Cultural Resources Management and the Pueblo of Pojoaque

What are Cultural Resources? How might a community go about locating and engaging them?

Indelibility of Native land and people

Museum and archive collections
- Reunite these removed collections with Community intellect
- Bringing Home the Collections

Land and People: making Pueblo history from archaeology and anthropology

Working with the laws but what about a community’s own interests?
We are the museum...
Ed Ladd, (Zuni Ethnologist)
It’s Tewa Country

• An acknowledgement of what has always been (It’s not O’Keeffe Country!).

• Crisscrossing and walking across Tewa lands each day, on the borders of present day villages but always within the boundaries of their homeland.

• The Tewa have always been here, their becoming and persistence indelibly written with every foot fall.
Some Typical Resources
Museum Collections
Museum Information

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<tr>
<td>Acc No.</td>
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<tr>
<td>Collector</td>
<td>Stevenson</td>
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<td>Acquired</td>
<td>Maj. J.W. Powell</td>
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<tr>
<td>Type</td>
<td>Tea Pot. Tierra Amarilla</td>
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<tr>
<td>Locality</td>
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<td>Illus. in RAE 2nd AR, fig. 698, p. 440</td>
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Three projects: Transforming Resources

1. **Re-uniting** traditional knowledge and museum collections

2. Planning and **building** a study center at the Poeh Center to house returned Smithsonian collections to serve as inspiration as well as a location for language and culture instruction

3. **Investigating** ancestral and other cultural sites, includes working with cultural experts as well as re-configuring relationships with anthropologists and anthropological knowledge
Paths of Beauty
Isabel Gonzales and
Shawn Tafoya
CARING FOR CEREMONIAL ATTIRE

Today in many Pueblo homes, families follow the proper custom of draping their dance blankets, kilts, belts, and dresses, fox pelts, shell necklaces, and skunk anklets over a pole hung from the ceiling. A sheet of plastic is often draped over it to keep out dust and bugs.
Cultural Center or Museum: There are no walls around Tewa or Indian Country

- How is the community brought inside and shared with community members and visitors?
- How does the community recognize itself
- How does the community not think, “Museum”
Bringing home collections
Photo and field notes

Shelton City, Berkeley, and College located— they are in New York City. Ten of the eleven pots have been located— they are in New York City, Berkeley, and College. How does a community get so dispersed?

New Mexico: How AMNH, and Intellect at Tulane, Pottery at Tulane, Pottery at Tulane.
Changing the Tribal Museum Planning and Building Resource Center, a Home for Pottery on Long-Term Loan From the Smithsonian
Land and People: Recreating and Reorienting
It’s the Pueblo’s History and Culture
Working Together Across the Southwest, *Ancestral Places*, *Tangible and Intangible*
A Community of Collaborators
“I went to the pueblos of Cuyamungue and Pojoaque, where I greeted all of the natives in the same friendly manner...advising them in advance to make ready the church...and I postponed the election of the natives who hold the positions of authority...and they replied that they were in accord.”

--Don Diego de Vargas November 1694

It is true that in Cuyamungue they had a circle of stones which I judge to be idolatry on their part. I advised them to remove them, explaining the mysteries of our holy faith and that there was only divine God. And on going to visit them one day, I found that the said stones were there as before. I reprehended them in the church and told them that some backs would burn from lashes if they did not remove them. [At] Tesuque, near a cross, other stones and what I perceived to be ground corn scattered among them. I threw them away without leaving a single one, which they do not appear to have noticed.

--Fray Jose Diaz, December 22, 1694
A Few Unique Characteristics of the Pueblo of Pojoaque:

• The Village has been continuously occupied since 850-900 CE
• Pojoaque lands include the only Great Kiva building in the northern Rio Grande
• Red Mesa wares (a c 850 pottery type) is found throughout Pojoaque; it is the type of pottery used at Chaco Canyon and made in the Chuska Mountains
• There are three villages occupied 900-1300 on Pojoaque lands, 400 years before the Great Tewa Migration; in 1300 Kuuye’mugeh was settled.
• The Village is located on a hill top and not along a river like the other Tewa villages. The village never moved like other Tewa villages
• From the Pojoaque village many of the sacred landscape points are visible
• The village is located at the confluence of two rivers (Pojoaque and Tesuque
• There were vital water springs throughout the area
• The Spanish were particularly harsh on Pojoaque’s people
• Four villages were abandoned immediately following the re-settlement of New Mexico (1694) – Jacona, K’uuyemugeh, San Lazaro (Santa Cruz), and Pojoaque
• Of the four abandoned villages, only Pojoaque was re-occupied.
Tribal Perspectives
Empowering, Enriching, Education

Dispersal
Academics and Government

Re-Gathering
Traditional Practice and Knowledge

Transform and Return

Historic Preservation
NEPA – Section 106
THPO -- SHPO
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<tr>
<td>2</td>
<td>Flask</td>
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<tr>
<td>3</td>
<td>Jar</td>
<td>Green, small</td>
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<tr>
<td>4</td>
<td>Bottle</td>
<td>Clear, narrow neck</td>
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<tr>
<td>5</td>
<td>Vase</td>
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<tr>
<td>6</td>
<td>Pot</td>
<td>Red, handmade</td>
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<tr>
<td>7</td>
<td>Bowl</td>
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**Remarks:**
- Found in layer 3 of the excavation site.
Planning and Building a Study Center