NewsMAC

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Sacred Landscapes

Contents

INTRODUCTION

Bradley Vierra, Editor
Statistical Research Inc.

Many years ago I was taught that archaeologists had a significant obstacle to overcome in order to understand the past. Although we were interested in studying human behavior all that was remaining was a static archaeological record. Therefore, we needed to develop bridging arguments (i.e., middle range theory) to link the static record that existed in the present with the dynamic cultural setting of the past. However, I have come to understand that many people do not perceive of the archaeological record in this fashion. Indeed, they see it as dynamic, living and ever changing. It is a source of life, inspiration and spiritual healing. A Classic period pueblo in the northern Rio Grande may hold many insights into the past lives of these ancient people; however, it is not simply an ancestral home to the Tewa people, but a place of ritual and healing. Like the healing soil of El Santuario de Chimayo, the finely ground powder of the bedrock tuff also yields strength and power. It can be a place where plants are collected, a place where cavates can be used as a temporary sanctuary on a trek to the mountaintop, or a place where you might leave a remembrance to indicate your visit and pilgrimage. The place is alive, dynamic and ever changing. It is a direct conduit between the past and the present that links the two as one, and is part of a much larger sacred landscape. This is certainly not the perspective I used to have, or at least one that I was aware of. But it is one that I have come to understand with the help of my friends at San Ildefonso Pueblo.

Dick Ford's recent lecture for the fall NMAC conference was without a doubt one of the best lectures I have ever attended. It is a must for anyone conducting fieldwork in the northern Rio Grande and the broader Southwest. We are lucky that he has agreed to provide a written summary of this lecture for everyone to enjoy and help appreciate the sacred landscape that is so important to the Pueblo people and other native peoples of the Southwest.

Two additional contributions have been made to this issue. The first is by Kurt Anschuetz who is developing a set of workshops to educate the professional community on the identification of various features that comprise the Tewa sacred landscape. The second is by Joseph Aguilar who has provided an article on the significance of Black Mesa (*Tunyo*) as part of the sacred landscape to the Tewa people during and after the Pueblo Revolt. Together these articles will hopefully inspire a respect and appreciation for these sacred places.

THE ANCESTORS` LEGACY AT SPIRTUAL PLACES:
WATER AND SHRINES IN THE PUEBLOS

Richard I.Ford
Arthur F. Thurnau Emeritus Professor of Anthropology and Botany, University of Michigan

Water is expressed by almost 60 words in every Pueblo language, more words for water than Eskimos have for snow! In the Tewa language *p'oe* is the root for water but the varieties have many descriptors. To understand water and sacred places in the Pueblos and to surmise about them in the archaeological record, we have to consider them metaphysically, to speculate about their origins, and to recognize through linguistics and formal analyses their variation. Water and shrines are vitalized with life forces and are gifts from the Pueblo's ceremonialist ancestors.

Water manifests itself in all physical realms. It is recognized as associated with the clouds and the sky. However, it can be induced by ritual, prayer, and song, especially by contacting finished ancestors. Water on the earth is imbued with spirits that can be appealed to for sustaining life of living beings, for healing, and for reproduction of all life forms, especially crops. Surface water is one manifestation of a continuous linkage of rivers, springs, and lakes in the underworld. The spirits attributed to the lake of emergence, a belief shared by all Pueblos, can be propitiated at other lakes and springs because of aquatic connections. Serpents, especially the Tewa sacred *awenyu* carry prayers to the spirits and swim to any of these water portals. In the Northern Rio Grande each Pueblo has one or more "life lines" consisting of a high mountain with a spring or lake, a stream emanating from it, terminating at a contemporary village or ancestral town both with a plaza shrine to receive the water blessing. This route also defines the flow of energy from village center earth navels to periphery, high altitude earth navels and back.

Shrines contain spirits or life giving powers beneficial to people. A shrine is a physical presence for communicating with the spirits. In Tewa a shrine is a *p'oekwin,* or lake. Shrines are *portable and temporary* or *stationary and permanent*. Religious leaders have special ceremonial bowls also called *p'oekwin* that can be set up where they wish for a ritual but usually in a kiva or external ceremonial space. These are ephemeral for the occasion. Other shrines are fixed geophysical features or human constructed artifacts. The former are springs or streams, mesas, hills or unusual rock formations, caves or boulders. The latter are human constructions like World Quarter Shrines, field alters, stone monuments and rock circles, village navels, cupule pocked boulders, petroglyphs or ancestral villages themselves. In each case a shrine stands for some purpose necessary for human well-being.

All Pueblos have one or more significant shrines on the highest mountains. The Tewa have a sacred mountain in each cardinal direction defined by association with symbols of water and power and a large, circular "earth navel" shrine. The network of shrines form a spatial template that can be reproduced when a village moves. The four sacred peaks almost define a homeland. Most of the Tewa share Tsikumu on the west and Sandia Peak on the south. The peaks in the north and east are different for each Pueblo. For Ohkay Owingeh they are Conjilon on the north and North Truchas on the east. Closer to the Pueblo are four directional mesas resident to guardian spirits and a smaller circular stone shrine.

Outside the village are four sacred hills with an associated shrine. Overlooking some Pueblos are singular hills with its circular shrine. These distinctive landscape features are approached only by fully initiated male ceremonialists. Trails leading to pueblos often have trail markers of piled stones or zoomorphic-sculpted shrines to protect the traveler.

Surrounding a Tewa Pueblo are numerous shrines distinctive to a ceremonial society or special purposes for all people. There are four directional stone monuments, a variety of cupule boulders that were moved some distance, hunting shrines, polished slicks for agricultural rites, women's shrines, race track markers, and ash (trash) middens with upright stone monuments. All are distinctive for being unnatural in shape, mineral composition and location. At the core of the village is the plaza or four of them. Within the oldest is an "earth navel," opening to the underworld, where many societies conduct ceremonies to benefit the people. Village shrines can be approached for favors by individuals with the proper heart and breath. Some within the village homeland are family oriented where farmers prepare offerings for water for crops. There are family coming of age shrines in the hills where elder males instruct their younger relatives about human origins and the history of the pueblo.. Others satisfy requests from any initiated community member such as a woman praying for a baby or wanting a sick relative cured. Still others outside a Pueblo homeland are propitiated by ceremonialists from specific societies to benefit all in a community. Finally, there are ceremonial pilgrimages when ceremonial leaders follow the "life-line" to bring water to the villagers' fields. Other ceremonial expeditions visit distant shrines that define a Pueblo's sacred and economic homeland. Finally, there are distant journeys to ancestral *named* villages to communicate with deceased relatives to assure bountiful harvests and "breath of life" for the living descendants. These pilgrimages are all ultimately related to requests for water for life.

Professional archaeologists can benefit contemporary Pueblos and their nascent student archaeologists by conducting regional surveying well outside the adobe ruins of a village and recording in detail the features, especially shrines, they find, which define ancient boundaries miles from a target pueblo. Surveys, which locate shrines described broadly as here, provide data needed to delineate a Pueblo's ancestral territory and the broader region where it harvested water for crops, plants and animals dependent upon it. Ultimately, these are archaeological details required by a Pueblo for its legal land claims cases and water rights substantiation and protection.

Figure 1. ***Awenyu.*** **This horned serpent guards the birthplace of this important sacred deity. It is along the Rio Grande, south of Claro across from Los Luceros. This petroglyph is 9 feet long!**

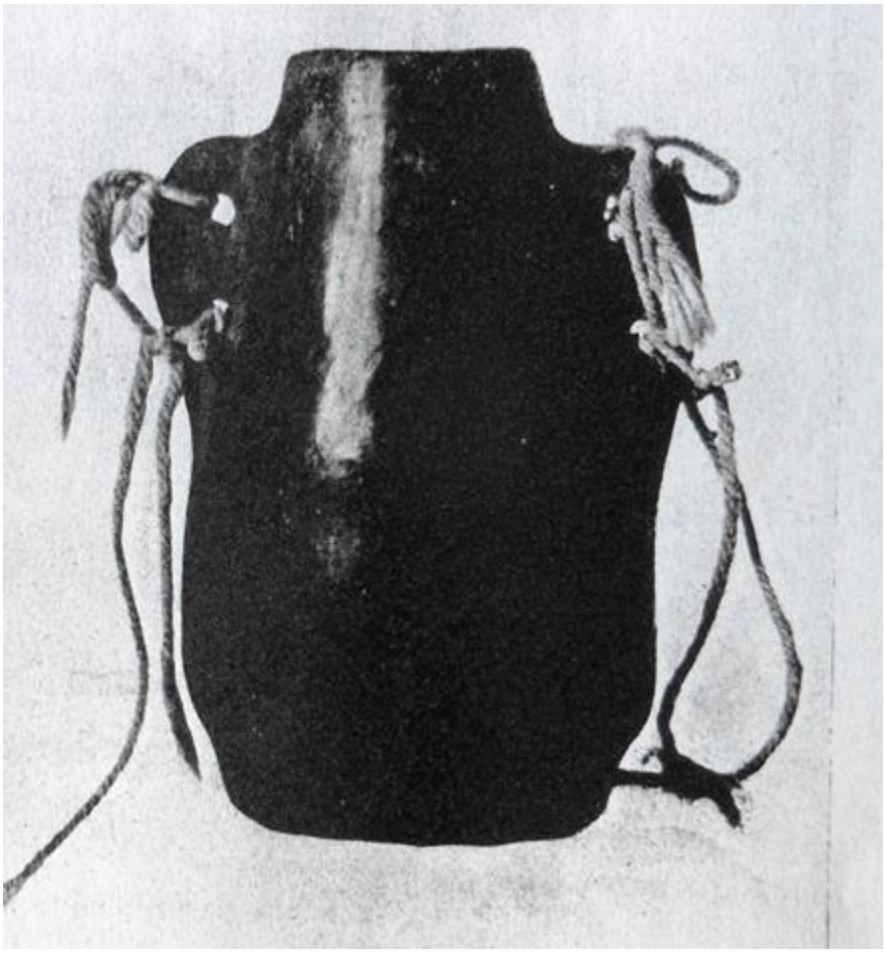

Figure 2. A Ceremonial Bowl Used as a portable and temporary *p'oekwin* (Shrine)**.**

Figure 3. Cupule Boulder at Kuu-owingeh. Cupule boulders are very common around Tewa Pueblos and may represent shrines for women and different ceremonial sodalities in the village.

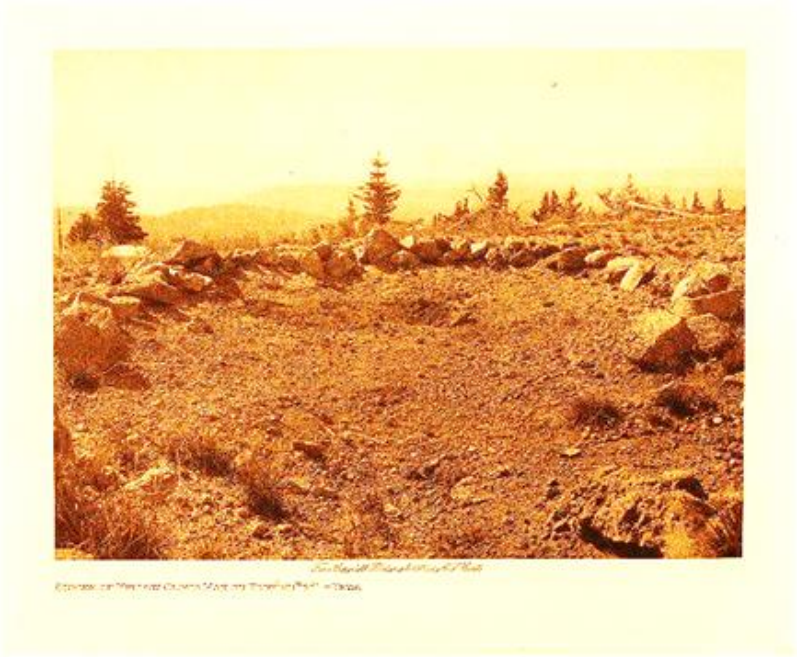

Figure 4. Earth Navel on Tsikumu, the Sacred Mountain to the West. This shrine is shared by all the New Mexico Tewa Pueblos and others. A pilgrimage is made by each pueblo annually to make offerings and to clean it throughout.

Figure 5. Zoomorphic Sculpted Shrine. This is the Old Woman shrine on the trade/cattle trail from Ohkay Owingeh to the Rio Truchas. The Cochiti mountain lion shrine is well known at Bandelier but there are many more scattered around the Pueblos.

Figure 6. A shrine at Cuyamunge similar to village directional shrines, race track markers, and some society ritual areas. The pillar is usually a shaped, non-local exotic stone, often quartzite.

Figure 7. Individual Farmer Semi-circular Field Shrine with Offering to Capture

Figure 8. Sodality Shrine on Fesede-ouinge. Similar shrines are found on most undisturbed Tewa ancestral sites. It is where members make a pilgrimage to pray for the ancestors and to request from them, in turn, rain and a healthy life. The upright slab is typical of these shrines.

TOWARD AN ARCHAEOLOGY OF PUEBLO RITUAL LANDSCAPES: A FORTHCOMING NMAC CONTINUING EDUCATION PROGRAM

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Pueblo ritual and blessing features have been a focus of cultural anthropologists since the late nineteenth century. Archaeologists, especially those working in the Tewa Basin in collaboration with Native communities, are increasingly incorporating the identification, documentation, and evaluation of ancestral Pueblo blessing features in their studies. From the archaeologists' perspective, this work possesses the potential to contribute to broadening our collective understanding of the development and elaboration of increasingly distinctive cultural community identities between the thirteenth and seventeenth centuries throughout the Pueblo World. For Tribal communities, this archaeological research is proving useful to their interests in demonstrating the spatial extent—and the cultural-historical continuities—within the cultural landscapes in which their forebears harvested water for growing crops, collected plants and minerals, and hunted game animals for their material livelihood. The archaeological traces of blessing features also relate to how Native communities came to understand their place in the cosmos and their obligations to sustain physical and spiritual relationships with the

land and its resources. That is, the people did not just make their living through economic activity; blessing features are a key part of the communities' cultural-historical landscape in how their people traditionally have earned their living.

With these understandings in mind, Tribal communities are applying this archaeological information in support of specific land and water claims, as well as their age-old—and still-living—affiliations with their traditional homelands. They also apply the proceeds of these archaeological studies to renew their appreciation of the resourcefulness and wisdom of their ancestors in creating and sustaining their respective community's senses of time, place, and identity in the face of manifold vectors of change within their homeland landscape.

My call for an anthropological archaeology of Pueblo landscapes draws heavily from ethnographic and archaeological material compiled for the Tewa Basin by cultural anthropologists, archaeologists, and Native speakers and authors. It also relies on defining *landscape* as the interaction of nature and culture (after Zube 1994; also see Anschuetz 2007a).

The inventory of the Tewa Basin's 100 largest late prehispanic and early historic period (ca. A.D. 1250/1300-1700) villages represent anywhere between 35,000 and 38,000 rooms (Anschuetz 2007b). Given the area's natural environment and its agricultural productivity, I think that architecture alone is a decidedly poor estimator of late prehispanic Tewa population. I feel that it is reasonable to suggest, therefore, that certain culturally-informed factors must have contributed to formation of the fascinating landscape patterns that archaeologists see today. Having said this, I turn to the topic of Pueblo ideation and how the people have traditionally view their place in their cognized landscape.

Ethnographic research among the various Pueblo communities across the northern Southwest shows that Pueblo people comprehend the substance of corn, the souls of humans, the spirit of the supernatural beings who inhabit the Underworld, and the clouds to be composed of the same essence: water. At the center of these ideas is an understanding that Pueblos share in common with many other communities across the globe: water is life (Anschuetz 2013).

Pueblo world view further rests on a coherent system of belief about how water mediates between the natural and supernatural worlds of the cosmos through repeating transformations in form and power in perpetual movement. In this metaphorical ebb and flow of energies, water is not simply a material resource and time is not a linear sequence. Rather, water and time are components in a process of becoming based on the renewal of supernatural associations.

Pueblo ethnography, especially in the form of contributions shared by Tewa community members themselves, shows that the big idea of water is life is perceived and experienced in their everyday living. Moreover, people's thoughts and actions are characteristically organized with reference to five interrelated landscape themes—breath, emergence, center/periphery, connectedness, and movement (see Anschuetz 2007a).

Oral traditions illustrate the primacy of movement in Tewa world views. As noted by Tito Naranjo and Rina Swentzell, "[M]ovement is the revered element of life" (1989:261). Tessie Naranjo adds, "Movement, clouds, wind and rain are one. Movement must be emulated by the people" (1995:248). In the Tewa people's accounts of their history, people remember that their ancestors "did not settle in one place for a long time, but rather emulated the movement of the seasons, winds, clouds, and life cycles by moving frequently" (Swentzell 1993:145).

As I have discussed elsewhere (e.g., Anschuetz 2007, 2013), Pueblo oral traditions commonly refer to rest and renewal when referring to population movement, houses, agricultural land, and foraging and collecting areas. These ideas coincide neatly with the concept of fallow cycles for hunting and gathering territories, as well as agricultural land. The idea that the Pueblos would leave a locality to allow it to "rest and renew" (its fertility) carries the implication that the people will return to this location in the future. These principles, in turn, challenge the uncritical application of the archaeological concept of abandonment to discuss settlement pattern

changes. Instead, the three "R's" of Pueblo life—Rest, Renew and Reuse (Louie Hena, personal communication 1999)—appear to be guiding principles within a world of short-term sedentism (Nelson and LeBlanc 1986) in the archaeological areas with which I am most familiar, namely the Tewa Basin and Acoma Pueblo's homeland core.

Richard Ford (2013), Samuel Duwe (2011), Severin Fowles (2004), Scott Ortman (2009), James Snead (2008), and I (Anschuetz 1998) have contributed to the archaeological identification and description of a wide range of Pueblo blessing features in our respective studies of Tewa landscapes. As Ford (2013) observes, some are portable and temporary, while others are immovable and permanent. These features, and their common spatial contexts, include:

- Boulders with pecked and ground cupules
- Boulders with deep, oblong facets
- Semi-circular, circular, and key-hole-shaped cobble structures, including the distinctive "World Quarter" shrines that are distinctive and unique features of the prehispanic Tewa landscape
- Petroglyphs
- Ground slicks
- Pecked and ground sinuous lines or channels in bedrock
- Incised cobbles
- Ash piles
- Constructed water catchments
- Pathways, trails, and "rain roads"

Notably, any item imbued with the life energies of the ancestors, ranging in size from individual artifacts to 2,000-room pueblos, such as Sapawe near El Rito, are sacred elements of the Pueblo landscape. Additionally, archaeologists are increasingly recognizing the existence of blessing features, such as single and groups of cupule boulders, on the tops of the mounds of old adobe room blocks in the Tewa Basin.

Ethnography also teaches archaeologists that the Pueblo ritual landscape is further characterized by a variety of blessing features that often (but not always) lack discernable physical modifications. Often viewed as portals of communication with the Spirit Beings who reside in the Underworld and sometimes possess references to the cardinal directions in developing the landscape theme of center/periphery, they include:

- Boulders and rock formations
- Mesas and hills
- Bedrock cisterns (kinds of water catchments)
- Springs
- Caves
- Lakes
- Mountains

These landscape features might not exhibit cultural modifications readily recognizable to archaeologists. Nonetheless, the anthropological record is clear that they are important cultural resources to the people of the affiliated communities because they characteristically define essential organizational contexts for the people and their activities as they *earn* their living in their landscape. Moreover, the anthropological record provides a framework for archaeologists to inspect these features for particular, subtle material traces of their cultural use. More comprehensive archaeological documentation, evaluation and understanding of the Pueblo World, therefore, require the incorporation of anthropological approaches in our archaeological studies of the surviving material traces distributed throughout many Pueblo community landscapes.

An outline of the general model follows (after Ortiz 1969; Swentzell 1990; see also Anschuetz 2007b). A Pueblo community embraces the center of all centers, the "middle place" in the village's plaza or its oldest plaza if it has multiple plazas). The village itself is the domain of women, and the community's edge is defined by blessing features constructed on the ash piles that surround the room blocks. Fields and plant gathering areas predominate among the valleys and hills in the middle reaches of a community's landscape, which are defined by hills or mesas of cardinal direction. This middle area is the shared domain of women and men where much of the community's economic activity takes place. The mixed domain of everyday living in the valleys and hills give way to hunting tracts, the principle domain of men, in the mountain foothills. As one ascends the slopes of the mountains of cardinal direction, the spiritual power inherent in the landscape increases correspondingly. Secular individuals do not enter this terrain; instead, the summits of the sacred cardinal mountains, which are the essential counterparts of community center, are the domain of ritual leaders who are keepers of some of their respective community's most privileged traditional cultural knowledge and are able to interact with the place's great power in communication with the Spiritual Beings.

Pilgrimage pathways are powerful threads that tie the contrasting domains of a community's landscape into a unified whole (Anschuetz et al. 2002). For the people of Ohkay Owingeh, for example, the Rio del Oso Valley unites their community in fundamental relationship with *Tsíkumu P'in*, the Pueblo's Mountain of the West. As Richard Ford first explained to me when I was a prospective graduate student (personal communication 1986), the river and the valley through which it runs represent far more than just physiographic features to the San Juan Tewa. Together, they represent an umbilicus to the mountain's summit. Through this life line, blessings—the energies of all life itself—flow between the natural and supernatural realms of the cosmos. With different social groups within the community maintaining unique routes, which might share some sections and follow separate ways in between, pilgrimage pathways weave among the Rio del Oso's various ritual landscape features. These assemblages may include features with clear archaeological traces, such as cupule boulders, cobble features and the remnants of certain ancestral villages, which may be commemorated with shrines built atop their old house mounds. Other landscape features, such as springs, caves, lakes and mountains, are recognizable as part of a pilgrimage pathway primarily through ethnographic reference. They, however, might also be distinguished by the presence of constructed features, such as cupule boulders, cobble alignments or petroglyphs placed in contexts informed by cultural traditions.

There is recent recognition of Pueblo ritual landscape assemblages endangered by development on Albuquerque's West Mesa and around Mt. Taylor. In response, a collaboration among public institutions and private organizations is now working to develop programs to provide New Mexico's professional and avocational archaeologists training and experience in the application of an anthropology of blessing places and pilgrimage pathways. With the caveat that formal discussions with the Bureau of Land Management, Taos Resource Area Office, and the Petroglyph National Monument have yet to take place, the following parties have signaled their support for this initiative (in alphabetical order):

- Albuquerque Archaeological Society
- Bandelier National Monument
- City of Albuquerque Open Space Division
- New Mexico Archaeological Council
- New Mexico Cultural Properties Review Committee (CPRC)
- New Mexico Historic Preservation Division (HPD)
- Rio del Oso Anthropological Services, LLC
- Rio Grande Foundation for Communities and Cultural Landscapes
- Santa Fe National Forest

The purpose of these programs is to enhance an understanding of the anthropological perspectives of Pueblo ritual landscapes and help practitioners better understand the relevance of these viewpoints in archaeological research. They also are intended to promote the identification, documentation, and evaluation of blessing places and pilgrimage pathways during archaeological investigations. The CPRC, with the assistance of the HPD, has

endorsed these endeavors by offering Continuing Education (CE) credits to participants who successfully complete the program offered to NMAC members.

At this planning stage, the NMAC CE program will consist of three interrelated activities. The first part will be a formal PowerPoint lecture on the cultural anthropology of Pueblo landscapes and blessing features, including pilgrimage pathways, that builds upon the perspectives and frameworks that I introduce in the present article.

The second section will be half-day field trip to the Ancestral Tewa Pueblo of Tsankawi in the Bandelier National Monument. Given that Tsankawi readily illustrates many key aspects of the Tewa cultural landscapes and possesses a rich, diverse assemblage of readily visible blessing features, this site inspection will build upon the ethnographic perspectives presented in the lecture by allowing participants an opportunity to apply these lessons in an archaeological context. Planners are working to recruit a member of one of the area's Tewa Pueblo communities to serve as one of the workshop's instructors. Although most of NMAC's members have visited Tsankawi one or more times on their own, their participation in this workshop will almost certainly guarantee that they will experience this remarkable village in an entirely new way!

The final component of the NMAC CE program will only be available to members who have participated in the first two offerings. It will consist of a two-day field trip in the Rio del Oso Valley, which is on the northeast flanks of the Jemez Mountains between Espanola and Abiquiu. Workshop activity will include inspections of ritual landscape features identified through ethnographic and archaeological study. The assemblage comprises a variety of landscape elements, including

- Blessing features associated with the occupation of several of the locality's large villages (e.g., Ku-ouinge, Maestas Pueblo and Pesedeouinge) that Tewa populations used for habitation at various times between the late Coalition and the Pueblo Revolt of 1680)
- Field locations associated with these occupations
- Physiographic and geologic features that play a focal role in Ohkay Owingeh's performance of its continuing pilgrimage traditions

Notably, the people of Ohkay Owingeh celebrate the cultural-historical memory of their ancestors having lived at Ku and Pesedeouinge; the careful listener can hear these place names in songs sung during certain dances. Pilgrimage features to be examined during these proceedings will include cupule boulders placed on top of the Ku's melted adobe housemounds. A series of cupule boulders, ground slick boulders, and distinctive cobble structures between Maestas and Pesedeouinge will be relocated.

Workshop planning is on-going, and the dates of three workshop activities have yet to be determined. While the lecture and Tsankawi fieldtrip could be held in the early summer, the Rio del Oso component of these proceedings likely will not be held until late September.

I invite NMAC members to feel free to contact me (kanschuetz@comcast.net) with comments about the upcoming workshop. While I will not guarantee a personal reply to each of your messages, I will be grateful for your input, and I thank respondents in advance for sharing their insights, concerns and preferences. As planning progresses, I will make announcements through NMAC-L postings and future NewsMAC editions.

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THE PUEBLO LANDSCAPE IN THE AFTERMATH OF THE PUEBLO REVOLT

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Among the Tewa People, the cardinal directions on the pueblo landscape hold distinct spiritual significance, with colors, shrines, mesas and mountains designated for each direction. For example, the cardinal direction *Pín Pi'e* (mountain way), or north, is viewed as the direction in which Tewa ancestors reside, and the direction from which villages and individuals receive physical and spiritual strength. When Pueblo people invoke the colors, shrines, mesas, mountains and ancestors of the north, they call upon the inherent strength of those places and ancestors. Likewise, physical movements of people northward draw upon the strength of the physical features and ancestors associated with this cosmological realm of the greater pueblo landscape. Indeed, archaeologists and Tewa people alike trace the movements of ancestral pueblo people from the north, from places like Mesa Verde, moving southward, leaving traces of their movements on the Pueblo landscape along the way, to the villages where we find them today.

Mesas, in particular, are important and powerful places on the Pueblo landscape. They serve as an intermediary between the sacred mountains where the ancestral Tewa live, and the Pueblo villages where the Tewa people live. For the Tewa at *Powhogeh Owingeh* (Where the Water Cuts Through), *Tse'shu Pin* (Shimmering Mountain) and *Tunyo* (Spotted Mesa) are the sacred mountain and mesa, respectively, for the north. *Tunyo* (Black Mesa) is the ancestral stronghold of the San Ildefonso people and figures prominently in many Tewa cultural traditions. The mesa is also the location of one of the major hubs of Pueblo resistance to the Spanish Reconquista in the late 17th century. Movements north to this ancestral Tewa stronghold during the reconquest period are symbolic of the significance of *Tunyo* as an important feature of the Tewa landscape.

The post-Pueblo Revolt period (1692-1696) offers a unique opportunity to examine the dynamic relationships pueblo peoples have with the greater pueblo landscape. One of the most distinctive aspects of the post-revolt period are the movements of Pueblo Peoples from their Rio Grande mission villages to aggregated pueblo communities on ancestral mesa-top strongholds. These patterns can be seen at the post-revolt refuge communities of Guadalupe Mesa, Cerro Colorado, *Dowa Yalanne*, San Felipe Mesa, Cochiti Mesa, and *Tunyo*. At each of these communities, new villages, and in some cases, older ancestral villages were inhabited by people from the vacated mission villages. At Black Mesa, nine Tewa villages, including San Lazaro and San Cristobal from the Galisteo Basin, came together to form one large Tewa community in the aftermath of the revolt. Black Mesa thus not only holds significance for the San Ildefonso, Tewa, but many other historic and contemporary Tewa villages.

It is no coincidence then, that *Tunyo*, and other post-revolt mesa-top communities are located due north of their mission village counterparts. The defensive nature of these mesas, in part, motivated pueblo people to relocate their villages to these places. However, these mesas must be understood as more than just strategic relocation properties. They were, and are today, sacred places that played critical roles in restoring and maintaining Pueblo social order in the aftermath of the revolt. In this sense, movements to ancestral mesa-top communities in the post-revolt period were just as much spiritual movements, as they were strategic ones.

After the Spanish Reconquest, most Pueblo People moved off their sacred mesas. In some cases, they reoccupied their mission villages, while in other cases they decided to join permanently with their hosts. In other cases, they built new villages in new locations. The Tewa came down from *Tunyo* to re-establish *Powhoge*, *Kha'po* (Santa Clara), *Nanbé* (Nambe), and *Tesugeh* (Tesuque). However, the people of *Kuyemuge* (Cuyamunge), *Sakona* (Jacona), *Yam p'hamba* (San Cristobal), and *Ipere* (San Lazaro) reoccupied their villages only briefly. The latter two villages moved north and established two new villages in the Espanola Valley and eventually moved west to live among the Hopi. The mesas occupied during the post-revolt period are a visual testimony to Pueblo people's settlement history, but more importantly, they provided physical access to their ancestors and are a powerful reminder of their sovereignty. The move off the mesas was thus the last major shift before the re-founding of the pueblos as we know them today.

Placed based perspectives of the Pueblo Revolt and its aftermath embrace the strong link that Pueblo peoples maintain with their history. Site location and village architecture both encode and reproduce Pueblo worldviews on the physical Tewa landscape. The vacating of the mission villages and the occupation of old and new villages on high mesas following the post-revolt period was not merely for defensive reasons. The movements on the Pueblo landscape, northward on sacred mesas, are physical embodiments of the values and beliefs of Pueblo people who built and lived at these places. According to this view, the occupation of villages on sacred mesas along with the orientations of room blocks, shrines, and trails are all part of how meaning was inscribed on the landscape. Amid the chaos of prolonged warfare in the aftermath of the Pueblo Revolt, sacred mesas held, and continue to hold, an important place on the Pueblo landscape as physical and spiritual strongholds.

New Mexico Archeological Council
Statement of Financial Position
As of February 28, 2014

	Feb 28, 14
ASSETS	
Current Assets	
Checking/Savings	
Bank of America - CD	10,208.88
NM Educators FCU #3470-1	2,628.69
NM Educators FCU #3470-2	65,205.97
Total Checking/Savings	78,043.54
Other Current Assets	
Cash on hand	663.00
Change fund	100.00
Total Other Current Assets	763.00
Total Current Assets	78,806.54
TOTAL ASSETS	78,806.54
LIABILITIES & EQUITY	
Equity	
Unrestricted Net Assets	78,660.11
Net Income	146.43
Total Equity	78,806.54
TOTAL LIABILITIES & EQUITY	78,806.54

See Accountant's Compilation Report

NEW MEXICO ARCHEOLOGICAL COUNCIL MEMBERSHIP AND ORDER FORM (v 7/09)

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- encourage the legal protection of cultural resources, and encourage high standards for professional archaeology

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