

The Northern Pueblos Of New Mexico



Indian Peaks Chapter - Colorado Archaeological Society
June 6 - 15, 2015

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The Northern Pueblos of New Mexico
Field Trip
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The following pages are a photographic documentary of people, places and events which we visited during the June 2015 field trip to the Northern Pueblos of New Mexico. Thanks to all who attended and for your donations which totaled \$725 to the "Alice Hamilton Scholarship Fund".



It is not an easy task to coordinate a safe, educational and enjoyable field trip to another state for 20 participants! A special recognition to our leaders Karen Kinnear and Anne Robinson for an outstanding field trip, *Thank You!*



Karen Kinnear



Anne Robinson

Participants - Gretchen Acharya, Melissa Bradley, Cheryl Damon, Rosi Dennett, Bob & Karen Dundas, Mary Gallagher, Joel Hurmence, Karen Kinnear, Jim and Lynda MacNeil, Todd Marshall, Jean Morgan, Preston Niesen, Ann and Dave Phillips, Anne Robinson, Richard Robinson, Debbie Smith, Susan Whitfield.

Thank you to our photographers who contributed their photography for this publication, Joel Hurmence, Gretchen Acharya and Bob Dundas.

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www.coloradoarchaeology.org/

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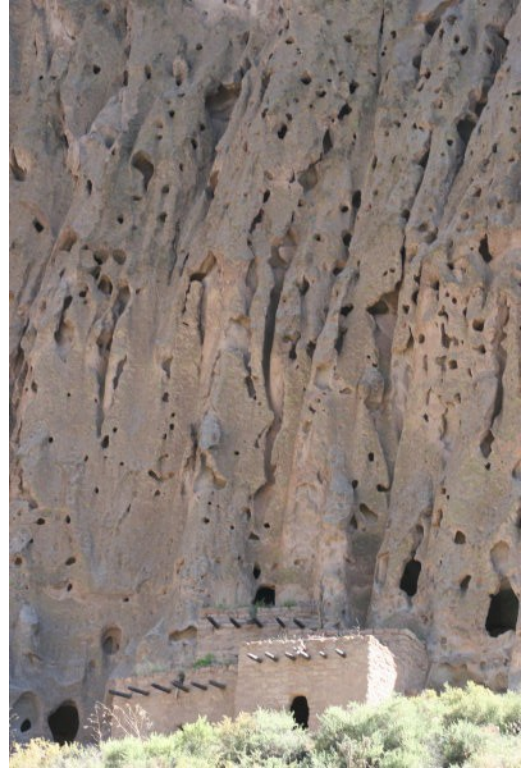
Bandelier National Monument

Spiritually, our ancestors still live here at Bandelier. You see reminders of their presence here - their homes, their kivas, and their petroglyphs. As you walk in their footsteps, value the earth beneath you and show everything the same respect we do when we re-visit this sacred place.” - *Affiliated Pueblo Committee*

















Tsankawi

Tsankawi (sank-ah-WEE) was built by ancient Pueblo Indians sometimes known as the Ancestral Pueblo People. Archeological evidence indicates that Tsankawi may have been constructed in the 1400s A.D. and occupied until the late 16th century -- toward the end of the Rio Grande Classic Period. It was occupied by Ancestral Pueblo people. Dendrochronology (tree-ring dating) indicates that a severe drought occurred in the late 16th century. Traditions at a number of nearby Tewa Pueblos, including San Ildefonso Pueblo, Santa Clara Pueblo, Pojoaque Pueblo, and Tesuque Pueblo claim ancestral ties to Tsankawi and other nearby pueblo sites.

















Ku Owingeh

One of the large ancestral pueblos in the Rio del Oso Valley. We inspected the pueblo and its associated shrine system, as well as agricultural fields and shrines in other areas of the valley. This use of the valley dates to between A.D. 1250/1300 and 1600. The sites are still used ethnographically by descendants living in the modern Tewa pueblos.



Our Guide
Archaeologist Kurt Anschuetz











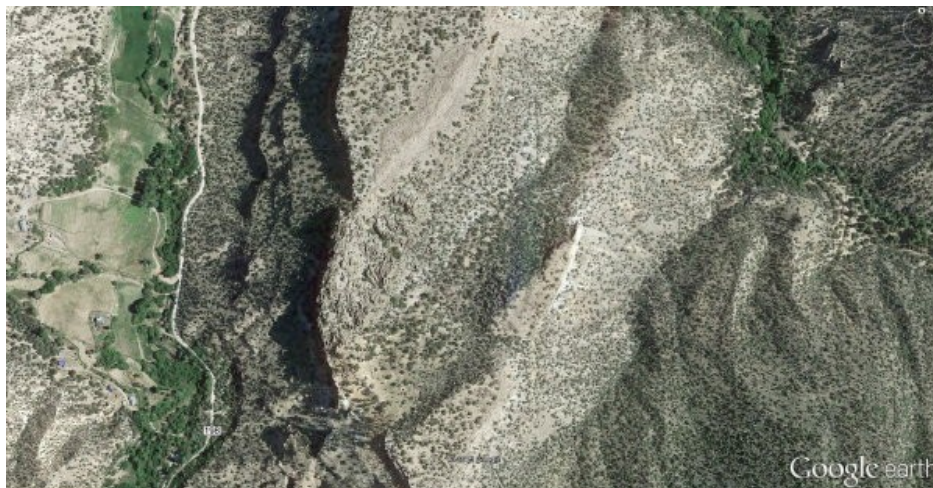


Tsi-p'in-owinge

Tsi-p'in-owinge' is a Cultural Heritage site. Elevation 7400 ft. The pueblo was built around 1275 A.D. At its peak, more than 1,000 pueblo people lived here. The pueblo was abandoned by 1450. The multistory pueblo was constructed of stone blocks quarried from the volcanic tuff (a welded ash material) the people hunted in the mountains and along the Chama River to the north. They grew corn, beans and squash in gardens located on the mesa and along the streams below. Stone resourced, excellent for tool making, were readily available; obsidian (black volcanic glass), chert, and basalt (a dense lava). The descendants of the village, the modern Tewa-speaking people, call this pueblo Tsi-p'in-owinge (Village at Flaking Stone Mountain).



Our Guide
Archaeologist Mike Bremer





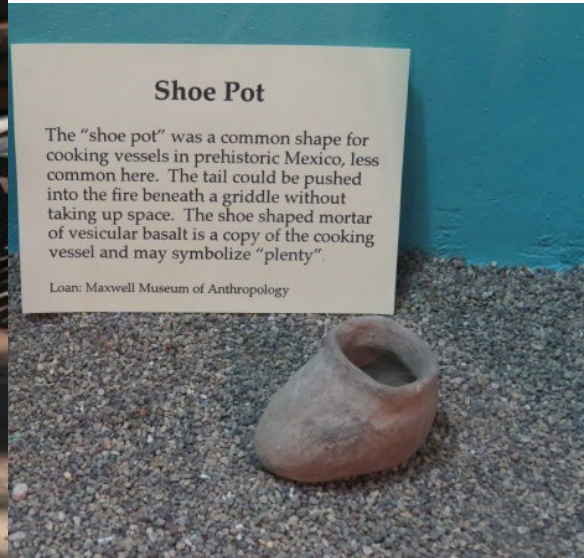








Ghost Ranch









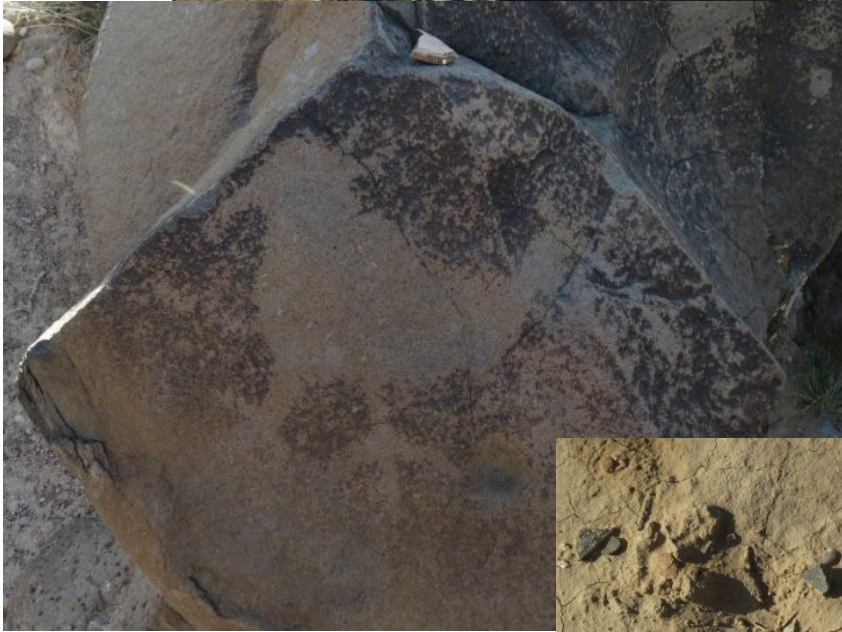




Poshuowinge

Adolph Bandelier excavated the area in 1885. J. A. Jeancon and his Tewa workmen unearthed tzii-wi war axes whilst excavating the site in 1919. Jeancon was said "to have interpreted the Poshuouinge shrines in light of ethnographic evidence, arguing that they represented a "world quarter system" similar to that of San Juan Pueblo."





Burnt Mesa and The Eagle Traps

Burnt Mesa, above Frijoles Canyon in Bandelier National Park, was ravaged by the 1977 La Mesa Fire, which changed the visual landscape of Bandelier's northern boundary. The once-prominent ponderosa forest has transitioned into grass and shrubs, which have attracted elk into the park. This open landscape has allowed visitors to more easily notice the numerous rock mound sites signifying Ancestral Puebloan life on the mesa. The Coalition Period (A.D. 1175 – 1325) was a time of increasing population and construction on the numerous mesa tops that make up the Pajarito Plateau. Chaco Canyon and Mesa Verde are starting to depopulate as changing weather patterns and resource depletion result in migrations of people southward into the Rio Grande drainage. Burnt Mesa Pueblo is one of these small Coalition Period pueblos, with a central plaza, kiva, and magnificent views in all directions. A short walk from the pueblo, where 600-foot, sheer cliffs descend into Frijoles Canyon, two eagle traps have been excavated out of the tuff bedrock. These narrow pits were hand-quarried by the Puebloans and are wide and deep enough for a man to stand. When in use, the pit roofs would be covered with thin sticks, where a live rabbit would be tethered to attract an eagle. When an eagle swooped down to clasp the rabbit in its talons, the man hidden in the pit would reach up and capture it. Eagle feathers were prized and used for ceremonial purposes.



Our Guide
Archaeologist Rory Gauthier













La Cieneguilla Petroglyphs

At the La Cieneguilla Petroglyphs adjacent to La Cieneguilla Pueblo, rock art occurs in varying density for over 2 km, though the precise ends of the distribution are hard to specify. Panels occur along the top of the escarpment as well as in side canyons, on boulders, and at different levels. This remarkable assemblage of petroglyphs has been studied and recorded by a number of people. The Petroglyphs por los Niños survey in 1991 conducted by Jose Villegas and Jeff Nelson recorded over 4400 images within a kilometer and a half. Bird images were the most common motif: 1385 were counted. Dennis Slifer (2000) documents many images from this assemblage. The rock art is predominantly Puebloan, mostly Pueblo IV. There are some probable archaic panels as well as historic images and modern graffiti.



Our Guide
Jim Duffield

















Pojoaque and Poeh Center

Pojoaque Pueblo is one of the six Tewa-speaking Rio Grande Pueblos, and a member of the Eight Northern Pueblos. The Pueblo was settled around 500 AD, with the population peaking in the 15th and 16th centuries. In the early 17th century the first Spanish mission, San Francisco de Pojoaque, was founded. During the Pueblo Revolt of 1680, Pojoaque was abandoned, and was not resettled until about 1706. By 1712, the population had reached 79. In about 1900, a severe smallpox epidemic caused the pueblo to be abandoned once again by 1912. In 1934, Pojoaque Pueblo was reoccupied, and became a federally recognized Indian Reservation in 1936. Poeh Center - The museum's permanent exhibit Nah Poeh Meng (Tewa for "Along the Continuous Path") opened in 2005. Special Exhibit at Poeh Center -Pojoaque, like all Pueblo people are thought to be descended from Anasazi and perhaps Mogollon and several other ancient peoples. From them they learned architecture, farming, pottery, and basketry. Larger population groups became possible with effective agriculture and ways to store food surpluses. At Pojoaque, within the context of a relatively stable existence, the people devoted increasing amounts of time and attention to religion, arts, and crafts. In the 1200s, the Anasazi abandoned their traditional canyon homelands in response to climatic and social upheavals. A century or two of migrations ensued, followed in general by the slow reemergence of their culture in the historic pueblos. This exhibit illustrates how the Pojoaque area has been constant since about 900, and it grew to be a major political and cultural center.



Our Guide
Archaeologist Scott Ortman









Arroyo Hondo Pueblo

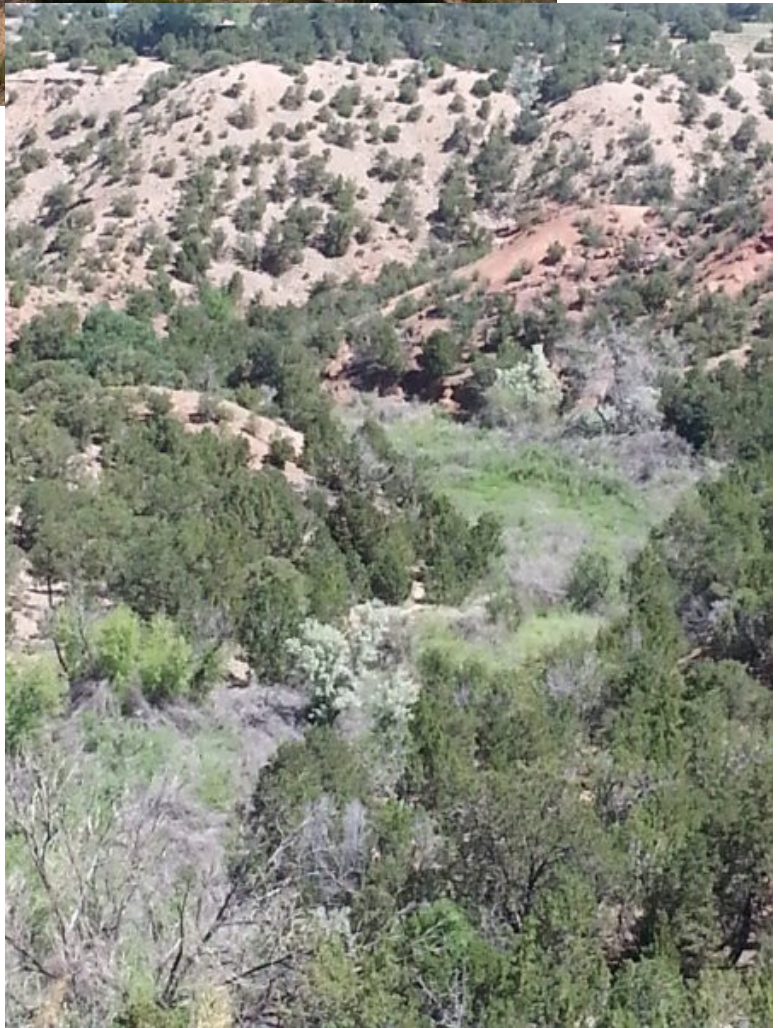
Lower Arroyo Hondo Pueblo is a large aggregated Puebloan settlement of the Late Coalition and Early Classic periods in the traditional Rio Grande chronology. The site is on the edge of the canyon of Arroyo Hondo, with good views of the surrounding land on all sides. The relatively flat land adjacent to the village would have been useful for agriculture. The placement affords an expansive view of areas to the north, west, and south, possibly useful for monitoring the activities of people or potential game animals nearby. Water was formerly available almost year-round from Arroyo Hondo and the springs that feed it. Known sites just east and northeast along the arroyo include Puebloan sites with agricultural features and possibly short-term habitations. Also within view of the large pueblo are two sites that contain stone circles thought to be shrine features—these may have been important in the ritual life of the village. The open woodland setting may have been altered in prehistoric times by cutting of large timber for roomblock construction. An extensive excavation project was conducted by the School for American Research in the 1970s. A series of publications on various material categories and architecture was produced by the SAR. Arroyo Hondo Pueblo was listed in the National Register of Historic Places in 2007. The site is currently owned by the Archaeological Conservancy, based in Albuquerque, New Mexico.



Our Guide
Archaeologist Jay Shapiro







Pueblo San Marcos

Pueblo San Marcos was one of the largest prehistoric adobe settlements in North America, consisting of an estimated 2,000 adobe rooms in 22 room blocks, some thought to be two and three stories high, enclosing ten to twelve plazas; nine estimated midden areas; ten estimated kiva depressions; the remains of an early seventeenth-century Spanish Colonial mission complex; a possible cemetery; agricultural features southeast and west of the site's main architectural features; at least two Spanish Colonial-period metallurgical smelting features; and a sherd and lithic artifact scatter that extends from the central architectural portion of the site in all directions. Today members of Santo Domingo, Cochiti, San Felipe, and Tesuque Pueblos, as well as the Hopi Tribe, claim Pueblo San Marcos as an ancestral site and continue to use the area for traditional purposes.



Our Guide

Jerry Rogers

Former NPS Regional Director / NPS Associate Director for Cultural Resources (Retired)







Camp Life and Critters





Within and around the world, within and around the hills and mountains, within and around the valleys, your authority returns to you. Therefore, return to your people and travel the corn pollen trail again. A trail with no pebbles, no boulders, and no obstructions. Go home and enjoy your families, the birds, the clouds, the mist, the rain, the lightning, the wind, the rivers, the mountains, the trees, and the sky.... Lastly, don't forget, each morning before our father, the sun, makes his appearance, to take feathers in one hand and corn pollen in the other hand and offer them to the deities in the mountains, in the clouds, in the valleys, to the north, to the west, to the south, to the east, to Sipofinae and to Waynema. Sengi di ho.

- Pope'

Leader of the Pueblo Revolt of 1680

(Speech to the members of the Pueblos after their victory in the first Pueblo Revolt which ousted the Spanish from their land.)



Pope' Holding Knotted Yucca Rope. (Artist Rendition)

