The Pueblo War for Independence

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**Annotated Bibliography**

**Liebmann, M. (2008). The innovative materiality of revitalization movements: Lessons from the Pueblo Revolt of 1680. *American Anthropologist*, *110*(3), 360-372.**

The authors of this article talk about the reconsideration of the revitalization model via the case study which centers on the archeology of the 1960 Pueblo Revolt. It talks about putting emphasis on the part of materiality in the arbitration and foundation of these movements. By doing this, the author of the article examines the archeological signatures of the revitalization movements, getting to the conclusion that they are very well negotiated and assorted marvels (Liebmann, 2008). Further, it is believed that the materiality of these episodes harvests cultural novelty. In the end, the author also seeks out to portray that the distinguishing kinds of material culture formed via revitalization are not by-products, but on the contrary are critically immanent of the revitalizing procedures.

**Liebmann, M., Ferguson, T. J., & Preucel, R. W. (2005). Pueblo settlement, architecture, and social change in the Pueblo Revolt era, AD 1680 to 1696. *Journal of field archaeology*, *30*(1), 45-60.**

In this article, the author talks about how in 1680 the Pueblo Indians of the American Southwest unified in a rebellion which drove Spanish Colonists away from the Pueblo lands for over a decade. In this era, many significant changes were seen in the architecture of the land as the Pueblo leader wanted to revive the traditional beliefs and culture of their people. This was the time when social interaction was also given a change in regards to their own culture. The villages that were built in that area were more about centralized leadership and intense social interaction. In contradiction to that the villages that were built later, which were considered less centralized and the interaction was more on the formal side (Liebmann, Ferguson & Preucel, 2005). The social changes that were structured in the Revolt-era are of great importance as they played part in shaping the modern Pueblo culture.

**Sando, J. S. (1998). *Pueblo Profiles: Cultural Identity through Centuries of Change*. Clear Light Publishers, 823 Don Diego, Santa Fe, NM 87501-4224.**

The author of this book sheds light on the stories of around thirty political leaders, artists, and educators who played a significant role in the structuring of Pueblo Indian life. The main concentration is on successful and notable Pueblo individuals whose contributions can motivate and inspire the Indian students. Further, this will also help in enlightening the non-Indians in regards to how the people of Pueblo have contributed to their communities and country (Sando, 1998). The book starts by talking about the leader Pope and the Pueblo Revolt which took place in 1680 in contradiction with the Spanish domination. Further, the book develops talking about all the contributions and hardships that the Pueblo people have made throughout their lives.

**Liebmann, M. J. (2006). " Burn the churches, break up the bells": The archaeology of the Pueblo Revolt revitalization movement in New Mexico, AD 1680--1696.**

The author of this paper examines the archeology of the era in which the Pueblo Revolt took place 1680-1696 in the Jemez Province of New Mexico. The main view that the author of this paper gave was of two broad goals. The first goal is to analytically investigate the anthropological marvel of revitalization movement via the study of material culture. The second goal of this paper is to nail down an archeological history of the proceedings that took place in the Jemez Province amid the 1680 Pablo Revolt and the conclusion of the Spanish re-conquest which occurred in 1696 (Liebmann, 2006). To strengthen the research and justify the objectives, the author of this paper further explores the material culture of four of Pueblo villages. In the light of the ceramic and architecture of these villages, the degree, nature, and course of the Pueblo Revolt revitalization movement are evaluated, while keeping the focus on the material signs of nativism. The outcomes of the investigations made propose that the revitalization movement thrived amid the individuals of the Jemez Province in the years which were closely followed by the Pueblo Revolt.

**Liebmann, M., & Preucel, R. W. (2007). The archaeology of the Pueblo Revolt and the formation of the modern Pueblo world. *Kiva*, *73*(2), 195-217.**

The researchers of this article talk about how the repercussions of the Pueblo Revolt was a critical time period in the history of American Southwest. The studies that have been done in the past have mainly emphasized on the causes behind the revolt, the event at times is also categorized as an irregular and isolated happening (Liebmann & Preucel, 2007). A different approach has been taken by the author of this article as they investigate the impacts of the revolt time period on the Pueblo communities and culture in the years and centuries that were followed by the rebellion of 1680. Current archaeological exploration on ancestral Jemez and Keres villages in the northern Rio Grande discloses indication of cultural revitalization and ethnogenesis in the awakening of the rebellion. The long-standing insinuations of revolt-era dispersion and immigration are also put under consideration. Along with the insinuations, the part of oral and memory traditions of this unrestrained era in the creation of the contemporary Pueblo communities and culture are also deliberated.

**References**

Liebmann, M. (2008). The innovative materiality of revitalization movements: Lessons from the Pueblo Revolt of 1680. *American anthropologist*, *110*(3), 360-372.

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