



## *Indians, ancient and modern, in the Albuquerque country*

Sidney R. Ash

1961, pp. 75-81. <https://doi.org/10.56577/FFC-12.75>

in:

*Albuquerque Country*, Northrop, S. A.; [ed.], New Mexico Geological Society 12<sup>th</sup> Annual Fall Field Conference Guidebook, 199 p. <https://doi.org/10.56577/FFC-12>

---

*This is one of many related papers that were included in the 1961 NMGS Fall Field Conference Guidebook.*

---

## Annual NMGS Fall Field Conference Guidebooks

Every fall since 1950, the New Mexico Geological Society (NMGS) has held an annual [Fall Field Conference](#) that explores some region of New Mexico (or surrounding states). Always well attended, these conferences provide a guidebook to participants. Besides detailed road logs, the guidebooks contain many well written, edited, and peer-reviewed geoscience papers. These books have set the national standard for geologic guidebooks and are an essential geologic reference for anyone working in or around New Mexico.

### Free Downloads

NMGS has decided to make peer-reviewed papers from our Fall Field Conference guidebooks available for free download. This is in keeping with our mission of promoting interest, research, and cooperation regarding geology in New Mexico. However, guidebook sales represent a significant proportion of our operating budget. Therefore, only *research papers* are available for download. *Road logs*, *mini-papers*, and other selected content are available only in print for recent guidebooks.

### Copyright Information

Publications of the New Mexico Geological Society, printed and electronic, are protected by the copyright laws of the United States. No material from the NMGS website, or printed and electronic publications, may be reprinted or redistributed without NMGS permission. Contact us for permission to reprint portions of any of our publications.

One printed copy of any materials from the NMGS website or our print and electronic publications may be made for individual use without our permission. Teachers and students may make unlimited copies for educational use. Any other use of these materials requires explicit permission.

*This page is intentionally left blank to maintain order of facing pages.*

# INDIANS, ANCIENT AND MODERN, IN THE ALBUQUERQUE COUNTRY

SIDNEY R. ASH

## INTRODUCTION

The Albuquerque country has been occupied by Indians more or less continuously for the last 26,000 years as shown by the many campsites, ruins, and modern pueblos found here. This area was in the past, as it is now, an attractive place for man to live and during much of this time it has probably been one of the most densely populated parts of New Mexico. There has been considerable interest in the Indians of this area and, as a result, the literature about them is voluminous and is scattered in many technical and popular journals, books, and magazines. In this paper only some of the more important and interesting high lights of the history of the Indians of the Albuquerque country are summarized. The articles listed in the bibliography contain detailed information and interested readers are referred to them for information in depth.

Figure 1 shows the location of the sites and pueblos mentioned in this paper.

## HISTORICAL SUMMARY

The Indians of the Albuquerque country were not completely isolated from other people in the southwestern part of what is now the United States. There was contact between the various inhabited regions and exchange of ideas and material items. At times there were actual emigrations of people from one area to another and there were periods when certain parts of the Southwest were practically abandoned by the Indians.

Apparently man first entered this area 26,000 or more years ago. These were the Sandia people who probably were nomadic hunters. They were succeeded about 10,000 years ago by the Folsom people who may or may not have been descendants of the Sandia. The Folsom people probably were also hunters and for several thousand years continued with their way of life, following the bison, horse, camel, and other animals that they hunted. Evidences of both of these two cultures have been found northeast of Albuquerque in Sandia Cave.

At least 3,000 years ago and possibly before then some of the people in this area began to depend almost entirely on the gathering of wild plants, particularly seeds, for food and only supplemented their diet with small game. These were the Cochise people or others with a similar type of culture. Undoubtedly, however, there were other groups that continued to hunt animals for their livelihood. The Atrisco and Santa Ana early-man sites in the Albuquerque country contain evidence of the gatherers in this part of New Mexico.

It has been possible to devise a relative chronology for the Indians who lived in the Southwest after the time of Christ, through the use of tree-ring data and diagnostic pottery types. A number of periods have been recognized; however, there were actually no sharp breaks between them and the dates used are only of general value. The following table, modified from Martin, Quimby, and Collier (1947, p. 103) and Wormington (1947), shows the names, sequence, and dates of the various periods as they are now understood.

The Indians of this area apparently had limited contact with the Basketmakers of the Four Corners area early in the Christian Era, as typical Basketmaker implements have been found with local cultural material in Jemez Cave. At about A. D. 300 the Indians here began to build re-

latively permanent dwelling places. One type was the pit-house which was made by digging a pit to the desired depth and then either roofing it over or building walls of mud, stone, or wood to hold the roof. The jacal was another type; it was made of upright poles and brush which sometimes were plastered with mud. Around A. D. 500 or possibly earlier the Indians learned to make pottery, which was comparatively crude at first but became highly refined as time passed. Close to the present pueblos of Zia and Santa Ana, four pit-houses have been excavated. One pit-house was occupied by Indians about the end of the Modified Basketmaker period. The other three pit-houses were in use later in the Developmental-Pueblo period.

During the Great-Pueblo period the justly famous communal dwellings were built at Mesa Verde, in Chaco Canyon, and at other places on the Colorado Plateau. The Indians in the Albuquerque country did not build comparable structures although a few small pueblos of this period are known. Toward the end of the 13th century the Colorado Plateau was abandoned by most of the Indians who had lived there. This abandonment is usually attributed to an extensive drought which occurred at about the same time.

The Regressive-Pueblo period is marked in the Albuquerque country by the construction of many large communal dwellings. Abandoned examples of these dwellings are found in Frijoles Canyon and at Paa-ko and Unshagi. Some of the modern pueblos in the Albuquerque country were originally built during this period also. It is thought that some of the Indians from the Colorado Plateau emigrated into the Rio Grande valley and were more or less responsible for the large communal dwellings built here during this period.

When the Spanish entered this area during the middle part of the Regressive-Pueblo period there were at least 70 pueblos here that were occupied. They eventually established limited control over the land and its inhabitants although the Indians successfully withstood most of the Spanish influences and maintained their own culture during the following 150 years. In 1680 the Pueblo Indians united and succeeded in driving all of the Spanish from New Mexico except those that they were able to catch and kill. Eventually this union of the Indians broke apart and the Spanish completed their reconquest of New Mexico in 1692.

The Reconquest marks the beginning of the Historic-Pueblo period because after that time the Indians no longer were able to withstand the Spanish culture as they had previously. Beginning early in the 18th century whole villages were abandoned as the result of disease and war and the Indians were concentrated into fewer and fewer pueblos; eventually they were reduced in number to the 18 now found in the Rio Grande valley.

Today there are 11 pueblos that are still inhabited in the Albuquerque country. Although the Indians have accepted many outside traits they still maintain certain of their old customs and ideals. The Pueblos are nominal Roman Catholics and each village has a chapel or a church, although nearby are kivas in which they continue to practice the old rites and ceremonies. Many of the houses have galvanized-iron roofs and glass windows, but the basic architecture of the dwellings is the same as it was in much of the past.

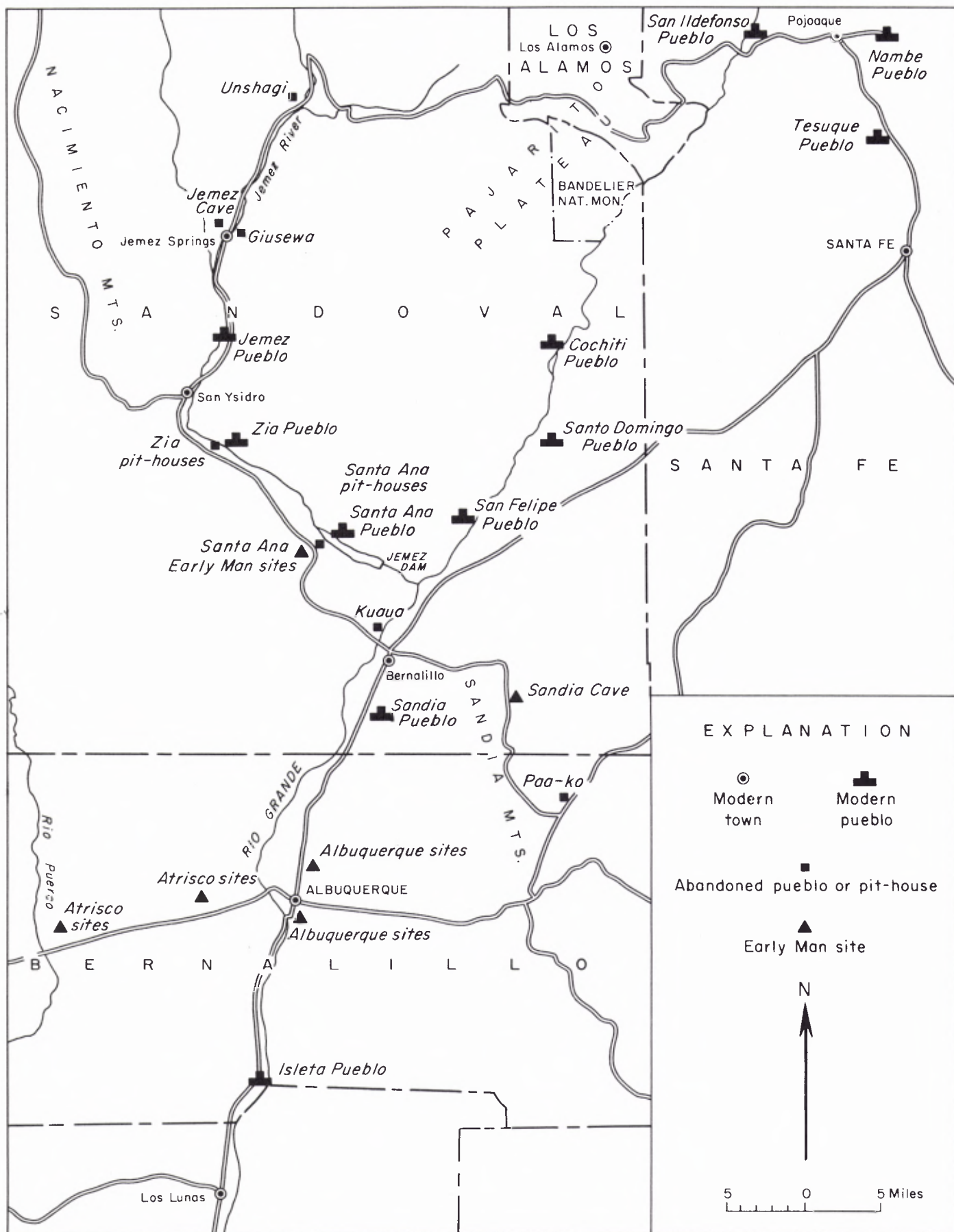


Figure 1. — Index map showing the location of the modern pueblos and certain abandoned pueblos, pit-houses, and early-man sites in the Albuquerque country.



Estimated date	Period
A.D.1700 - to date	Pueblo V or Historic-Pueblo
A.D.1300-A.D.1700	Pueblo IV or Regressive-Pueblo
A.D.1050-A.D.1300	Pueblo III or Great-Pueblo
A.D.900-A.D.1050	Pueblo II } or Developmental-Pueblo
A.D.700-A.D.900	
A.D.500-A.D.700	Basketmaker III or Modified Basketmaker
A.D.1-A.D.500	Basketmaker II or Basketmaker

TABLE 1.

**EARLY-MAN SITES**

The term early man, as used in this paper, refers to those people who lived or visited in the Albuquerque country prior to A.D. 1. It is assumed but not proven that early man was of the Mongoloid race to which the modern Indians belong.

The various early-man cultures in North America are characterized by the artifacts, particularly the projectile points, they used. In North America it is now possible to outline a relative chronological sequence of the various early-man cultures and their particular point types. For a number of reasons however it is not possible to rely entirely on the points as "index fossils" and it is necessary in most cases to study the whole artifact "assemblage" before a definite conclusion can be reached. In a few cases it has been possible to date some of the cultures by radiocarbon analyses.

**Sandia Cave**

Sandia Cave is probably the most famous early-man site in New Mexico if not in the entire New World. This cave, located on the east side of Las Huertas Canyon near the north end of the Sandia Mountains, contained artifacts that are probably the oldest known in the New World. It was excavated by the University of New Mexico during the years 1936-1940 and a detailed report on the cave was published by Hibben in 1941. He has recently summarized and evaluated his findings for this Guidebook in the article entitled "Sandia Cave". Therefore only brief mention of it is made here.

The deposits in Sandia Cave are stratified and contain three distinct occupation levels. The uppermost is relatively young and contains Indian pottery. The middle level contains points typical of the Folsom early-man culture which elsewhere has generally been dated at about 9,000-8,000 years before the present by the use of the radiocarbon-dating technique. A Folsom point from Sandia Cave is sketched in Figure 2-A. The lowest occupation level is characterized by "Sandia" points (Fig. 2-B, C). In the accompanying article, Hibben suggests that Sandia Cave was occupied by man using Sandia points as early as 26,000 years ago.

**Santa Ana Early-Man Sites**

At present radiocarbon dates are available for one group of early-man terrace sites in the area. These dates were obtained from charcoal taken from hearths that occur on and within the terraces across Jemez River from

Santa Ana Pueblo. Only 6 of the more than 150 hearths found were sampled for dating. The buried hearths range in age from  $3,000 \pm 700$  years to  $3,100 \pm 500$  years, while the surface hearths range from  $2,180 \pm 250$  to  $2600 \pm 300$  years (Agogino and Hibben, 1958, p. 423-424). Associated with the hearths are manos, metates, blades, points, choppers, drills, and unidentified bones. Among the points are some that resemble points found in Texas and others found in sites of the San Pedro stage of the Cochise culture in southern Arizona (Agogino and Hester, 1953). Apparently early man, who in this case was both a hunter and a gatherer, occupied the area of the Santa Ana sites intermittently for about 1,000 years or more.

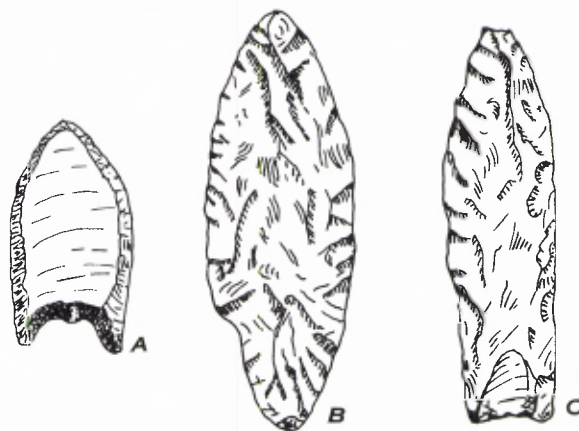
**Atrisco Sites**

The river terraces west of Albuquerque, which are related to the Rio Grande and Rio Puerco, also contain early-man sites. These are generally referred to as the Atrisco sites because they were originally found on the Atrisco land grant. Several hundred Atrisco sites have been found here. They consist of hearths and fired areas with which are associated artifacts of various types, including points, blades, manos, metates, scrapers, choppers, and drills. The point types include, as in the Santa Ana sites, some that are similar to points found in Texas and others, termed Atrisco points, that look like those found in the San Pedro stage of the Cochise culture (Campbell and Ellis, 1952, p. 211-221). Judging by the point types, the Atrisco sites and the Santa Ana sites may be about the same age.

**Albuquerque Sites**

The river terraces on the east side of the Rio Grande in the vicinity of Albuquerque contain several early-man sites too. These have been uncovered in gravel pits on both the southern and northern edges of Albuquerque.

The gravel pits on the southern edge of Albuquerque contain hearths with which were associated artifacts and bones of various types. Artifacts found are crudely made and include scrapers, knives, and a milling stone. No points have been reported from this site. Bones of mammoth, bison, horse, camel, and other animals were found directly or closely associated with the artifacts (Hibben, 1951, p. 41-43). The gravel pits on the northern edge

Figure 2.—Sketches of artifacts from Sandia Cave about  $\times \frac{3}{4}$ 

- A. Folsom point from Folsom occupation level
- B. Sandia Point, type 1, from Sandia occupation level
- C. Sandia point, type 2, from Sandia occupation level

of Albuquerque have yielded a large quantity of mammal bones including those of elephant, horse, and a human skull. However, because the skull was not found in place it is not possible to determine if it actually belonged to early man.

Hibben suggests that the artifacts in the southern group of gravel pits are Cochise and it is probable that the material in the northern group is of about the same age as both groups of sites occur in gravels which have the same approximate stratigraphic position.

#### PREHISTORIC INDIAN SITES

Prehistoric Indian sites, as used here, are those sites that were occupied between A. D. 1 and A. D. 1700 and have since been abandoned.

##### Zia Pit-Houses

Two round pit-houses southwest of the modern pueblo of Zia have been recently excavated. One was occupied near the end of Modified Basketmaker period or during the early part of the Developmental-Pueblo period and the other was in use during the Developmental-Pueblo period. In the older pit-house the skeletal remains of a young adult, a burned basket and cradle board, pottery, and chipped- and ground-stone artifacts were found. Material recovered from the younger pit-house included pottery, chipped- and ground-stone artifacts, turquoise, shell, and bone artifacts (Vytlačil and Brody, 1958).

##### Santa Ana Pit-Houses

Southwest of the modern pueblo of Santa Ana two round pit-houses have been excavated by Allen and McNutt (1955) of the University of New Mexico. Associated with the houses were pottery of several different types and a number of chipped- and ground-stone artifacts. It is apparent that these people had had contact with the cultural areas in what is now eastern Arizona and southern and northern New Mexico. These pit-houses were in use during Developmental-Pueblo period or possibly a little earlier in Modified Basketmaker period.

##### Jemez Cave

In the west wall of Jemez Canyon, about a mile north of Jemez Springs, is a cave which is of considerable interest for it contained the naturally mummified remains of an Indian child and a large quantity of perishable cultural material, such as feather-string blankets and sandals.

This cave, about 100 feet vertically above Soda Dam, was excavated by the University of New Mexico during 1934. It occurs in a breccia of calcareous tufa similar to the present Soda Dam and may have been developed in a similar manner to the caves now being formed beneath the Dam. In addition to the blankets and sandals, arrow shafts, planting sticks, a fragment of bison-hair blanket, pottery of various types, bone, projectile points, knives, scrapers, drills, corncobs, and much other cultural material were found in the cave. The strata of the occupation levels had been mixed somewhat both by the Indians who used the cave and by the pot-hunters who originally discovered the mummy. However, a study of the cultural remains shows that the Basketmakers must have occasionally visited the cave before it was briefly occupied by Pueblo Indians during the Great-Pueblo period. It has been visited occasionally since that time by other Indians (Alexander and Reiter, 1935).

##### Rio Puerco Pueblo Site

A small pueblo ruin in the Rio Puerco valley northwest of Albuquerque contains evidence supporting the theory that one of the routes used by emigrants from Mesa

Verde after the drought of the late 13th century was down this valley. The ruin which is built on the top of a small butte has been tested recently (Davis and Winkler, 1959). Ready access to the butte-top is by a single path that goes through a narrow crevice. The site consists of about 60 rooms built of sandstone slabs. Some of the excavated rooms had a floor of gray clay while others had only a bare stone floor. Cultural remains were rare except for pottery, and the types represented at the site are some that appear to be identical with a type found at Mesa Verde.

Reportedly the Laguna Indians in the San Jose valley a few miles to the south of the ruin, have a tradition that their ancestors once lived on a high butte-top accessible by only one path. Possibly this butte was a refuge for the Lagunas on their emigration south during the Regressive-Pueblo period from Mesa Verde to their present pueblo.

##### Paa-ko

About one mile north of the village of San Antonito in the valley between the Sandia and San Pedro Mountains is the ruin of a large pueblo named Paa-ko. The ruin has been only partially excavated (Lambert, 1954).

The main pueblo was originally started near the close of the 13th century during the Regressive-Pueblo period, although evidence was found of an earlier occupation in the immediate area during Developmental-Pueblo time. Paa-ko was abandoned about A. D. 1425 and then reoccupied during the Regressive-Pueblo period. It was finally abandoned in about 1670, 10 years before the Pueblo Revolt. Lambert (1954, p. 177) believes the scarcity of cultural material in the second occupation zone indicates that final abandonment was planned and was not hastily completed. It is thought that descendants of the population of Paa-ko are now living in the present pueblo of Santo Domingo, about 35 miles northwest of the ruin.

##### Kuaua

During Coronado's exploration of the Southwest in 1540 he maintained headquarters in a pueblo on the west side of the Rio Grande northwest of the present city of Albuquerque. In an attempt to determine the exact site of that pueblo the ruins of Kuaua, about two miles west of Bernalillo, were excavated during the late 1930's. Although nothing was unearthed to either confirm or disprove the theory that Kuaua was the site of Coronado's headquarters, the site remains as a graphic illustration of how the people in the Rio Grande valley lived during the time of Coronado's entrada.

The pueblo was built around the beginning of the 14th century during the Regressive-pueblo period and continually occupied until it was abandoned about the end of the 16th century. The entire pueblo was not occupied at the same time. The southern section was slowly abandoned and allowed to fall into ruin as new dwellings were built to the north. After its abandonment the survivors moved in with their linguistic kinsmen at Sandia Pueblo a few miles to the southeast.

In the excavations it was found that the pueblo consisted of more than 1,200 rooms, 2 main plazas and 6 kivas. Approximately 600 skeletons were unearthed as well as pottery, tools, weapons, pieces of fabric, seeds, and baskets. However the most important find was the so-called Painted Kiva.

The walls of the Painted Kiva were found to be covered with seventeen layers of frescoes, which were moved to the University of New Mexico for study. The



Kiva has been restored and one set of the murals has been reproduced on the walls. Other exhibits including material from the excavations at the site are housed in a museum at the ruin.

#### Giusewa

The Jemez country contains the ruins of many pueblos that were occupied by the Jemez Indians. One of the most widely known ruins attributed to the Jemez people is that of Giusewa on the northern edge of the modern settlement of Jemez Springs. The classic name for the ruin is Giusewatowa, which means "pueblo at the hot place", according to Harrington (1916, p. 393). It was partially excavated in the 1920's but only a few notes concerning the findings have been published (Reiter, 1938, p. 87-91).

Apparently there was a large pueblo here when the Spanish arrived in the area. A mission was founded during the fall of 1621 or the winter of 1621-22. The pueblo was abandoned in 1680 and one of the Franciscan missionaries stationed there was killed during the Pueblo Indian revolt of that year. In 1694 these Indians submitted to the Spanish and returned to their pueblo. However, in 1696 they once again revolted, killing their missionary, and abandoning their home forever. They then fled to the Navajo country where they remained until 1709 when all the Jemez Indians banded together at the site of the present pueblo of Jemez (Hewett, 1943, p. 175-182; 1947, p. 120).

During the excavation of the mission, fragments of Spanish murals were found on the walls. Copies of these are in the State Museum, Santa Fe, and are one of the few authentic examples of the mural decoration used by Spanish in the Southwest during the 17th century.

The mission was repaired and stabilized in the late 1930's and is now one of the popular tourist attractions of the Jemez country.

#### Unshagi

Another ruin in the Jemez area which has been excavated is about half a mile below Battleship Rock near sulfur springs in Jemez Canyon. Unshagi, or "place where the one-seeded juniper trees are" (Harrington, 1916, p. 393), was a rather large pueblo. Remains of at least 150 rooms were found and considering that there may have been second and third stories in places, it may have contained a total of 250 or more rooms. Unshagi, judging by the pottery and tree-ring dates, was probably founded late in the 14th century near the end of the Great-Pueblo period. It was abandoned early in the 17th century during the Regressive-Pueblo Period, the population moving to Giusewa or to another pueblo near the site of the present pueblo of Jemez, or both.

#### Pajarito Plateau

Pajarito Plateau is the term applied to the tuff-capped plateau between the Rio Grande and the Valle Grande. Indians in the past built hundreds of large and small pueblos in this area. Most of the dwellings were of conventional pueblo design while others were made by using natural or artificial caves in the tuff for some of the rooms. Apparently, it was deserted as a place to live within the first half of the Regressive-Pueblo period, because of a change in climate on the plateau. The survivors apparently founded some of the pueblos in the Rio Grande valley. Because of the abundance of Indian ruins in this plateau area a portion of it was set aside as Bandelier National Monument. Adolf Bandelier, after whom the Monument is named, was a Swiss ethnologist who did considerable work

in the Southwest, particularly in the Pajarito Plateau, for the Archaeological Institute of America during the last part of the 19th century.

The Canyon of El Rito de los Frijoles is the central feature of the Monument. It contains several types of dwellings, including a circular pueblo on the floor of the canyon, a cave which was large enough to contain a small village, and cliff dwellings. These latter consist of terraced houses of from two to four stories built against the northern tuff wall of the canyon into which back rooms were excavated. Also within the Monument boundaries are many conventional small pueblos, a number of cliff dwellings, a cave on whose walls have been painted many Indian designs and symbols, and a possible Indian hunting shrine. This shrine consists of two figures, representing crouching mountain lions, carved out of the tuff. The bodies of the lions are about four feet long and lie with heads pointing to the east and tails extending to the west. It is still visited by Indians from many parts of New Mexico who leave offerings at the shrine.

North of the Monument proper is a small section of the plateau which has also been set aside as a part of the Bandelier National Monument. This is the Otowi section and within it are the remains of pueblo of about 700 rooms, several cliff dwellings, and a unique village in which the dwelling places were carved into eroded cones of tuff, called tent-rocks. From a distance this village has the appearance of a cluster of beehives.

One other group of ruins on the Pajarito Plateau is of some interest. It is the Puye Mesa group which lies a few miles north of Bandelier. It includes both cliff dwellings similar to those found in the Monument and the ruins of a large pueblo on the mesa top above the cliff dwellings. The pueblo has been partially excavated and probably at one time consisted of more than a thousand rooms, built of blocks of tuff laid in adobe mud. This group of ruins is in the Santa Clara Pueblo Indian Reservation. Tourists are allowed to visit the ruins for a small charge and view the Indian ceremonies occasionally held there.

### MODERN PUEBLOS

#### Cochiti

Thirty miles southwest of Santa Fe is the pueblo of Cochiti. Apparently it was founded about the middle of the 13th century and the members claim that their ancestral home was in El Rito de los Frijoles. During the Reconquest the pueblo was destroyed but was soon rebuilt. Cochiti has a population of about 327. It is famous for its drums made of cottonwood logs and also for cream-colored pottery. Like the other pueblos in the area, Cochiti holds an annual Corn Dance.

#### Isleta

The pueblo of Isleta is on the west bank of the Rio Grande about 13 miles south of Albuquerque. Apparently the village was originally founded here in the early part of the 16th century although it was abandoned during the Revolt. More than 500 captives from here were taken by the Spanish during their retreat to El Paso. Some of the captive Indians settled near El Paso at Isleta del Sur where their descendants still live. The pueblo was refounded after the Reconquest in 1692. Agriculture and the care of livestock is the leading occupation. Isleta had a population of about 1,830 in 1960.

### Jemez

The present pueblo of Jemez is located about 20 miles northwest of Bernalillo on the east side of the Jemez River. The date of its founding is unknown but was probably some time prior to 1620. The pueblo was abandoned during the Revolt of 1680 and the inhabitants retreated onto the high mesas to the north. Apparently in 1695, after years of fighting with the Spanish, Utes, and other Indians, all of the Jemez Indians, including those which had occupied the other pueblos in the area, returned to the present site of Jemez Pueblo. Shortly thereafter they revolted, killing their missionary, and once again retreated to the high mesa country. It was not until 1703 that the Spanish finally succeeded in bringing the rebels back to this pueblo, where they have since remained. In 1838 the pueblo of Pecos, southeast of Santa Fe, was abandoned and the seventeen survivors moved to Jemez where they took up residence with their linguistic kinsmen. In 1940 nearly one-third of the population of Jemez claimed to be descendants of Pecos mothers. This pueblo is famous for two of its ceremonies, the Buffalo Dance which is held in the winter, and its Corn Dances held in the fall. Some baskets and pottery are made, poster-paint ware being the most popular among tourists. Stock raising and farming are important sources of livelihood. Today Jemez has a population of about 1,065.

### Nambe

Nambe, one of the smallest pueblos in New Mexico, is located about 16 miles north of Santa Fe. It has been occupied since 1300 and was originally much larger, judging by the many room outlines that can be seen in the ground near the present dwellings. Today the pueblo looks much like another Mexican village in the area and it will probably lose most of its distinguishing characteristics in the not-too-distant future (Stubbs, 1950, p. 54). The population of Nambe is about 127.

### Sandia

Sandia Pueblo is on the east side of the Rio Grande, 14 miles north of Albuquerque. It apparently was founded about 1300 and visited by Coronado in 1540. The pueblo has been occupied almost continuously since then, although it was nearly completely abandoned during the Pueblo Revolt. At that time most of the inhabitants fled to the Hopi country in Arizona and did not return to their pueblo until 1742. A ruined pueblo on the Second Hopi Mesa has the same Hopi name as is applied to the modern pueblo of Sandia. According to tradition, the ruin was originally built by Indian refugees from the Rio Grande area during the Revolt. Today Sandia has a population of about 122.

### San Felipe

The pueblo of San Felipe is on the west side of the Rio Grande, about 30 miles north of Albuquerque. The present pueblo was built early in the 18th century although the San Felipe Indians lived in the area as early as the middle of the 16th century. San Felipe is one of the most conservative pueblos in the area. It is particularly famous for its Green Corn Dance, given on May 1 each year. The principal occupation of the San Felipe Indians is farming. The pueblo had a population of 976 in 1960.

### San Ildefonso

The pueblo of San Ildefonso is on the east side of the Rio Grande 20 miles northwest of Santa Fe. It has been occupied since about 1300 although there have been several shifts of the center of population from one part of

the village to another. The pueblo is noted for its artisans, especially the potters. According to Stubbs (1950, p. 50), "the work of one potter, Maria Martinez, has made San Ildefonso pottery perhaps the most widely known of all modern pueblo styles." Her style has a matte-black design on polished black ware and is copied by other potters in the village as well as in other pueblos. San Ildefonso now has a population of about 216.

Two miles north of the pueblo is Black Mesa, a butte capped by lava. To the Indians it is a sacred mountain, which they still visit and worship on. During the past it was also a place of refuge from the Spanish who laid siege to it several times.

### Santa Ana

On the north bank of the Jemez River, eight miles northwest of Bernalillo, is Santa Ana Pueblo. This is one of the youngest pueblos, having been founded after the Revolt, in about 1700. The location of the original older pueblo is unknown. Nowadays most of these Indians live in small villages a few miles north of Bernalillo where they can farm. However they gather periodically at the pueblo for dances and ceremonies. The population of Santa Ana is about 350.

### Santo Domingo

The most conservative of the pueblos is Santo Domingo, on the east side of the Rio Grande about 30 miles southwest of Santa Fe. This pueblo was originally built at the present site after the Reconquest but it has since been nearly destroyed by flood three times. The Pueblo is famous for its pottery and the annual Green Corn Ceremony held on August 4. Santo Domingo has a population of about 1,375.

### Tesuque

Tesuque Pueblo is about ten miles north of Santa Fe. It is one of the smaller of the New Mexico pueblos and was built near the beginning of the 14th century. The pueblo is now particularly noted for its gaudy poster-paint pottery. This ware is characterized by being decorated with tempera water colors in bright shades of pink, purple, green, blue, and other colors. Even though the colors will rub or wash off, tourist demand for this modern type of pottery remains high. Tesuque has a population of about 136.

### Zia

The pueblo of Zia is on the north bank of the Jemez River 16 miles northwest of Bernalillo at a site that has been occupied since about 1300. In 1582 it was reported to be prosperous and to consist of over a thousand houses, three or four stories high, but it was reduced considerably in size during the Pueblo Revolt. Because the pueblo capitulated early in the Revolt, after suffering extremely high losses to the Spanish, the Zia people have been held as more or less social outcasts by other Pueblo Indians. The Zia lack adequate farm land, so their pueblo has remained small since the Revolt. Pottery made in the pueblo is of such high quality that it is purchased and used by other Pueblo Indians. Currently this pueblo together with several other pueblos in the area have land-claim suits pending against the Federal government. If the claims are settled in favor of the Indians then the Zia may become prosperous once more. The pueblo had a population of about 334 people in 1960.

To summarize, we have seen how the Indian cultures in this area have developed from quite primitive nomadic hunting and gathering cultures to sedentary groups living in pueblos. What of the future? Should the Indians of this



area remain as objects of curiosity frozen in a number of anthropological museum-like reservations so that in the future the white man can say "Here they are, just as they were a hundred years ago"? Or should they be encouraged to assimilate with the white man and his culture and turn their backs on their ancestral home and way of life and become full-fledged Americans?

### BIBLIOGRAPHY

#### Early Man

- Agogino, George, and Hester, Jim, 1953, The Santa Ana pre-Ceramic sites: *El Palacio*, v. 60, p. 131-140, 5 figs.
- Agogino, George, and Hibben, F. C., 1958, Central New Mexico paleo-Indian cultures: *Am. Antiquity*, v. 23, p. 422-425.
- Campbell, J. M., and Ellis, F. H., 1952, The Atrisco sites: Cochise manifestations in the middle Rio Grande valley: *Am. Antiquity*, v. 17, p. 211-221, figs. 70-75.
- Hibben, F. C., 1941, Evidences of early occupation in Sandia Cave, New Mexico, and other sites in the Sandia-Manzano region: *Smithsonian Inst. Misc. Coll.*, v. 99, no. 23, Pub. 3636, 64 p., illus.; with appendix on Correlation of the deposits of Sandia Cave, New Mexico, with the glacial chronology, by Kirk Bryan, p. 45-64.
- , 1951a, Sites of the paleo-Indian in the middle Rio Grande valley: *Am. Antiquity*, v. 17, p. 41-46, pl. 1, figs. 28-32.
- , 1951b, A survey of the sites of the paleo-Indian in the middle Rio Grande valley, New Mexico: *Texas Jour. Sci.*, v. 3, p. 362-367.
- Martin, P. S., Quimby, G. I., and Collier, Donald, 1947, *Indians before Columbus*: Chicago, Univ. Chicago Press, 582 p., 18 charts, 121 figs.
- Sellards, E. H., 1952, *Early man in America, a study in prehistory*: Austin, Univ. Texas Press, 211 p., 47 figs.
- Wormington, H. M., 1957, *Ancient man in North America*, 4th ed.: Denver Mus. Nat. Hist. Pop. Ser. No. 4, 322 p., 72 figs.

#### Prehistoric Indians

- Alexander, H. G., and Reiter, Paul, 1935, Report on the excavation of Jemez Cave, New Mexico: *Univ. New Mexico and School Am. Research Mon.* 4, 71 p., 20 pls.
- Allen, J. W., and McNutt, 1955, A pit house site near Santa Ana Pueblo, New Mexico: *Am. Antiquity*, v. 20, p. 241-255, figs. 69-74.
- Amsden, C. A., 1949, *Prehistoric southwesterners from Basketmaker to Pueblo*: Los Angeles, Southwest Museum, 163 p., 2 maps, 46 figs.

- Hendron, J. W., 1946, *Frijoles, a hidden valley in the New World*: Santa Fe, Rydal Press, 92 p., illus.
- Hewett, E. L., 1947, *Landmarks of New Mexico*, 2d ed.: Albuquerque, Univ. New Mexico Press, 204 p., illus.
- , 1953, *Pajarito Plateau and its ancient people*: Albuquerque, Univ. New Mexico Press, 174 p., 15 pls., 84 figs.
- Hewett, E. L., and Fisher, R. G., 1943, *Mission monuments of New Mexico*: Albuquerque, Univ. New Mexico Press, 269 p., illus.
- Lambert, M. F., 1954, *Paa-ko, archaeological chronicle of an Indian village in north central New Mexico*: *School Am. Research Mon.* 19, 183 p., 39 pls., 54 figs., 13 tables.
- Reiter, Paul, 1938, *The Jemez Pueblo of Unshagi, New Mexico, with notes on the earlier excavations at "Amoxiumqua" and Giusewa*: *Univ. New Mexico Mon.*, v. 1, no. 4, 211 p., 23 pls., 9 figs.
- Sinclair, J. L., 1951, *The story of the pueblo of Kuaua*: *El Palacio*, v. 58, no. 7.
- Underhill, R. M., 1946, *First penthouse dwellers of America*: Santa Fe, Lab. Anthropology, 161 p.
- Vytlačil, Natalie, and Brody, J. J., 1958, *Two pit houses near Zia Pueblo*: *El Palacio*, v. 65, p. 174-184, 4 figs.
- Wormington, H. M., 1947, *Prehistoric Indians of the Southwest*: Denver, Colorado Mus. Nat. Hist. Pop. Ser. No. 7, 191 p., 58 figs.

#### Modern Pueblos

- Aberle, S. D., 1948, *The Pueblo Indians of New Mexico, their land, economy and civil organization*: *Am. Anthropol. Assoc. Mem.* 70, 93 p., 13 tables, 1 map, 1 chart.
- Harrington, J. P., 1916, *The ethnogeography of the Tewa Indians*: *Bur. Am. Ethnol.* 29th Ann. Rept., p. 29-618, 21 pls., 31 maps.
- Lange, C. H., 1959, *Cochiti, a New Mexico pueblo, past and present*: Univ. Texas Press, 618 p., 28 pls., 35 figs., 2 maps.
- Robbins, W. W., Harrington, J. P., and Freire-Marreco, Barbara, 1916, *Ethnobotany of the Tewa Indians*: *Bur. Am. Ethnol. Bull.* 55, 124 p.
- Stevenson, M. C., 1894, *The Sia*: *Bur. Am. Ethnol.* 11th Ann. Rept., p. 3-157, 35 pls., 20 figs.
- Stubbs, S. A., 1950, *Birds-eye view of the pueblos*: Norman, Univ. Oklahoma Press, 122 p., 25 pls., 27 figs.
- White, L. A., 1932, *The pueblo of San Felipe*: *Am. Anthropol. Assoc. Mem.* 38, 69 p., 3 pls., 17 figs.
- , 1935, *The pueblo of Santo Domingo, New Mexico*: *Am. Anthropol. Assoc. Mem.* 43, 210 p., 8 pls., 53 figs.
- , 1942, *The pueblo of Santa Ana, New Mexico*: *Am. Anthropol. Assoc. Mem.* 60, 360 p., 7 pls., 54 figs.