Santa Fe Railway
Indian Village

Souvenir CHICAGO RAILROAD FAIR ● SUMMER 1948

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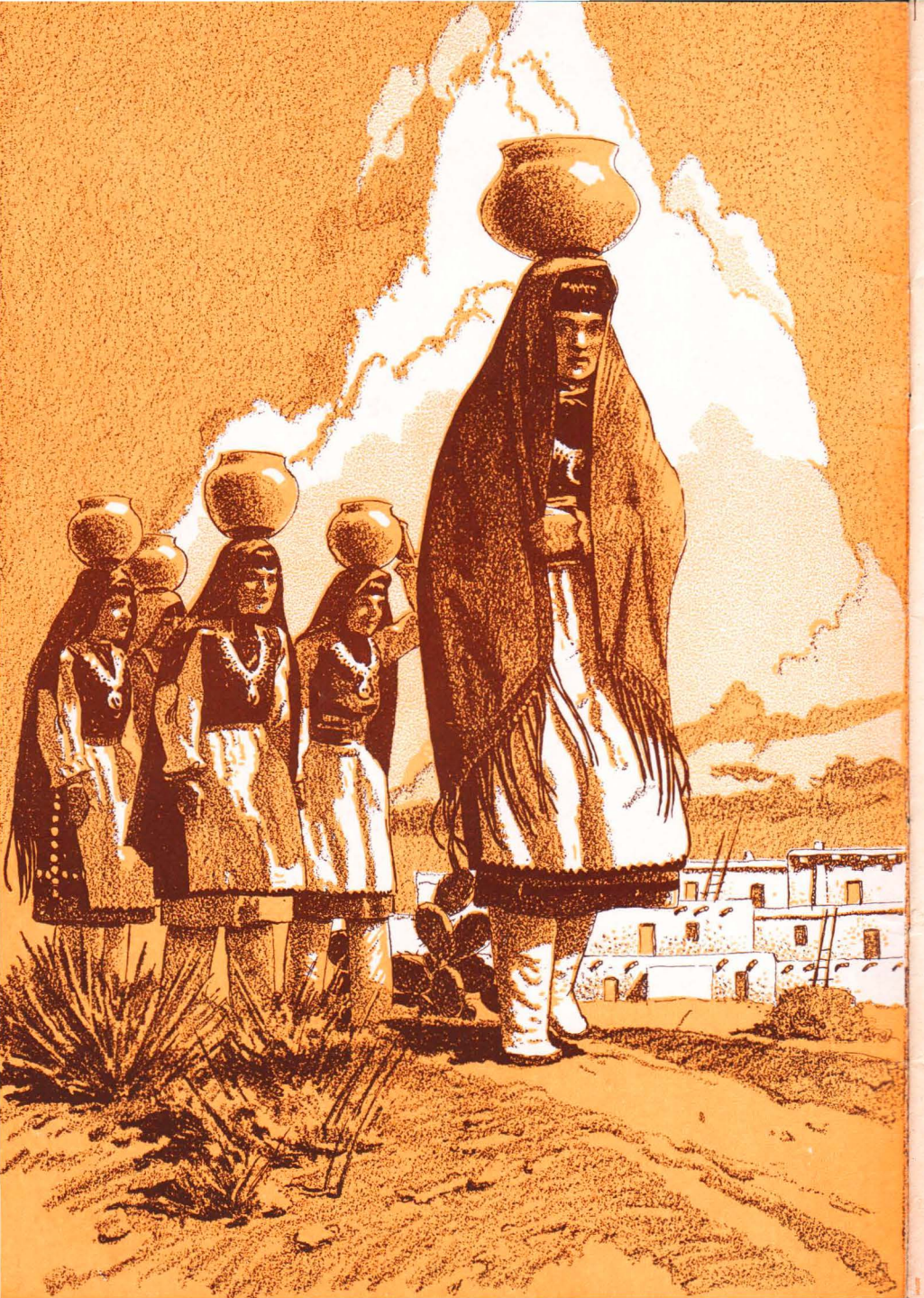


Women of the Zuñi Pueblo

Welcome to the Santa Fe Indian Village

This village has been built to show you the way the Indians of the Southwest have lived for hundreds of years, in fact, centuries before Columbus discovered America.

Native dancers, artists, and craftsmen from Indian pueblos and reservations of New Mexico and Arizona are taking part in this exhibit. These people live in this village and go about their way of life much as they do back in their colorful country.

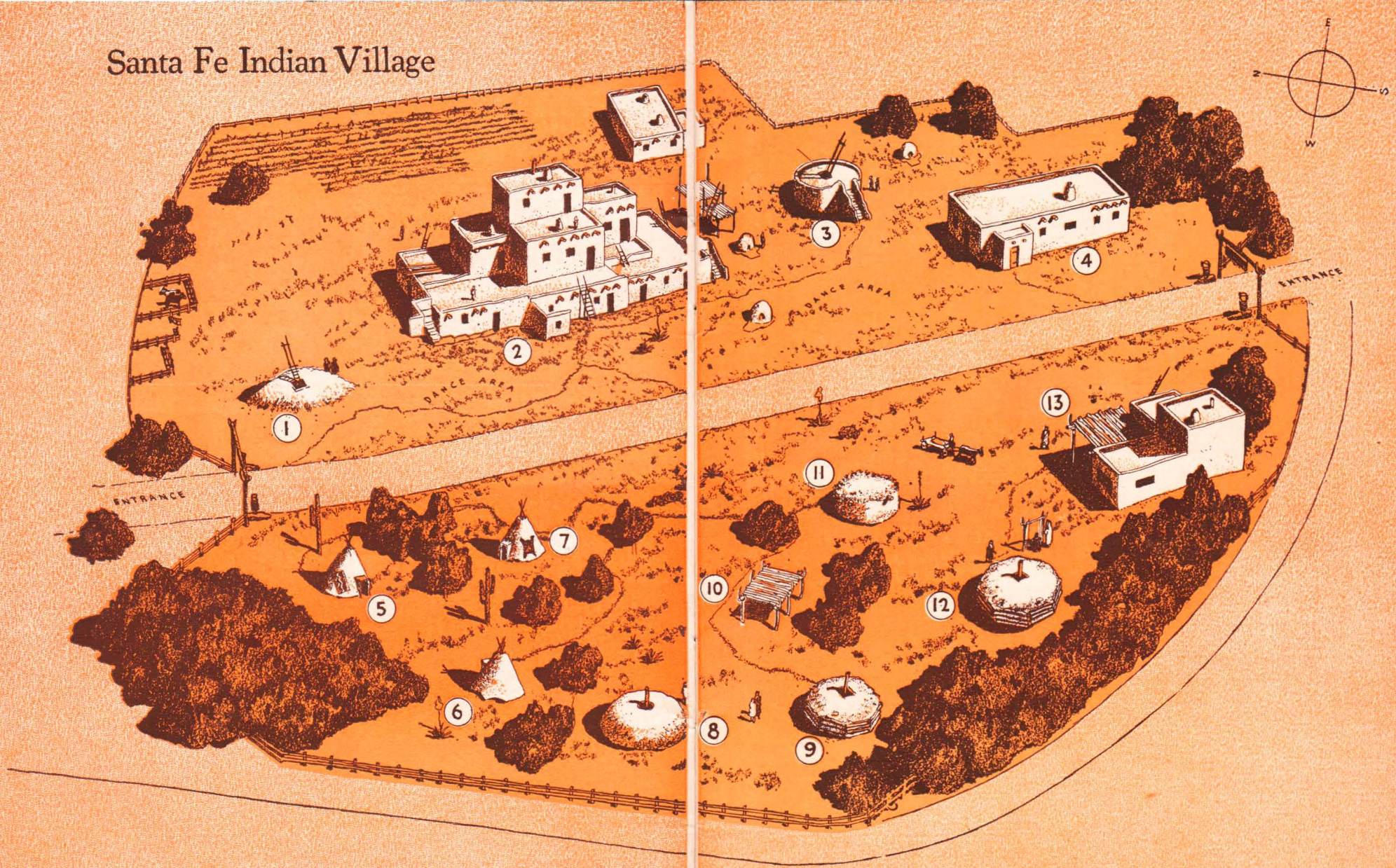
We are very pleased that these Indians have agreed to perform their unusual dances in the Santa Fe Indian Village. These dances are seldom seen off the Indian reservations.

The Santa Fe is proud of our friendship with the Indians. For more than 50 years our trains, bearing the names of their tribes, have been serving Western travelers, and from the Indian arts and crafts we have selected many of the color schemes and designs of our passenger cars and ticket offices.

On the following pages is an outline of what you will see in the Santa Fe Indian Village, as well as a few facts about the interesting Indian people of the great Southwest.

President
The Atchison, Topeka and
Santa Fe Railway Company

Santa Fe Indian Village



1, 3–Kiva (Ceremonial Chambers)
2–Pueblo Building
4–Arts & Crafts Building

5, 6, 7–Apache Wikiups
8, 9–Navajo Hogans
10–Sand Painter's Shelter

11–Navajo Summer Shelter
12–Navajo Medicine Lodge
13–Trading Post

Pueblo Building

This primitive, compact building is a copy of the type that makes up the Indian Pueblo Villages of the southwest.

The Pueblo Indians of New Mexico and Arizona who are living in the Santa Fe Indian Village make their home in this pueblo building and for this reason it is not open to the public. However, from outward appearance you can see the mode of living provided within this building.

The Pueblo Peoples

The Spanish name "pueblo" meaning villages was applied by the conquistadores to the native village communities which they found in New Mexico and Arizona.

We characterize the pueblo Indians in general as dwellers in compactly built substantial villages with houses rising from one to five stories in height and bordering on more or less regular streets or courts. In character they are peaceful, industrious and conservative. The occupation of the men is largely confined to agriculture; they also do the spinning, weaving and manufacturing of garments, which are of cotton or wool. The women are the house builders and owners, and in addition to the routine of household work, they engage extensively in the manufacture of pottery.

While certain villages are located on plains, others are perched upon lofty and precipitous tablelands; in both cases provision for defense has been carefully planned, the idea of defense seeming to have been one, if not the predominating, motive in their original choice of a habitation. The selection of the location has also been largely influenced by the accessibility of springs.

There are 26 pueblos in New Mexico and Arizona; many of them have been inhabited long before Columbus discovered America. These pueblos are: Acoma, Cochiti, Hano, Isleta, Jemez, Laguna, Mishongnovi, Nambe, Oraibi, Pojoaque, Picuris, Sandia, San Domingo, San Filipe, San Ildefonso, San Juan, Santa Ana, Santa Clara, Shipaulovi, Shumopovi, Sia Sichumovi, Taos, Tesuque, Walpi, Zuñi.

The pueblos of New Mexico and Arizona are indicated with a star on the center spread map in this booklet.

Non-Pueblo People

Although inhabitants of approximately the same area and subject in general to a similar environment as the pueblo Indians, the people grouped under the term "non-pueblo" are very different not only in language but in their customs and manners. Instead of carefully constructed and substantial dwellings of the compact villages of the pueblo Indians we find this group of peoples have little or no village life, families of the different tribes being scattered here and there over the desert and dwelling in more or less crude temporary structures during the winter and exceedingly primitive shelters during the summer.

The 7 non-pueblo reservations located in Santa Fe land are: Apache, Havasupai, Walapai, Jicarilla, Mescalero, Navajo and Ute.

Hopi

Hopi (Hope-pee), derived from Hopi-tuh, 'the peaceful ones,' is the name given to seven pueblos, in northeastern Arizona, about one hundred miles north of the Santa Fe Railway. Six of these pueblo groups speak a Shoshonean tongue and the seventh, Hano, still speaks the Tewa language. These villages are situated on a desert and mountain reservation of 2,472,329 acres on which they have lived for many centuries and which was set aside for them by the United States Government in 1882.

This region of the Hopi Indians constituted the Province of Tusayan described by the Spanish chroniclers of the seventeenth century.

The Hopis have a rich mythology and an elaborate system of ceremonials.

The men follow dry farming, using unique methods which are very successful for conserving the scant rainfall. In recent years sheep, goat, and cattle raising have been added.

Zuñi

Zuñi (Zoon-yee'), a pueblo whose inhabitants are of mixed origin and speak the Zuñian language. This pueblo was the first to be identified by Fray Marcos of Niza in 1539 as one of the 'Seven Cities of Cibola,' and is situated forty-two miles southwest of Gallup, New Mexico. The houses rise like a pyramid from the level plain on the north bank of the Zuñi River. During the seventeenth century these Indians rose several times against the Spanish-Mexican invaders and at times fled to their stronghold on Tayalone (Thunder Mountain), a high plateau where a shrine still exists. The seven villages known as the 'Seven Cities of Cibola' are now ruins, and the present Zuñi is the main village and the winter home of the tribe, there being five outlying farm settlements. In 1680 the population numbered about twenty-five hundred, declined slowly during the eighteenth century, and now numbers about 1860 and is increasing.

The Zuñis are conservative people, successful farmers and stock-raisers on their communal lands. The pottery made by the women is excellent in design and workmanship.

San Juan

San Juan (San-Hwan, Saint John), a Tanoan pueblo, twenty-five miles northwest of Santa Fé and on the high sand dunes above the east bank of the Rio Grande. The Spanish conquistador, Oñate, established headquarters here in 1598, intending to found a permanent city.

San Juan was the native place of Po-pè, the celebrated medicine man who incited the revolt of 1680 against Spanish rule, with the object of obliterating everything Spanish from the life and thought of the Indians.

The houses of the pueblo are in parallel rows, terraced back from the streets, and are usually clean and well furnished. The kivas at San Juan are rectangular and aboveground.

The population numbers about four hundred, and is relatively prosperous. They support themselves by farming and gardening, and the women make for sale a thin, lightweight, all-black, lustrous pottery. On Saint John's Day (June 24) there are interesting performances of ceremonial dances, foot-races and native games.

Jemez

Jemez (Hay'-mes), a large, Tanoan-speaking pueblo, twenty-five miles northwest of Bernalillo, New Mexico, is picturesquely situated at the mouth of San Diego Canyon, the walls of which are about two thousand feet high. The Jemez people took a prominent part in the revolt against Spanish rule in 1680, having allies in the Navajos, the Zuñis, and the Acomas, but were finally conquered in 1696. Those not captured fled to the Navajo country, but after some years in exile returned and rebuilt their village. With the introduction of better irrigation methods by the Spaniards, the seven or more scattered settlements of Jemez concentrated into one community.

The Jemez were closely allied in language and history with the Pecos, and in 1838 the last five Pecos abandoned their site and came to live at Jemez. The population numbers about 560 and is relatively prosperous. living chiefly by agriculture. Almost every household has a team of horses, and the chief crops are corn, wheat, melons, alfalfa, garden products, chili, gourds and grapes.

Navajo

The Navajos, originally warlike and predatory, are now among the most peaceful of Indian tribes. From their earliest contacts with more highly developed Indian tribes, and with the Spaniards of the sixteenth century and the civilization of the nineteenth century, they have adapted and often improved whatever they saw that appealed to their fancy.

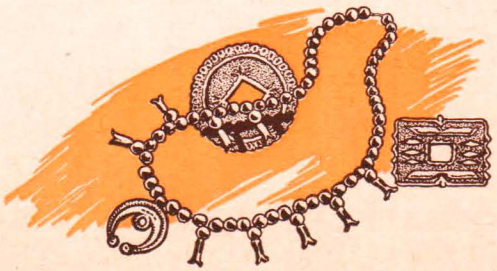
In prehistoric times it is probable that they learned pottery-making from their neighbors; and it is generally believed that they learned fine weaving and the use of the loom from the Hopis. From the Spaniards and the Pueblos they secured horses, sheep, and goats, and in an incredibly short time became a nation of horsemen and sheep-raisers. In more recent times they have become expert workers in turquoise and silver, imitation of the Mexicans.

This reservation, which has been their range for centuries, and on which they have lived since 1869, stretches from northwestern New Mexico to the Great Colorado and the Grand Canyon. By far the largest reservation in the United States, it lies mostly in northern Arizona.

Navajo dress, though altered in modern times in style and materials, remains distinctive. Men wear a peculiar type of trousers of plaid calico, open on the outside seam at the bottom and bound at the waist with a handwoven sash of green and red wool. Tunics are of calico, or, if they can be afforded, of velveteen or velours in rich dark colors.

Women wear the loose blouse or shirt waist of calico, the long, full calico skirt common among the Pueblos, and a velvet tunic on gala occasions. A woven belt of green and red colors, homemade footless socks and red-dyed buckskin half-boots with silver buttons on the outside seam, complete the outer costume. Men and women and even children wear a profusion of silver, turquoise, and shell jewelry and ornaments, by which the social standing of the wearer to some extent may be judged.

The tending of large flocks of sheep and goats, the shearing, washing, and preparation of wool, the making of blankets, and the cooking of two meals a day occupy all the time of women and children. The men spend most of their time grooming, riding, trading, and herding their horses. The man's importance is reckoned by the number of his horses. The wives own the sheep, the wool, the blankets and the children.



Apache

Of all the Indians of the Southwest the most warlike in modern times were the Apaches. The name itself, a Zuñi word meaning "enemy," adopted by the Spanish explorer Onate in the sixteenth century, has remained a name of terror down to our own day. Yet this was doing them, as a people, much injustice, since, far more than other tribes, they varied among themselves in fighting qualities and in their ability and desire to assimilate civilized habits.

Because of their wild nomadic habits and their fighting temper, intensified by resentments against white encroachment, much less is known of Apache family life, social customs, and human qualities than of the Pueblos.

From earliest times the women seem to have grown corn and melons at their rancherias, but the tribe subsisted chiefly on wild game and horse meat, refusing to eat fish or wild turkeys because of traditional tabus. Horses—mustangs—not only provided transportation and meat, but served as means of exchange with other tribes for food, hides, and other items.

The dress of the Apache is picturesque, especially on ceremonial occasions. The buckskin moccasins of both men and women were of a peculiar type, with hard rawhide sole and upward-curving toe, often extended with long uppers to protect the legs. Women formerly wore buckskin tunics and short fringed skirts decorated with beads.

The Apaches were perhaps the hardiest of all American Indians, going about all but naked in zero weather, bathing themselves and their babies in icy mountain waters.

The Apaches are now settled in western bands upon the White Mountain and San Carlos Reservations in Arizona, the Mescaleros and the Jicarillas upon their present lands in central and northern New Mexico.

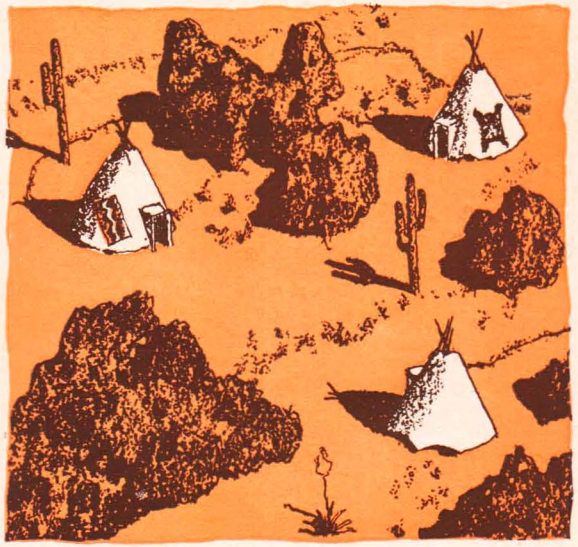
Hogans

The hogans are the houses of the Navajo people and while they are not as enduring as those of the pueblo people they are made with care and are admirably adapted to the desert.

Being nomads the Navajos are nearly always on the move, which accounts for the temporary style of house they build. The winter house, of course, is more carefully built than the summer house which is nothing but a crude shelter.

The furniture of a Navajo hogan is exceedingly scant and generally contains different forms of baskets, earthenware vessels used for cooling, and a few blankets.

The two hogans in the Santa Fe Village are living quarters for the Navajo who have come from their reservation to represent their tribe.

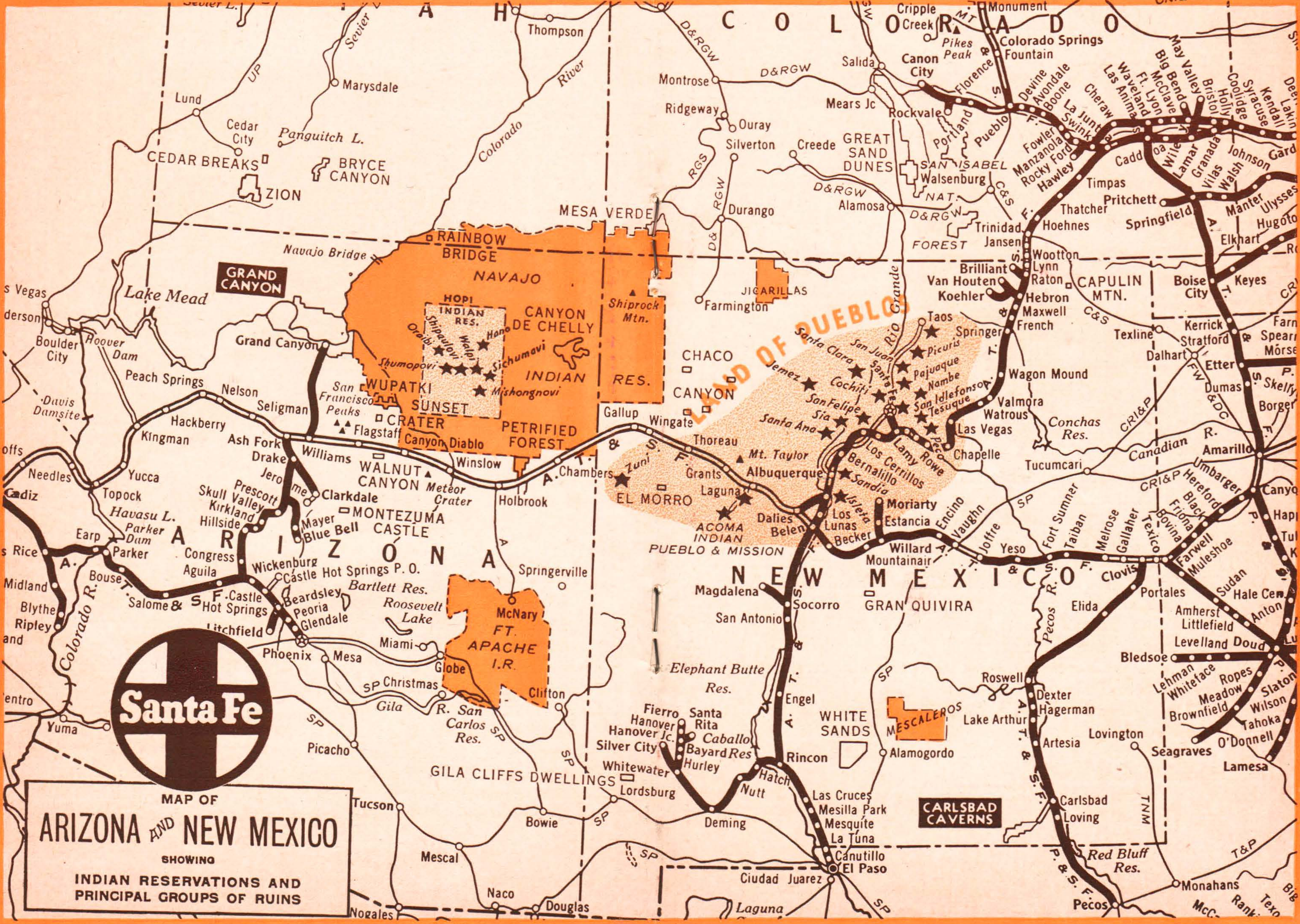


Apache Wikiups

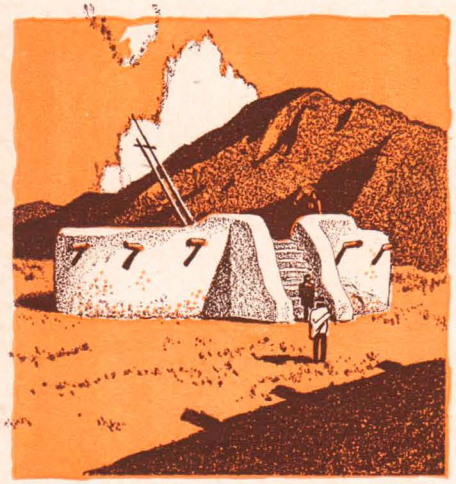
The Apaches are a nomad people, and like the Navajos are always on the move which accounts for the temporary type of shelter they build for living quarters. These shelters are called wikiups and are built in oval form—in summer merely brush shelters; in winter made of poles thrust into the ground, drawn together at the top, interlaced with twigs and covered with earth or coarse canvas.

In the center of the wikiups a firehole is dug and a smoke escape left at the top. Furnishings consist usually of nothing more than skins and blankets.

There are several of these wikiups built in the Santa Fe Village and they serve as living quarters for the Apaches who have come to represent their people at the Railroad Fair.



MAP OF
ARIZONA AND NEW MEXICO
SHOWING
INDIAN RESERVATIONS AND
PRINCIPAL GROUPS OF RUINS
Santa Fe
GRAND CANYON
CARLSBAD CAVERNS
COLORADO
ARIZONA
NEW MEXICO
LAND OF PUEBLOS
NAVAJO
INDIAN
RES.
HOPI INDIAN RES.
CANYON DE CHELLY
RAINBOW BRIDGE
MESA VERDE
CEDAR BREAKS
BRYCE CANYON
ZION
Navajo Bridge
Lake Mead
Hoover Dam
Boulder City
Davis Damsite
Grand Canyon
Peach Springs
Nelson
Seligman
Hackberry
Kingman
Ash Fork
Williams
Drake
Jerome
Clarkdale
Prescott
Skull Valley
Kirkland
Hillside
Mayer
Blue Bell
Congress
Aguila
Wickenburg
Castle Hot Springs P. O.
Beardsley
Peoria
Glendale
Litchfield
Phoenix
Mesa
Miami
Globe
Christmas
Gila
San Carlos Res.
Picacho
Tucson
Mescal
Naco
Douglas
Nogales
Bowie
Yuma
Parker
Parker Dam
Havasu L.
Topock
Needles
Yucca
Earp
Bouse
Salome
Castle Hot Springs
Midland
Blythe
Ripley
Colorado R.
Cadiz
San Francisco Peaks
Flagstaff
WUPATKI
SUNSET
CRATER
Canyon Diablo
Winslow
WALNUT CANYON
Meteor Crater
MONTEZUMA CASTLE
Holbrook
PETRIFIED FOREST
Chambers
Oraibi
Shipaulovi
Walpi
Hano
Shumopovi
Sichumovi
Mishongnovi
Shiprock Mtn.
Gallup
Wingate
Thoreau
Zuni
EL MORRO
Grants
Laguna
ACOMA INDIAN PUEBLO & MISSION
Mt. Taylor
Albuquerque
Dalies
Belen
Los Lunas
Isleta
Sandia
Bernalillo
Los Cerrillos
Lamy
Rowe
Pecos
Santa Fe
Santa Ana
Sia
San Felipe
Cochiti
Jemez
Santa Clara
San Juan
Pajuaque
Nambe
San Ildefonso
Tesuque
Picuris
Taos
CHACO CANYON
Farmington
JICARILLAS
Durango
Springer
Wagon Mound
Valmora
Watrous
Las Vegas
Chapelle
Conchas Res.
Tucumcari
Moriarty
Estancia
Encino
Vaughn
Willard
Mountainair
Joffre
Yeso
Fort Sumner
Taiban
Melrose
Gallaher
Texico
Clovis
Elida
Portales
GRAN QUIVIRA
Magdalena
Socorro
San Antonio
Elephant Butte Res.
Engel
Rincon
Hatch
Nutt
Las Cruces
Mesilla Park
Mesquite
La Tuna
Canutillo
El Paso
Ciudad Juarez
Deming
Lordsburg
Whitewater
Silver City
Hurley
Bayard
Santa Rita
Fierro
Hanover
Hanover Jc.
Caballo Res.
GILA CLIFFS DWELLINGS
WHITE SANDS
Alamogordo
MESCALEROS
Roswell
Dexter
Hagerman
Lake Arthur
Artesia
Carlsbad
Loving
Red Bluff Res.
Pecos
Monahans
Lovington
Seagraves
Lamesa
Springerville
McNary
FT. APACHE I.R.
Clifton
Roosevelt Lake
Bartlett Res.
Thompson
Marysdale
Lund
Cedar City
Panguitch L.
Montrose
Ridgeway
Ouray
Silverton
Creede
GREAT SAND DUNES
Salida
Canon City
Florence
Pueblo
Rockvale
Portland
Mears Jc
Cripple Creek
Pikes Peak
Monument
Colorado Springs
Fountain
Walsenburg
Alamosa
Trinidad
Jansen
Wootton
Lynn
Raton
Brilliant
Van Houten
Koehler
Hebron
Maxwell
French
CAPULIN MTN.
Thatcher
Hoehnes
Timpas
Pritchett
Springfield
Boise City
Keyes
Texline
Dalhart
Kerrick
Stratford
Dumas
Amarillo
Canadian R.
Clovis
Hereford
Muleshoe
Farwell
Bovina
Friona
Littlefield
Amherst
Levelland
Bledsoe
Whiteface
Lehman
Ropes
Meadow
Brownfield
Tahoka
Wilson
Slaton
O'Donnell
Sudan
Hale Center
Anton
Lamar
Granada
Manter
Ulysses
Elkhart
Holly
Coolidge
Syracuse
Kendall
La Junta
Las Animas
Rocky Ford
Manzanola
Fowler
Hawley
Devine
Avondale
Boone
SAN ISABEL NAT. FOREST



Kiva

The Hopi word kiva signifies an assembly-room, and in every pueblo there are two or more kivas, depending on the number of the ceremonial and religious organizations which need such a community chamber. These structures are similar to those of prehistoric times and may be either circular or rectangular, built under the ground, or to some height, as in the case of the very striking kiva at San Ildefonso which is duplicated here in the Santa Fe Village. The kivas are the ceremonial rooms of the men where the secret religious rites, preceding the public ones, take place. In the intervals of ceremonials they serve as assembly-rooms, as workshops where cotton is spun or prayer sticks made for ceremonial purposes, and as a sort of men's clubroom.

The Spaniards evidently did not understand the use of these buildings, for they called them *estufas*—that is, stoves or hot places—perhaps because they were sometimes used by the men for steam baths.

The kivas in the pueblo villages of the southwest are not usually open to the public, but here in the Santa Fe Indian Village visitors have the opportunity to inspect two of these unusual structures. The round kiva is copied from the type the Indians have built at San Ildefonso Pueblo. The square kiva is similar to the type built by the Hopi Indians.

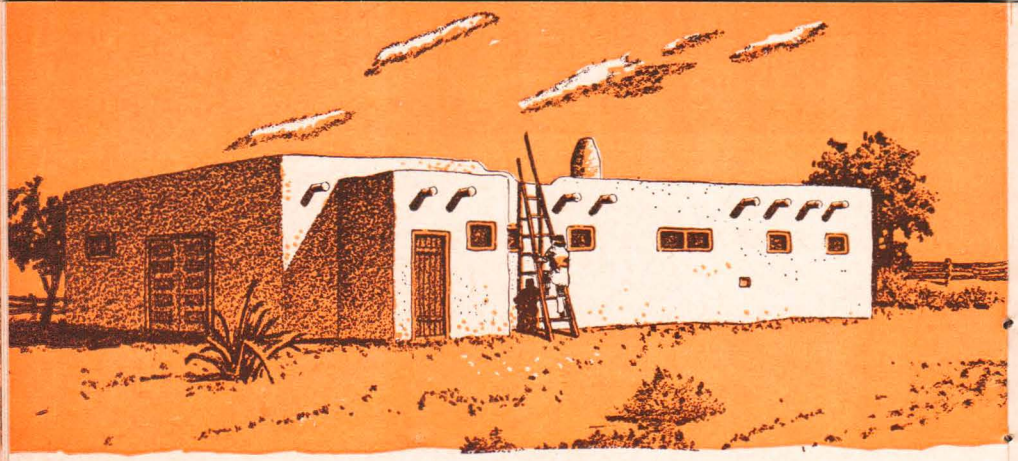
Navajo Medicine Lodge

The Navajos have developed many elaborate ceremonies, each of which is under the control of a shaman or medicine man. These ceremonies for the most part are held at the request and expense of someone of their tribe who is ill or indisposed.

To conduct these ceremonies a special lodge is constructed, similar to the Navajo Medicine Lodge reproduced in the Santa Fe Village.

The ceremonies in these lodges are alike in certain particulars, such as the use of the sweat bath, the making of many sand paintings, and the singing of a number of songs.

The sand paintings are one of the most interesting parts of these ceremonies and a medicine man will construct one of these paintings every day in the Navajo Medicine Lodge in the Santa Fe Indian Village.



Arts and Crafts Building

Containing special exhibits from the Museum of New Mexico

This adobe building is characteristic of the type of structures built by the Indians throughout the pueblo villages of the southwest. Visitors are welcome to enter and watch the Indians work at the arts and crafts they do most skillfully and inspect pottery, baskets and other fine exhibits from the Museum of New Mexico at Santa Fe, New Mexico.

Either in this building or elsewhere in the Santa Fe Indian Village, the Navajos can be seen making beautiful silver and turquoise jewelry and weaving colorful blankets and rugs.

The Apaches are fine bead workers, as well as basket makers and visitors can see them making many beautiful items.

The Hopi tribe has craftsmen at work making pottery, Kachina dolls, moccasins, belts and baskets.

The Zuñis are clever silversmiths, and the Jemez and San Juan Indians make pottery and baskets and other items.

You will find this building one of the most interesting in the Railroad Fair.

Each of the major arts and crafts of the Indians represented in the Santa Fe Indian Village are briefly described on the following pages.

Basketry

Basketry is one of the oldest arts of the Indian peoples, yet today it is not practiced to any great extent except by the Hopi of the pueblo people, and the Apache of the non-pueblo people.

The Hopi does two types of basketry, the woven and the coil. Of the former are numerous shallow trays and baskets woven in large numbers in practically all the villages, which serve for a multitude of purposes. Another basket of so-called wickerwork weave (a variety of woven basketry, in common use by the Hopi and to be found in nearly every house) is the large carrying basket used for packing corn, firewood and other articles.

The baskets of the Apache are usually shallow and of the coil type. However, since they have discovered the ready sales for their products a variety of forms are now being made. In addition to the coil-shaped tray the Apache makes large jar-shaped baskets and other types that are used for carrying various objects used in their domestic life.

Weaving

Today the art of weaving is principally confined to three peoples, the Hopi, Navajo and Zuñi.

Many of the pueblo people have for ages cultivated cotton and used it in large quantities in the manufacture of clothing. With the introduction of sheep in early times by the Spaniards a new textile was added which gave an additional impulse to weaving, which among the Navajos at least, has resulted in an industry second to no aboriginal industry in North America.

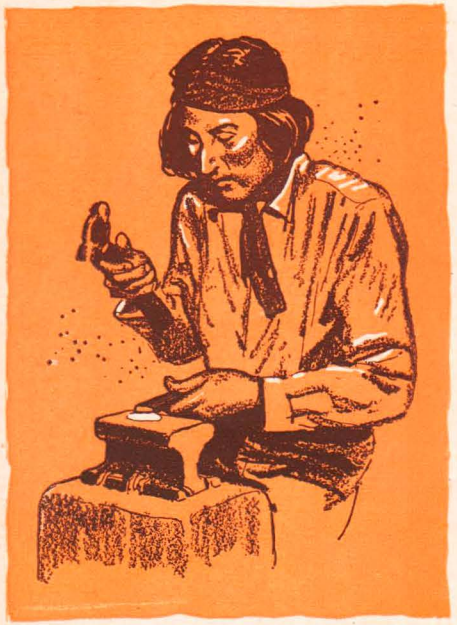
All of the weaving of the Navajo is done by the women. However, contrary to this usual custom among primitive people all the weaving among the Hopi and Zuñi is done by the men. Hopi men also do all of the carding, spinning and dyeing of the wool.

Colorful belts, garters, and hair tapes are woven on a small "heddle" loom. Blankets and dresses are woven on a primitive outdoor loom.

Pottery

As a rule, the art of pottery does not flourish among nomadic tribes such as the Navajo and Apache, while a fixed residence, such as that of the Hopi, Jemez, Zuñi and San Juan pueblo people, is conducive to a high degree of perfection of this art.

Clay pottery is made by hand without the use of a potter's wheel. The larger vessels are for water and storage. The cooking is done in crude, undecorated pots which serve only for practical purposes, but the water jars and the bowls used for serving food or for ceremonials are delicate in form and beautiful in design. The shapes, the use of colors and decorative motifs differ with various localities.



Indian Jewelry

The art of metal working is not original with the Indians of the southwest, however, some of the Navajo and Zuñi men have perfected their work from generation to generation and are recognized as expert silversmiths.

With crude appliances picked up on the outskirts of civilization these craftsmen convert large quantities of Mexican money into buckles, necklaces, earrings, bracelets and finger rings. Most of the work is done by pounding the material on a small anvil with an ordinary steel hammer. A small forge or bellows is used to soften the metal and to melt it when necessary to make casts and molds.

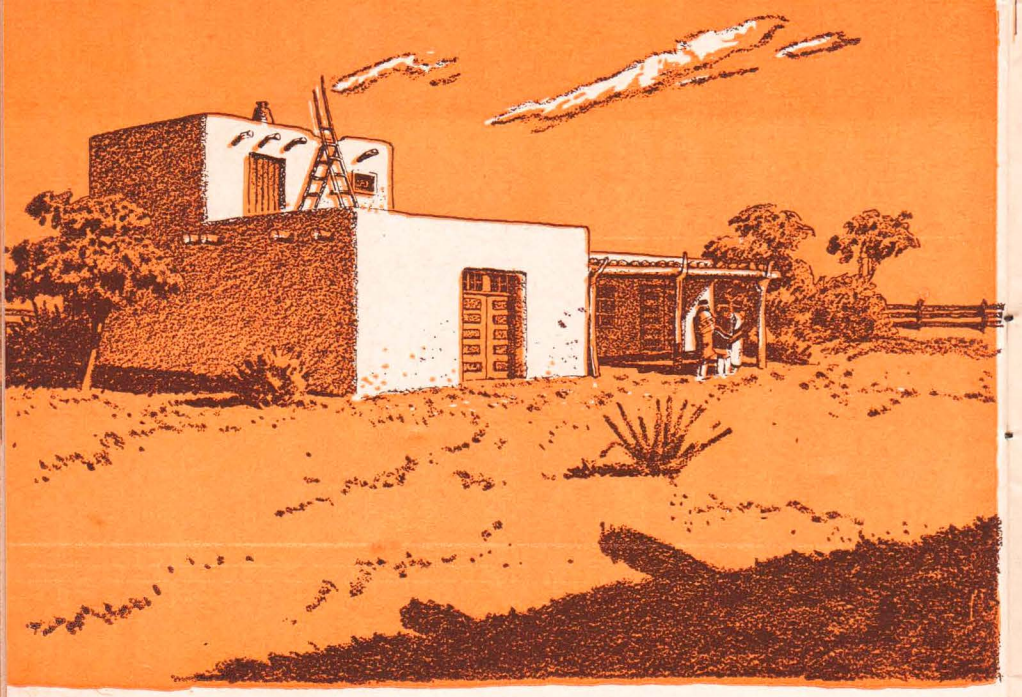
The hammered pieces are decorated by stamping designs on them with steel dies which are prepared by the Indians themselves. Turquoise and other native stones are also used in many of the beautiful pieces of jewelry.

The Apaches, especially of the eastern group, do much work with glass beads. These are sewed to articles of leather and buckskin, such as purses, tobacco bags, awl cases, and moccasins; or they are woven in a belt. Apache beadwork designs are similar to those found in their basket work, as well as designs of bows and arrows, and butterflies.

Kachina Dolls

While these colorful and unusual doll figures have been accepted by tourists as Indian souvenirs, they have a place in Indian ceremonies and are usually made by Hopi craftsmen for that purpose.

Kachinas are supernatural beings, who during periods when their dances are held, are believed to visit the Hopi. When this season is over, they withdraw to their homes in the San Francisco Mountains or elsewhere. They are represented in the dances by men who are masked and painted to correspond to the traditional conception of the appearance of each Kachina. Small wooden images, carved, painted and decorated with feathers, are also used to represent them. After the ceremonial dances are held these dolls are given to the children to play with.



Trading Post

Scattered throughout the wide expanse of the Indian Country is an occasional Trading Post where the Indians trade their blankets, jewelry, and other items of their arts and crafts for clothing, food and material that they do not make or grow themselves.

Indians are keen traders and have a very unusual way of bargaining for what interests them. While they are trading with the operator of the Post, hardly a word is spoken by the Indians and they cannot be hurried into completing a transaction. The solemn expression of the Indians gives them a big advantage with their trading for their expression gives no clue as to how badly they want their item of barter.

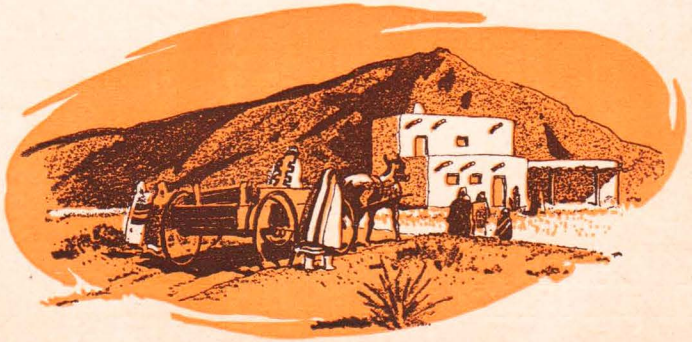
But the Indians are very fair in their dealings and find great pleasure in trading their goods.

Each Trading Post generally has an interesting history that dates back to the early days of the white settlers in the southwest. These Posts are few and far between, and usually operated by white men whose love of the country and the Indians is the principal reward of this type of business.

These Trading Posts can be compared to a small town store anywhere in America, as they are headquarters for local gossip and news among the Indians.

The Trading Post in the Santa Fe Village is typical of the type built in the Indian Country. This Post is operated by Fred Harvey, one of the oldest traders with the Indians, who for over half a century has sold to Santa Fe travelers some of the finest products of Indian craft. Many of the treasured items on display here have been taken from the Fred Harvey Indian Museum located in the Alvarado station-hotel in Albuquerque, New Mexico.

There is a Curio Shop in the Trading Post that has many items of Indian craft for sale to visitors.



Dances of the Southwest Indians

The dances of the Southwest Indians, which are performed every day in the Santa Fe Village, are a segment of the only true American folk dances. These dances are, in a sense, a dramatized prayer; a symbolic expression to win the favors of the Gods in the harvest, the hunt and the battle, and to ward off misfortunes, sickness and disasters.

As a rule, the dance itself is only a part of the complete ceremony in which other activities such as fasting, cleansing and purification are a necessary part of the complete ritual.

These dances usually are only performed on the reservations because of the rituals that are required to precede them. However, the friendly Indians of the Santa Fe Village have consented to perform the following dances outside of the Pueblo Building.

The Butterfly Dance is a beautifully costumed dance of thanksgiving held after the crops are up but before they are mature. Both men and women take part. The women dancers portray the movements of the butterfly and are costumed in ancient Hopi dress. The faces and arms of both male and female dancers are painted with symbolic figures.

The Weaving Dance of the Hopis is the nearest approach to our conception of a social dance. It is a joyful expression of gratitude for some good fortune which has come to the tribe such as success in the hunt, battle or abundance of crops. Several long belts or sashes are used in the dance. As the dancers move in and out the belts are woven into a sort of braid which is repeated several times.

The Ancient Buffalo Dance is one of esteem for the buffalo. Long ago the buffalo roamed the entire west and was an important source of food and clothing in addition to being a particularly sacred animal. The dance climaxes the prayers that the buffalo will continue in abundance. Two or more dancers are costumed to represent the buffalo and are the central figures of the dance. As is customary in all Hopi dances, there is a group of singers in full costume to accompany the dancers. Many other Southwest tribes honor the buffalo with their own versions of this ceremonial.

The Deer Dance of San Juan is a colorful and picturesque ritual. The dancers wear a close gray cap, tied under the chin, which is dotted with eagle's down and has a wide visor of yucca strips, and antlers. The bodies of the dancers are covered with a white shirt and kilt, white crocheted leggings with bells at the knees, and white moccasins with skunk-fur heelpieces. A tall staff with three eagle feathers and an evergreen tied at the top is carried in one hand by each dancer and a gourd rattle in the other.

By impersonating the animal he wishes to kill, the hunter may come very close to a herd of deer without being observed. By performing a dance before the hunt, the hunt group believe that they can please the spirits of the animals, which would then permit their earthly bodies to be killed.

The Shield Dance is a War dance performed by the young men of the tribe in preparation for taking the war path. The braves are attired in full war paint and each dancer carries a spear or a tomahawk and a shield. The dancer's actions simulate actual battle.

The Hummingbird Dance. This is a Spring dance celebrating the appearance of the first hummingbird. This tiny bird is considered a token of good omen and if seen early and frequently is a foretoken of an abundant harvest. The dancers are brilliantly costumed and their movements imitate the flight of the hummingbird from flower to flower.

The Midnight Dance. In ancient times, raiding parties were sent out to loot neighboring villages. In order to make the approach with the least chance of detection, the attack was carried at midnight and the raiders were painted black and wore long black wigs of horse hair. Most of these raids were for the purpose of driving off livestock, but in many instances the purpose was to carry off women. Thus, this dance came by its name. The dancers are costumed as the raiders and perform this ritual to insure a successful venture.

The Hoop Dance. This is one of the best known of all Southwest dances. This is perhaps the most spectacular which accounts for its wide acclaim. The foremost exponent of this dance is Tony White Cloud of Jemez. It is essentially a war dance and originated when the young braves of the tribe were called before the war chief in preparation for the war path. Skillful execution of the intricacies of the dance proved the braves ready to meet the enemy. There is no limit to the number of performers. Each is attired in war costume and each carries one or more hoops of approximately two feet in diameter. The performers then proceed to dance through the hoops passing them over their bodies in a series of extremely difficult maneuvers. The most proficient use more than one hoop. White Cloud may use up to five hoops.

The Eagle Dance of the Jemez is similar to that of other pueblos with variations in the costumes. An important difference is that the Jemez version is more of a hunting dance. It is said that the eagle can soar to such great heights that he is especially close to the Sun God. Thus he is endowed with greater sight than any other living creature and leads the hunters unerringly to the vicinity of game.

The Buffalo Dance by the Jemez differs somewhat from that of the Hopi. The dancers who are costumed as Buffalo actually imitate the motions of the Buffalo as though the hunt was actually taking place. However, the significance of the dance is similar to that of the Hopi; principally prayers that the buffalo herds will multiply.

The Rainbow Dance. This is another of the succession of ceremonies for the blessings of rain so all important to Southwestern Indians. This is a dance of thanksgiving for rain in which colorfully costumed men and women take part. It symbolizes the joy of earth and sky greeting the brilliant rainbow after a storm.

The Zuñi Eagle Dance is a prayer for fertility. Among the Zuñi the eagle is specially important. All their ceremonial dance costumes must have eagle feathers adorning them in one place or another. The Zuñis say no dance is done without these feathers. The eagle, as with other tribes, is a messenger to the Gods. He carries their prayers for fertility of crops, livestock and even the tribes themselves. Male dancers are costumed to represent the eagle, assisted by chorus of male singers. Zuñi dancers are particularly noted for the brilliance of their costuming and the large amounts of silver and turquoise jewelry.

The Apache Crown Dance is known generally as the Devil Dance. The Apaches say this term is incorrect. This is a ceremony for the young girls of the tribe who are entering womanhood. The male dancers represent crowned messengers from the God of the mountains.

They bring promises of protection and help to the girl in childbirth, provide ample food and happiness for the remainder of her life. Thus she is inducted into womanhood with the blessings of the God of the mountains. This is a spectacular dance in which the male dancers are weirdly costumed in black masks and large crowns of varied shapes. Their bodies and crowns are painted in such designs as to indicate they come from such great heights that stars are caught in their crowns and painted on their bodies. Women also take part in the dance in conventional Apache dress. As the dance is completed the masked messengers vanish again to inaccessible recesses in the mountain.

You are invited to visit with the Indians in their scenic homelands in New Mexico and Arizona

The friendly welcome you have received from the indian people in the Santa Fe Indian Village is typical of the reception you will receive when you visit them in their homelands in New Mexico and Arizona. Your trip will be even more thrilling because of the beautiful scenery, invigorating climate and historic landmarks.

The transcontinental mainline of the Santa Fe spans the Indian Country of the great southwest, and several of the age-old pueblos can be seen from the train windows.

The most interesting way to visit this unusual country is via the *Indian detour* motor cruises starting at Santa Fe, New Mexico. These comfortable motor outings, extending from one to three days in duration, can easily be included in Santa Fe rail trips by making a stopover at Lamy or Belen, New Mexico.

Ask your travel agent for literature and details about the *Land of Pueblos*, or write to R. T. Anderson, General Passenger Traffic Manager, Santa Fe Lines, Chicago, Illinois.

Navajos in Monument Valley, a part of their reservation in Northern Arizona

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