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Box 277

# Pecos National Monument

## Interpretive Prospectus

## Harpers Ferry Center

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Division of Interpretive Planning

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Actually, neither people nor  
place really died. They  
simply parted company.

- John L. Kessell,  
Kiva, Cross, and Crown,  
1979

PECOS NATIONAL MONUMENT

INTERPRETIVE PROSPECTUS

HARPERS FERRY CENTER

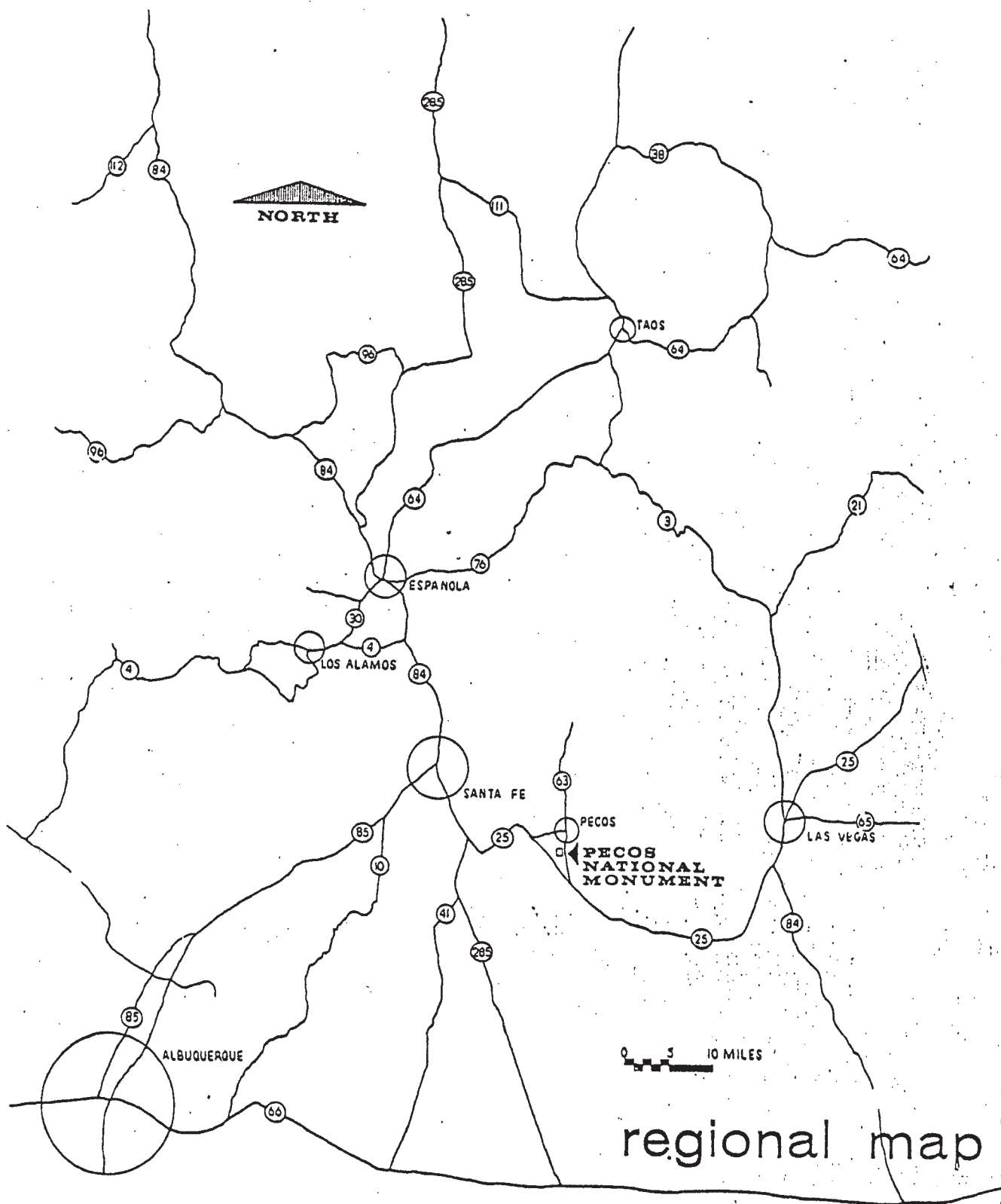
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Approved by Regional Director,  
Southwest Region, Memorandum  
of April 20, 1983

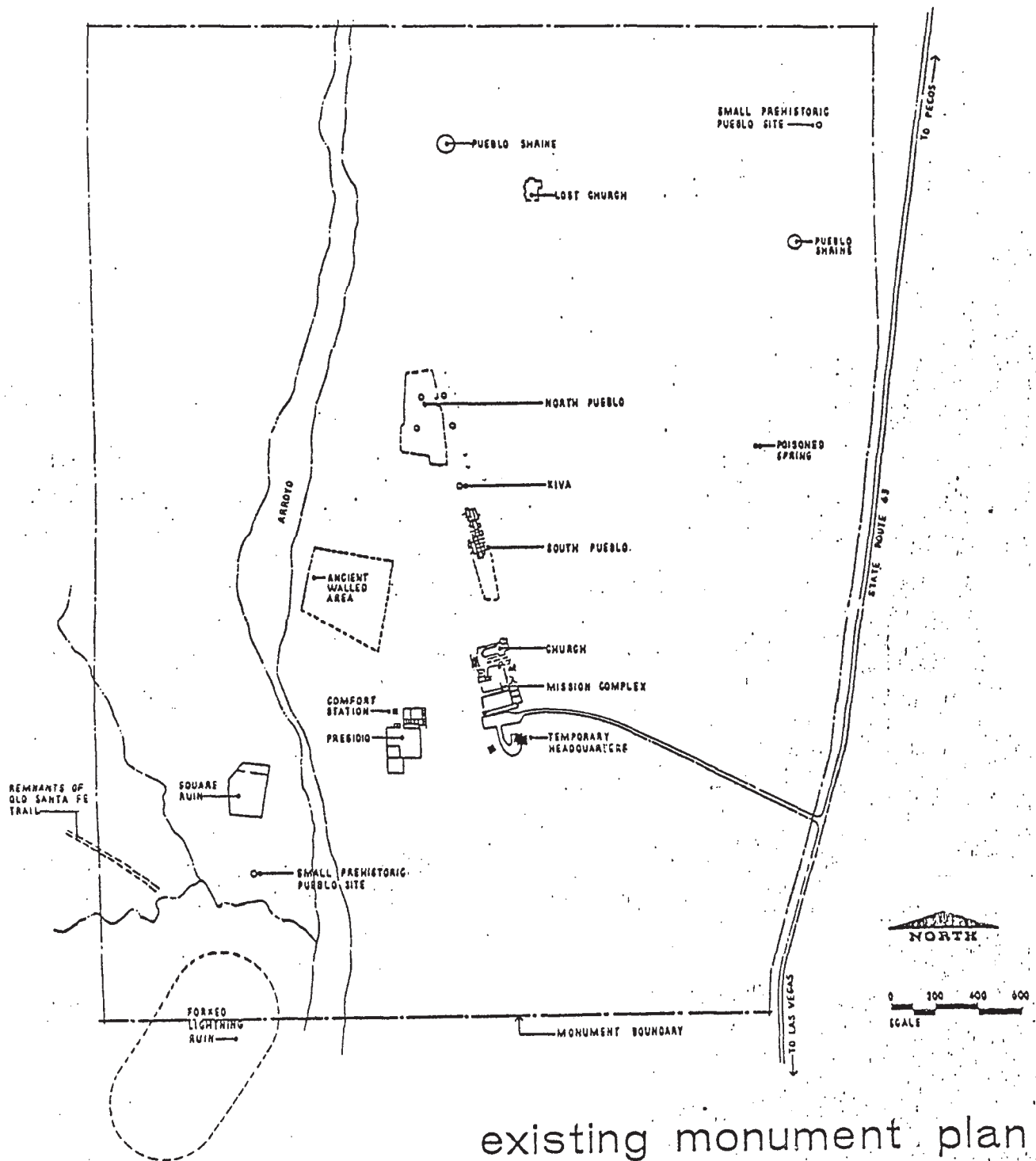
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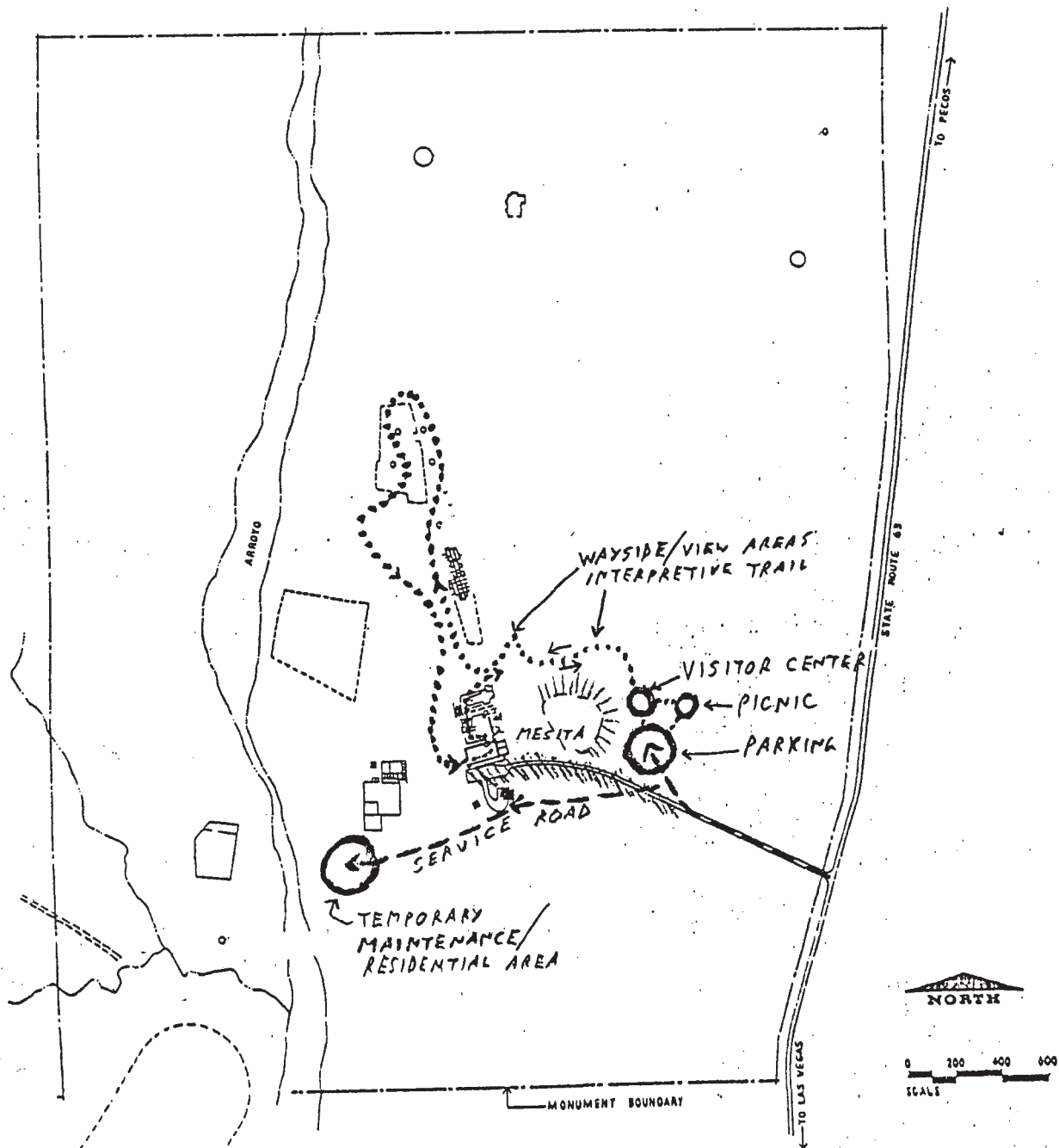
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regional map





development  
concept

## INTRODUCTION

Pecos National Monument is located 26 miles southeast of Santa Fe, New Mexico, adjacent to Interstate Highway 25 and the Santa Fe Railroad. The highway and the railroad both follow the Pecos Valley from the Great Plains up to Glorieta Pass at the crest of the Sangre de Cristo Mountains and then descend into the Rio Grande Valley. Because of its location near the pass between the central New Mexico valley and the plains, Pecos long served as a gateway between the two. For centuries Pecos was the eastern frontier of the Pueblo civilization, a place where trade goods and ideas were exchanged. Later, Pecos was the frontier of Spanish New Mexico, and the gateway role continued.

Today the 365 acre monument contains many ruins representing various stages in the development of Pueblo civilization. One pueblo probably was constructed in historic times. Other ruins date from the Spanish colonial period, including the foundations of an early 17th century church (a "magnificent temple") and the ruins of an 18th century church and convento superimposed on the first. For many years after Pecos was finally abandoned in 1838 the ruins served as a landmark along the Santa Fe Trail.

Pecos National Monument is significant because of the pre-historic and historic continuum, because it was a place of cultural exchange, and because of the quality and quantity of the physical remains packed into the small area. The significance of the site was further enhanced by the archeological excavations of the pioneer Southwest archeologist A.V. Kidder in the earlier 20th century.



## THE PECOS STORY

Man has been attracted to the Pecos Valley for perhaps the last 12,000 years. The first visitors to the valley may have been early Paleo-Indian hunting groups following the trails of now extinct species of mammoth, bison, and camel. Later, about 6000 to 5500 B.C., Archaic people may have entered the valley in search of game and wild plants. A few diagnostic stone points of these people have been found in the Upper Pecos Valley.

By A.D. 800 the first known community in Pecos Valley had been founded along the banks of Glorieta Creek. These people lived in pithouses and had begun farming to supplement their hunting. Crude pottery was found in association with these sites. Elsewhere in the Rio Grande Valley, in subsequent centuries, there was a gradual shift to living in above ground rooms connected together in small pueblos, with adjoining kivas (Developmental Pueblo Period). Evidence for this period of occupation has not yet been found in the Pecos Valley.

By 1200 several more elaborate pueblos had been built in the valley. One of these, Forked Lightning Ruin, was of coursed adobe construction and probably housed 100 to 150 people. Later, by 1300, even larger sites were built. Unlike Forked Lightning, these seemed to be planned communities. The people continued their farming and hunting economy and began to make glaze pottery.

The Great Pueblo of Pecos and Loma Lothrop and the other largest sites in the valley were probably constructed around 1325. All of these except Pecos were abandoned by 1450. By the time the Coronado expedition visited Pecos in 1541, it had grown into a strong, dynamic city-state. Its location at the natural corridor from the Rio Grande Valley out to the Great Plains had made Pecos economically powerful, and its frontier position required it to be strong militarily. The first Spaniards described Pecos as a thriving town of "2000 souls." Casteñeda described "a pueblo of as many as 500 warriors. It was feared throughout that land." The large central plaza was surrounded by four to five stories

of stone masonry. The main part of the pueblo was built like a fortress with only two entrances on the ground floor.

When Don Juan de Oñate established the first Spanish settlements in the new province of Nuevo Mexico, he brought ten Franciscan priests along to begin the process of conversion and incorporation. Pecos, because of its size and location, attracted interest from the beginning. A priest began a ministry at Pecos in 1598 and, by 1619, the mission and convento of Nuestra Señora de Los Angeles de Porciúncula had been dedicated.

The mission was the first step in teaching the Pueblos to become Catholic subjects of the Spanish Empire, and also the church and convento--the symbols of this effort. "Convento" comes from a Latin word meaning "gathering." St. Francis of Assisi, founder of the Franciscan Order, chose this word for his religious houses. The convento housed the priest and the mission activities.

By 1625 the Indians, under the direction of the priest, had constructed one of the largest churches in New Mexico. It was described as a temple of splendid workmanship and beauty.

Years of religious conflict combined with worsening economic conditions led to the Pueblo Revolt of 1680. This successful rebellion kept the Spanish out of New Mexico for twelve years. At Pecos the great church was destroyed. A kiva was built in the convento as a symbol of defiance.

After the re-establishment of the Spanish presence in New Mexico (1692) a temporary chapel was built at Pecos to serve until the last church (the ruins seen today) was completed by 1717. But by then the mission and pueblo had already begun their long decline. The Spanish had already disrupted Pecos' source of wealth--its trade. The big factors, however, were epidemics of disease and the rise of Comanche raids. The population of Pecos dropped from around 1,000 at the beginning of the 1700s to 138 in 1789--three years after peace had been made with the Comanches.

By the end of the 1700s the Hispanic population of the nearby town of San Miguel del Vado exceeded that of Pecos, and the

priest found himself spending less and less time ministering to the needs of the Pecos. By 1812 the priest had moved to San Miguel permanently, and Pecos had become a "visita"--visited only for special occasions. By the time the Santa Fe Trail opened in 1821 San Miguel was the trading center and Pecos was only a landmark along the trail. In 1838 the seventeen people remaining at the pueblo left to live with their cousins at Jémez Pueblo and the mission and pueblo at Pecos fell into ruins.

Pecos attracted the attention of archeologists early. Adolph Bandelier explored and mapped the area in 1881. A.V. Kidder began his landmark scientific study in 1915.

The State of New Mexico designated the ruins a State Monument in 1935, and it was operated as such until 1965, when the area was donated to the Federal Government and established as a National Monument. Public Law 89-54, June 28, 1965, authorized the establishment of Pecos National Monument ". . . in order to set apart and preserve for the benefit and enjoyment of the American people a site of exceptional historic and archeological importance . . . including the remains and artifacts of the seventeenth century Spanish mission and ancient Indian pueblo."

## CULTURAL RESOURCES

### Pecos Pueblo

North Pueblo - The North Pueblo was probably completed around 1450. Part of it rests on the earlier Black-on-White House (c. 1300). The North Pueblo is a rectangular block of over 600 rooms. About two acres in area, it measures roughly 200 x 500 feet.

A.V. Kidder of the Peabody Foundation excavated the pueblo from 1915 to 1929. His resulting set of reports is still the major source of information about the material culture of the Pecos people. On the eastern side of the pueblo is a massive midden area that Kidder found to be 40 feet deep.

Originally four to five stories high, the present mounds probably represent the height at the second story level. The pueblo as it exists today is a large mound with the Ruins Trail running through the main plaza. The outline of room blocks is all the visitor has to imagine the size and appearance of the pueblo. No major excavations are planned.

South Pueblo - The South Pueblo is linear shaped, six to eight rooms deep, and measures 75 x 400 feet. It was most likely two to three stories high. One portion of the northern section appears to be of Spanish construction, which leads archeologists to believe that South Pueblo was built after 1600. Directly north of South Pueblo is a reconstructed kiva which visitors may enter.

The northern third of the South Pueblo was excavated in the late 1930s in order to have an exhibit for the celebration of the Coronado Cuarto-centennial. As a result the excavations were quickly done and little is known about the South Pueblo's inhabitants and the time period in which it was built.

Mision de Nuestra Señora de Los Angeles de Porciúncula:

The Spanish Church and Convento

The first large church built on this site was completed in 1625 and was about 150 feet long. This church was of unique construction, buttressed, with six bell towers, and covered with white plaster. The foundations of the first church were found by Jean Pinkley in 1967, while doing stabilization on the later church. They are visible to visitors underlying the ruins of the smaller, later church.

The convento of Pecos shows evidence of much change. The convento attached to the first church probably covered half the area that the later convento did. Early construction associated with the 17th century mission is marked by gray adobe.

When the first church was destroyed during the Pueblo Revolt, the Indians used the burned adobe to construct a kiva in the convento courtyard. This kiva was filled in later by priests and was not found until the late 1960s. It is now re-roofed and open for visitors.

The second large church built in the convento was finished by 1717 and these are the ruins that draw visitor attention. It is smaller than the first and similar in appearance to most present New Mexico mission churches.

The convento was expanded after the second church was built to accommodate more workrooms and corrals. Most of the present convento is made of red adobe bricks on stone foundations. It housed the priests' living quarters, kitchen, dining area, stables, storerooms, classrooms, workrooms, and corrals.

### Forked Lightning Site

This site, named for the well known Forked Lightning Ranch, is the earliest pueblo village of any size known in the Pecos Valley. It dates from approximately A.D. 1100 to 1300. Nearly 150 rooms were excavated in the three years Dr. Kidder worked at Forked Lightning in the 1920s. Many of these rooms were built of layers of coursed adobe instead of stone. Further excavation and stabilization are not planned.

### Loma Lothrop Site

This stone masonry pueblo is located northwest of the main pueblo complex, across Glorieta Creek. It dates from about 1325. It was named by Kidder and he did some test excavation in the area. Stone mounds are all that are visible. The area is not identified to the public and no trails are planned to the site.

### Lost Church

A small, probably early, church to the northeast of the pueblo complex has been partially excavated and stabilized. Only low stone foundations remain, outlining the nave, sanctuary, and small sacristy.

Little is known about the history of this church since it is not mentioned in Spanish records. It may have been used as a temporary chapel during the construction of the 17th century church, or it may have been built by the missionaries left at Pecos after the Coronado expedition (which would make it the oldest church in the United States).

Excavators feel that it was built before the 17th century church.

### Sacred Shrines

North of the pueblo complex, on sandstone ridges, are two widely separated circles of rock which are referred to as Pueblo shrines. These areas were probably sacred to the Pecos Indians and the scenes of occasional ceremonial ritual. These areas have a significance for Pueblo Indians today.

### Spanish Secular Structures

Two structures of apparent Spanish construction lie adjacent to the convento. These were described by Alden Hayes, who finished Pinkley's excavations in the convento. Hayes also did test excavations on these structures. A few rooms were excavated and stabilized, but are not interpreted or shown to the public.

One structure, called by Hayes the Casas Reales, lies 60-70 feet west of the convento and measures 145 x 70 feet. He felt that this could have been living areas for Spanish visitors.

Hayes called the other structure the Presidio. It lies about 240 feet west of the convento and measures 305 x 126 feet. Garrisons of soldiers were sent to Pecos to protect the area from Comanche raids, and this may have been their fortification. Both rooms and a corral seem to be features of this structure.

### Pithouses

The remains of three pithouses have been found in the area south and west of the present administration building. This is the only pithouse village thus far discovered in the area. Excavations revealed that they dated from around A.D. 800, and thus represent the earliest excavated sites on the monument. A report on the excavation is forthcoming and will be an important addition to the Pecos bibliography.

### Square Ruin

Across Glorieta Creek, west of the convento, is a large, five sided walled area with masonry that indicates post-Spanish construction. It measures 160 x 200 feet. Its function is not known but test excavations are currently underway to determine its function and occupancy.

### Ancient Walled Area

This is a large diamond shaped structure just west of the main pueblo. No excavations have been done and its function is unknown. It may have been a water collection area or a farming plot.

### Sante Fe Trail Ruts

Several sections of clearly identifiable ruts of the Santa Fe Trail are found on the monument grounds. The main trail lies to the west of the mission across Glorieta Creek. Some hard to identify spur trails to the village of Pecos pass by the ruins on the eastern side of the mission.



### Plains Campsites

Surveys conducted in 1970 indicate that a number of Apache campsites, tipi rings, and other occupation areas are located in the meadow below the eastern middens of the pueblo. These were the temporary camping areas for the large number of Apache and Comanche who came to Pecos to trade.

### Miscellaneous Sites

There are numerous small Puebloan sites which appear to have functioned as campsites, food processing stations, hunting camps, and stone tool manufacturing sites scattered about the monument.

## NATURAL RESOURCES

Even without the sprawling historic ruins, Pecos would be a charming place to visit. Tall native grasses interspersed with chamisa, cholla cactus, and occasional junipers provide a warm natural setting for the ruins. Encircled by the vast gray-green piñon and juniper forest that climbs the soft hills and sharp mesas, the valley adds to the overall sense of time at Pecos. The land here blends with and adds to the visitor's experience of the Southwest. Only the occasional sounds of the AT&SF Railroad (now over 100 years old) and the distant scars of Interstate 25 remind one of the 20th century and modern America.

### River Valley

The 365 acres of monument, nearly in the center of the valley, are but a smaller example of the characteristics of the valley as a whole. The Pecos River begins 30 miles north of Pecos National Monument in the 13,000 foot high Sangre de Cristo Mountains. As the river leaves its narrow mountain gorge, the valley immediately widens to about six miles, bordered on the west by Glorieta Mesa and on the east by the gradually rising Tecolote Foothills. To the southeast the valley opens out onto the Great Plains.

### Geology

As the river enters the Pecos Valley, it leaves behind the granite and other igneous rocks of the mountains and flows through sedimentary formations of horizontally layered sandstones, limestones, shales, and siltstones. The valley floor is in the Sangre de Cristo Formation, a 500 foot thick deposit of sandstone, siltstone, and shale which is cut by small arroyos throughout. In these arroyos, and in other areas of broken country, beds and pockets of clay are found which the Pecos Indians used for their pottery. The rich soil found along the river provided farming plots for the Pecos Indians.

### Flora

The Pecos Valley is in the Upper Sonoran life zone. The heavy piñon-juniper forest continues across the valley floor between the mesas and foothills and, except for areas cleared by man, would probably cover the entire northern part of the valley. As the valley moves south, the piñon and juniper give way to large open areas of grasses. Sprinkled through the piñon and juniper are clumps of tall ponderosa--prime building material for the pueblo and church. Pecos National Monument is near the breaking point between forest and grassland. The southern part of the monument is flat and grassy; the northern section is covered with piñon and juniper.

A variety of flowering plants, such as chamisa, snakeweed, verbena, and aster, brighten the gray-green landscape in summer and fall.

### Fauna

Many of the large animals which were present in the valley historically, such as bear, bison, and pronghorn, are gone. Most of the other large animals are rare. Deer and elk are fairly common in the higher elevations, and deer occasionally stray into the monument. Coyotes are present and roam in and out of the monument. Smaller animals such as rabbits, skunks, and gophers are common. Birds include the piñon jay, juncos, sparrows, bluebirds, meadowlarks, and an occasional roadrunner.

### Influence of Man

Fragile Upper Sonoran vegetation, thin soils, high elevation, and relative aridity combine at the monument to show vividly the impact of man over a millenium. Indian occupation of urban proportions extended over 500 years. European occupation brought wagon roads, new farming methods, gravel quarrying, range revegetation (scrub forest chaining), wood cutting, and grazing (the last as recently as the late 1960s in parts of the monument).

The 65 acre core of the monument, formerly administered by the State, has been fenced for many years. Within that fenced area native vegetation, principally grasses, has come back well. Where grazing occurred recently, exotic Mexican fireweed moved in, eliminating native plants. Now the entire monument has been fenced, grazing eliminated, and the fireweed nearly controlled by burning, herbicides, and reseeding. The program of reseeding and weed control will continue until native vegetation is no longer endangered.

At key locations in the monument the break between sandstone caprock and underlying clays and shales creates highly erodable "badlands" slopes. Structural developments and trails near these locations must be sensitively designed and engineered.

## VISITOR EXPERIENCE

### Interpretive Theme and Objectives

The overall theme, which would form the context in which the park story is to be presented, represents Pecos as a cultural gateway. This theme was stated in the 1969 Interpretive Prospectus: "Strategically located at the mountain gateway between the plains and the Rio Grande Valley, Pecos was a cultural crossroads and frontier outpost for centuries." This theme may be broken down into story elements which would aim to accomplish the following objectives:

- Comprehension of the geographical setting
- Appreciation of the complexity and extent of the Pueblo and Plains civilizations and of the interactions between them
- Appreciation of the Spanish culture in the American Southwest, the diversity of the motivations for missionization, and the impacts on Pueblo and Plains culture
- Cognizance of the continuity of the "gateway" theme over time to the present

### Visitation

Records show a remarkably stable annual visitation at Pecos National Monument of about 45,000 over the last ten years. Visitation varies seasonally with peak use during the summer months. A substantial number of visitors come in groups of between 20 and 35 persons, with a few as large as 75 or more. On many summer days as many as 90 visitors may be on site at one time. Perhaps 10 or 15 percent (9-12 visitors) might be at the contact station, while the rest would be at various points along the trail.

### Existing Facilities and Interpretive Programs

A small structure located at the edge of the ruins and adjacent to the existing parking area serves as a contact station to dispense information and sell publications. Due to limited space, very little exhibit material is exposed. Exhibits consist of a few small artifacts, a model of the church, and a few pictures. Most visitors stop briefly at the contact station and then proceed to the ruins.

The interpretive trail starts at the parking area, winds through the convento and church, proceeds through the pueblo ruins, and returns to the point of origin. Interpreters conduct tours of the site and make contacts while roving in the area. Special groups are greeted by the staff and conducted around the site whenever possible.

Some previsit programs are presented to school groups off site.

Pecos National Monument offers a number of special programs including traditional bread and cookie baking, a night tour through part of the ruins with short talks, the annual Pecos Mass, and the Pecos Conference (a gathering of archeologists). These special programs would continue, but would not be affected by the design of a new interpretive facility.

### Visitor Experience

Members of the park staff have made the following observations concerning the visitor experience at Pecos:

- Many visitors come to Pecos with misconceptions or little knowledge of Southwest history, and some come with intolerance toward Spanish and Indian cultures and religions. Although many of these visitors will probably experience several "Pueblo" parks while they are in the region, Pecos is frequently their first exposure to the Pueblo/Spanish story.
- Only about two-thirds of the visitors walk the entire trail to the church and pueblo; the remaining one-third visit only the church. The relative lack of visibility of the pueblo is the reason for the large number of visitors who see only a portion of the park.
- Visitors are confused over some aspects of the site: the relationship between the mission and the pueblo, the uses of rooms and other features, the small size of the rooms, the "low partitions" in the convento, the use of adobe vs. stone, and the name "Pecos."

## INTERPRETIVE PROPOSALS

Since the establishment of Pecos National Monument in June 1965, the National Park Service has managed the monument out of temporary and substandard facilities. The ability of these facilities to serve the visitor and to fulfill other management functions is being taxed to its limit. Despite the monument staff's best efforts, the Service is not able to effectively protect park collections nor to adequately interpret the monument for visitors. It now appears that construction of the visitor center will begin in 1983. Neither construction of the visitor center nor the acquisition of the Kidder Collection are entirely certain at this time, although the prospects for both are very good. On this basis, it is now possible to plan for the effective interpretation of Pecos National Monument.

The visitor experience would begin in the new visitor center. Exhibits would define the significance of the area and would use artifacts, graphics, and labels to provide a sense of historical geography and call attention to significant parts of the Pecos story. Artifacts from the Kidder Collection would provide a focus of interest and credibility for interpretation of prehistory and archeology. A short audiovisual program would provide historical perspective by combining various parts of the story into a single coherent presentation. Visitors would view either the exhibits or the audiovisual program first--the two would be mutually reinforcing, providing visitors with the information and understanding they would need for a meaningful experience at the resource.

Along the Pecos Ruins Trail interpretation would be provided by wayside exhibits and by a trail booklet. The waysides would be primarily graphics supported by text. Many of the graphics would recreate scenes from the prehistoric and historic past--rebuilding the crumbled walls and bringing people into the pictures. The trail booklet would be primarily text supported by graphics, telling the story of Pecos.

Interpretive proposals are as follows:



### Visitor Center

The new Pecos visitor center would include a visitor use area of approximately 3,500 square feet:

Lobby	1,000 square feet
Exhibits	1,500     "     "
Auditorium	1,000     "     "

Visitor use spaces would be used as follows:

#### Lobby

The lobby would serve three functions:

1. Statement of significance  
for Pecos National Monument
2. Information/orientation
3. Cooperating association sales

1. Statement of Significance for Pecos National Monument -  
A very simple exhibit would consist solely of a large (c. 3 ft. x 5 ft.) reproduction of an existing painting depicting Pecos functioning as a gateway--a cultural crossroads and frontier outpost--and a supporting label, in English and Spanish. The label would express the following ideas:

STRATEGICALLY LOCATED AT THE MOUNTAIN GATEWAY  
BETWEEN THE PLAINS AND THE RIO GRANDE VALLEY,  
PECOS WAS A CULTURAL CROSSROADS AND FRONTIER  
OUTPOST FOR CENTURIES.

The painting (by Tom Lovell, original in Permian Basin Petroleum Museum, Library, and Hall of Fame, Midland, Texas) recreates the living pueblo of prehistoric times, with Pecos and Plains Indians meeting for trade beneath the walls of the pueblo.

While the exhibit would be incomplete in the context of the total Pecos story, it would raise many questions to be answered by park interpreters and by interpretive media in adjoining rooms and along the Pecos Ruins Trail. The incompleteness is preferable to an attempt, at the beginning of the interpretive experience, to identify and relate the various Pecos cultures, time periods, interrelationships, and contrasting architecture. This exhibit would be simple and striking, and would start visitors in the right direction toward better understanding and appreciation of Pecos.

2. Information/Orientation - An information/orientation desk would be provided, large enough to be staffed by one or two interpreters. Its top would be bare except for cash register and dispensers for the park folder and Trail Guide. Space underneath the counter would provide some storage space.

Information/orientation exhibits would not be provided. The primary information/orientation devices would be the park folder, the Trail Guide, and State and regional maps and other free materials available on request. Park interpreters would answer questions, provide necessary information and explanations, and provide personal interpretation.

A bulletin board would be provided to display information about interpretive programs and other messages of a temporary nature.

3. Cooperating Association Sales - If the park staff and the cooperating association so desire, the size of the lobby would permit a substantial increase in the number of titles offered for sale. In any case, there is ample space for uncluttered display allowing many visitors access to sales items at the same time.

Sales display design would be compatible with the decor of the lobby and the information/orientation desk. The display would accommodate interpretive postcards and slides as well as written publications. It would be located near the information/orientation desk for added security.

Graphics offered for sale would be framed and displayed on walls at eye level.

Administrative space in the visitor center would include storage space for sales items (preferably with easy access to the sales area and the parking or delivery area outside) and an office for the cooperating association agent. If possible, association stock, supplies, and business would be separated from National Park Service administrative functions.

### Exhibits

Two factors will allow development of successful interpretive exhibits at Pecos: (1) the availability of the Kidder Collection and (2) the space (approximately 1,500 square feet) allotted to exhibits in the proposed new visitor center.

Exhibits would be designed to focus on a few important facts, relationships, and concepts, using objects, graphics, and minimum label copy. Labels would be provided in English and in Spanish. Exhibits would interpret the following themes with the following objectives:

<u>Theme</u>	<u>Objective(s)</u>
Coronado expedition	To relate the Coronado expedition to Pecos
Historical geography	To show the importance of geography to the Pecos story
Pecos cultures	To introduce visitors to the different cultures of Pecos
Archeology	To call attention to the importance of Kidder's work at Pecos, and to interpret some of the concepts he developed

Coronado Expedition - The Coronado expedition provides an excellent starting point for the interpretation of Pecos. It was the first significant contact between the Europeans and the Native Americans in New Mexico. Many visitors are at least familiar with this watershed event. Most visitors would not know of the involvement of Pecos Pueblo with the Coronado expedition.

Simple interpretation of the expedition and its connection with Pecos would begin the visitors' examination of both the prehistoric and the historic periods.

Historical Geography - Visitors need some understanding of New Mexico geography if they are to understand the "frontier" and "gateway" roles of Pecos. This understanding would be provided by maps of Pueblo and Spanish New Mexico, showing major topographic features and rivers, major population centers, and trade routes. The maps would be embellished with illustrations.

Pueblo New Mexico - "Ever since at least the thirteenth century, the Upper Pecos River Valley had been a frontier of the Pueblo Indian civilization that flowered in the cliffs and valley floors to the west. . . . Among the largest and most powerful of the city states, (Pecos) enjoyed by 1540 the benefits of a well-developed commerce between pueblos and plains." (Kessell, Kiva, Cross, and Crown, 1979)

Spanish New Mexico - In historic times, Pecos was still a frontier, this time at the northeastern edge of Spanish New Mexico, itself the frontier of New Spain. And it was still the material and cultural gateway between the Rio Grande Valley and the Great Plains. The gateway role continued into modern times--the Santa Fe Trail passed through the mountains at Pecos and today the Santa Fe Railroad and Interstate Highway 25 follow the same route.

Pecos Cultures - Exhibits would call attention to the different peoples who lived at Pecos at different times. If these exhibits, using objects, graphics, and labels, can demonstrate that many different peoples passed this way, and give a sampling of who they were and the marks that they left, then the exhibits would be successful. It would not be possible to explain or interpret these civilizations with exhibits. It would be possible to help visitors understand that, over a long period of time, different peoples came to Pecos, interacted with one another, depended on one another, and passed into history.

After viewing the exhibits, visitors would know that the Pecos story encompasses both prehistoric and historic times, that Pecos was a gateway in both eras, and that the Pecos story was created by many different peoples. They would be ready for the audiovisual program, the wayside exhibits, and the Trail Guide to make some sense of all this.

By means of these exhibits, visitors would see the evidence for these pieces of the Pecos puzzle:

Archaic Period  
Pre-Pueblo pithouse culture  
Early Pueblo culture  
Pecos Pueblo culture  
"Dog" nomads -- the early Apache  
Plains-Pueblo trade system  
Hispanic culture  
"Horse" nomads -- historic Apache and Comanche  
Hispanic-Comanche trade system  
Anglo-Hispanic trade system  
Abandonment of Pecos

Archeology - At Pecos, between 1915 and 1929, Alfred Vincent Kidder conducted the first extensive scientific archeological excavation in the Southwest. At Pecos he laid down the foundations upon which much of modern Southwestern archeology is based and upon which it grew. The concepts he established are still valid and some of them would lend themselves to simple interpretation. These include the concept of stratigraphy and the classification of pottery. A brief introduction to some archeological concepts which have been developed since Kidder's time might also be appropriate, perhaps using the pithouse excavations as an example.

#### Audiovisual Program

A short audiovisual program would be provided. Visitors might view the AV program or the exhibits first; the two would be mutually reinforcing, preparing visitors for a meaningful experience at the ruins. Exhibits would focus on individual aspects of the Pecos story; AV would bring them together chronologically, providing historical perspective.

One excellent method of portraying the past would be to photograph original art commissioned specifically for the program. The same original art might be used for wayside exhibits, further tying together on site and visitor center interpretation. If possible, the artist selected would reside reasonably near the park and Santa Fe because of the technical consultations with archeologists that will be necessary.

The program would be a 5 to 8 minute/16 mm/color/sound motion picture. English and Spanish versions would be produced. Preliminary plans for the new visitor center call for a 1,000 square foot auditorium (space to seat 40 to 50 visitors) and a projection booth with film tree for automatic showings of the English language version and a separate hand loaded projector for the Spanish language version.

### Pecos Ruins Trail

On site interpretation would be provided along the Pecos Ruins Trail. Media interpretation of park resources at other locations is not recommended at this time. Interpretation along the trail would be provided by wayside exhibits and the Trail Guide.

For effective interpretation, it is important that the two media be used to their best advantages. Wayside exhibits would provide visual interpretation, showing visitors how Pecos may have looked in the past, bringing the ruins to life. The Trail Guide would tell the story with a narrative presentation.

### Trail Modifications

A new section of trail would be constructed from the new visitor center to the existing trail, intersecting it between the church and the South Pueblo. The section of trail between the existing visitor contact station and the entrance to the convento would be obliterated.

Additional benches would be provided at various locations along the trail. Older visitors make up a significant segment of Pecos visitation and, for all visitors, the combination of the ruins and the panoramic view invites leisurely contemplation. The benches would also add to the effectiveness of the Trail Guide. The text of the Trail Guide is lengthy, but this length is essential to do justice to the Pecos story.



### Wayside Exhibits

New wayside exhibits would consist of multi-colored panels displaying primarily graphics supported by text. Wayside exhibits are the best medium for the display of graphics; they are less effective for telling a story or for other interpretation requiring extensive text. At Pecos, original art (possibly some of the same art recommended for the audio-visual program) and historic prints and photographs would be used to recreate the past and to place the ruins along the trail in their proper prehistoric and historic contexts. Existing wayside exhibits would be removed.

Wayside exhibit proposals are as follows:

Wayside Exhibit Plan - A wayside exhibit plan would be prepared to determine the exhibits that are needed, their locations and priorities, and design and materials. Wayside exhibits proposed in this plan would be regarded as the starting point for preparation of the wayside exhibit plan rather than as definite proposals.

Spanish Language Interpretation - Label copy on all wayside exhibits would be provided in English and Spanish.

### Possible Wayside Exhibits -

<u>Exhibit Topic</u>	<u>Interpretive Objective(s)</u>
Ruins Trail - trailhead exhibit	To restate the significance of Pecos National Monument; to provide orientation for visitors starting out on the trail.
Agriculture - looking across former agricultural lands to the west	To recreate the prehistoric scene when the Pecos Valley was crowded with farming plots.

<u>Exhibit Topic</u>	<u>Interpretive Objective(s)</u>
North Pueblo - exterior	To provide an exterior view of Pecos Pueblo when it was occupied
North Pueblo - plaza	To recreate the plaza as an important Pueblo social structure
Archeology - at the ramada	To use historic photographs to show archeologists excavating Pecos; to restate the importance of Pecos to Southwest archeology. (An audio station would be considered here because the supporting verbal information might exceed what can be carried by label copy.)
Kiva - north of South Pueblo	To show a kiva in use. (Existing audio message might be retained or revised.)
South Pueblo -	To interpret the South Pueblo as an historic structure, possibly stemming from religious division at Pecos.
Coronado at Pecos - between South Pueblo	To recreate Coronado's arrival, reemphasizing the two eras of Pecos
17th century church - just north of church	To show the "magnificent temple" as it may have looked after completion
Pueblo Revolt - just north of the church	To interpret the Pueblo Revolt and to show the burning of the 17th century church

Exhibit Topic

Interpretive Objective(s)

18th century church -  
in church

To show how the 18th century church may have looked after completion and to show a Mass being conducted. (If the sound could be restricted to a small area, an audio message repeater would be considered; visitors would hear a tape of Spanish sacred music from the 18th century.)

Abandonment -  
at existing entrance  
to convento

To use a mid-1800s view of the Pecos ruins to dramatize the 1838 abandonment of the site.

Trail Guide

A new Trail Guide has been prepared by the park staff and it will be published by Southwest Parks and Monuments Association. It will tell the story of Pecos in narrative form, relating the story to the ruins.

For the future, after the visitor center has been completed, revision of the Trail Guide should be considered. The revision would rearrange the same information so that the story would be told chronologically, proceeding from the North Pueblo to the 18th century church and final abandonment. The placement of the new visitor center well to the east of the church ruins would make this possible.

### Publications

In addition to existing publications, the following publications needs were identified for Pecos National Monument:

#### Park Folder

Harpers Ferry Center is producing a new park folder in the Unigrid format.

#### Trail Guide

Southwest Parks and Monuments Association is producing a new Trail Guide.

#### Handbook

A handbook is being produced by Harpers Ferry Center. This publication will contain adequate coverage of the archeology study, meeting an existing need.

### COST ESTIMATES

The following items would be programmed by the park for planning and production by Harpers Ferry Center:

Media Summary	Cost Estimates	
	Planning	Production
<u>Division of Audiovisual Arts</u>		
Plan and produce 5 to 8 minute/16 mm/color/sound motion picture on the prehistory and history of Pecos. English and Spanish versions.	(61) \$ 6,000	(62) \$ 60,000
Provide sound system, screen, film tree, and projectors. Consultation on wiring.		(63) 21,000
Plan and produce tapes for two wayside audio message repeaters.		(62) 3,000
Provide playback units, speakers, batteries, and housing for two audio message repeaters.		(63) 6,000
<u>Division of Exhibit Planning and Design and</u>		
<u>Division of Museum Production</u>	(51)	(52)
New visitor center - Plan and produce new exhibits. Consultation on interior decor and furnishings.	45,000	225,000

Media Summary	Cost Estimates	
	Planning	Production
<hr/>		
<u>Division of Wayside Exhibits</u>	(55)	(55)
Plan and produce approximately twelve wayside exhibits.	\$ 10,000	\$ 45,000

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#### LEGISLATIVE COMPLIANCE

The development proposals of this Interpretive Prospectus are contained in the Master Plan and Final Environmental Statement for Pecos National Monument (1975) which document compliance with the National Environmental Policy Act, the Endangered Species Act, the National Historic Preservation Act, and other regulations.



PLANNING TEAM

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# United States Department of the Interior

## NATIONAL PARK SERVICE

SOUTHWEST REGION

P.O. Box 728

Santa Fe, New Mexico 87501

APR 20 1983

IN REPLY REFER TO:

APR 20 1983

K1817(SWR-OIV)

### Memorandum

To: Manager, Harpers Ferry Center  
Attention: Chief, Division of Interpretive Planning

From: Regional Director, Southwest Region

Subject: Interpretive Prospectus, Pecos National Monument

The following comments incorporate those of this office and of Pecos National Monument with regard to the proposed Interpretive Prospectus for that park.

Page 1, paragraph 1, lines 4-6. Reword to read: "Later, about 6000 to 5500 B.C., Archaic people ---."

Page 2, paragraph 3, lines 1-3. Reword to read: "Years of religious conflict combined with worsening economic conditions led to the Pueblo Revolt of 1680."

Page 3, paragraph 1, line 2. Change "1888" to "1881."

Page 8, paragraph 1, lines 3-4. Delete this sentence and substitute, "This is the only pithouse village thus far discovered in the area."

Page 9. Add another paragraph as follows:

#### Miscellaneous Sites

There are numerous small Puebloan sites, which appear to have functioned as campsites, food processing stations, hunting camps and stone tool manufacturing sites, scattered about the monument.

Page 10, paragraph 2, line 1. The reason for the blank space is not apparent, but we would suggest inserting the word "nearly" here.

Page 16. Neither construction of the visitor center nor the acquisition of the Kidder Collection are entirely certain at this time, although the prospects for both are very good at the moment. This is a situation which is, however, subject to change on short notice.

Page 22, last paragraph, lines 3-4. Change, "At Pecos he established the modern science of Southwest archeology," to "At Pecos he laid down the foundation upon which much of modern Southwestern archeology is based and upon which it grew." Also, add to the end of this paragraph, "A brief introduction to some archeological concepts which have been developed since Kidder's time might also be appropriate, perhaps using the pithouse excavations as an example."

With these changes, this interpretive prospectus has our approval.

A handwritten signature in dark ink, appearing to read "Robert F. Healy", with a long horizontal flourish extending to the right.

cc:  
Superintendent, Pecos