

# Chihene Nde Nation of New Mexico



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Legislature Land Grant Committee

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Presentation Outline

I. **Introductions of Tribal Council Members  
Chihene Nde Nation of New Mexico and  
Historic Overview**

Manuel P. Sanchez, Chairman

II. **Summary Report of Historic Research**

Lorraine Garcia, Member at Large/ Historic Record Keeper

III. **Essay of finding of Historic Research**

Professor Maurice E. Shortt, Professor WNMU

IV. **Modern Efforts benefitting surrounding  
community**

Paul “Pablo” A. Martinez, Chairman of OCRS  
Past State Director of NM LULAC

V. **Q&A,**

Open Discussion Regarding Next Steps

# CHIHENE NDE NATION OF NEW MEXICO

## I. Brief History, (Manuel Paul Sanchez, Chairman Chihene Nde Nation of New Mexico)

### A) Greetings

#### 1) Who are we? (Chihene Nde Nation of New Mexico)

We are an organization of descendants of peaceful Chihene Nde people (more commonly known as the: Gila; Mimbres; Coppermine; Mogollon; and Warm Springs Apaches) that once resided on common Spanish Land Grants throughout Southwest New Mexico. The Spanish Land Grants were known as Rancherias of Apaches of Peace that were established under peace agreements that began in 1768 but were primarily established from 1790 to 1828.

#### 2) Modern Structure of our effort

In our modern re-recognition effort we have established two 501C3 non-profit organizations incorporated in New Mexico. The organizations are the Ojo Caliente Restoration Society and the Chihene Nde Nation of New Mexico.

#### 3) Introduction of Officers

#### 4) What are we here to request?

We are here to request the support of the Land Grant Committee in our effort by requesting a memorial acknowledging the existence of our people and asking for the New Mexico Congregational delegation to assist in our federal re-recognition effort.

### B) The Creation Story of the Chihene Nde

In our Creation Story we are taught that we came to be as people on the Saint Augustine Plains, near what is today Magdalena NM, when White Painted Woman came to rest on the plains in an Abalone shell and began giving birth to our people. Soon after creation our people moved into what has been known as the Monticello Box Canyon in the Cañada Alamosa or the Ojo Caliente. We are taught that our people lived together in the canyon as a people until they grew too numerous for the natural resources in the canyon to support. It was at this time that our ancestors broke into what became known as the four main Bands of the Chiricahua Apache the Chihene, Bedonkohe, Chokonen, and Nendi.

#### C) Upon first contact with officials of the Spanish Crown and the Catholic Church our people were first known as the Kingdom of the Xila.

#### D) The first conversions of our people to the Catholic faith were being recorded starting in 1630.

#### E) Peace Agreements with New Spain

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Beginning in 1768, with the Peace Agreements between New Spain and the Chafalote Band of Gileño Apaches our people began receiving Spanish Land Grants as parts of the peace agreements. However, most of the Spanish Land Grants of our Ancestors were established through peace agreements between 1790 and 1828.

### F) Establishment of the Land Grants –

Through our research effort, which has been ongoing for more than a 30 years, we have established documentation that demonstrates that the families that constitute our membership today descend from the Spanish and Mexican Land Grants, established through peace agreements, that were known as the: Rancho de los Rincones; Rancho de la Gallina; Rancho de los Comales, Rancho de los Corrales; Rancho del Cobre; Rancho de Mimbres; Rancho de Gila; Rancho de Manta Negro; Rancho de Victoriano Montoya, Rancho de Cuchillo Negro; Rancheria de Donaciano Montoya; and Rancho de Juan Jose Galindo. The Rancho de Victoriano Montoya later became known as the Ojo Caliente Indian Reservation established under United States jurisdiction in the 1870's.

Our research effort has focused mainly on Southwestern New Mexico. However, our strongest traditional allies were the Jicarilla Apache and Taos Pueblo (Red Willow Agency). Our ancestors traditionally married into these Tribes more than others and during times of danger our ancestors also joined with and hid amongst the Jicarilla Apache and Mescalero Jicarilla Agency at Cimarron NM and later the Red Willow Agency in particular. While our research has not specifically focused on our relationship to land grant history in these areas of Northeastern NM, membership in our Tribe and effort is extended to individuals that can prove descent from the Jicarilla Apache Land Grant and the later Mescalero Jicarilla Agency that was established in the Cimarron New Mexico Region as well as what was known as the Red Willow Agency.

### G) Establishment of Homestead Lands in Lands Grants under US law.

- 1) With our ancestors being settled, farming, and converted to Catholicism they were no longer considered "Indian" under United States laws in the late 1800's. Therefore, they were able to convert their farming and ranching settlements into Homesteads under the US Homestead Act of 1862.
- 2) Homesteads were established with the land grants from which our families descended and were an effort to protect the small amounts of their ancestral lands that were possible.
- 3) In many cases the homestead locations chosen were on lands that included ancient villages and Pueblo like structures of our ancestors; several of which are in the process of being excavated as we speak today.
- 4) The families in our membership today continue to hold federal patent to these homestead lands even though our families have been long removed from these lands. Lorraine Garcia will get into more detail on these lands in the following presentation.

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- H) Removal of Lands from 1899 to 1930 ✓
- 1) In 1899 Theodore Roosevelt by Executive Order established the Gila National Wilderness this action displaced our families that were settled and farming in the Rancho de Gila and Rancho de Mimbres.
  - 2) 1908 to 1911 Acts of Congress to establish the Elephant Butte Dam, re-route the Rio Grande River through the Santa Barbara Cannel in the Hatch and Salem NM Region, and other irrigation projects in the Lake Valley Region ✓ displaced our families from this region that was the Rancho de los Rincones.
  - 3) 1928 Act of Congress expanded the Gila National Wilderness and opened up some areas for mining which displaced our families from our last remaining land grant lands in the Rancho de la Galliña/ Rancho de Juan Jose Galindo in what is today the Gilliña Region of the Gila National Wilderness. ✓
- I) Modern Archeological Excavations within our land grant, homestead, and traditional lands.
- 1) Cañadá Alamosa Project – this project involves New Mexico State University and the University of Boulder Colorado in an excavation directly on the Rancho de Victoriano Montoya (where our creation story tells us we all lived as a people until our population became too large for the natural resources to support). This excavation has currently established that over 44 village sites, ranging from small camps to Pueblo like structures once existed on the Victoriano Montoya Land Grant. The Homestead lands established by the ancestors of Elder Richard Montoya are at the center of this site and include the remains of several villages.
  - 2) Maddox Site in Mimbres NM – This project is as major concern to our people because a non-profit organization that has received rights to oversee the exaction of the site has declared itself a private entity (despite being incorporated as a non-profit organization in NM). The organization has removed the University of Las Vegas Nevada from the site and also involuntarily removed Board Members from the organization. This site on the Rancho de Mimbres Land Grant, which was later known as the Mimbres Farms by the US. Ancestors of Elder Richard Montoya and our Enriquez and Morales families established homesteads specifically on the lands that constitute this site today.
  - 3) A large Pueblo structure on the south end of the Gallina Canyon – WNMU has recently received up to 2000 boxes of artifacts taken from this Pueblo structure and other sites that exist on what were the Rancho de Gallina and Rancho de Mimbres. The Ancestors of Elder Richard Montoya and Earl Montoya that are here today established homesteads surrounding this Pueblo structure ✓
  - 4) Excavation on what was the Rancho de Rincones – NMSU is also involved in the excavation of a large Pueblo like structure on the Rancho de Rincones in the hills between the Hatch/ Salem NM area and the Lake Valley NM area.

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II. Historic Research Report – (Lorraine Garcia, Member at Large Chihene Tribal Council/ Historic Record Keeper)

A) Gila Ancestral Rancherias

***The Rancheria de Donaciano Montoya: Authority: April 24, 1820: Sale-Cash Entry (3 Stat. 566) longtime occupancy of Sierra and Socorro counties At Present: Montoya Site [LA 88891] Socorro & Sierra County, NM Canadá Alamosa Project Ancestral home of The Family of Chihene Elder Richard Montoya***

One of the most notable indigenous settlements documented and recorded during the Spanish Era and brief Mexican Era are those of past Chihene leader Victoriano Montoya whose descendent Donaciano Montoya received an 1820 Land Grant by longtime occupancy and whose descendants petitioned New Mexico courts in the 1960's as land title claimants; succeeded, and is known today as Montoya Site [LA88891], an indigenous Mimbres, Mogollon preservation area. This area is very important to our Chihene people because of our ancestral 51 room pueblo, pit houses, Mimbres and Mogollon settlements of which the Canada Alamosa River runs through this vast canyon over forty times. Up until 1900 over 100 Chihene families resided in this immediate and surrounding area and the sacred and healing Ojo Caliente Springs is located in one of those areas. By 1870 this area then Socorro County became known as the Southern Apache Country of which the Hot Springs (*Ojo Caliente*) Indian Reservation would be established for a brief three years within an area today known as the Old Indian Boundary about three miles from the Montoya Rancheria which was a part of the Spanish Era Montoya Rancheria. This is the ancestral homeland of Chihene Elder Richard Montoya, a Mogollon descendent and Elder Stephanie Franco's great grandfather Guindasola, a *Landrones* Chihene who married into the Montoya Rancheria.

B) ***Rancho de La Gallina de Juan Jose Galindo Lower and Upper Gallinas Campground, the Black Range, Grant County NM***

Another notable indigenous Rancheria is Rancho de La Gallina of Chihene leader Juan Jose Galindo also documented and recorded during the Spanish Era which is located in The Black Range in Grant County and is still known today as Las Gallinas. These areas like the Montoya Rancheria at one time housed over 100 families within numerous forest settlements. The Spanish erected a presidio in the Lower Gallinas in the vicinity of another vast ancient Mimbres, Mogollon pueblo and settlement due to its isolation and the numerous Chihene families residing at this location during the Spanish Period. The area with the ancient Mimbres, Mogollon pueblo is in possession of one of our Chihene families, a descendent of Donaciano Montoya and Juan Jose Galindo. Many of their descendants had Homestead Claims from 1862 including Alejandro Montoya, father of Elder Richard Montoya and the family of Chihene member Judy Marquez. Another pueblo and settlement of Chihene ancient ancestors is located in the adjoining Gila Forest Area and has had many artifacts removed. It is

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known in New Mexico as the Upper and Lower Gallinas part Department of Forestry campground areas and part private ownership.

Map 1 (attachment1): To the Chihene Nde Nation of New Mexico this map image was known as *Rancheria de Juan Jose Galindo*, a Chihene leader during the Spanish Era in New Mexico. His Chihene name was El Gallo and his Christian name Juan Jose. Today, many of his descendants and Chihene still hunt camp and gather here.

### **C) *Rancho de Los Rincones de Manta Negra, the Senior and Costales: Rincon, Garfield, Salem, Hatch and Lake Valley, Dona Ana, Luna and Sierra County, NM***

When New Mexico became a part of the United States and the 1848 Treaty of Guadalupe Hidalgo was initiated, our *Rancherias* were designated as *farms* and the largest in 1848 was the Rancho de Los Rincones at 434,000 acres with well over a hundred Gila families. It is within the 1791 Foreign Treaty with Spain and Mexican treaties. Mission San Diego was the first mission church build circa 1638 and many of our ancestors are buried within a federally protected burial area. This rancho included the *colonias* of San Ysidro, Mesilla, Dona Ana, Santo Tomas and Santa Teresa of which these *colonias*' descendants co-existed with our Chihene ancestors. Our two Gila Peace Treaties with the United States were enacted at Fort Thorn Agency in 1852 and in 1855 at the Fort Thorn Military Reservation upon the Rancho de Los Rincones that displaced The Rosales Family on Section 34. Chihene Chairman Manuel Sanchez, and Members at Large Lorraine Garcia and Eloise Mayo are descendants of The Rosales Farm and The Henriquez Farm of Section 28. This is also the ancestral rancho of Elder Eddy Montoya and, Yolanda Garcia and Helen Jurado present here today. These Chihene members' grandparents Homesteaded here after their lands went unprotected under the Hidalgo Treaty of 1848 and then were displaced from this area with the Rio Grande Water Project of the early 1900's. The Rosales descendants returned in 1920 to the Indian Ward among the U.S. Federal Government Agricultural Workers Program and The Costales Families of Elder Eddy Montoya and The Serna Families of Helen Jurado returned and resettled the area.

Map 2 (attachment 3): This stretch of the Rio Grande River was known as the *Rio Grande Del Norte* and a part of the *Rancho de Rincones* of the Chihene considered first agricultural people of the ancient Mimbres people. These family clans became known as the people of the Ojos Caliente (Warm Springs) of the Lower Gila Regions in present-day Lake Valley, Animas, T or C, Dona Ana and Mesilla valleys. Many bodies of water existed at U.S. contact including lagoons, underground springs, and even an island in the upper left region of the this 1883 survey map called the Meanders of the Rio Grande.

### **D) *The Coppermine (El Cobre), Gila and Mimbres Reservations and Farms, Grant County, NM***

Our Gila ancestors established Peace Compacts and Agreements with New Mexico Territorial Governors consecutively 1853 to 1860 in which they received

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monetary assistance from the U.S. government's Bureau of Indian Service. Purchased by Indian Agent Michael Steck for our Gila Farms were cattle for food, seed for planting, and contracted between Indian Agent Steck and Mexican and White settlers such as Epifanio Aguirre and Amnon Barnes were farm implements, oxen and laborers for Gila farms. Within these farm areas are the remnants of ancestral stone houses and pit houses dating back to The Stone Age Era and pueblos of our Mimbres, Mogollon ancestors. The El Cobre farms are the ancestral lands and villages of Chihene Members at Large, Carlos Provencio, Lorraine Garcia, Eloise Mayo, Treasurer Judy Marquez, and Chairman Sanchez. The Mimbres Farms and Gila Farms are the ancestral lands and villages of Chihene Vice-Chairman Carlos Benavides, members Virginia Nuemeyer, Helen Jurado and Hope Benavides.

*Letter included as attachment 3 is the Agreement made between Indian Agent Michael Steck and Dona Ana County settler Amnon Barnes to enlist his employment at the Mimbres Gila Farm in 1856.*

### **E) Effort to provide a more accurate history of Southwest New Mexico continues...**

Our ancestors worked hard at homesteading in the mountains and valleys as Gila and Mimbres Apaches like Pueblo Indigenous communities and Hispanic settlement families throughout New Mexico. However, like many other land grant communities, although our lands were protected under the Hidalgo Treaty of 1848, in reality the land grants were not protected. In 1871 a change in United States Indian Law and policy resulted in the definition of Indian being restricted to only those nomadic hunter gathering Tribes and those Tribes that had waged war with the United States and placed on Reservation. Like those Puebloan Indigenous communities throughout New Mexico that were settled, farming, Catholic, and had not waged war against the United States our Chihene Ancestors were no longer considered Indian under US law. The definition of Indian did change to again include all people that are Indigenous to the United States until the Indian Reorganization Act of 1934. However, by the time this law had changed our families had fully removed from our lands, were spread throughout the Southwest living in extended family groups in Indian Civilian Conservation Corp and other job programs at the time. They were no longer a cohesive people able to reorganize under the 1934 Act.

Our goal today is to achieve re-recognition of our people as a distinct Indian Tribe. In doing so we will provide a more accurate history of our ancestors in Southwestern New Mexico. Our history is unique and at times tragic. However, many of the areas in our Indigenous homelands in Southwest New Mexico still bear our Indigenous names because some of our families had and still have title to land claims of these areas and will continue to make sure these names go unchanged.

*For a more indepth look into our historic research please refer to the 18 page document entitled "Historic Land Claims Chihene Nde Nation NM" authored by Lorraine Garcia included in this presentation as reference material. Appropriate citation of sources included in this document.*

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### III. Research Summary and Support Essay (Professor Shortt):

Essay summarizing research authored by Professor Maurice Shortt provided as Attachment 4. However, Professor Shortt is unable to attend this meeting.

### IV. Modern Efforts (Paul A. Martinez, Chairman OCRS/ Member Chihene Nde Nation of New Mexico)

#### A) Projects we are working on today:

##### 1) PTSD Treatment program

- For 1st Responders/Veteran's growing epidemic of PTSD/TBI
- Holistic, innovative and traditional approach to dealing with this growing issue as veterans from Iraq and Afghanistan are returning from their tours of duty.
- Traditional approach and engaging Medicine people from Mescalero, San Carlos and White Mountain in sweat lodges and warrior approach to healing and removing death and negative energy before returning to families.
- Horse therapy
- Group therapy and group crisis counseling
- Program development via Search Conferences and Strategic Planning.
- Development of community partners both public and private sectors to seek funding and practical solutions to address this growing need.

##### 2) Cultural Center

- Formation of Community Housing Development Organization (CHDO).
- Federal or State Re-utilization Programs for portable buildings and used equipment.
- Inquire/Acquire BLM Land use if applicable for multi-purpose center.
- Seek community partners to develop funding sources for maintaining and preserving heritage, culture, language and traditions with elders and tribal medicine people (Diiyiin) from surrounding Apache communities and tribes.

##### 3) Affordable Housing programs:

- CHDO
- HUD or other Non-profit housing programs for elderly and low income families.
- Affordable Housing via Tierra del Sol, PPEP or other Housing Programs
- Multi-purpose centers in housing projects.
- Native American and Hispanic HUD and other projects via LULAC and NCLR.

##### 4) Protection of Sacred Sites:

- MOU's with Legal Defense Funds and/or Historic Preservation Societies and Advocacy Organizations to protect sacred sites.
- Collaborate with BLM, public institution and other agencies to preserve and restore sacred sites.

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5) Educational Effort:

- Language Program via distance learning in collaboration with NM Higher learning Institution.
- Native Star Productions, PBS Documentaries and music recordings of indigenous artists.
- Literacy education in business development, leadership, governance, finance, housing, civil rights, water and indigenous rights issues.

B) Focus on also forming a United Chihene Land Grant Council ✓

- Inquiring about the process of becoming active and involved as a Land Grant Council
- What are the procedures?
- How long is the process?
- What are the criteria for becoming part of this Act?

C) Purpose of debate, presentation and need for a Memorial:

- 1) What we are actually requesting (a Memorial Bill) ✓
- 2) Political Support of Hispanic Community ✓
- 3) Wide Support from Legislators in Southwest NM. ✓

V. Questions: (Manuel Sanchez)

*Re-Recognition of Chihene*

*Taetejans*





This Agreement made this 1<sup>st</sup> day of April one thousand eight hundred and fifty six. Between Amos Barnes of Santa Anna County Territory of New Mexico of the first part and M. Stock U.S. Marshal for the Territory of New Mexico of the second part.

Witnesseth that the said Amos Barnes in consideration of the covenants on the part of the second part hereinafter containeth doth covenant and agree to and with the said M. Stock as his agent that he will furnish for the use of the said dep. eight yoke of oxen with yokes chains &c necessary for ploughing with the same. Also eight men good laborers who are accustomed to planting also provisions for the men. He further agrees to transport all farming implements seed &c that may be required at the above farm on the premises. Also to furnish seed corn, Beans, Potatoes, Melon & squash seeds for planting. All of which he agrees to have ready on or before the 5<sup>th</sup> day of April 1856 and subject to the order and controll of said M. Stock through out all times for at least thirty five days commencing said 5<sup>th</sup> day of Apr (56) and as much longer as the said M. Stock through out shall need their services in preparing lands digging canals and planting for the Santa Anna Indians.

And the said M. Stock U.S. Marshal in consideration of the covenants on the part of the party of the first part doth covenant and agree to and with the said Amos Barnes that for each yoke of cattle furnished as above

he shall receive fifty cts per day for each day they are employed by said M. Steek. And agent. And that for each man furnished he shall receive fifty cts per each day employed and said M. Steek the agent also agrees to pay for the provisions of men employed two dollars per day for each day they are employed. And said Ammon Barnes to receive one dollar & twenty five cts (\$1.25) per day for his own services overseeing and assisting in planting as may be required by said M. Steek U.S. Ind agent. Corn for seed, Beans Pumpkin and Mellon Squash &c. Said Barnes to furnish at cost price.

In Witness whereof we have hereunto set our hands and seals this 12<sup>th</sup> day of April 1886

Ammon Barnes  
M. Steek

Witness }  
J. P. Jolly  
A. D. Smith

## **“From Mogollon to Chi’hene”**

### **A Brief Essay Supporting the Indigenous Natives of Southwestern New Mexico**

The Mogollon archaeological history was first recognized by Emil Haury after explorations at two separate sites: the Harris Village at the town of Mimbres in 1933 and the Mogollon Village on the upper San Francisco River during 1934. Haury saw that the Mogollon culture shared some characteristics with the Hohokam culture and the Pre-Pueblans which included brown-paste pottery and surface pueblo-style dwellings. Five decades of continued field and laboratory research by archeologists from the Field Museum of Natural History, the Arizona State Museum, the Amerind Foundation, the Mimbres Foundation, and the on-going Canada Alamosa Project’s research have finally concluded and confirmed Haury’s findings. Today the Mogollon culture’s distinctiveness can be found in its pottery, architecture, stone-grinding tools, habits, customs of residence location, and mortuary treatment.

Studies of the Mogollon artifacts have led to the recognition of regional variants. The most widely recognized is the ‘Mimbres culture’ (Mimbres-Mogollon branch). Others include the Jornada, Forestdale, Reserve, Point of Pines, San Simon and Upper Gila branches. The Mimbres culture is the most well-known subset of the Mogollons and the entire area of occupation spans a greater interval of time (roughly two millennia) and a vast large area that was occupied by these ancient people.

The term Mimbres may refer to a tradition within the Mogollon culture/occupation areas or to an interval of time, the so-called 'Classic Mimbres,' from approximately 1000 AD to 1130 AD. However scientific analysis of physical evidence also points to differentiation and specialization which eventually led to distinct Chi'hene development from as early as 150 AD. Some oral histories and traditions indicate that unique Chi'hene characteristics arose from an amalgamation of the three Archaic peoples, namely, Pre-Pueblans, Hohokam, and Mogollon. Many researches have concluded that this descendancy is correct. Among them is Joe Ben Wheat who stated unequivocally that the "Mimbres ARE direct descendants of the Mogollon people and that the contemporary Chi'hene are direct desendants of the Mimbres." The Chi'hene themselves support this conclusion and should be considered as indigenous inhabitants of Southwest New Mexico.

The Chi'hene consider the area around Ojo Caliente (in Sierra County, New Mexico) as the sacred center of their homeland. It is well-documented in the Spanish records, American records and in oral history that nantan Victorio considered the Ojo Caliente and Plains of San Augustine as his favorite places. Another proven center of homeland abuts the Mimbres River in Grant Count, New Mexico. Both sites have documented pueblos where continuing archeological research is taking place. Some Rancherias recognized in Spanish Land Grants still have living members of vast family units.

The Chi'hene people ranged from Mesilla, in Dona Ana County, north along the Rio Grande; west into Arizona; and south into Mexico.

The Chi'hene are unique in many ways. One is the way the men honor and respect the female members of the community. Women not only cook, wash, and take care of the children, they have very strong voices in all actions that affect the people. Men do make most of the decisions, but only after listening carefully and dutifully to the women. Their opinions, cares, and concerns many times outweigh those of the men.

Another example of this people's uniqueness is that of marriage. One present-day Elder states that Chi'hene tradition dictated that men of marrying age should 'travel four hills away' from their family unit to find a wife. This tradition looked north, west, east, and south for spouses because the people were very aware of the pitfalls and dangers of genetic blocks due to intermarriage of close relatives.

Inter-marriage was common with the Chi'hene and their distant cousins. However, when a cousin married a Chi'hene woman and moved to her family's Rancheria, the husband DID NOT become Chi'hene! The wife, if she moved to her husband's family, did not become one of his people. The wife retained her individual Chi'hene identity and the husband retained his traditional familial identity

regardless of origin. In other words, a Chokonen husband remained

Chokonen, but his Chi'hene wife was always recognized by everyone as Chi'hene.

The Chi'hene maintain and descend from an ancient indigenous culture. The people of this Nation have always been recognized and called the "Red Paint People" by the Spanish, Mexicans, Americans, and other American Indians. While they have many cousins in other states and areas of New Mexico, they are still an autonomous, cohesive community of people. Their people can trace their ancestors to long before the arrival of the Spanish. They deserve recognition as the indigenous people of Southwestern New Mexico.

Respectfully submitted,

Maurice Shortt, BS, MA  
Chi'hene Historian

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