of the settlers. Included in this territory are three plazas which may contain about 190 families and a church built solely by the residents . . .

Jenkins (1966:102) identifies two of the plazas as Los Estiércoles (*Nuestra Señora de los Dolores*, now known as El Prado) and Taos (*Nuestra Señora de Guadalupe*) but does not identify the third. Based on its location between Taos and El Prado, the third plaza was probably *La Purísima Concepción* in the upper Ranchitos area. The church referred to was probably *Nuestra Señora de Guadalupe* at Taos. Although the Alcalde's actions ruled against them, the residents of these three plazas did not move, as evidenced by the continued occupation of the three villages within the original boundaries of the pueblo grant.

Though identified with the patroness *Nuestra Señora de Guadalupe*, the residents of the village later known as Don Fernando de Taos, San Fernando de Taos, Fernando de Taos, San Fernandez de Taos, and Taos did not receive permission to build a church in her honor until November 1801, several years after the establishment of their plaza. Consequently, when the church was actually built, it had to be located outside the town walls since the plaza was too small to contain the large building. It was built on the west side of the plaza and remained an *ayuda de parroquia* of the San Gerónimo mission at Taos Pueblo until 1833, when it became the seat of parish administration, Taos having eclipsed the pueblo in size and position (Wroth 1979:22).

Table 2.1. Population figures for Taos, 1760-1821.

ETHNIC GROUP	CENSUS YEARS A.D./C.E.							
	1760	*1765*	*1788*	*1793*	*1798*	*1799*	*1805*	*1821*
Indian	505	506		518	531	782		751
Spanish	160	150		403	789	1351	1337	1252
Total	665	656		921	1320	2133		2003

Table 2.1 shows the population trends between 1760 and 1821 (Twitchell 1963; Cutter 1975), demonstrating that during the last 80 years of the Spanish Colonial Period, the Spanish population grew much faster than did that of the Indians at the pueblo. The table also shows that in the years prior to de Anza's 1786 treaty with the Comanches, there was a decline in the Spanish population of the valley, a trend that clearly reversed itself by the 1790s so that, by the turn of the 19th century, the Spanish community far outnumbered the Indian.

As the population of Taos grew, it expanded beyond the plaza onto the alluvial ridge to the north and southwest. To the north, communities grew in the Placitas and Los Estiércoles areas while the La Loma plaza was established near the point of the narrowing ridge to the southwest. At the same time, a small *placita* grew up around the church on the west side of the Taos plaza. Ranchitos Road connected Taos plaza and the church *placita* with the Camino del Medio (Middle Road), which led from the Las Trampas community to Taos Pueblo. This road still runs along the ends of the alluvial fans that spread out from the mountains. Ranchitos Road also connected Taos plaza to the farms and *ranchitos* along the lower Rio Pueblo (hence its name). La Loma plaza was accessed by a road (San Antonio) connecting to Ranchitos Road just east of Taos plaza and by Don Fernando Street on the north side of the *placita*.

"Anglos" began moving into the area in the early 1800s and Taos became a central location for a group of independent mountain men and trappers known as the "Taos Trappers" (Weber 1968). Because of the presence of the trappers, Taos was also a center for merchants and traders and was an important port for merchandise in the Santa Fe trail trade beginning in 1821, coincident with the Mexican Revolution and the overthrow of the Spanish government in Mexico. In 1825, the U.S. Congress authorized the survey and marking of the Santa Fe trail. That survey, which sought to lay out the most practical route to the Mexican towns, ended in Taos rather than in Santa Fe. Because it was less well known that the straighter Cimarron Cut-Off route that led to Santa Fe, however, the northern route attained less recognition than its southern counterpart

(Twitchell 1963:115-117). Nonetheless, many traders went to Taos rather than to Santa Fe (Gregg 1954). Prior to 1843, the Mexican government maintained a customs house in Taos. An 1843 decree closed all custom houses, moving that operation to the capital in Santa Fe. Still, Taos remained a port for trade goods into the Mexican territory (Gregg 1954:265n, 344n).

In 1844, Josiah Gregg, a merchant in the Santa Fe trade, described the Taos Valley and showed that the town now known as Taos had continued to gain in prominence in the area (Gregg 1954:103-104; parentheses mine):

> The principal of these settlements (of New Mexican citizens) are located in the valley of the Rio del Norte, extending from nearly one hundred miles north to about one hundred and forty south of Santa Fé. The most important of these, next to the capital, is *El Valle de Taos*...

He interpreted the name given to the valley by saying in a footnote (Gregg 1954:104n):

> The '*Valley of Taos*,' there being no town of this name. It includes several villages and other settlements, the largest of which are Fernandez and Los Ranchos, four or five miles apart.

Thus, we see that "Fernandez" had, by the 1840s, come to rival or exceed the original Spanish community in the valley, "Los Ranchos" (formerly San Francisco de las Trampas), in size. Only three years later, Taos was again to play a seminal role in a revolt, this time against the territorial government imposed by the United States the year before (McNierney 1980). The town is variously known in accounts of the revolt as Don Fernando de Taos and Fernandez de Taos. However, "Uncle" Dick Wootton's account (McNierney 1980:10-12) states that "Fernandez de Taos, or Taos, as we always called it, for short, was a Mexican town, having a population of five or six thousand people." This appears to be an exaggerated population number, particularly since the 2020 population of Taos is 6474 (https://www.census.gov/quickfacts/fact/table/taostownnewmexico,taoscountynewmexico/PST045221, accessed May 3, 2022). It is important to note Wootton's statement that "we" shortened the name to Taos. "We" probably referred to the independent trappers and traders, of which Wootton was one, who frequented Taos during the Mexican years and for whom "See you in Taos" was a common way to end a chance meeting in the mountains. The importance of Taos as a commercial and population center of the 1840s is emphasized by J. Bloom (1959:174; parentheses mine), who states, "What was the second city of New Mexico? The candidates would have been Albuquerque and Taos, if rivalry existed. Apparently, Taos was the center of a larger population throughout this period (1846-1849)..." However, Bloom goes on to state, "...but her reputation was not favorable in American eyes after the rebellion in early 1847, and the winters were milder and economic prospects brighter in Albuquerque, which may have begun to grow more rapidly than Taos."

The town was given its first official name by the United State government in 1852, when the first post office in "Fernandez de Taos" was opened under the postmastership of Charles Beaubien (Dike 1958-59). In his 1881 journal, Capt. Bourke (L. Bloom 1937) noted that the community was referred to as "San Fernan (de Taos)" by the "Mexican" residents to distinguish it from the pueblo, which was called "San Hieronimo de Taos." Bourke usually used the name

Taos to refer to the pueblo and its Indian inhabitants. He described the church of *Nuestra Señora de Guadalupe* as

> the chapel of San Fernan, a not very old structure, built in the general style of the church edifices of New Mexico. A number of pews occupy places in the nave; this innovation, no doubt, is the result of the infiltration of American ideas among the congregation.

Indecision over the town's name continued at least until 1889, when Bancroft (1962:784) stated that in Taos County, "The chief town is also Taos–known as Fernandez de Taos or Don Fernandez de Taos, a corruption, I suppose, of San Fernando de Taos–situated several miles from the old pueblo, having a population of about 2,000..." In the rest of the county, he observed

> There are no towns of much importance, outside the county seat, not mentioned in the census of 1880; but among the small hamlets may be mentioned Ranchos de Taos, with a fine flour mill, Arroyo Seco, Arroyo Hondo, San Antonio Cerro, Castilla [sic], Ojo Caliente, Red River Town, and Calabria.

Thus, by the late 1800s, the first Spanish community, San Francisco de las Trampas (Ranchos de Taos), was only a "hamlet" compared to the younger community of Nuestra Señora de Guadalupe, which outgrew all other communities in the valley. That community was finally named for its location along a river that was, in turn, probably named in honor of Don Fernando Durán y Chavez, the first owner of the Cristóbal de la Serna grant and one of Taos' first landowners. It saw its name changed according to the whims, misunderstandings, and misinterpretations of those who recorded it in letters and journals. Bancroft's record that the town was still known by a derivation of Don Fernando's name in 1889 in interesting in light of the fact that the name of the post office was officially changed to Taos in 1885 (Dike 1958-59). Obviously, the local populace did not share the clarity inflicted by the federal government.

In 1893, Joseph Sharp, an artist on tour of the west painting Indians for the Smithsonian, arrived in Taos. Although other artists had traveled through Taos, Sharp's trip began the community of artists that has grown here when, in 1896, he told Ernest Blumenschein and Bert Phillips, art students in Paris, of the small town in northern New Mexico. Two years later, the two artists entered Taos from the north on a sketching trip from Denver to Mexico. Phillips took up residence in Taos and was soon followed by others, including Sharp and Blumenschein (Broder 1980; Nelson 1980). In 1914, the Taos Society of Artists was formed in an attempt to gain recognition for the artists who had chosen to live in the isolated Taos Valley (White 1983). Their presence and success encouraged an immigration of non–Hispanic residents that has had profound effects on the community and that is far beyond the scope of this discussion. In terms of the town's historic structures, however, their influence is described by the preparers of the National Register of Historic Places nomination for the town (Architectural Research Consultants and Garner/Hicks Architects 1982):

> A second wave of remodelling began with the influx of artists to Taos in the early part of the 20th century. Finding the town a natural subject for their picturesque style, they moved into older houses and remodeled them to resemble a vision of the romantic pastoral life they depicted in their paintings. Rambling, often purposely asymmetrical plans, together

with archaeologically accurate detailing, was preferred over the symmetry and neo-classical detailing of the earlier, progress-oriented eastern remodelers of the 19th century.

Examples near this project area are the Couse house on Kit Carson Road, the Blumenschein house on Ledoux Street, and the Berninghaus house on La Loma near the La Loma plaza.

In the early 1930s, a series of fires struck the Taos plaza. The May 9, 1932 fire destroyed all buildings on the north side of the plaza; only the Boyer Grocery building on the northeast corner and the First State Bank building on the northwest corner were spared (Boyer n.d.:1). This fire destroyed the county court house, the offices of the Carson National Forest, and at least six businesses. On February 27, 1933, the Filemon Sanchez Dance Hall on Bent Street was completely destroyed by fire. On December 15, 1933, the Don Fernando Hotel on the southwest corner of the plaza (now the location of U.S. Bank), burned to the ground and two days later, the P. M. Dolan building on the northeast corner of the intersection of Kit Carson Road and North Pueblo Street at the northeast entrance to the plaza was apparently set on fire by arsonists (Boyer n.d.:2). The effects of these fires can be seen in the Sanborn maps of Taos dating 1929 and 1939. Further, they were the major impetus for the formation of the Taos Volunteer Fire Department (Boyer n.d.).

This discussion is clearly not a definitive history, even fore-shortened, of Taos, nor is it intended to be. It is intended to provide a historical background for the establishment and growth of the town of Taos. Since the 1930s, much of the downtown area has been characterized by Pueblo Revival style buildings that have come to represent northern New Mexican architecture. The town has also expanded off the alluvial ridge west towards Ranchitos and the Rio Pueblo, north to El Prado, east to the village of Cañon at the mouth of the Rio Fernando canyon, and south to Ranchos de Taos. Concerning the expansion along Ranchitos Road (NM 240) in the Downtown Plaza and La Loma Plaza Historic Districts, I concluded:

> Because there seem to be no maps of Taos showing structures from the 1800s, we can at this time only surmise the development of the western side of the community. However, we can postulate a scenario that begins with construction of the church in the first decade of the 1800s. By the 1820s a small *placita* was probably established around the church and Padre Martinez' house was built in a second row of houses along the west side of the that placita.
>
> Between 1915 and 1929, houses began to be built along Ranchitos Road... However, as we have seen, most of the buildings near the intersection of Ranchitos Road and San Antonio Street were built since 1939. Historic maps and photographs suggest, then, that community expansion to the west probably moved fairly rapidly through the construction of a *placita* around the church in the early 1800s and then slowed so that by 1915, only a few houses were present west of the *placita*. Most of these were along the south rim of the alluvial ridge and were part of the Ledoux Street neighborhood rather than the church *placita*. It was not until mid-century and later that community expansion reached the San Antonio Street intersection.
>
> Thus, we can see that...the structures along Ranchitos Road provide information pertinent to the establishment and development of plaza-centered communities. The same may be said of [a structure] located at the eastern edge of the La Loma plaza community. More accurate and detailed study of the structures may be expected to provide greater and more specific data on community development. (Boyer 1992:42-43)

My study of Camino de la Placita suggested similar conclusions:

> During a similar project along Ranchitos Road near the south end of this project area I suggested that the structures show little expansion westward from the *placita* area until the late 1800s and early 1900s. Initially, that expansion was still focused on the *placita*, as seen by the fact that the earliest structures faced toward the *placita*, even in a second row of houses along Padre Lane. Later structures were placed and opened along Ranchitos Road as community expansion changed focus from the general area of the town plaza and the church *placita* to the road connecting the plaza area with the Ranchitos area. Although there are fewer historic structures recorded along Placitas Road, they seem to corroborate this scenario. Those structures closest to the plaza and the church *placita* face these community features. [A structure] built in the 1850s or 1860s appears to reflect the beginning of a second row of houses facing the church *placita*. Interestingly, the early 20th century maps show that a second row of houses never actually developed on the north side of the *placita*. However, like Ranchitos Road, houses began to be built along Placitas Road. These structures...faced and opened onto Placitas Road, much like the later structures along Ranchitos Road. Thus, we see that in the late 1800s and early 1900s, community expansion changed from a focus on the plaza/church *placita* area to the roads leading north and west from the community center. Although a similar study has not been conducted for Kit Carson Road leading east from the plaza, we may speculate that such a study would show a similar pattern. (Boyer 1993:47)

Finally, examination of historic structures along Paseo del Pueblo Sur (NM 68) revealed that expansion to the south of the Taos Plaza was largely driven by construction of the highway that is now NM 68 in the 1930s (Boyer 1999:30-31):

> The historic structures recorded along NM 68/Paseo del Pueblo Sur provide an interesting picture of an enlarging community. It is significant that, with the exception of the Randall Lumber Yard complex, which began in the 1920s, construction of buildings along NM 68/Paseo del Pueblo Sur really began in the mid 1930s, primarily after 1936. There is an association between this building "boom" and the reconstruction and paving of what was then US 64, now NM 68, which began within the village limits in 1935 and extended south past Ranchos in 1936...

Related Projects

In 1967, the “village of Taos” was assigned the site number LA 3924 by the Laboratory of Anthropology. The number apparently refers primarily to the Taos Plaza area. In 1991, I conducted an archaeological survey and historic structure review of Ranchitos Road (NM 240) between its intersections with Camino de La Placita and Salazar Road (Boyer 1992). No archaeological sites were recorded, but two isolated occurrences were recorded. One was a Taos Gray incised sherd found in the yard of the Ledoux House; the second was a small concentration of historic micaceous, polished gray, and painted Tewa sherds found outside the project area south of the Mares House. Previous excavation for underground utilities along Ledoux Street and Padre Martinez Street (Padre Lane) revealed buried prehistoric cultural materials (Boyer 1992:42).

Along Ledoux Street, buried prehistoric remains have been observed in the vicinity of the Navajo Gallery and the Blumenschein House. Buried remains were also observed along Padre Martinez Street (also known as Padre Lane) near its intersection with Ranchitos Road.

The historic structure review identified 21 buildings or building locations along Ranchitos Road. Of these, two are listed as significant resources and five are listed as contributing resources within the Taos Downtown Historic District. The review identified those structures that were over 50 years old, and defined major structural changes as seen in historic maps of Taos.

In 1992, I conducted an archaeological survey and historic structure review of Camino de la Placita (Boyer 1993). Three archaeological sites were recorded during the survey. All are sections of the historic *Acequia Madre del Puebl*o system that cross Camino de la Placita.

From historic maps, the historic structure review identified 25 historic buildings or building locations along Camino de la Placita. Of these, nine were within or potentially within the project limits, but only one, the Parr House, was still standing. It is not within the boundaries of the Taos Downtown Historic District. Portions of two other structures are standing and are considered contributing resources within the Taos Downtown Historic District. Six structures are no longer present. Five were houses or small buildings, including part of the Rebecca James house. Test excavations were conducted at the James house in 1996 (Brown 1997). The west wing of the house was removed in 1937, but excavations did not reveal structural remains. However, a dump area was found, which yielded several hundred historic Native and Euroamerican artifacts.

The fifth structure no longer present is the location of the historic church of *Nuestra Señora de Guadalupe*, which was built in the early 1800s, razed and rebuilt in 1911, and destroyed by fire in 1961. The remains of the church were then covered by a parking lot (LA 112903). Test excavations along the Camino de la Placita side of the parking lot revealed portions of the churches, as predicted by the historic structure review, and human burials within the church *camposanto*, also as predicted by the historic structure review, as well as numerous historic artifacts (Brown 1997). Subsequent road construction activities along Camino de la Placita avoided the parking lot/church area.

Structures and Features at the KCH

Figure 2.1 is a plan of the KCH, derived from a sketch plan prepared by Zinn (2002) for the historic structure report, historic illustrations (including photographs) of the KCH presented by Zinn (2002), a plan prepared by Rutherford for the project, and personal communication with Rutherford. It identifies the following features of the KCH:

- Rooms 101-103 of the original Carson house;
- Room 104, added to the Carson house at an unknown date;
- Room 105, added to the Carson house in 1952, and an adobe wall connecting the Carson and Romero houses;
- Rooms 107-109 of the original Romero house;
- Room 110, actually two rooms added to the Romero house in 1958, perhaps reconstructing original, ruined rooms;
- the approximate location of a sink hole in the placita (perhaps the location of a well associated with the Romero house, as shown in 1908 and 1929 Sanborn maps);
- the approximate locations of wells shown in historic photographs and maps, apparently associated with the Carson and Romero houses;

- a portal added to the placita in 1953-1957;
- a building, with its portal, constructed in 1953 for use as commercial retail space (the Carson House Shop);
- public restrooms built by the Town of Taos in 1991.

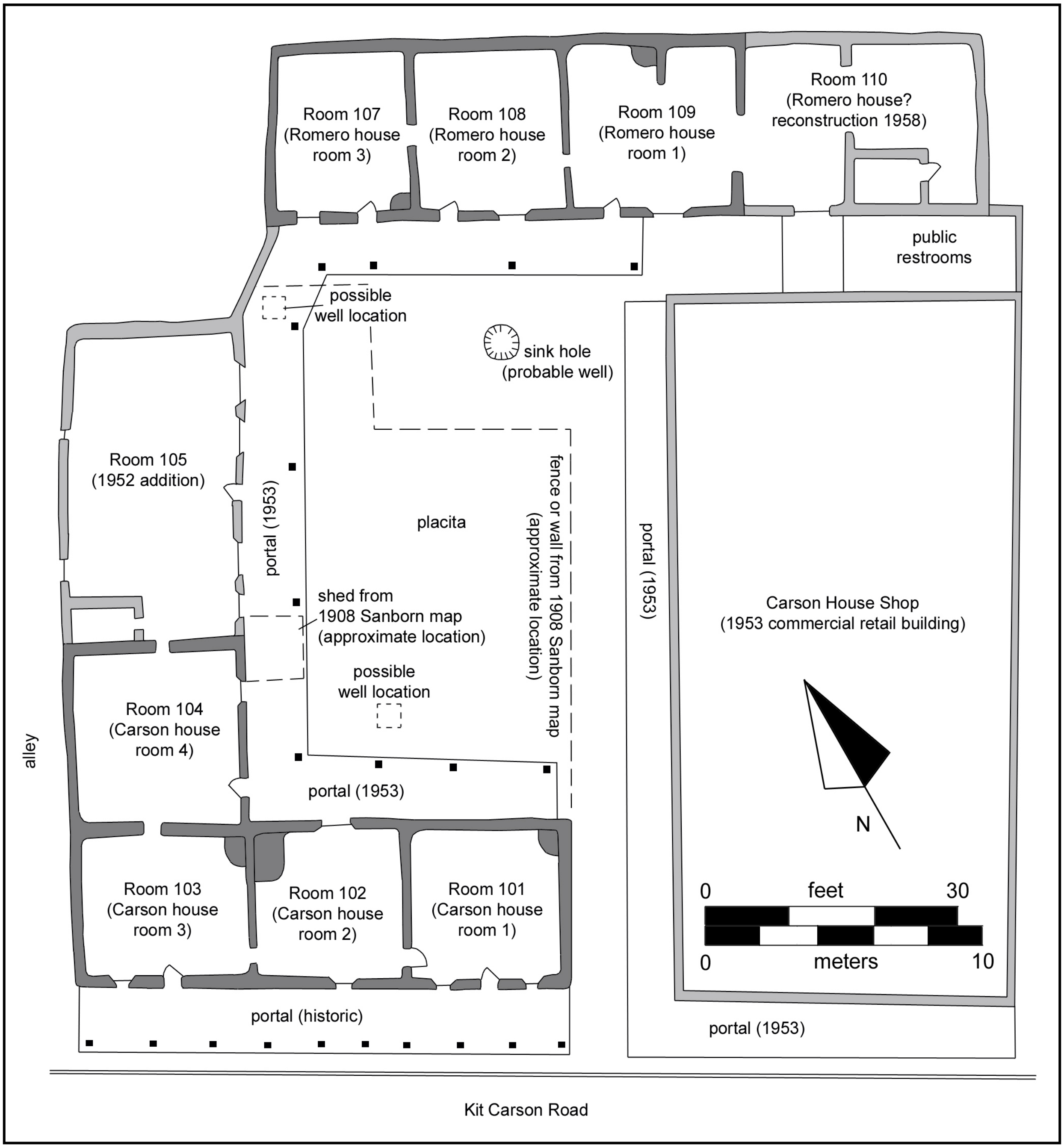

Figure 2.1. Kit Carson Home and Museum compound: existing structures and possible locations of selected historic features.

The reader is referred to Zinn's (2002) report for an exhaustive review of the structural histories of the Carson and Romero houses. Because Zinn's report presents those histories in considerable detail and because this plan primarily concerns monitoring in extramural areas of the KCH, they are not presented here. It is adequate, in this context, to state that the Carson house may have been built as early as 1825, although this is an unsubstantiated date. Carson bought the house, or at least the front three rooms, in 1843 from a relative of his fiancé, Josefa Jaramillo, whom he married that same year. It was their principal home until her deaths in 1868, with interludes during which they lived at their ranch near Rayado, New Mexico in the early 1850s and at Fort Garland, Colorado in 1866-1867. In 1869, the house was sold as their estate was distributed, and it remained the hands of various individual landowners until 1910, when it was purchased by the Masonic Order Grand Lodge of New Mexico. The Grand Lodge's interest in the property was prompted by the fact that Carson was a Mason and a member of a local lodge. In 1915 or 1916, the Grand Lodge sold the house and property to the Bent Lodge No. 42, which has retained possession of the KCH since that time.

A single, non-cutting, tree-ring date of 1778 was obtained from a viga in the Romero house. Since the outer rings of the sample were not present, there is no way to know when the tree was actually cut. In 1893, some portion of the Romero house was sold to Daniel Archuleta, whose estate sold the house in 1905, and either again, or the rest of the house, in 1907. In 1908 and 1910, parts of the house were sold to the Grand Lodge of New Mexico, who subsequently conveyed it, with the Carson house, to Bent Lodge in 1915 or 1916.

In 1949, Bent Lodge began the process of creating a museum at the property. Room 105 was constructed in 1952, so that a leather shop, owned by Floyd Morrow, could be moved from the front rooms of the Carson house and those rooms could be used as museum space. The museum was opened in 1953, under the direction of the Kit Carson Memorial Foundation, a non-profit organization that was formed by Bent Lodge specifically to operate the museum. That same year that the adjacent building was built on the location of the home of a Montoya family, to be rented for commercial retail space in order to provide income for the museum during its development. Between 1953 and 1957, portales were built around the placita created by joining the Carson and Romero houses and the placita was landscaped. In 1956, the museum took over Room 105. In 1958, the Romero house was renovated and Room 110 was reconstructed, and the museum began use of the joined Carson and Romero houses.

Discussion

The opportunity to monitor mechanical excavations at the KCH and to record archaeological deposits, features, and structural remains, if present, can be expected to provide vital information on the parts of this unique property that are not comprised of the existing structures. Indeed, this is a unique opportunity for systematic archaeological examination of an historic property in the vicinity of the Taos plaza; the only other opportunities being testing at the James house and the Nuestra Señora de Guadalupe church (Brown 1997). The KCH represents not only the home of a famous and important individual; it represents the growth of the community of Taos outward from its small plaza, along a street extending from the northeastern corner of the plaza. That street, now Kit Carson Road, extended the grid of the plaza to the east, in a fashion that was established by Spanish law and tradition for new communities on the Spanish frontier (Crouch and Mundigo 1977; Pratt 1988, 1990). Such a pattern of growth, however, seems to run counter to that observed along Ranchitos Road and Camino de la Placita. Examination of historic structures along those streets indicates that, until the late 1800s or early 1900s, expansion of the Taos community focused on settlement around the main plaza and the placita that grew up around the church (Boyer 1993:47). If, indeed, the KCH represents community expansion along a street leading away from the plaza, that pattern along Kit Carson Road took place several decades before it was evident on the west and north sides of the community.

At the time Carson bought the house in 1843, the community of Taos was, officially, only about 50 years old. The house may have been built about 1825. If so, and certainly before the mid 1840s, Taos had grown at least that far to the east, while it was also growing to the west and north (Boyer 1992, 1993). The KCH reflects that growth, regardless of its affiliation with a noted person. As such, it may be the location of deposits, features, and structural remains – in addition to the existing structures – with the potential to provide information relevant to a variety of issues involved in the development of and life in a northern New Mexican community.

Of course, the KCH is undeniably associated with Kit Carson. The history of Taos shows that, while it had been a small plaza-centered community of no more significance than the other such communities in the valley, and certainly not as large or significant as that which became known as Ranchos de Taos, the town of Taos began to rival and finally eclipse Ranchos in terms of population size and social centrality in the valley by the 1840s. This may have been due to the increasing numbers and influence of "Anglos" (such as Carson) in the town, principally trappers, traders, and merchants, as a result of New Mexican participation in commerce with the United States. Consequently, archaeological deposits, features, and structural remains, if present, may be expected to provide information relevant to discerning the lifestyle of an "Anglo" member of the community, to possible differences in household and land-use organization between Hispanic and non-Hispanic community members, and to the economic and socio-cultural impacts of "Anglos" on the growing town. Further, because of its association with Carson, the KCH is present in historic documents in ways that may not characterize houses associated with less famous individuals. For instance, Zinn's (2002) report contains numerous reproductions of engravings and photographs of the KCH dating as far back as ca. 1865. These documents, by showing particular features of the house, provide the bases for archaeologically testable characterizations of the house itself at different times in the life of the structure. Additionally, they provide representations, through time, of the house in relation to nearby structures, which are of interest in examining the development of houses east of the plaza along what has become known as Kit Carson Road since they provide glimpses of structures along the street before the 1908 Sanborn map, the earliest known map of Taos that accurately shows locations and configurations of structures in the town.

3. A PLAN FOR ARCHAEOLOGICAL MONITORING AT THE KCH

Archaeological Monitoring Issues

Planned mechanical excavations provide unique opportunities to examine the KCH compound for archaeological evidence of structural development related to the two houses, and historic uses of the extramural parts of the compound. While the KCH stabilization–preservation–renovation project will not likely involve systematic archaeological investigations, monitoring of mechanical excavations will provide opportunities to record subsurface deposits, features, and structures if they are exposed during mechanical excavation. Because the project will be completed in phases related to facility-planning and project-funding issues, not all of the ground-disturbing activities listed above will be performed at once. This plan, therefore, provides a framework for archaeological monitoring that can be implemented as the activities are undertaken.

Archaeological Issues

Evidence for the architectural histories of the Carson and Romero houses has, to date, been obtained only from examination of the existing structures themselves (Zinn 2002). We know almost nothing, however, about the histories of the structures before Carson bought his house in 1843, except for the single tree-ring date, from a viga in the Romero house, of 1778. That single date provides no secure context for the construction of the house, since we do not know the actual cutting date, or whether the viga was original to the house or came to the house from another structure. Further, we know very little about the kinds and locations of extramural features that may have been associated with the Carson and Romero houses. An examination of the known histories of the structures and documents associated with them (Zinn 2002) may provide direction for defining issues than can be addressed using archaeologically–obtained information.

An 1865 engraving of the Carson house (see Zinn 2002) shows what appears to be a large *zaguan* (gate) and a high wall on the east side of the house. A late–1800s photo of the house (see Zinn 2002) also shows a large *zaguan,* probably near the eastern end of the house. It may be the same gate shown in the engraving, by then incorporated into the structure, which had apparently lost an elaborate Territorial facade treatment shown in the engraving. That gate would have been where the entrance to the compound placita is today, between the Carson house and the Carson House Shop building. The presence of a large gate at this location, with a high wall to its east, probably shows that the placita area was the rear of the house (a notion supported by the fact that only Room 104 has a door opening onto the placita), and may indicate that the area was used as a yard for storage, for wagons and carriages, and for stables and corrals.

Interestingly, the 1865 engraving does not appear to show Room 104. This may indicate that Room 104 was a later addition to the house; if so, we cannot know how much later but certainly before 1908 since a structure extending north from the western end of the Carson house is present on the 1908 Sanborn map. It is probably important to note, however, that this structure, consisting apparently of three rooms, is not as wide on the 1908 Sanborn map as the existing Room 104. This may explain its absence in the 1865 engraving; since it was not as wide as Room 103, it was not evident from the angle used by the artist in 1865. The 1908 map shows that it did, however, extend north to about the existing northern end of Room 105, which was built in 1952. There was, therefore, precedent for a series of rooms in the area now occupied by Rooms 104 and 105. However, the northernmost of those rooms, in the approximate location of existing Room

105, were probably stables or sheds rather than substantial rooms, based on their depiction on the 1908 map. If they were stable rooms, the rear of the placita, particularly near its northwest corner, may have been a corral area. The 1908 map also shows a small structure, probably a shed, extending into the placita at about the junction of what are now Rooms 104 and 105 (Fig. 2.1).

The 1929 Sanborn map does not show either the shed/stable rooms north of Room 104 or the small shed extending into the placita, suggesting that those structures were gone by then. However, it does show a small stable building near the southwest corner of the Romero house, in the area north of Room 105. Based on the configuration of the fenced yard in the 1908 map, this stable was probably associated with the Romero house. The 1929 map also shows Room 104 being as wide as its modern configuration. Between 1908 and 1929, then, Room 104 was apparently remodeled by, at least, widening it to the same width as Room 103, making its exterior wall the western property boundary, as is shown in the 1929 map.

The addition of a room, Room 104, perhaps with a door leading into a rear yard/corral area, might signal changes in the organization of living and working spaces at the house that could be reflected in the presence and locations of features such as paths, a portal or portales, adobe-mixing pits, trash features, and the possible well location near Room 102 (see Fig. 2.1). Further, changes in its size signal changes in its relationship to other parts of the house. We can speculate, for instance, based on its size in the 1908 map, that Room 104 was originally built as a storage building rather than as an additional living room in the house. It may have been intended for use by the many visitors that Carson's family entertained at the house, or it might have been added as Carson's family, biological and adoptive, grew through time, although why it would have been narrower than Room 103 is not clear. We can speculate that, when Room 104 was added to the house, it was added to the west side of the house because the entrance to the walled storage-corral area was on the east side of the house, as shown in the1865 engraving and the early photo.

It is interesting that a well may have been located near Room 102, which has been reconstructed for the KCH museum as the house kitchen. However, the absence of a door in the north wall of Room 102 presents a conundrum, as we must wonder why the cook should have to leave the kitchen into another room before leaving the house to get water from a well that was just outside the kitchen. Of the front three rooms, the only one with a door leading to the north is Room 103. Now, of course, the door leads into Room 104. However, if Room 104 were a later addition, the north door in Room 103, if it were present prior to construction of Room 104, would have originally led outside, into the rear yard/corral area. This leads to a possibility that might be testable, if access could gained to the ground beneath the floor of Room 104: there might have been an earlier well that was filled and then covered by Room 104. In turn, this scenario might explain why Room 104 has an outside door in its southeast corner, and might suggest why a well might have been dug in the approximate location shown in Figure 2.1. Alternatively, since Room 102 is the only room with a northern window, it is possible that the window was originally a door that provided access to the yard/corral area and was later converted to a window, perhaps when Room 104 was built or remodeled with a door leading into the yard/corral area. If this second scenario is correct, there may not have been a well under Room 104, and the well near Room 102 may have been the original and only well for the Carson house.

These issues beg questions of the relationship(s) between the rear area of the Carson house and what must have been the front area of the Romero house. On its north side, the Romero house is several feet below modern grade and there are no existing doors or windows in the north wall. Even assuming accumulation of dirt against the north wall of the house through time, it is unlikely that the north side of the house was ever its front. The 1908 Sanborn map shows a fenced or walled yard that may be useful in this regard. Although it extended north from the eastern side of Room 101, and so did not include the large gate and high wall seen in the 1865 engraving and the late–1800s photograph, it did extend into what is now the placita, but did not encompass the entire placita. If its size and location approximate those of the rear area owned and used by Carson, we can see how that area might have related to the Romero house (Fig. 2.1). The 1929 Sanborn map shows a well in the placita, but does not show the fenced yard. Overlaying the 1908 and 1929 Sanborn maps, Zinn (2002) is able to project the location of the well in relation to the fence; it was apparently north of the fence and so was probably associated with the Romero house. Its location, as shown by the 1929 map, is very near that of a sinkhole in the placita (Fig. 2.1) and may provide identification for that feature. Its absence on the 1908 map may indicate that it was dug between 1908 and 1929, or it simply may have been left off the earlier map.

Project–Related Ground–Disturbing Activities

The following ground-disturbing activities to be performed at the KCH are derived from plans and a scope-of-work statement prepared by Rutherford for the stabilization-preservation-renovation project and from personal communication with Rutherford. The approximate locations of these activities in relation to the features identified in Figure 2.1 are shown in Figure 3.1.

Placita:
- repair sewer line, provide cover, lower existing water meter can and lid to revised grade;
- remove all vegetation;
- remove existing portal and concrete sidewalks along south, west, and north sides;
- remove existing underground gas lines, meters, underground propane tank, and yardline;
- install two 8-ft-diameter by 10-ft-deep dry wells, including:
- re-grade entire patio to drain to dry wells;
- install drain pipe between wells, for overflow;
- install drain pipe or drain swale to south, for overflow;
- resurface patio with compacted base-course gravel.

Romero house, north side:
- improve surface and roof drainage away from building by packing sloped, earthen fill, including:
- remove tree stumps along building exterior, backfill resulting holes;
- install "french drain" along exterior wall, connecting to pipes under floors of Rooms 108 and 109 (Romero house, rooms 2 and 1) connecting to dry wells in placita.

Carson house, south side:
- remove the concrete sidewalk, replace with a wooden boardwalk;
- install "french drain" with pipe in alley, along west exterior of building.

Utilities:
- install new underground gas service lines and meters;
- install new underground conduit for telephone line from pedestal to southeast corner of Room 110 (Romero house reconstructed rooms);

- install new underground conduit for secondary electric lines to existing meter array and southeast corner of Room 110 (Romero house reconstructed rooms).

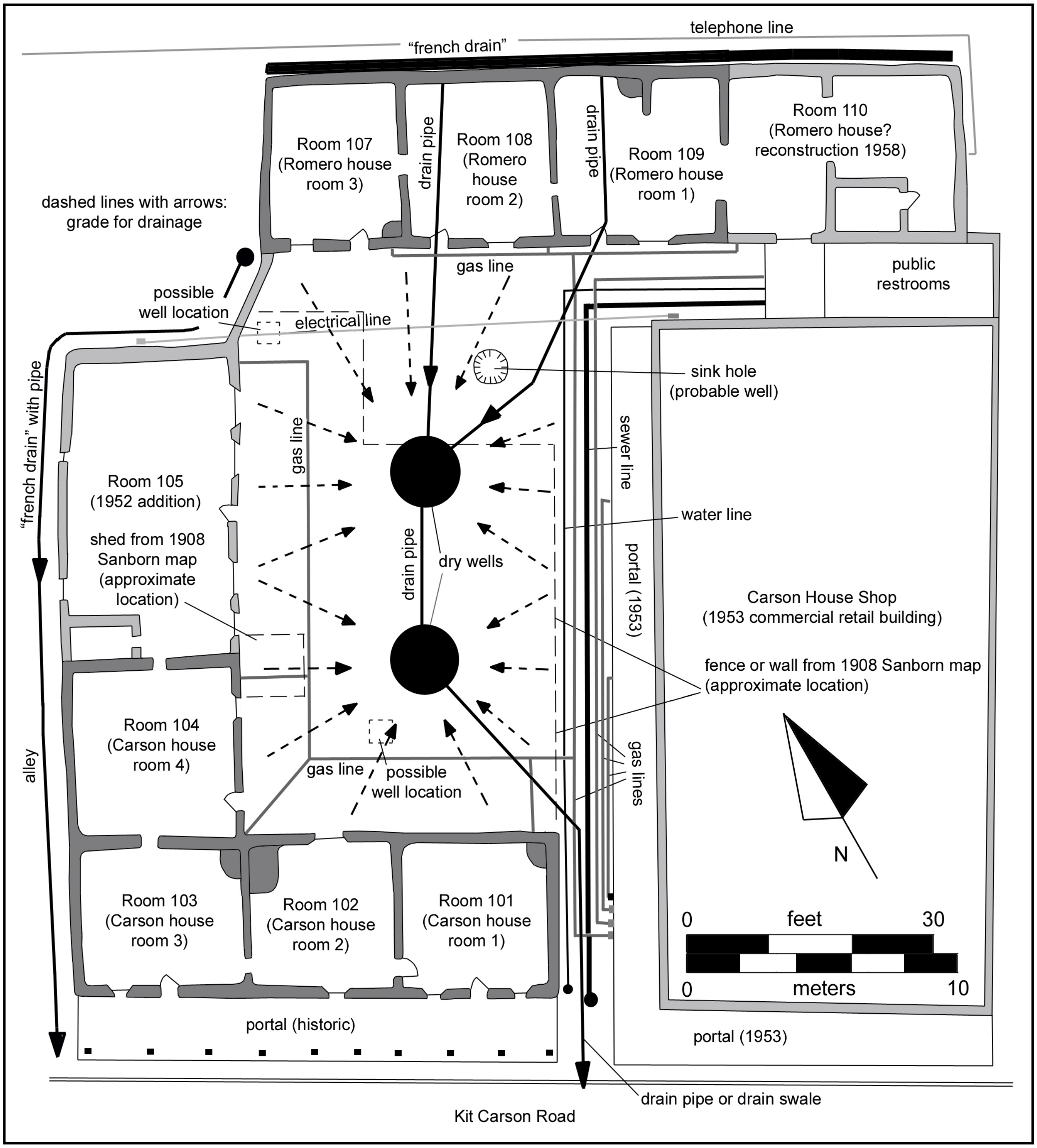

Figure 3.1 Kit Carson Home and Museum compound: existing structures, possible locations of selected historic features, and approximate locations of ground–disturbing activities and features.

Using Monitoring to Identify Archaeological Features at the KCH

Possible Features Associated with the KCH

The known history of the KCH and documents of the KCH, particularly maps, illustrations, and photographs, in combination with the results of excavations of historic houses in northern New Mexico (see, for instance, Moore et al. (2004); Boyer et al. (2001); Levine et al. 1985; Ferg 1982; Brody and Colberg 1966; this is not, by any means, a complete list of relevant excavation reports), provide a preliminary list of features that may be present in and around the KCH. They include:

- adobe borrow/mixing pits;
- trash disposal areas, including trash-filled pits;
- wells;
- outhouses;
- corral areas, evidenced by the presence of extramural manure layers;
- stables, constructed of adobe and/or wood – in the latter case, perhaps upright posts – distinguished from sheds by the presence of manure layers;
- sheds, constructed of adobe and/or wood – in the latter case, perhaps upright posts;
- historic ground surfaces, including paths;
- adobe wall remnants;
- adobe floors (within substantial structure rooms);
- fences, evidenced by post holes;
- portales, evidenced by large post holes.

The goal of archaeological monitoring at the KCH is to determine whether these or other features are present in and around the KCH, and, if so, to record their locations and descriptions as presented during mechanical excavations. It is expected that the information gathered from monitoring will be useful for identifying features associated with the existing structures and for expanding existing knowledge of the organizations of the Carson and Romero properties. In turn, that information should be useful for planning systematic archaeological investigations that could be conducted at the KCH in the future.

Examining Mechanical Excavations for Features

Three types of mechanical excavations will be performed at the KCH: trenching, grading/blading, and deep excavation. Trenching, which will be performed with a backhoe, will be used for installation and remodeling of underground utilities (natural gas, electric, telephone, water, and sewer), for installation of a "french drain" along the exterior of the north wall of the Romero house, and for installation of drain pipes to carry water from the "french drain" to the dry wells in the placita, between the dry wells, and from the dry wells out of the placita to the street. Trenching will create relatively deep, but narrow exposures, of varying lengths, of subsurface soils, sediments, and deposits. Therefore, soils, sediments, and deposits encountered in trenches are exposed in profile, and their horizontal extent are often difficult to determine. Doing so, by correlating soils, sediments, and deposits between trenches, requires accurate descriptions in profile, with vertical elevation control.

Grading/blading, performed with a small loader bucket on a backhoe, will be used to remediate drainage issues in the enclosed placita and along the north wall of the Romero house. It will create broad exposures whose depths are determined by elevational differences and the need to direct surface water runoff away from the structures and, ultimately, into the dry wells. Features encountered during grading/blading are exposed in plan view; therefore, their horizontal extent are more easily estimated, but their vertical extent can only be determined as they are removed. Horizontal and vertical control are necessary to accurately describe them.

Deep excavation, performed with a backhoe, will be used to create the dry wells in the placita. Like trenching, deep excavation primarily creates vertical exposures of soils, sediments, and deposits, whose horizontal extent are difficult to determine. Therefore, also like trenching, recording soils, sediments, and deposits in deep profiles requires accurate vertical control.

Monitoring Trenching and Deep Excavations

Monitoring trenching and deep excavations will involve examination of trench and excavation-pit walls for evidence of exposed soils, sediments, and archaeological deposits, features, and structural remains. Monitoring should take place during as well as after trenching. During trenching and in the resulting walls of trenches and excavation pits, the monitor will look for:

- adobe borrow/mixing pits. These should be evident in profile as relatively large, irregularly-shaped depressions. They may be shallow (less than 1 m) or deep (greater than 1 m) and may be filled with stratified or non-stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.) – in which case they will be difficult to distinguish from trash-filled pits – or simply with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix.
- trash deposits, including trash-filled pits. The former should be relatively shallow (less than 1 m in thickness) but broad (long in profile, and perhaps observed in more than one trench or deep pit), and may be stratified. The latter may be difficult to distinguish from trash-filled adobe borrow/mixing pits, since they should be filled with stratified or non-stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.).
- wells. These should be evident in profile as deep to very deep depressions, less than 2 m in suggested diameter, with walls that show a consistent diameter regardless of depth. They may be rock-lined, and they may be filled with stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.), or with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix or matrices.
- outhouses. These should be evident in profile as relatively deep depressions, generally less than 1.5 m in suggested diameter, with walls that show a consistent diameter regardless of depth. They may be filled with stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.), or with dirt that is visually darker in color and different in texture than the surrounding soil/sediment matrix or matrices.
- thin, hard-packed layers of soil or sediment that may be historic ground surfaces. They may be expected to slope gently to the south, unless the placita and the area north of the Romero house were intentionally leveled.
- multiple adobe floors under the rooms of the Romero house. These may be difficult to distinguish from ground surfaces, unless they are significantly different in color from the natural soils or sediments.
- layers of dark, organic material that may be manure. These are particularly expected near

Room 105 and near the northwest corner of the placita.
- adobe bricks that may be remnants of structure walls. If the structure was substantial, the bricks may be on rock or cobble footers.
- fence post holes. These should be evident in profile as small (less than 20 cm in diameter), shallow (less than 1.5 m in depth below related ground surface) depressions. They may be filled with rotten wood or with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix or matrices.
- portal posts. These should be evident in profile as larger (greater than 20 cm in diameter), shallow (less than 1.5 m in depth below related ground surface) depressions. They may be filled with rotten wood or with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix or matrices. If portales were present around the placita, post holes should be present, approximately even spaced, between 1.5 and 3 m (5 and 10 ft) from the structure walls.
- differences in soil/sediment compaction between 1.5 and 3 m (5 and 10 ft) from structure walls, which may indicate paths, working areas, or portales.

Monitoring Grading/Blading

Monitoring grading/blading will involve examination of graded/bladed areas for evidence of deposits, features, or structures being exposed in plan. During excavation, the monitor will look for:

- adobe borrow/mixing pits. These should be evident in plan as relatively large, irregularly-shaped areas whose fill consists of trash (artifacts, bone, charcoal, ash, plant remains, etc.) – in which case they will be difficult to distinguish from trash-filled pits – or simply of dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix. If grading/blading cuts into them, they should show characteristics similar to those expected if they were exposed in profile.
- trash deposits, including trash-filled pits. In plan, the former should be relatively broad in horizontal extent. The latter may be difficult to distinguish from trash-filled adobe borrow/mixing pits, since they should be filled with stratified or non-stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.). If grading/blading cuts into either type of trash feature, should show characteristics similar to those expected if they were exposed in profile.
- wells. These should be evident in plan as roughly circular or square areas less than 2 m in diameter, with walls that show a consistent diameter regardless of depth. They may be rock-lined, and they may be filled with stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.), or with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix or matrices.
- outhouses. These should be evident in plan as roughly circular or square areas generally less than 1.5 m in diameter, with walls that show a consistent diameter regardless of depth. They may be filled with stratified trash (artifacts, bone, charcoal, ash, plant remains, etc.), or with dirt that is visually darker in color and different in texture than the surrounding soil/sediment matrix or matrices.
- thin, hard-packed layers of soil or sediment that may be historic ground surfaces. These will be difficult to discern during grading/blading. If observed, they may be expected to slope gently to the south, unless the placita and the area north of the Romero house were

intentionally leveled.

- layers of dark, organic material that may be manure. These are particularly expected near Room 105 and near the northwest corner of the placita.
- remnants of structure walls. If the structure was substantial, the wall remnants should be seen as linear arrangements of adobe bricks, or rocks or cobbles that may represent wall footers.
- fence post holes. These should be evident in profile as small (less than 20 cm in diameter), roughly circular features. They may be filled with rotten wood or with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix or matrices. If grading/blading cuts into them, they should show characteristics similar to those expected if they were exposed in profile.
- portal posts. These should be evident in profile as larger (greater than 20 cm in diameter), roughly circular features. They may be filled with rotten wood or with dirt that is visually different in color and/or texture than the surrounding soil/sediment matrix or matrices. If grading/blading cuts into them, they should show characteristics similar to those expected if they were exposed in profile. If portales were present around the placita, post holes should be present, approximately even spaced, between 1.5 and 3 m (5 and 10 ft) from the structure walls.
- differences in soil/sediment compaction between 1.5 and 3 m (5 and 10 ft) from structure walls, which may indicate paths, working areas, or portales.

Monitoring Procedures

Archaeological monitoring of mechanical excavations at the KCH will focus on recording the presence and nature of archaeological deposits, features, and structural remains encountered and exposed during those excavations. Procedures to be followed are detailed by Boyer and others (2000), whose manual for archaeological field investigations describes standardized procedures and rationales for those procedures. A copy of that manual is submitted with this plan. The following issues are examined in detail by Boyer and others, and are summarized here.

Horizontal Provenience: The Grid System

The first step in excavation will be to establish a Cartesian grid system across the site. The grid is oriented to either magnetic or true north. The main site datum, usually designated as the intersection of 100 N and 100 E or 500 N and 500 E lines in the grid, is used to reference all horizontal and vertical measurements. From the main datum, the grid expands across the site. The main datum will only be moved if it is in an area that will be affected by excavation, or if it is removed or damaged between investigation phases. It must also be remembered that grid systems are artificially imposed over sites. They are simply constructs used to provenience cultural materials and features so that their original relationships can be preserved for later study. Rarely do features conform to a grid system.

Vertical Provenience: Strata and Levels

Two methods are used to record vertical excavation layers or units: strata and levels. Soil and sediment strata and archaeological strata are assigned unique numeric designations as they are encountered, and descriptions of each are recorded on individual forms. Since the surface of any unit represents an arbitrary layer with no thickness, it is designated Stratum 0. In order to track the sequence of strata from one area to another within a site, each vertical layer is also assigned a level number, beginning with the surface. Again, since the surface is an arbitrary level with no thickness, it is designated Level 0. The first vertical layer is labeled Level 1, the second Level 2, and so on. Since stratum and level numbers represent two completely different series, stratum numbers may not be in sequence as excavation proceeds downward, while level numbers will always be in sequence within excavation units.

Just as the grid system is linked to the main datum, so are all vertical measurements. All measurements are made in meters below datum (mbd) to avoid problems encountered when dealing with both positive (below datum) and negative (above datum) measurements. Vertical measurements are made consistent by assigning the main datum at each site an arbitrary elevation of 10.00 mbd. Since it is often difficult to provide vertical control for an entire site with one datum, subdatums are established as needed to provide vertical control while recording excavations in different parts of the site. Horizontal and vertical control of these points is maintained relative to the main datum.

Use of Mechanical Equipment for Excavation

Surface artifacts within corridors where mechanical equipment will be used, an adjacent buffering strip, and the expected positions of mechanical equipment are collected before use of the equipment begins. Examination of the area excavated by mechanical equipment occurs after removal of each extracted unit of soil, sediment, or other deposit. The resulting backdirt is examined for artifacts; the backdirt is usually not screened, however, because systematic recovery of artifacts from mechanically-excavated units is, by the nature of excavation, almost impossible. Profiles of mechanical excavation areas are drawn, as appropriate, to illustrate natural and cultural stratigraphy and the locations of features and structural remains, if present. At the discretion of the monitor, in circumstances where no archaeological deposits, features, or structural remains, or natural strata of archaeological interest are exposed in an excavation unit, the monitor may elect to draw a profile of a small portion of the exposed excavation wall. The reader is referred to Appendices D and E of Boyer and others (2000) for examples of forms and profile drawings. Locations of mechanical excavation areas are recorded on the site map. Field Specimen (FS) numbers for artifacts, samples, and other materials collected are assigned by provenience (excavation area/trench number, depth or stratum, if defined). Relevant information is recorded on *Backhoe Record Forms* (see Boyer et al. [2000: Appendix D).

Recovery of Cultural Materials

Artifacts are usually recovered during archaeological excavation in two ways: visual inspection of strata and levels as they are excavated, and screening through wire mesh of various sizes. As noted above, backdirt from mechanical excavations is examined for artifacts and other cultural materials, but is rarely screened, and will not be in this situation. Artifacts may be collected from backdirt and from exposed surfaces in excavation areas, at the monitor's discretion. Collection will emphasize those items that are or may be temporally diagnostic, and can be associated with strata or layers within excavation areas. Other materials may, also at the discretion of the monitor, be collected as samples that can be processed in the laboratory. Examples include materials for radiocarbon dating and pollen analysis.

Regardless of how cultural materials are collected, they are inventoried and recorded in the same way. Collected materials are assigned a field specimen (FS) number, which is listed in a catalog and recorded on all related excavation forms and bags of artifacts (see Boyer et al. [2000:7 and Appendix D]). FS numbers are tied to provenience, so that all materials collected from the same horizontal and vertical provenience units receive the same FS number. For instance, if chipped stone, ceramic, and bone artifacts are recovered from the same stratum or level in the same excavation unit, they are all identified by the same FS number. Any samples taken from that level or stratum will also receive the same number. The FS number is the primary tool that allows for maintenance of the relationships between recovered materials and associated spatial information.

Sensitive Materials

This category pertains to the discovery of culturally sensitive materials or objects of religious importance. At this time, the only special situations we can anticipate are human burials. Akins (2000) presents a plan for treatment and disposition of human remains, should they be encountered.

In accordance with the plan, human remains would be excavated using standard archaeological techniques, including definition of the burial pit, use of hand tools to expose skeletal materials, mapping and photographing the positions of the skeleton and grave goods.

After human remains or other sensitive materials are uncovered, no person will be allowed to handle or photograph them except as part of data recovery and repatriation efforts. Photographs of sensitive materials related to data recovery efforts will not be released to the media or general public.

Curation of Records and Collected Materials and Monitoring Report

If mechanical excavations at the KCH expose archaeological deposits, features, or structural remains, the KCH will be assigned a NMCRIS archaeological site number, which will be linked to the NMCRIS Project/Activity assigned to monitoring, including production of this plan. Records produced by archaeological monitoring will be curated by the KCH, as will any collected artifacts, samples, and other materials. At this time, analyses of artifacts and other materials collected during monitoring are not anticipated, although they will be examined for preliminary information relating to identification and temporality. Following completion of monitoring, a report will be produced that presents the results of monitoring, including information on stratigraphy recorded in excavation areas, archaeological deposits, features, or structural remains exposed and recorded, and collected artifacts and other materials. The report will meet standards established by the HPD and CPRC.

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