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ABSTRACT

The booklet gives a general introduction to American Indians in New Mexico. Covering historical background and present status, reports are given for these tribes: the 19 Pueblos (i.e., Acoma, Cochiti, Isleta, Jemez, Laguna, and Zuni), the Jicarilla and Mescalero Apaches, and the Navajos. Also included are 26 places of interest such as Acoma Pueblo, Cochiti Pueblo, and Dulce. (FF)

INDIANS OF NEW MEXICO

Christmas Animal Dance, Tesuque Pueblo. A blending of Indian and Catholic ceremony is evident in many Rio Grande Pueblos, most of whom hold dances on Christmas, New Year's and Easter. Visitors must not take pictures, make sketches or notes without permission of Pueblo Governor. Photo Harvey Caplin

Introduction . . .

Some of the time-honored customs of New Mexico's tribes have changed at a nearly imperceptible pace since Coronado's day. Although many of the State's 56,000 Indian inhabitants are engaged in modern-day employment, many others follow a home and community life which differs very little from that of their ancient forebears.

Indian tradition? In New Mexico, it's as "old as the hills." Spear points and bones uncovered in the Sandia Mountains have established the 25,000-year-old Sandia culture as the earliest in North America. Most Pueblos of the State were settled more than 400 years ago, many before the Spanish occupation. No wonder, indeed, that an Indian emblem—the ancient Zia sun symbol—appears on the New Mexico State flag!

INDIANS OF NEW MEXICO

The Pueblos

New Mexico's Pueblo Indians were discovered in the 16th Century by Spanish explorers in search of a myth. Legend had it that, somewhere north of Mexico, there lay a place called "Cibola" with seven cities filled with gold, silver, and jewels. First came Fray Marcos de Niza in 1539, who visited the Indian settlement of Zuni and returned to Mexico with glowing reports. His trip led to the famous expedition of Francisco Vasquez Coronado, which began a three-century Spanish occupation of what is now New Mexico.

The Spanish called the sedentary natives Pueblos ("village dwellers"), because of their compact, permanent settlements of stone and adobe houses. But long before, they had been known as the Anasazi—"the ancient ones"—so named by one of the nomadic tribes entering the Southwest about 1200 A.D. These were the ancient Pueblos whose golden age was reached between 950 and 1200 A.D., featuring a highly developed architecture, superior pottery, and fabrication of high-quality cotton cloth. Their huge masonry apartment houses, some four stories high with up to 500 rooms, afforded excellent fortification against marauding bands of Apaches, Navajos, Utes, and Comanches. Each village also had one or more large circular kivas, or semisubterranean chambers, for religious ceremonies. Probably because of a great drought, these people moved to their present-day pueblos at least 200 years before Coronado's arrival in 1540.

It was not until 1598 that the Spanish invaders began to influence Pueblo life. In that year Don Juan de Oñate, under contract by the Spanish government to colonize New Mexico, took formal possession of the area and gave Indian villages the Spanish saint names which they have today. Pueblo country was divided into districts, a priest assigned to each, and the Indians were required to take oaths of obedience and homage to the Catholic Church and the Spanish Crown. In 1610, the Spanish established headquarters at La Villa Real de la Santa Fe de San Francisco de Assisi, now called Santa Fe, present capital of New Mexico.

A "law of the Indies," issued in 1620, decreed that each Pueblo select by popular vote a governor, lieutenant-governor and other officials to carry on Pueblo civic affairs. As his symbol of authority each governor was given a silver-

Traditional home of the Pueblo Indians in New Mexico.

headed cane topped with a cross. (This custom was continued after the United States came into possession of the area: in 1863 President Lincoln gave ebony canes with silver handles to Pueblo governors. Both types of cane have been handed down to new governors through the years.)

In 1680, the Pueblos revolted against Spanish rule and attempts to destroy their religion, and forced the occupiers to leave New Mexico. Spanish rule didn't return until 1692, when the province was retaken by Diego de Vargas.

Following the Mexican Revolution of 1821, Mexico's Declaration of Independence declared Indians citizens on an equal basis with non-Indians. Otherwise, life changed very little for the Pueblos under Mexican rule. Under the 1848 Treaty of Guadalupe Hidalgo, which ended the war between the United States and Mexico, an area which included New Mexico was ceded to the United States. A treaty article provided for recognition and protection by the U.S. of the territory's inhabitants, including retention of property. In 1849 the Bureau of Indian Affairs, until then a

Symbol of authority: Silver-topped ebony walking cane held by Pueblo Governor in this early photo is engraved "A. Lincoln, à San Juan, 1863." First "Governors' canes" were gifts of Spanish Crown in 1620, with establishment of Pueblo gubernatorial system. Photo: Smithsonian Institution

quasi-military service, was transferred from the War Department to the newly established Department of the Interior. James S. Calhoun was appointed first Indian Agent in New Mexico, and in 1851 he became the Territory's first Governor.

Pueblo lands were in question for many years thereafter, as Indian holdings were intruded upon by white settlers. In time, the Supreme Court confirmed most of the Pueblos' tribally owned lands outside boundaries of original Spanish grants, and additional land patents were issued to individual Indians. The Enabling Act of 1910, which admitted New Mexico to the Union in 1912, specifically provided that ". . . the terms 'Indian' and 'Indian country' shall include the Pueblo Indians of New Mexico and lands occupied by them." In 1924 all Indians of the State were declared citizens of the United States, and in the same year passage by Congress of the Pueblo Lands Act, determining the status of Indian land claims, restored Pueblo holdings.

The Apaches

Long before the Spanish arrived in the Southwest, related Navajo and Apache tribes, who had made their way to New Mexico in centuries past from the northern part of the continent, had begun to differ culturally as they drifted apart, borrowing from other Indian cultures as they went. The

FACTS ABOUT NEW MEXICO'S PUEBLOS

Reservation Name	*Linguistic Group*	*Population* [1]	*Reservation Area (Acres)*	*Period of Occupation (yrs.)*
Acoma	Keresan	1,650	244,000	1,000
Cochiti	Keresan	350	28,000	700
Isleta	Tiwa	2,100	211,000	400
Jemez	Towa	1,400	88,000	400
Laguna	Keresan	2,500	418,000	265
Nambe	Tewa	150	19,000	650
Picuris	Tiwa	100	15,000	700
Pojoaque	Tewa	50	12,000	. .
Sandia	Tiwa	150	23,000	650
San Felipe	Keresan	1,000	49,000	250
San Ildefonso	Tewa	200	26,000	660
San Juan	Tewa	650	12,000	660
Santa Ana	Keresan	350	42,000	260
Santa Clara	Tewa	500	46,000	600
Santo Domingo [2]	Keresan	1,950	69,260	[2] 260
Taos	Tiwa	850	47,000	800
Tesuque	Tewa	150	17,000	660
Zia	Keresan	350	112,000	660
Zuni	Zunian	5,000	407,000	270

[1] Indians residing in the reservation area (1965-66 estimates).
[2] An earlier site also exists here.

Spanish used the word "Apache" (a Zuni word meaning "enemy") to include both Navajo and Apache, with such qualifying words as "Apache de Navajo," and "Apache de Jicarilla." It was not until the 17th Century that Navajos were separately designated by the Spaniards.

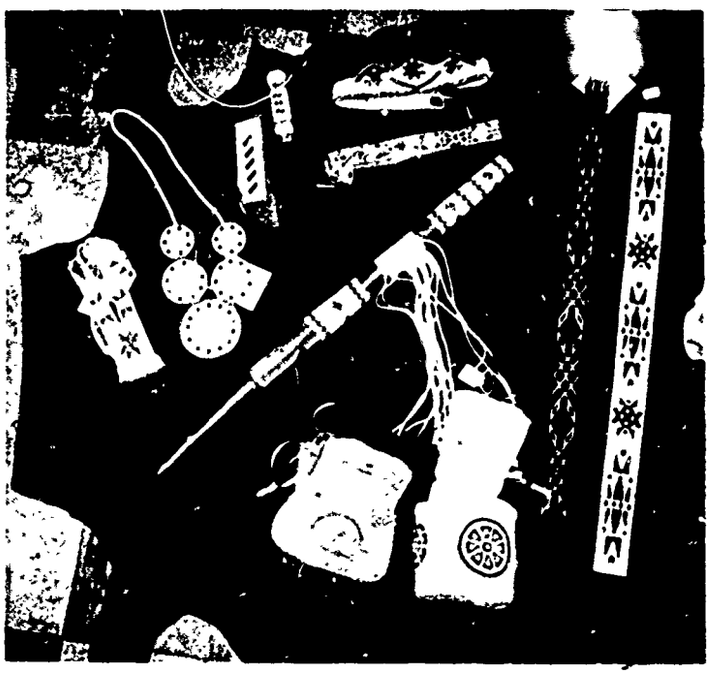
Wandering Apache bands met by Coronado were trained from childhood to be hunters and fighters. These Indians were divided into many peoples; subtribes into bands; and bands into groups made up of families related through the mother. There was little tribal solidarity.

There are distinct differences among the various Apache Bands, of whom New Mexico has two: The Jicarilla and Mescalero.

The Jicarilla ("small basket") Apaches, so named because of their traditional basketry drinking cups, lived in the northern part of New Mexico Province in the 17th Century, their ancient lands extending into what are now Colorado and Oklahoma. Driven from this area in 1716 by their sworn enemies, the Comanches, they made new homes in the mountains between Taos and Picuris Pueblos, where they learned how to farm. For a time, they seemed to accept Spanish rule and the Christian faith; but the Jicarillas soon joined the Mescalero Band in intensified attacks on Pueblo and Spanish communities.

Mescalero Apaches ("mesca! people" from their custom

Jicarilla Apache beadwork. This embroidery, usually worked on natural deerskin, has all but completely replaced the fine basketry once made by Jicarilla women, but designs reflect older craft. High quality beadwork finds ready sale in tribal shops.



of eating parts of the mescal cactus) are related to the Lipan Apaches of Texas and the eastern Chiricahuas, who inhabited the mountains near the Pecos River in the 18th Century.

Apache Bands were never subdued for long by either Spanish missionaries or conquistadores. After the United States acquired New Mexico in 1848, Apache hostility was turned on the increasing numbers of American settlers. Indian bands continued to terrorize inhabitants of New Mexico, Arizona, and Chihuahua until 1880, when the last of the warriors were captured by Army troops. After several years of administrative juggling which included imprisonment and relocations, the Apaches were settled on two reservations of their own in New Mexico.

Apache Indians produced some of the most brilliant and able military chiefs in Indian annals, including Diablo, Cochise, and Mangas Coloradas.

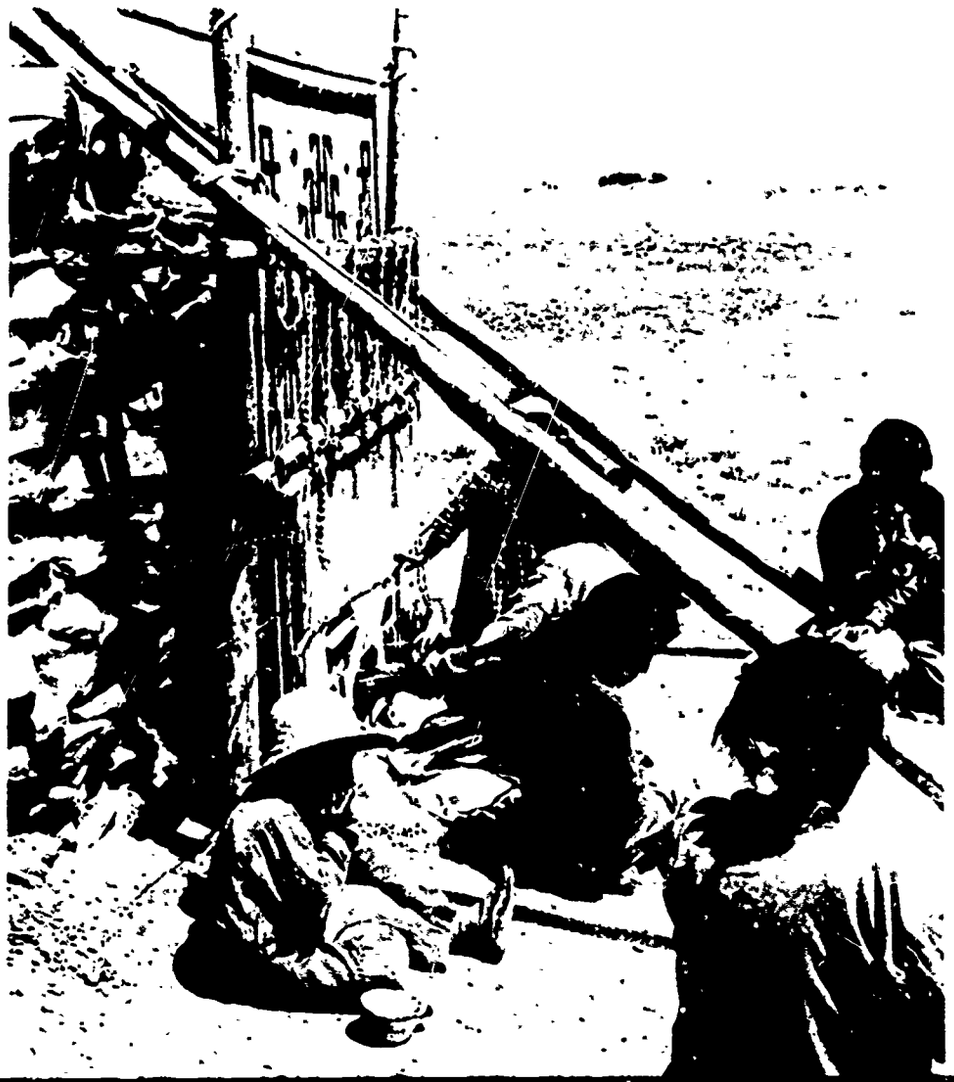
*The Navajos**

Coming to the Southwest across the Bering Strait, the Navajos are believed to have settled first along the Colorado-New Mexico border, later spreading south and west into what is now Navajo country. While living by hunting and food-gathering, the Navajos plundered Pueblo villages and learned from them many of the arts and skills which they have adapted and made their own.

By 1788 they were on apparently good terms with the Spanish, who hoped to convert them to Christianity and the peaceful ways of the Pueblos. But they soon joined the Apaches of the east, to raid Pueblos and Spanish villages. By the mid-1800's, their attacks on American settlements had led to open warfare with United States troops. In 1864 Colonel Christopher Carson was ordered to round up all Navajos and confine them in Bosque Redondo (now Fort Sumner, New Mexico). When the Indians resisted, Carson's regiment of New Mexican soldiers destroyed Navajo horses, sheep, orchards, and food supplies. About 8,000 Navajos were taken to Fort Sumner as prisoners of war.

In 1868, the Navajos signed a treaty with the United States which allowed them to return to their old homelands. The Government supplied each family with seeds, tools, animals and some cash, and the pattern of modern Navajo life began to emerge. The people became good shepherds, weavers and silversmiths as they settled on their 3.5 million-acre reservation, which by a series of Executive Orders and Acts of Congress has been extended to its present total of about 14.5 million acres.

*For more extensive background on Navajo Indians, see "Indians of Arizona," another in this series of BIA publications.



Navajo family accompanies weaver as her rug takes shape on a loom. This type of loom, adapted from the Pueblos, has been in use for centuries. Navajo women weave their traditional patterns almost perfectly, but usually leave at least one small flaw, since perfection, they believe, is a quality reserved for the gods.

INDIANS OF NEW MEXICO TODAY

Indians of New Mexico are living for the most part on reservations varying in size from 12,000 acres (Pojoaque Pueblo) to some 14 million (Navajo). Many continue to honor their ancient customs, but at the same time most are seeking means of improving their economy through modern-day business practices.

The strongest common factor remaining among the Pueblos today is religion. Although nominally Christianized, all Pueblos maintain—some to a very great extent—their ancient beliefs. The complex Kachina cult remains an important feature of Pueblo social organization. Kachinas, according to legend, are spirits who brought rain and other gifts to the people; taught them to farm and hunt; to dance; and to make their arts and crafts. In some Pueblos, Kachina dances are still performed much as in pre-Spanish times. For the most part they may not be witnessed by non-Indians.

Under the system established by the Spanish crown in 1620, civil authority is still the Pueblo Governor, elected or appointed yearly in most Pueblos; each participates in the ancient All-Pueblo Council which meets regularly to discuss matters of common interest.

This Navajo woman proudly displays her wealth in the magnificent silver and turquoise jewelry she wears, and the fleecy lamb from her flock that she holds. Sheep, for generations, have been the bulwark of Navajo economy, providing them with both food and clothing as basics, and warmth and wealth in traditional rugs and blankets.

Most of the Navajos in New Mexico—29,000—live on or near the reservation which extends into the northwestern corner of the State. (Most of the Navajo Reservation lies in Arizona, with some acreage extending into Utah and New Mexico.) However, three groups live elsewhere: The Ramah, numbering about 1,000, at Ramah; the Cañoncito group of about 650, living west of Albuquerque; and the 400 Alamo, north of Magdalena. About 15,000 Navajos live in the so-called checkerboard area (mixed Indian and non-Indian) east of the Navajo and west of the Jicarilla Apache Reservation.

The Navajo capital is at Window Rock, Arizona. Chapter houses have been built over the entire reservation, where leaders meet and pass on local affairs. From these come the 74-member Tribal Council established in 1938 as an elective representative body. Two members of the Navajo tribe were elected in 1964 to the New Mexico State House of Representatives.

The Mescalero Apaches, now numbering about 1,550, live on or near a 460,000-acre reservation in south-central New Mexico, and are governed by an elected Tribal Business Committee composed of nine men and one woman.

The Jicarilla Apache population is approximately the same in number as the Mescalero, but is divided into two groups: the Ollero mountain people and the Llanero plains

In the fall of 1965, the then governors of ancient All-Indian Pueblo Council made new history with signing of a Constitution, the body's first such document. Shown here, seated, is Paul Bernal, vice chairman, with Council Chairman Domingo Montoya (right), and Taos Pueblo Governor Teofilo Romero (left).

people. Its reservation, covering nearly 750,000 acres, is located in the northernmost sector of the State. Ritual life among the Jicarilla still includes much of the traditional, with the power of the *shaman* (priest) heavily stressed. The puberty ceremony is an important tribal ritual, as is the annual Bear Dance. An annual September celebration dramatizes the reunion of the tribe's two divisions.

The Jicarilla Apache Tribe, Inc., is a Federal corporation functioning under a charter and constitution revised in 1960. Its governing body is a tribal council of eight members elected at large, from which the authoritative five-member executive committee is selected. In addition, a Chairman and Vice Chairman are elected.

Employment

As with other rural people of New Mexico, Indians earn their livelihood in many ways. Some are able to farm and raise livestock. With few exceptions, their farm lands are operated as subsistence units or garden tracts. Projects such as the Navajo irrigation project, under construction on the Navajo reservation, will place more lands into production and create the prospect of employment and new income to tribal families.

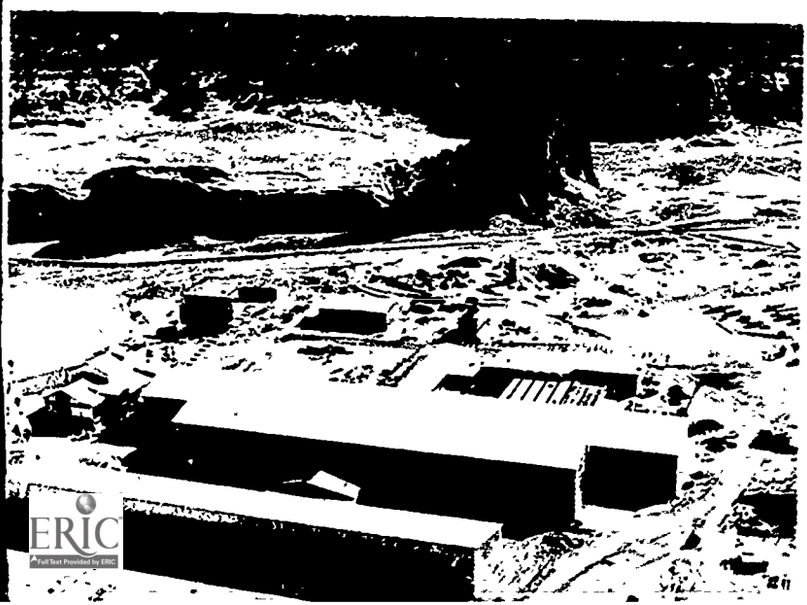
A few reservations receive income from minerals. The Navajos, for instance, realize a total of about $7,400,000 a year from oil and uranium royalties, plus $1,250,000 in oil and gas lease rentals. Both the Santa Clara and Acoma Pueblos have rich deposits of sand and gravel; Laguna Pueblo receives substantial royalties from uranium, and the Jicarillas have more than 800 producing gas wells and 124 oil wells on tribal lands. Recently the minerals industry has expanded exploration. Primary interest is in uranium and coal. Coal is now being used on the Navajo to generate electric power. Further expansion is anticipated with a resultant increase in reservation incomes as reflected by recent bonus payments approximating $1,000,000.

Forest resources provide an important part of the income of Apaches, Navajos, and about one-third of the Pueblos. The Navajos operate their own sawmill and the Jicarilla Apaches, whose sawmill was destroyed by fire in 1967, are considering constructing a modern plant.

The commercially minded Mescaleros operate stores, woodyards, a Christmas tree market and cattle enterprises. They have developed the Ruidoso recreation area and Sierra Blanca ski facility into highly popular tourist attractions, and have built a civic center with motel, restaurant, and shop for the sale of bead- and leatherwork. They plan to invest nearly $2 million for another—and larger—resort which will feature

a 120-room hotel, swimming pool, golf course, and other accommodations.

The Rio Grande Pueblos have developed such recreational facilities as the Acomita Lake Recreation Area, the Aspen Ranch Vacation Area, Blackrock Lake Recreation Area, Bolton Lake and Eustace Lake picnic sites, and the Nutria Lake camping area. The famous Santa Clara Puye Cliff Ruins at Santa Clara once more are becoming a popular tourist stop (the deserted Fred Harvey House at the site is a reminder that the Puye ruins were among the first tourist attractions of the West).



The Jicarillas have developed Dulce Lake and La Jara Lake recreation areas, including a new motel and the first shopping center ever built on an Indian reservation; while the Navajos recently have completed the Nataani Nez Motel and Restaurant at Shiprock.

Handicraft articles—pottery, drums, baskets and jewelry—have been steady income producers on many reservations for many years; and this industry will grow as more tourists become aware of the Indians' superior craftsmanship.

New emphasis has been placed on road construction in recent years to spur tourism and other economic and social aspects of Indian life. An all-weather road now links Navajo centers in Arizona with Navajo, New Mexico, and a north-south route is also under construction on the New Mexico side of the Navajo Reservation.

Many Indians already depend upon jobs off the reservation for all or part of their income. Members of San Ildefonso, Santa Clara, and San Juan Pueblos work at Los Alamos Atomic Research Center, for example, with others commut-

Navajo Forest Products Mill, at Navajo, New Mexico, a tribally-owned and operated enterprise. One of the largest and most modern in the world, the mill has capacity to handle the total allowable cut from the entire Navajo reservation and provides employment for several hundred tribal members. Photo: George C. Hight

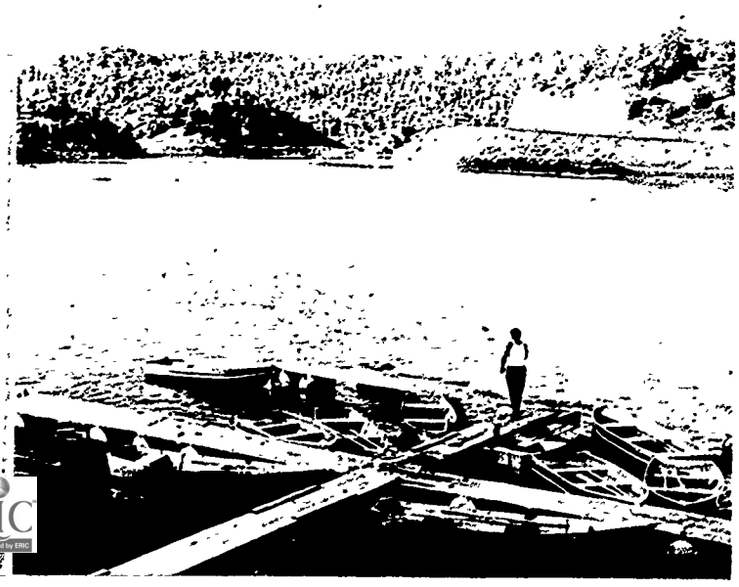
ing to work in Santa Fe, Albuquerque, Espanola and other cities. The Mescalero Apaches and Indians of the Zuni, Jemez and Picuris reservations are well-known for their ability as professional forest firefighters.

Increasing numbers of Indians are joining the work forces in surrounding cities through the Bureau of Indian Affairs' employment assistance program. Vocational training is provided in schools in Albuquerque, Santa Fe and Las Vegas, while on-the-job training is offered in industrial plants on and near reservations. An innovation in vocational training is conducted at the Roswell Employment Training Center, Roswell, N.M. Educational, vocational, and family life training is offered to qualified students from all American Indian tribes. Indian people are also participating widely in programs offered under the Economic Opportunity Act of 1964 such as Community Action, Job Corps, and Head Start.

Industrial Development

New Mexico's Indians well know the opportunities offered by industrial development. It means jobs on the reservation, where many prefer to stay. It means added income, and a quickened pace of life to relieve reservation monotony.

With BIA's assistance, tribes attracted 17 industrial firms to New Mexico reservations or environs during the first few years of an intensive development program. These firms employ 762 Indian workers. Many of them use reservation natural resources, such as wood products for furniture. Others manufacture products ranging from archery equipment on Isleta Pueblo to concrete products at Gallup. At Shiprock, a major electronics firm employs more than 425 Navajos and others are located at Zuni and Laguna Pueblos.



On Jicarilla Apache reservation, Dulce Lake recreation area, a tribal enterprise, is a popular all-year playground for visitors to northern New Mexico. Tribe has also constructed a motel and other facilities for tourists.

The Bureau's credit program, key to most economic development projects, helps Indians obtain funds from private and governmental lending institutions; and through its revolving loan fund, it assists both individuals and tribes. Some tribes, of course, have established plants themselves, such as the Navajo Forest Products Industries. Built in 1963, the complex employs about 450 Indians, has a payroll of more than $1.4 million a year, and handles the total allowable timber cut of about 45 million board feet from all Navajo land.

Education

BIA's long-range educational goal—adequate public school opportunity for all Indian children—is well advanced in New Mexico, where over half the Indian school population is now so enrolled. Mission schools maintained on a number of reservations serve about 10 percent of Indian students.

The State's large Indian population and relatively isolated communities, particularly on the Navajo Reservation, make the Bureau of Indian Affairs school system a necessity at present. Bureau facilities include 18 day schools; 24 boarding schools; and several dormitories for Indian students attending public schools.

A specialized BIA school which has attracted nationwide interest since its opening in 1962 is the Institute of American Indian Arts in Santa Fe. The Institute offers four years of accredited high-school courses bolstered with arts electives, followed by two years' work in vocational arts—all planned to foster the artistic talent of Indian youth from all parts of the country. A faculty of distinguished Indian artists and teachers encourages creative young Indians to preserve the best traditional art forms, while finding new expression through the fine arts, crafts, the dance, and literature.

Aid for higher education is provided by BIA to qualified students of one-fourth or more Indian blood, members of tribes on reservation areas within Bureau jurisdiction. Scholarships are also provided their members by the Jicarilla, Mescalero, Navajo, Laguna, Acoma, San Idelfonso, and Pojoaque tribes. The Navajos' scholarship expenditures for Navajo students average about $400,000 a year.

Programs of adult education are conducted by BIA in a number of Indian communities. Individual and group instruction is based on the interests and needs of the people. Typical subjects are first aid, good health practices, driving, operation of farm machinery, English lessons, and information on Social Security and income tax procedures.

BIA provides counseling on personal problems and financial assistance to those in need who are not eligible for State

In BIA day school, Jemez Pueblo, fifth and sixth grade students work on art project. Paintings in background were made by Jemez children.

Indian students at Institute of American Indian Arts, Santa Fe. Stated purpose of the BIA school—"to open new doors of opportunity for self-expression in the whole rainbow of the arts"—is implemented through courses that include creative writing, dramatics, dancing and music in addition to fine arts and crafts.

or county benefits offered under various provisions of the Social Security Act. (On Jicarilla, substantial tribal resources are adequate to care for the relatively small number of indigent families). Dependent and handicapped Indian children receive BIA assistance in the form of foster home placement, special schooling, institutional care or adoption planning.

Social Welfare

Great strides have been made in improving Indian health. Life expectancy has increased by 15 years since 1955, and the infant death rate has declined 38 percent. Among the Navajos, the death rate from tuberculosis has declined about 55 percent during the past 10 years. Marked improvements have been made in water and sanitation facilities, with more than 8,000 Navajo homes and more than 18 pueblos and other locations receiving some type of sanitation equipment since 1956.

Indians receive most of their medical care from the U.S.

Public Health Service's Division of Indian Health, which maintains extensive installations throughout New Mexico. Seven PHS hospitals for Indians (one a tuberculosis sanitarium in Albuquerque), with a total of about 550 beds, are located on or near reservations, and PHS contracts with ten other hospitals provide service to Indians from all reservations. Five major health centers, located at Albuquerque, Dulce, Laguna, Taos, and Tohatchi, are open 24 hours daily. All PHS hospitals, and the centers at Santa Fe and Albuquerque, include dental clinics.

A school of practical nursing at Albuquerque annually enrolls about 80 Indian women, and a smaller school at Shiprock teaches practical nurses to aid Public Health nurses. At Sandia Pueblo, a center instructs Indians to install and maintain local sanitation systems.

Indian housing has been improved in recent years through BIA-Housing Assistance Administration programs. Tribes have established housing authorities on most reservations to handle contracts with HAA for low-rent projects and individual homes. Newest innovation has been the "mutual help" program, whereby Indians with incomes below the ordinary HAA minimum requirements can contribute their own labor and land as down payment on their homes. Three hundred and twelve mutual help and 93 low-rent houses are planned for New Mexico. Nearly 120 homes are to be rehabilitated in 1968 under the housing improvement program.

PLACES OF INTEREST

Acoma Pueblo

About 55 miles west of Albuquerque, the "Sky City" contends with the Hopi village of Old Oraibi as the oldest continuously occupied town in the United States. Acoma is famous for pottery that is distinctive in form, design and color. Harvest dance September 2.

Cochiti Pueblo

Part desert and part forestland, this pueblo is 30 miles southwest of Santa Fe, famous for fine pottery, drums of hollowed cottonwood logs, and jewelry. Corn dance July 14.

Dulce

The Jicarilla Apache lands provide excellent outdoor recreation. Site Little Beaver Round-up in July and Stone Lake Indian Fiesta on September 15, featuring a rodeo and Indian dancing. Mesa Verde-type ruins found in near vicinity, and excellent arts and crafts available for purchase on the reservation.

Gallup

Indian "capital" of the world. Site of Inter-Tribal Indian Ceremonial, which begins each year on second Thursday in August. Kit Carson Cave in vicinity, where the Indian fighter and small cavalry detachment were contained by superior Indian force.

Isleta Pueblo

One of largest pueblos, it is only 13 miles south of Albuquerque. Harvest dance September 4.

Jemez Pueblo

Located 30 miles north of Albuquerque. One of more conservative pueblos, where ceremonies retain much of their ancient quality. Best known craft is large wickerwork baskets of willow twigs and twilled ringbaskets of yucca leaves. Harvest and corn dances November 12.

Laguna Pueblo

Old Laguna, one of the largest pueblos and the only one founded within historic times, is considered the "mother pueblo" for seven small nearby villages and six colonies of tribal members off the reservation in Arizona, California and New Mexico. Some embroidery work. Harvest dances September 19. Location: 45 miles west of Albuquerque.

Mescalero

St. Joseph's Catholic Mission was under construction for 30 years by the parish priest and volunteer assistants. Also, the ruins of Blazer's Mill are found here—site of a famous battle during the "Lincoln County War". Sierra Blanca ski area operates its scenic gondola lift year 'round.

Nambe Pueblo

Lying above the desert belt, Nambe is a "green pueblo," famous for Nambe Falls. Located 30 miles north of Santa Fe. Elk and other dances October 4.

Picuris Pueblo

Located 20 miles south of Taos in beautiful mountain setting. Pottery specialty is cooking ware having a bronzed appearance due to yellow mica in the local clay. Summer corn dance August 10.

Pojoaque Pueblo

This is a "remnant" village of about 70 inhabitants lying 16 miles north of Santa Fe. Pueblo religion and traditions almost nonexistent.

Ramah

Cliff dwellings and Navajo hogans in surrounding area. Also El Morro National Monument, the rock which bears inscriptions dating back to 1603. This is center of Ramah-Navajo reservation land.

Ruidoso

About 16 miles northwest of town is Sierra Blanca Ski Resort on the north ridge of Sierra Blanca Peak of the Lincoln National Forest. The Mescalero Apache tribe purchased the resort in 1963, have since made many improvements. Apache Summit Lodge and Restaurant is on ridge of Sacramento Mountains on Mescalero reservation 9 miles south of Ruidoso. Open year-round.

Sandia Pueblo

Lying 14 miles north of Albuquerque, this site was Coronado's headquarters in 1540–41. Corn dance June 13.

San Felipe Pueblo

Isolated village 30 miles north of Albuquerque. People are extremely conservative, and clan kinship strong. Green corn dance May 1.

San Ildefonso Pueblo

Located 25 miles northwest of Santa Fe, this pueblo took a leading role in the Pueblo Revolt of 1680. Home of black-on-black pottery, made famous by Maria Martinez. Buffalo and Comanche dances January 23.

San Juan Pueblo

It was San Juan which produced Popé, leader of the 1680 Pueblo Revolt. Spanish provincial headquarters were established across the river at San Gabriel in 1598 by Oñate. Best pottery is a polished red and black ware, with some incised types. War dances and foot races June 24.

Santa Ana Pueblo

Due to poor farmland and water, most Santa Anas have moved to lands along Rio Grande and established settlements known as "Ranchos de Santa Ana." Location: 16 miles northwest of Albuquerque. Corn dance July 25 and 26.

Santa Clara Pueblo

Located two miles south of Espanola, Santa Clara traces its ancestry to Indians of the Pajarito Plateau and the Puye Cliff ruins, which together with beautiful Santa Clare Canyon are popular tourist attractions. Fine pottery. Various dances August 12.

Santo Domingo Pueblo

Life here has changed little since the coming of Coronado. Only 30 miles southwest of Santa Fe. Famous Santo Domingo pottery is bold in execution, conservative in design. Some silverwork, also, but the art specialty is turquoise and shell jewelry. Its August 4 Corn Dance is best known and most dramatic of all summer Pueblo ceremonials.

Santa Fe

For those interested in Indian lore and art, Santa Fe is a "must" stop. Among many other points of interest is the Institute of American Indian Arts, operated by the Bureau of Indian Affairs to provide gifted young Indians with training in a wide variety of Indian art forms.

Shiprock

Situated at northeast gateway to Navajo reservation, town is named for nearby rock formation which can be seen for 100 miles. Northern Navajo Tribal Fair held here in late September each year.

Taos Pueblo

Located 65 miles north of Santa Fe, this is northernmost pueblo in the State—and the most popular with tourists. Striking high-terraced houses and mountain setting are irresistible to photographers and painters. Taos is considered the most traditional of all pueblos, and native religion dominates all facets of life. War dances, sundown, and other dances September 29 and 30.

Tesuque Pueblo

One of the "green" pueblos, Tesuque is 10 miles north of Santa Fe. With native religion pervading Tesuque life, ceremonials have kept much of their ancient quality. Flag, deer, or buffalo dances November 12.

Zia Pueblo

This pueblo, 24 miles north of Albuquerque, excels in ceramics and pottery. Green corn dance August 15.

Zuni Pueblo

Largest pueblo in the State, Zuni is the only surviving community of Coronado's famed Seven Cities of Cibola. Noted for beautiful turquoise, silver and shell-mosaic ornaments Religious ceremonies almost unchanged since ancient days. Of special interest is the Shalako Kachina dance in late November or early December each year. Most spectacular of Pueblo Kachina dances, it is also one of the few which may be witnessed by non-Indians. 40 miles south of Gallup.

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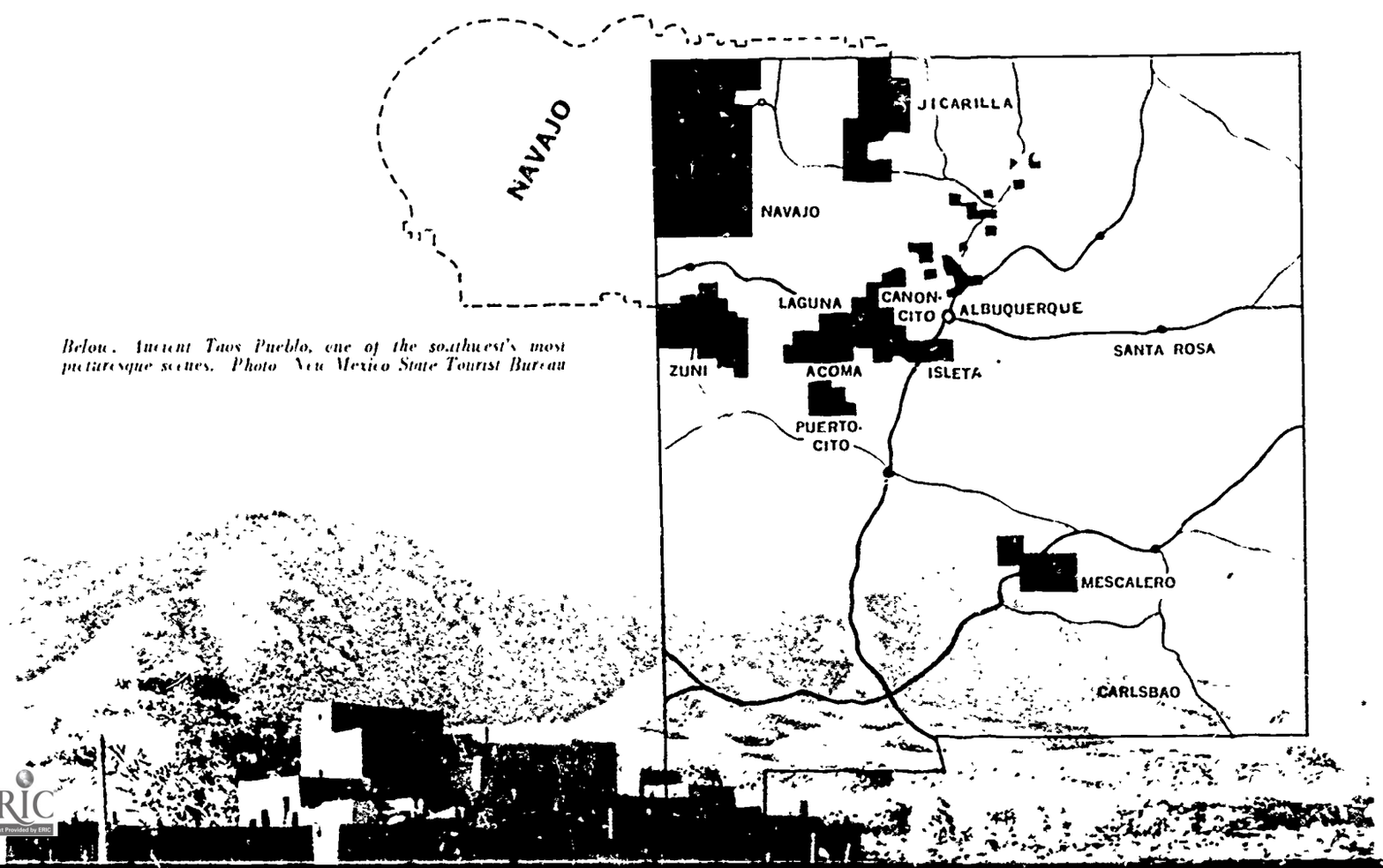

Below. Ancient Taos Pueblo, one of the southwest's most picturesque scenes. Photo New Mexico State Tourist Bureau

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