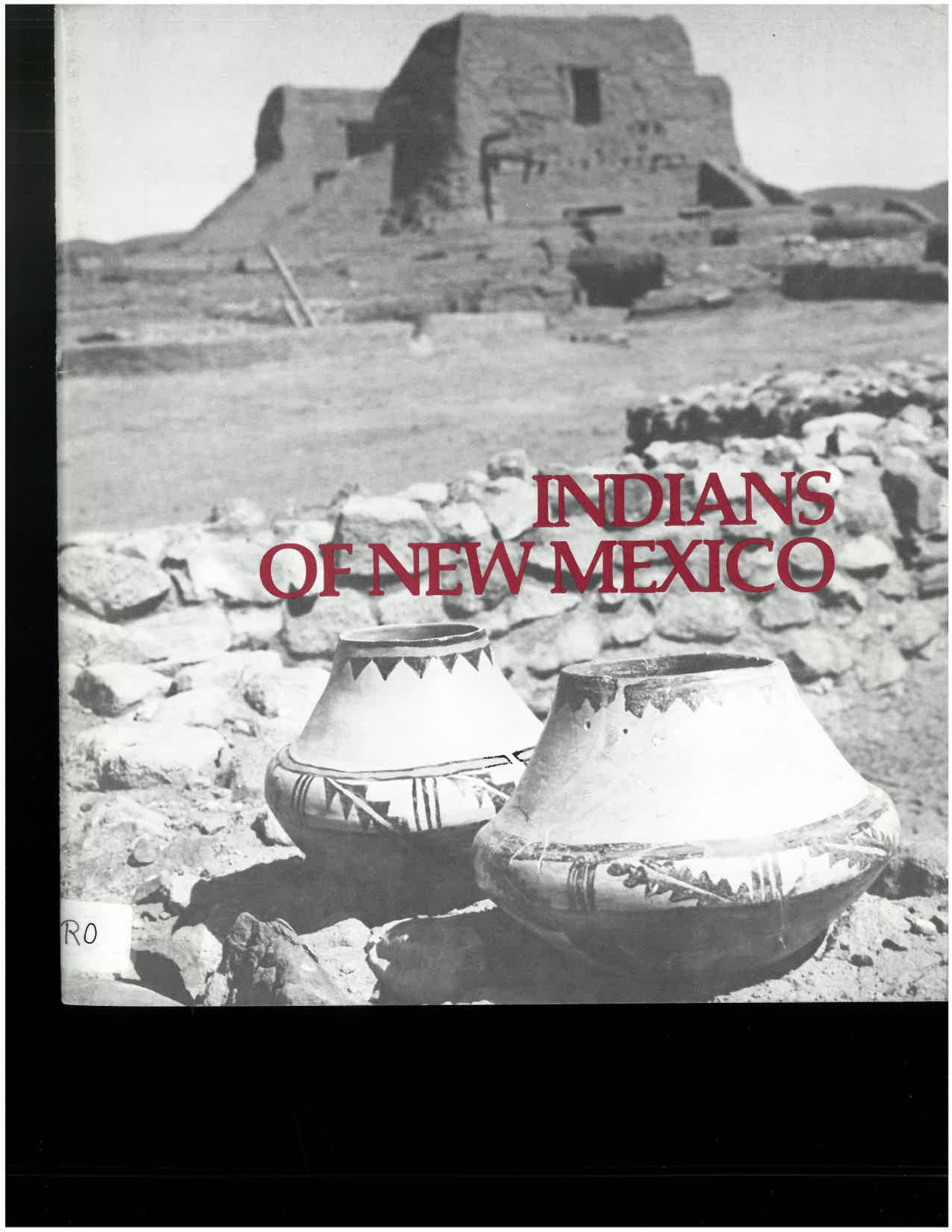




INDIANS OF NEW MEXICO

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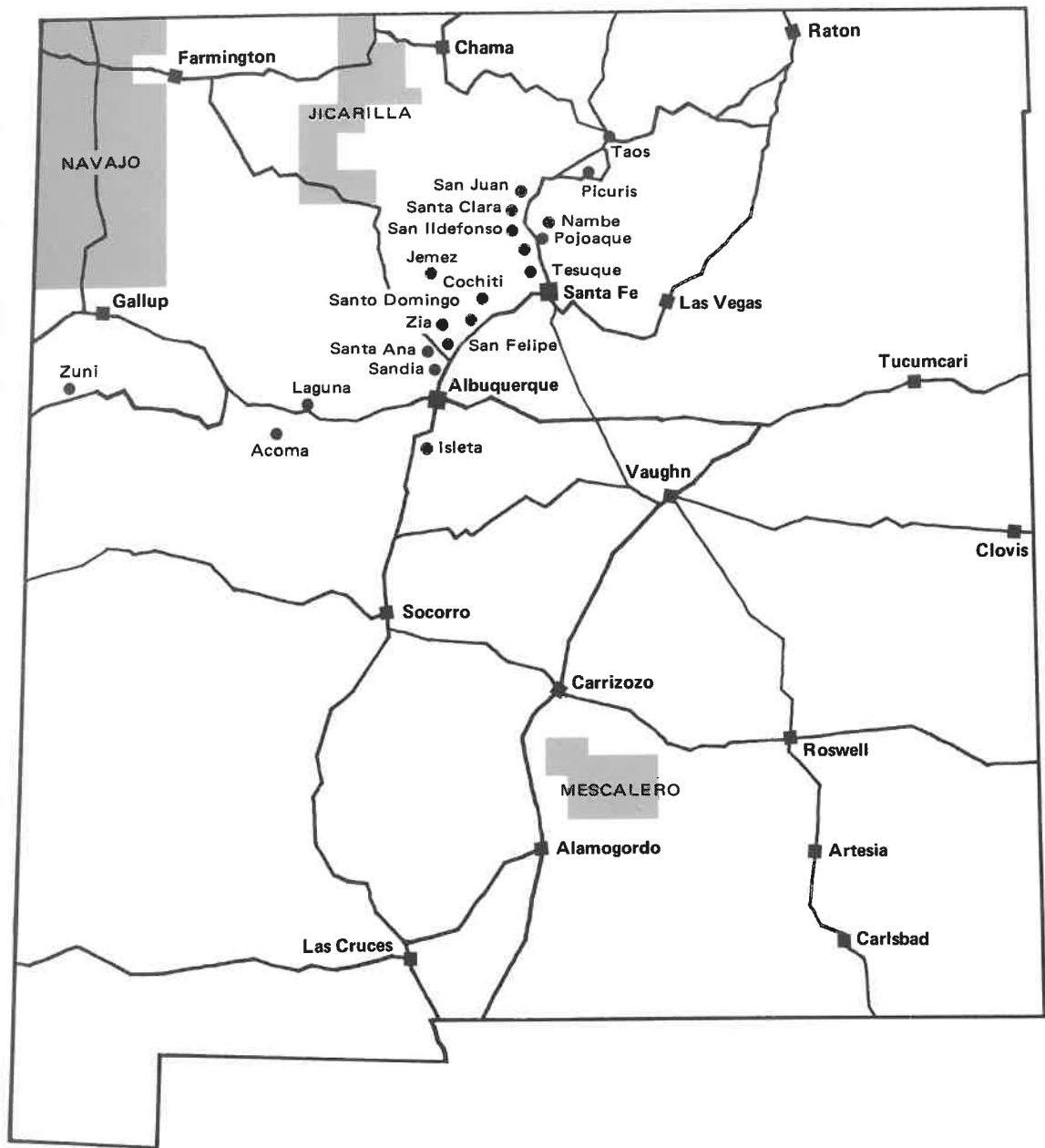


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Introduction

Ancient cliff dwellings and ruins attest to the timelessness of the Indian people of New Mexico.

The first to live in this sun-baked land, their ancient culture can still be seen in the pictographs (rock drawings) and petroglyphs (rock carvings) left behind by their ancestors.

New Mexico's Indian lands offer the visitor a bit of everything - mountain scenery, old ruins, virtually unlimited recreation, and a dazzling array of hand-made arts and crafts in an area rich in color and history.

The Indians now represent a curious blend of both the old and the new. Today's Indian is likely to work in industry or agriculture, but most have kept their unique and fascinating cultures.

Most of New Mexico's Indians reside on reservations representing only a small part of the lands that were theirs before the coming of the Europeans. Those who occupied the river valleys, and who have been sedentary for many centuries, were called pueblo Indians by the Spanish - "pueblo Indians" because they lived in closely-clustered communities like the pueblos or villages in Spain. The ruins of their ancestors can still be seen in several monuments across the state.

The Rio Grande Indians spread eastward over the Sangre de Cristo Mountains in about 1100 A.D. and settled in scattered villages along the streams. They began moving into compact pueblos of one or two stories two centuries later. The pueblo culture reached its "Golden Age" during this time, which was characterized by refinements in all aspects of pueblo life. Great multi-storied "apartment houses" were built, and arts and crafts thrived. A decline during the resettlement period of the 1300s eventually gave way to a cultural rebirth.

By 1450, the Pecos Valley Indians had congregated in a multi-storied, quadrangular pueblo built around a central plaza on a rocky ridge. The ruins of Pecos Pueblo make up Pecos National Monument, just 22 miles east of Santa Fe. The Jémez Pueblo Indians are descendants of the Pecos people. The cliff dwellings of what is now Bandelier National Monument (northwest of Santa Fe) reached their population peak from the 1300s - 1500s. These people lived in Frijoles Canyon in relative peace and prosperity for perhaps a little over 300 years. Their petroglyphs, pictographs and kivas can still be seen. Pueblo Bonito is the most impressive ruin in Chaco Canyon National Monument, 73 miles south of Farmington. Capable of housing more than 1,200 people, this five-story structure contains 800 rooms, 32 ceremonial chambers and large plazas covering more than three acres. The Chaco people are believed to have migrated to the south and east. The Mogollons lived in cliff dwellings on what is now the Gila Wilderness, north of Silver City. They developed distinctive black-on-white pottery and bone beads. The Mogollons abandoned the area by 1350 A.D. and were replaced by the Apaches.

Back in the 1500s, the adobe walls of the Río Grande pueblos gleamed like gold in the distance, causing the Spanish conquistadores to spread the word that the Seven Cities of Cibola had finally been found.

Whenever an Indian pueblo was established it became a complete entity, with its own social organization, its own officers, and independence from all other pueblos. For that reason, the pueblo Indians should not be called a tribe or tribes; a tribe is a political unit acknowledging a common authority. Furthermore, the pueblo Indians speak three major languages; those of New Mexico speak Keresan, Tanoan, and Zunian.

The Spanish distinguished the more nomadic Indians according to their practices or locations. For instance, one group ate large amounts of agave (cactus) called mescal, and was designated as Apache (meaning "enemy") de Mescalero. Another group became the Apache de Jicarilla because tribal members made gourd-like baskets. A third that had adopted horticulture came to be known as Apache de Návaju - apparently a Spanish rendition of the Tewa Indian word Návahú u - "the arroyo with the cultivated fields." In time the word came to be used generally as Navajo, pronounced NAH-vah-o. In 1969 the term "Navajo Nation" was officially adopted by the Navajo tribe.

The Navajos incorporated many features of the pueblo Indians into their culture. They eventually



Puye Cliffs, abandoned more than 450 years ago. Photo by Mark Nohl.

learned to raise crops and many became relatively settled. The sheep and goats that the Spanish introduced to the Southwest appealed to the Navajos, and they soon built up extensive flocks. With the changing seasons, the once semi-nomadic Indians came to move no further than from the winter hogan to summer pastures and back again. The Navajos did not congregate in communities. In contrast to the pueblo people whose social organization has always been communal, the Navajos were and still are individualists.

Navajo women learned from the pueblo people to spin yarn and weave fine textiles on vertical looms. The sacred meal paintings of the pueblos apparently stimulated the development of sand-paintings reflecting the Navajo religion and rituals. The Navajos learned metal working from the pueblos and the Europeans in addition to many other practices that are now a part of their culture.

The Apache bands, who like the Navajos speak the Athabascan language, lived at greater distances from the pueblo Indians, and took on less of their ways. The Apaches ranged over lands bordering those of the Plains Indians. Because of this they long remained more nomadic and adopted many Plains characteristics. Apache resistance to control by the white man is well known.

Visitors are welcome at all of New Mexico's reservations and pueblos. Tourists must respect the laws and rules established by the Indians. The pueblos in particular often have strict rules concerning photography. Some ceremonials may be restricted. It's always best to call the pueblo or reservation first to confirm dates.

The Pueblo Indians

The pueblos of New Mexico have the softness of old adobe and the evocative sense of history.

Experience the spectacular sight of Acoma, built atop an enormous sandstone rock almost 400 feet high. Or see Taos and its multi-story apartments, perhaps the best known of the pueblos. You can also visit San Ildefonso and see the exquisite black pottery made famous by Maria Martinez. Camping, fishing, hunting and picnic areas are available, and some ceremonial dances are open to the public.

The Indian Pueblo Cultural Center in Albuquerque provides an excellent introduction to the pueblo people. Authentic, hand-crafted Indian jewelry, pottery, paintings and other arts and crafts are for sale. The Cultural Center is also a museum presenting the history of the pueblo people and highlighting aspects of each pueblo.

Nineteen pueblo groups are now included in the census of New Mexico. All but Pojoaque have recognizable and inhabited pueblos.

Visitors permits are required at Sky City (Acoma), Sandía, and at Puyé and Santa Clara Canyon (Santa Clara). Tourist fees range from \$.75-\$5 and are required at Sky City (Acoma), Nambé Falls (Nambé) and at Picuris. Photography fees range from \$2.50-\$5 with all kivas, graveyards and most ceremonial dances prohibited to photography. Photography is allowed at Acoma, Cochiti, Laguna, Nambé, Picuris, Pojoaque, San Ildefonso, San Juan, Santa Clara, Taos, Tesuque, Zuñi, both the Jicarilla and Mescalero Apache reservations, and on the Navajo Nation. Drawing and painting fees range from \$5-\$25 and are permitted at Acoma, Cochiti, Nambé, Picuris, Pojoaque, San Ildefonso, San Juan, Santa Clara, Taos, Tesuque and the Jicarilla Apache and Navajo reservations. Indian arts and crafts are available at all of New Mexico's pueblos and reservations. Fees and regulations are subject to change from time to time. It is always a good idea to call ahead and confirm them with the pueblo.



Acoma, the Sky City. Photo by Mark Nohl.

Acoma (AH-koh-mah)

Population: 2,887

Acoma is impressively situated atop a great sandstone rock, or peñol, almost 400 feet high. Some 50 miles west of Albuquerque, the pueblo is reached by a road (NM 23) that leaves I-40 at Paraje. Enchanted Mesa looms high on the left en route to Acoma 14 miles south of the junction. Many strangely eroded rock forms add interest to the region.

Acoma is one of the oldest pueblos. The Indians established themselves in the area as early as 900 A.D., and occupation has been continuous since 1075. The men are primarily stockmen and farmers, while many of the women make fine pottery that is so well fired it holds water.

The feast of Saint Steven is observed at Acoma annually on September 2, and the event is celebrated by traditional dancing. In the summer a corn dance is performed, and other ceremonial dances are presented at Easter and Christmas time. Acoma has been designated a Registered National Historic Landmark by the U.S. Department of the Interior.

Mesa Hill Lake and the San Jose River, 57 miles west of Albuquerque, are open to public fishing. Picnic facilities are also available. Permits range from \$3-\$10 per day and are sold at the lake and at San Fidel Store. The fishing season runs Mar. 1 through Dec. 15.

Laguna (lah-GOO-nah)

Population: 6,067

Laguna has modern homes and a ceremonial chamber (called a "kiva") where ritualistic procedures take place. Some of the old ways of life still persist along with the development of rich uranium deposits, fine grade marble and other resources. The Lagunas are governed by a 21-member elected council and the pueblo can be reached by I-40.

Laguna commemorates the feast day of Saint Joseph on September 19. A great fair is held, with many of the pueblos and Navajo Indians traveling to Laguna to trade, buy or sell products of their fields or of their handwork. Sporting events and colorful dances occur, and carnival features provide a general spirit of fiesta. Everyone is welcome.

Paguate Reservoir is open for public fishing. Permits are \$.50-\$5 per day and can be obtained from the Laguna Police office and the Paguate village offices. The season and limit are the same as the state's.

Cochiti (KOH-chee-tee)

Population: 893

Drums play a significant part in Cochiti ceremonials, and their resonant beat may be heard for long distances through the clear, thin air of New Mexico. The Corn Dance on July 14 is the annual feast day. Ceremonial activities center in two circular kivas, one of which pertains to each group of the pueblo, the Turquoise people and the Squash people.

Cochiti women produce good pottery and are noted for their storyteller figures. Some make soft leather, moccasin-type "booties" and beaded ornaments for the tourist trade. A number of Cochiteños have become outstanding artists; others have become skilled craftsmen.

Cochiti is northernmost of the eastern Keres groups. Located on the west side of the Rio Grande, the Pueblo is reached by NM 22, and NM 16, which turns northward from US 85, roughly midway between Albuquerque and Santa Fe. Fishing in the Río Grande and hunting for doves and ducks is allowed with a permit from the pueblo governor. State laws and limits apply. Permits range from \$2-\$7.

Santo Domingo (SAHN-toh doh-MEEN-go)

Population: 3,009

Santo Domingo's Corn Dance is one of the most dramatic of all the pueblo ceremonials. Held on August 4, the pueblo's feast day, this is the largest of all the pueblo dances and it includes clowns, singers and drummers. Other events occur throughout the year, especially during the Christmas-New Year season and at Easter.

Santo Domingo has two circular kivas similar to those at Cochiti. The Indians are great traders; some of them may be seen in nearby towns - even as far as Laguna or Zuni, or the Navajo country or in Hopiland (Arizona).

The Santo Domingos are known for their fine heishe or cut beads of turquoise or other stones. The women of Santo Domingo produce a considerable amount of pottery which varies in quality. The men are chiefly farmers. Life here has altered little since the arrival of the white man. Great emphasis continued to be placed on the religious organization, which is the core of the pueblo's social structure.

Santo Domingo is about seven miles downstream from Cochiti. The best route is along NM 22, west of I-25.

San Felipe (sahn fay-LEE-pay)

Population: 2,074

The San Felipe Green Corn Dance, or the feast of Saint Phillip, which takes place each year on May 1, is without compare. Hundreds of men, women and children in symbolic attire participate in rhythmic dances throughout the day, to the accompaniment of great choruses of male voices. The plaza has been worn deep, like a huge bowl, by the action of many feet. US 85/I-25 is the best route to San Felipe.

Santa Ana (sahn-tah-AH-nah or Sahn-TAHN-ah)

Population: 498

Follow NM 44 about eight miles northwestward from Bernalillo to reach Santa Ana. You should take time to visit the Coronado State Monument, just west of the Río Grande bridge, site of the prehistoric ruin of Kuaua. Among the features excavated are the remains of several subterranean circular and rectangular ceremonial chambers. One of the rectangular chambers was found to have fragments of sacred paintings on the walls. These were presentations of person and paraphernalia dating from 500-600 years ago. Their significance is still known to pueblo men versed in their religious dogma. The ruin has been stabilized, the "painted kiva" restored (allowing one to descend into it and see replicas of the original paintings), and a museum has been established where exhibits portray the archaeology of the region, the old Tiguex province.

Unless you visit Santa Ana on its feast day (July 26) or when other ceremonies are being held, the pueblo may appear deserted. A few Indians are always there, guarding the pueblo. Entrance to the pueblo is often blocked because of past vandalism. Check with the governor's office (at 867-2406) before entering the pueblo.





Buffalo dancers of Jemez Pueblo.

Zia (TSEE-ah)
Population: 581

Zia pueblo is also of the eastern Keres group on the north bank of the Jemez river, eight miles above Santa Ana, along NM 44. This location was chosen around 1300 when the Zia Indians moved from a site farther up the Jemez. The pueblo is well-camouflaged on its rocky knoll, harmonizing with the landscape so that only sharp eyes notice its presence, until a road sign calls attention to it.

The Zia women have long been recognized as makers of excellent pottery - artistically decorated, well-fired vessels. The Zia created an ancient sun symbol that has been adopted by the state of New Mexico and appears in the design of the state flag. The New Mexico Legislature also adopted an official salute to the flag, saying, "I salute the flag of the state of New Mexico, the Zia symbol of perfect friendship among united cultures."

A number of Zia men have expressed themselves through the medium of water color paintings; some have become artists of reknown. Zia observes its feast day on August 15 with a corn dance. Other colorful dance ceremonies occur during the year.

Isleta (ess-LAY-tah)

Population: 2,974

Isleta Pueblo is located thirteen miles south of Albuquerque off US 85. It is the largest of the Tiwa groups. The main settlement, which the residents call Shiwab, is on the west side of the Rio Grande. The original pueblo was abandoned and destroyed during the Pueblo Revolt of 1680, and the walls of the present village rose almost on the exact spot after the Spanish reconquest in 1693.

The main economy of Isleta is based on agriculture. The valley acres are bordered by grasslands and wooded reaches. Lands of reservation encroach upon ever-expanding Albuquerque, which provides revenue from lease agreements with several governmental agencies and business concerns. Employment in the city increases the income of some Isletans. Many of the women produce "tourist style" pottery - a red ware decorated with red and black designs on a white background - which, though not traditional pottery, keeps an ancient skill alive and brings in a modest income.

The Isleta ceremonial calendar has undergone various changes since the pueblo adopted its constitution in 1947. Visitors are advised to seek information regarding ceremonies with dances that may be observed. The Isleta annual feast day is September 4. Fishing is permitted in Sunrise Lake, with fees ranging from \$2-\$7 per day. Adults are limited to eight fish. Camping and picnicking are allowed with fees from \$150-\$6 per day.

Sandía (sahn-DEE-ah)

Population: 302

Sandía pueblo is situated along US 85, 14 miles north of Albuquerque. Its native name, Nafiat, meaning "dusty" or "sandy" place, is most appropriate. Established around 1300, Nafiat was one of the pueblos visited by Coronado in 1540-1541, when he quartered his troops at the nearby pueblo of Mohi (Tigaux), now an unidentified ruin. Some of the Sandía people say their ancestors used to live at Kuaua, the prehistoric ruin at Coronado State Monument.

A corn dance is given on June 13, and other celebrations are observed throughout the year. The Indians of Sandía are primarily farmers; some have employment in nearby towns. Rental of land for an aerial tramway to Sandia Crest provides another source of revenue to the pueblo.

Picurís (pee-kuhr-REES)

Population: 152

Visitors to Picurís will find the Indians hospitable and ready to provide a guide to the excavated features of the pueblo. One of the community buildings is decorated with murals that keep the culture of the past before the eyes of the living. A few Picurís women make pottery from a micaceous clay that gives the vessels a pleasing sparkle. This pottery differs from that made in the region before 1680; but it is well fired, and can be used for cooking or decoration. A prominent multi-purpose building houses a museum and training center where arts and crafts may be purchased. Trout ponds and picnic areas are also open to the public, as well as important archaeological ruins.

Picurís may be reached by various routes: NM 3 which branches from NM 68 west of Taos; NM 75 leading eastward from NM 68 through Dixon; or NM 76 which leaves US 84 at Riverside near Española. In August the feast day of San Lorenzo is celebrated with ceremonies that include a corn dance; other observances occur during the year. Fishing is allowed in the reservoir and in the pueblo stream. Fees range from \$2.50-\$5 per day with a catch limit of eight. The season is year-long.

Taos (Rhymes with HOUSE)

Population: 1,346

Taos is probably the best-known of the pueblos. With its multi-story apartment houses to the north and south of the plaza, this Tiwa pueblo exemplifies architectural forms that have persisted from archaeological times. Its setting is spectacular, with the highest mountains of New Mexico as a backdrop (Mt. Wheeler has an elevation of 13,151 feet).

Taos presents intriguing ceremonials. Taos dancers are widely known, and the rabbit hunts and racing events always attract many visitors. On September 29 the Sundown Dance is performed around sunset, preceding the San Geronimo observances of the following day. Corn dances, delightful social dances, the Eagle Dance, Turtle Dance, Horsetail Dance and other presentations are well-executed. Blue Lake is the most sacred of all Taos shrines and is located in the forested mountains above the pueblos. Like Acoma, Taos is a Registered National Historic Landmark. The best route is NM 68.



Picturesque Taos Pueblo. Photo by Mark Nohl.

San Juan (sahn HUAHN)

Population: 1,783

San Juan is the largest of the Tewa pueblos. It observes the feast of San Juan around June 24 and presents other colorful ceremonies with beautifully costumed dance groups several times a year. The women of the pueblo make skillfully-decorated pottery - traditional red or brown wares, occasionally black. Many of the men carve interesting items of wood, such as the rasp sets used in the Basket Dance. In 1969 a multi-purpose training facility was initiated at the pueblo; today it is an outstanding center of arts and crafts with beautiful pieces for sale. Fishing is allowed in the Rio Grande with permits ranging from \$3-\$6 at the governor's office. The season is year-round. Hunting for small game is \$8-\$10 per day.

San Juan holds the offices of the Eight Northern Pueblos Council. This body has been singularly successful in promoting cooperative efforts among the Tiwa and Tewa pueblos. Annual arts and crafts events are presented at one or another of the pueblos and on occasion a bazaar may be held in Santa Fe. These and other Indians cooperate with the Southwestern Association on Indian Affairs in the annual Indian Market held in Santa Fe the third weekend in August. San Juan is reached by US 84/285.

Santa Clara (SAHN-ta KLAH-rah)

Population: 1,820

Santa Clara is known for its highly polished black and red pottery, some of which is meticulously carved. It is also noted for its outstanding painters and sculptors. Fishing, camping and picnicking are available.

Santa Clara is second in size of the Tewa group. The pueblo's lands reach to Española and are in part leased to that community. The pueblo of Santa Clara, or Kapo, on the west side of the Río Grande, is on NM 30, just south of Española.

The Santa Clara people trace their ancestry to Indians who occupied the region of Puyé (puh-YEH) on the Pajarito plateau, living there in cave homes in the tuff cliffs and in pueblos built along the slopes and on the mesa tops. Puyé was essentially abandoned around the turn of the 16th century due to drought conditions, and a valley location was subsequently chosen. However, the impressive ruins of Puyé are brought to life for a weekend annually in July, when the Santa Clara people go there for a public festival. Arts and crafts are exhibited and offered for sale, and excellent dances are performed. Puyé has been selected as a Registered National Historic Landmark. The Indians have a visitor center open there each summer. The feast of Santa Clara is celebrated on August 12 and other observances are held throughout the year. Fishing is \$3-\$5 per day with a catch limit of eight. There are four lakes, a beaver dam and a stream open for fishing.

Nambé (nahm-BAY)

Population: 353

Nambé holds a Fourth of July festival above the pueblo at Nambé Falls. Dances and other events at this beautiful scene attract large attendance. The income derived goes for improvements in the pueblo. Nambé's feast day is observed on October 4 with colorful dances.

Traditional arts and crafts include the making of clay cooking pots and the weaving of belts. Beautiful Nambé Falls and its picnic area east of the pueblo are of particular interest.

From US 84, go east on NM 4 approximately five miles to Nambé. A circular structure in the plaza center appears comparable to a similar building at San Ildefonso. Nambé is largely Hispanicized and farming is the major pursuit of the residents. Fishing is \$3-\$5 per day with a limit of eight. The season runs from May 1 through Oct. 31. Picnicking, boating and camping range from \$1-\$6 per day.



Construction of the Visitor's Center at Nambe Falls. Photo by Mark Nohl.

Pojoaque (po-HWAH-ke)

Population: 76

The Pojoaque reservation is situated between Nambé and Tesuque eight miles southeast of Española on US 84. After dwindling down almost to extinction, after the smallpox epidemic in 1890, the tribe re-organized, elected a tribal council, and has begun holding dances in honor of Our Lady of Guadalupe, its patron saint, on December 12.

The majority of the pueblo's residents are employed in nearby towns, and some are working with the Northern Pueblo Enterprises in Pojoaque Plaza. The pueblo is without a definable village, with the present community center located near the site of the old pueblo and church. A major industrial development site completed in 1972 has attracted such industries as Northern Pueblo Enterprises, mica and pumice plants, a hydroponics facility and other business. Artists who make pottery, embroidery, silver jewelry and beadwork may be contacted via the pueblo governor's office.

San Ildefonso (sahn eel-day-FOHN-so)

Population: 397

San Ildefonso may be reached by coming from Santa Clara on NM 30, crossing the Río Grande at Otowi (OH-toh-wee) bridge, and turning eastward on NM 4 for a short distance. It may also be reached via NM 4 from east or west. It is a small but famous pueblo due largely to the fine pottery that has long been made there - the best known of which is the black-on-black ware developed by Maria Martinez. The pueblo also has several other excellent potters. San Ildefonso is also the home of a number of recognized painters. The basic economy of the pueblo long derived from agriculture.



The skilled hands of the late Maria Martinez of San Ildefonso. Photo by Laura Gilpin, courtesy Eight Northern Pueblos Council.

Now many of the Indian men and women work at Los Alamos, the atomic energy center that has grown up on the Pajarito plateau a few miles west of San Ildefonso.

The pueblo organization includes two rectangular ceremonial chambers, one for the north division of the pueblo, and one for the south; and a circular building used by the entire pueblo. Unlike the pueblos who observe summertime feast days with corn dances, the feast of San Ildefonso falls on January 23 and is celebrated by spectacular animal dance dramatizations. Other dances occur at appropriate times. Pottery and other Indian-made items may be purchased at the pueblo. Fishing is \$2-\$5 per day per person; picnicking ranges from \$2-\$5 per day per car.

Tesuque (tay-SOOC-kay)

Population: 290

The kivas at Tesuque have undergone changes so that the original settlement pattern is no longer noticeable. The women do not make pottery as extensively as some of their Tewa neighbors. Emphasis is currently given to small vessels and figurines molded of clay, painted with poster colors and oven-fired. The men are primarily farmers. A Harvest Dance is given on November 12 and ceremonies throughout the year are superbly executed. Camel Rock Campground is located about two miles north of the pueblo.

Tesuque is located at the south of the Tewa domain, off US 285-64 about 10 miles north of Santa Fe, along the Río Tesuque. It is one of the smallest groups of the Tewa, but the pueblo has maintained its identity well. Digging has confirmed that structures were built there around 1250.



A coyote-fence corral outside Tesuque Pueblo. Photo courtesy Eight Northern Pueblos Council.



Foot race at Jemez Pueblo. Photo by Mark Nohl.

Jémez (HAY-mez)
Population: 2,148

Jémez is the only pueblo that remains of the once numerous Towa-speaking Tanoans. On November 12, the feast of San Diego or Saint James is observed by the Jémez Indians. Large assemblies of dancers with powerful choruses perform before two rectangular kivas dominating the plazas. The occasion is similar to an Indian fair, with people from other reservations and traders gathering to exchange things and to enjoy the festivities. The Indians of Jemez are widely known as excellent dancers, and any of their colorful ceremonies are well worth attending.

A few Jémez women still make useful baskets of plaited yucca leaves; some make pottery. A limited amount of fine weaving is done, and water color painting has received considerable attention and recognition. The Jémez men are primarily farmers; the pueblo also has good hunting areas.

Each year in August the feast of Our Lady of the Angels, patron saint of extinct Pecos, is observed at Jémez by descendants of Pecos mothers. At that time, the old Pecos Bull dance is performed to the merriment of Indians and non-Indians who throng around the plazas.

Jémez is approached by NM 4 and NM 44, NM 44 passing alongside the pueblo, 30 miles northwest of Bernalillo. Holy Ghost Spring is the pueblo's recreation area. Fishing is allowed at \$2-\$5 per day, with permits available at pueblo stores. Big game hunting is permitted on Canada de Cochiti and Espiritu Santo Grant, with permits obtainable from the pueblo governor. Fees vary.



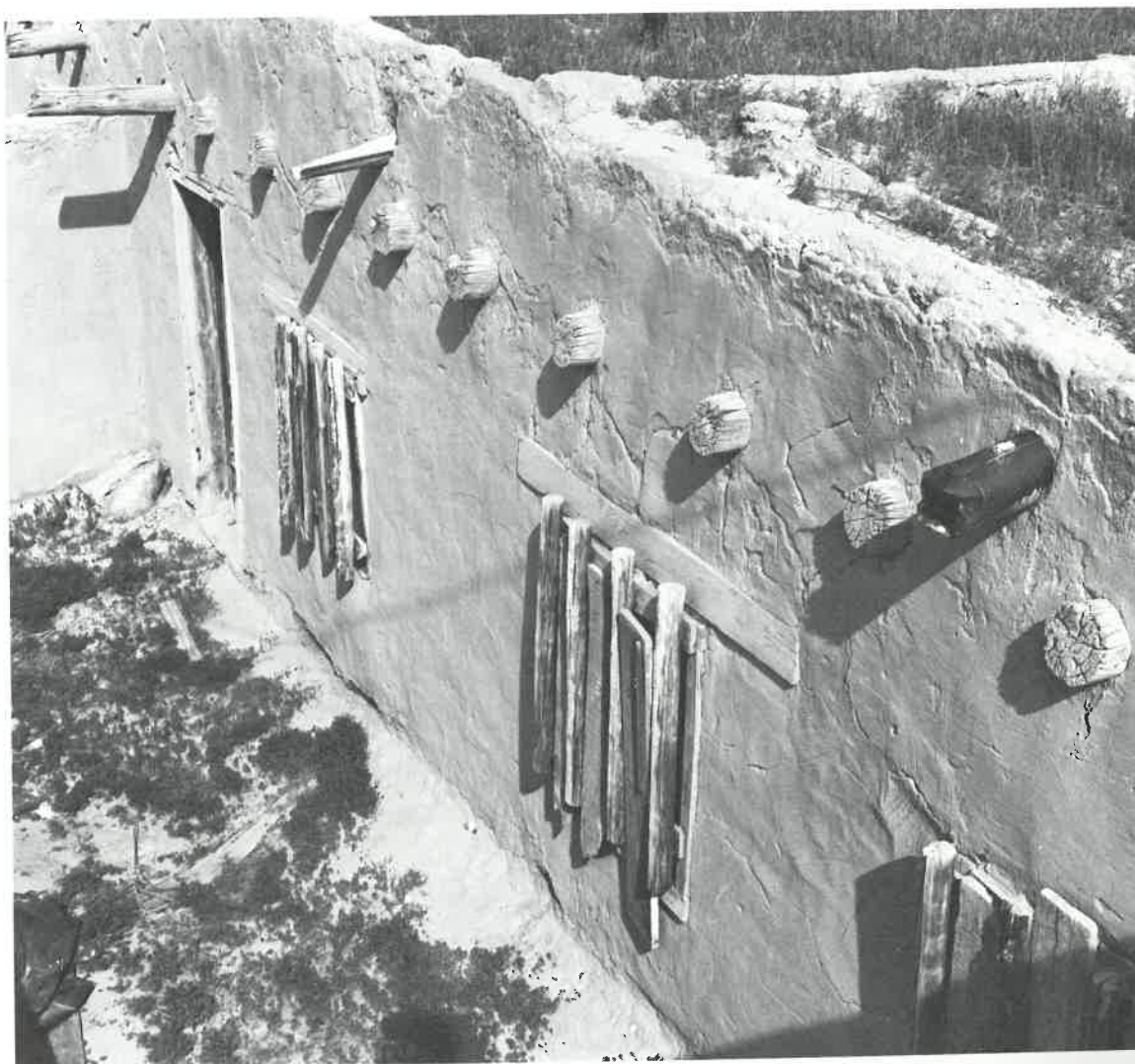
Three Zuni women display *ollas* (water pots).

Zuñi (ZOON-yee)

Population: 6,602

Considered the master carvers, the Zuñis are famous for their inlay jewelry of turquoise, silver, shell and jet. They are equally well-known for their "needlepoint" or very finely cut turquoise set in intricate patterns in silver. The zuñis also make the finest fetishes - stones carved into animal forms.

Zuñi is the largest of the 19 pueblos. There are ruins on and nearby the present reservation that bespeak ancient pueblos. Several of these were visited by Coronado and later Spanish explorers. Zuñi can be reached by NM 53, about 40 miles south of Gallup. An R-V campsite is located at Blackrock, three miles east of the pueblo, with 45 available campsites.



Weathered adobe walls at San Juan Pueblo. Photo by Mark Nohl, courtesy Eight Northern Pueblos Council.

The Jicarilla Apaches

Population: 2,400

The Jicarilla reservation is located in northwestern New Mexico. It extends south from the Colorado border for approximately 65 miles - from the agency headquarters at Dulce, on US 64, to the vicinity of Cuba on NM 44. Increasing miles of improved and paved roads cross the Jicarilla holdings. The reservation encompasses mountain ranges, sage brush flats, and deep-mesa canyons.

On September 14-15, the Jicarillas hold a two-day celebration at Horse Lake or Stone Lake, where they have races and dances. Fishing is popular in summer and winter on these and other lakes. Hunting for big game such as deer and elk begins in September. The Stone Lake Lodge, decorated by tribal artists and furnished with hand-carved furniture, fine rugs and drapes, and a dining room, makes a sojourn there an unusual treat. The Jicarillas are known for their fine basket weaving (Jicarilla means "little basket"). These are highly valued by collectors, but basket weaving is sadly becoming a lost art.

Dulce, Stone, Mondo and Enbom Lakes offer trout fishing with fees ranging from \$4-\$8 per day with a limit of eight. Hunting for mule deer, elk, and turkey is available in season, September through December. Water fowl hunting usually extends from October to January. Fees vary. Campgrounds are located around the fishing lakes with no fee charged. New Mexico state hunting and fishing licenses are required in addition to tribal permits. Contact the Jicarilla Game and Fish Dept., Box 546, Dulce, NM 87528, (505) 759-3255).



The Mescalero Apaches

Population: 2,404

The Mescalero Apaches live on a reservation in the southeastern part of the state, on each side of US 70, between Alamogordo and Roswell. The Mescaleros have been leaders in recreational and sporting enterprises, which their mountains and clear streams encourage. Timber also affords a good source of income. Few handicrafts are maintained.

Set along the banks of Lake Mescalero, the Inn of the Mountain Gods features luxurious accommodations and excellent dining as well as hunting, fishing and other recreation. The Sierra Blanca ski area, also owned by the Mescaleros, is just 40 minutes from the Inn on the north ridge of Sierra Blanca peak in Lincoln National Forest.

A four-day ceremonial is enacted annually at Mescalero at the beginning of July. The dramatic Gahan (gah-HAHN) or Mountain Spirits Dance is performed at night around a flaming fire, while other events occur during the daylight hours.

The Mescalero Indians have a federal charter making them a federal corporation. They operate under a constitution and by-laws governed by the Mescalero Tribal Business Committee, composed of ten elected members.

Lake and stream fishing is permitted from about mid-May to mid-September at Eagle Creek lakes, Silver Springs and the Río Ruidoso recreation areas. Permits are \$3-\$6 per day and state limits apply. Seasons for hunting elk and whitetail and mule deer open in the fall with fees and regulations varying. Camping is \$2-\$5 per car per night at Eagle Creek and Río Ruidoso; \$8-\$10 per couple per day for hookup at Silver Springs, plus \$.50-\$1.50 for each additional person. Contact the Mescalero Apache Tribe, Box 176, Mescalero, NM 88340, (505) 671-4494.



Apache Mountain Spirit Dancer.



Navajo woman making fry bread. Photo by Buddy Mays.

The Navajo Indians

Population: 120,000 +

Area: 14 million acres

The Navajos are the largest Indian group in the country today. Their reservation covers acres of ruggedly beautiful, semi-arid land. Most of the Navajos live in Arizona, with a smaller number in Utah. The New Mexico reservation consists of stunning land formations, excellent fishing lakes and picturesque trading posts.

Window Rock on the Arizona-New Mexico border, off US 666 northwest of Gallup, is today the center of Navajo government and business undertakings.

Points of interest on the Navajo reservation include Shiprock, a spectacular volcanic upthrust shaped like a ship that can be reached by US 666 or US 550.

Navajo ceremonies are still held each year, particularly in more remote areas of the reservation. When a Night Chant or Yeibichei, a Mountain Chant, Squaw Dance or some other ceremonial is scheduled, it is worth traveling many miles to see. Most Navajo chants can be held at any time of the year, but the curing ceremonials are restricted to certain months. Cost of the ceremonies is borne by a patient or his family; this frequently runs to hundreds of dollars, perhaps to a thousand or more. Large crowds assemble whenever a "sing" is held.

The weaving of beautiful blankets and rugs has earned the Navajos world-wide recognition. Finer examples were never woven before, but these are being made by fewer weavers. The equally famous Navajo jewelry - silver ornaments, some with turquoise settings - has undergone change. Many of the old patterns have been abandoned along with the manner of making them. Navajo jewelry may now be made by skilled workers in shops or trading posts, but it is all too often machine-made by non-Indians.

The extensive use of imitation stones with silver or other metals is another sad fact. Some of these can be spotted readily; others are expertly disguised. Purchasers are advised to buy from reputable dealers and to secure receipts giving an accurate description of each item bought.

State fish and game licenses (New Mexico, Arizona, Utah) are not required on the Navajo Nation but sportsmen must have a permit issued by the Navajo Fish & Wildlife Department. There are 16 fishing lakes and fish include trout, channel catfish, bass, northern pike and bluegill. Fishing permits are \$3-\$5 for three days. Hunting for deer, antelope, turkey, bear and small game is available with fees and seasons varying. Camping is \$1.50-\$5 for one to four persons per night and picnicking is free. Contact the Navajo Fish & Wildlife Dept., P.O. Box 1480, Window Rock, AZ 86515, (602) 871-4941.



Calendar of Indian Ceremonies in New Mexico

Note:

These dates may be approximate, except in the cases of annual feast days. It's always best to call the pueblo or reservation first to confirm dates. DO NOT take pictures, make sketches, tape record, or take notes without first obtaining permission from the officials of the pueblo or reservation. This is most important.



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| Jan. 1 | Taos Turtle Dance (generally) - dances in many of the pueblos on the New Year's and/or three succeeding days. |
| 6 | King's Day dances in most of the pueblos (installation of secular officers) including Buffalo or Deer Dance at Taos and Eagle Dance at San Ildefonso. Many of the pueblos have dances on the three succeeding days. |
| 23 | San Ildefonso feast day, Animal Dance in one plaza, Comanche Dance in the other. |
| Feb. 2 | San Felipe Buffalo Dance; also dances in several other pueblos. |
| Mar.-
April | Easter Sunday and succeeding two or three days, dances in most of pueblos; ceremonial foot races. Several of the pueblos observe dances, and some play ceremonial shinny. |
| April | Last Thursday, Friday and Saturday: Nizhoni dances, University of New Mexico, Albuquerque. |
| May 1 | San Felipe feast day and Corn Dance. |
| 3 | Cochiti Corn Dance, Coming of the Rivermen. |
| Late May or
early June. | Tesuque, a corn dance during this week. |
| June 13 | Sandía feast day Corn Dance; observance of San Antonio's Day dances at Taos, (Corn Dance), San Juan, and Santa Clara, San Ildefonso, Cochiti, and Pagate. |
| 24 | San Juan feast dances at Taos (afternoon), San Juan, Cochiti, Acoma, and rooster pulls. |
| 29 | San Pedro's Day at Acoma, Santa Ana, San Felipe, Santo Domingo, and rooster pulls, corn dances. |
| July 1-4 | Mescalero Apache Gahan Ceremonial at Mescalero, NM; Dance of the Mountain Spirits. |
| 4 | Nambé celebration at Nambé Falls - special events and dances. |
| July 14 | Cochiti feast day; Corn Dance. |
| 25 | Santiago's Day at Acoma, Laguna, Cochiti, and Taos - dances. Rabbit Hunt. |
| 26 | Santa Ana's feast day, Santa Ana and Taos Corn Dances. |



Butterfly Dancers at the Gallup Intertribal Ceremonial.



Buffalo Dancers of Zuni Pueblo. Photo by Mark Nohl.

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| Last Weekend | Santa Clara Festival at Puyé cliff ruins; arts and crafts, dances (photos may be taken for a fee). |
| Aug. 4 | Santo Domingo feast day and Corn Dance. |
| 10 | San Lorenzo's feast day at Laguna and Acomita, Corn Dance. |
| 12 | Santa Clara Corn Dance. |
| 15 | Zía feast day, Corn Dance. |
| Mid | Dances at the International Indian Ceremonial at Gallup, NM, Thursday - Sunday. |
| Aug. 28 | Isleta feast day. |
| Sept. 2 | Acoma feast day and Corn Dance. |
| 8 | Encinal (Laguna) and San Ildefonso Harvest Dances.* |
| 14-15 | Jicarilla Apache celebration at Horse or Stone Lake. |
| 19 | Laguna feast day; Harvest Dance and others. |
| 29 | Taos Sundown Dance at Sunset. |
| 30 | Taos feast day; relay races, pole climbing, and dances. |
| Oct. 4 | Nambe Feast day. |
| 31 | Ceremonies in most pueblos on one of these days. |
| Nov. 12 | Jémez and Tesuque feast days. |
| Dec. 10-12 | Guadalupe feast day at Tesuque and Pojoaque. |
| 24 | Taos, night procession and pine bonfires. Christmas Eve, midnight Mass, and dances in mission churches at Acoma, Laguna, Isleta, San Felipe, Santo Domingo, Tesuque, Taos, and others. |
| 25 | Taos Deer or Matachines Dances (afternoon). Christmas day and two or three days following, dances at most of the pueblos. |

*Because so many San Ildefonso Indians work at Los Alamos the ceremonies traditionally held at this time of the year have been shifted to the weekend closest to the old dates. The same situation prevails at San Juan, Santa Clara, and Tesuque. Check dates annually.



The promise of tomorrow at the Santa Fe Indian Market. Photo by Mark Nohl.

