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Gallup, New Mexico

The Land of Enchantment

invites you to attend its

Inter-Tribal Indian Ceremonial

August 25, 26, 27, 1926



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GEARY

The most unique of all Indian ceremonials in the world.

14 tribes participating

Wednesday, Thursday and Friday, August 25, 26 and 27, 1926, the fifth annual INTER-TRIBAL INDIAN CEREMONIAL will be held at Gallup, New Mexico.

Each successive INTER-TRIBAL INDIAN CEREMONIAL has been of greater interest, more spectacular, and attended by larger numbers of visitors than its predecessors. The fifth INTER-TRIBAL INDIAN CEREMONIAL will, in every way, be staged more dramatically and more spectacularly than any previous celebration. More Indians will take part. More exhibits will be made, and more and larger prizes will be awarded the participants in the exhibits and ceremonial dances. A much larger attendance of visitors is expected.

The INTER-TRIBAL INDIAN CEREMONIAL is of, by and for Indians exclusively. It is a unique celebration—the most amazing spectacle in the world. It is neither a “rodeo” nor a “wild west show.” It is not a cheap, gaudy or flimsy bally-hoo, but a significant, impressive and beautiful presentation of the awe-inspiring rituals of a barbaric and pagan, but artistic race. No one participates but members of the fourteen tribes of the southwest. No exhibits are permitted but those produced by the Indians.

The INTER-TRIBAL INDIAN CEREMONIAL can be compared very closely with the state or county fairs of white nations. Every form of Indian handicraft—weapons, rugs, jewelry, pottery and baskets, farm and orchard products and live stock form the background of the exhibits of the red people, showing their past proficiency in forcing a livelihood from one of the least hospitable corners of the world, and the progress he has made in adapting himself to the methods of his new white neighbors.

The scenic or spectacular part of the celebration, which corresponds to the racing events of the white man's fairs, is made up of the many traditional and religious ceremonial dances of the Indians, as handed down through countless generations.

The Indian, be he pueblo dweller or nomadic plainsman, is a deeply religious person. His religion is not, however, built around a Man, or a personality, as is Christianity, but around Nature and the phenomena of Nature. The earth, sky and clouds, mountains, plains, deserts and streams, storms, sunshine and growing things, the rising and setting sun, furnish him with inspiration for worship. He has as many, or more, Gods than did the ancient Greeks, whose religion has come down to us in the form of mythology.

The Indian's mythology is equally as beautiful, and far more impressive and plausible than the Greeks' or Romans'.

SOME INDIAN DANCES

- SPEAR DANCE—The story of two lovers fighting for a girl.
- CORN DANCE—A dance for Thanksgiving for a plentiful yield.
- DOG DANCE—Petitioning blessing from elements that control.
- TURTLE DANCE—Calling forth blessing from the controlling elements.
- PIPE DANCE—Petitioning rain clouds to form. Elaborate prayers for rain that there may be water in the springs which at this time of year are likely to be at a very low ebb.
- DEER DANCE—A dance calling upon the deer to increase in number and to choose stamping ground close to where the Indians live.
- BOW AND ARROW DANCE—A dance for pleasure.
- SUN DANCE—Act of veneration and deep appreciation.
- CHASE DANCE—A hunting dance.
- EVERGREEN DANCE—A dance of Thanksgiving.
- MATHACHINAS—BASKET DANCE—Both pleasure dances.
- TABLITA DANCE—A beautiful dance of Nativity.
- HUNTING DANCE—A dance given when starting into battle.
- BUTTERFLY DANCE—Petitioning the Rainbows for rain.
- WHITE BUFFALO DANCE—A hunting dance.
- GUN MAKERS DANCE—A pleasure dance for children.
- WAR DANCE—Danced on the eve of battle.
- PEACE DANCE—Celebrating freedom from disturbance and war.
- NIGHT CHANT DANCE—Given to cure anything that springs from the valleys or lowlands.
- MOUNTAIN CHANT DANCE—Portions to the mountains and inhabitants of the same.
- HARVEST DANCE—A dance of Thanksgiving for the gathered crops.
- PINION DANCE—A dance of Thanksgiving.
- COMMANCHE DANCE—Danced to irritate and torment the Comanches during the early Indian wars. (Prisoners).
- EAGLE DANCE—Used to cure plagues that infected the Pueblos. Noted for its swift, wild, bird-like movements and costuming.

One of the two principal purposes of the Inter-Tribal Indian Ceremonial Association is to gather together these myths or legends, with their attendant rites and rituals, preserve them for future generations, for the Indian, having no written language, is fast losing all that was most important to his forefathers.

His contact with the whites has lead to confusion. He is rapidly forgetting his old religion of Nature, in his slow acceptance of the religion presented by the white race.

The Indian did not pray by verbal communion with his Gods. His petitions and praise were rendered by intricate dances, involving much physical sacrifice, and solemn ceremony. Every detail of the Indian's life, every venture upon which he embarked, every phenomena of Nature, every change of season, the change of day to night, or night to day, the appearance of a storm or sun, were attended by prayer dance and chant.

Rains for the pitiful orchards of the desert Indians were prayed for by the world-known Snake Dance, the nine-day ceremony of which white people have been allowed to see only a small part. Success in the hunt, war, courtship and athletic prowess are prayed for by long dances. Nine days is given to the prayer for the healing of the sick—the Yei-

be-chai—which is the dance most popular with the Indian himself. His home, whether bogan, tepee or pueblo, is blessed by song and dance. A prayer dance is made even to the threshold of the dwelling, that it may forever prove hospitable, and that no evil may enter over it. Both dawn and evening are greeted by dance and song.

All of the Indian dances are beautiful and impressive. They are doubly so when their significance is understood. They are not the result of but a few short weeks of rehearsals for this occasion, but have been done in identically the same way for hundreds, possibly thousands of

years. They are full of import to the Indian as are the set services of the Christian churches.

Only in recent years has the Indian confided the nature of his belief and faith to the white people. It is owing to a desire on the part of the progressive Indians, and sympathetic white people, that these age-old ceremonies are being perpetuated and their meaning explained. The Indian realizes that as a distinct and separate entity he has but a few more generations to live. Soon the Indian, as an Indian, will be no more.

The southwestern Indian tribes are the last to succumb to the advances of civilization. Their lives are yet, in many ways, exceedingly primitive. Their culture is half barbaric, half civilized. Soon it will be all civilized, and the splendor of the barbaric life will be lost. To prevent this loss of all that was beautiful in the Indian life is the purpose of these ceremonials.

Visitors have attended the famous Snake Dance, com-

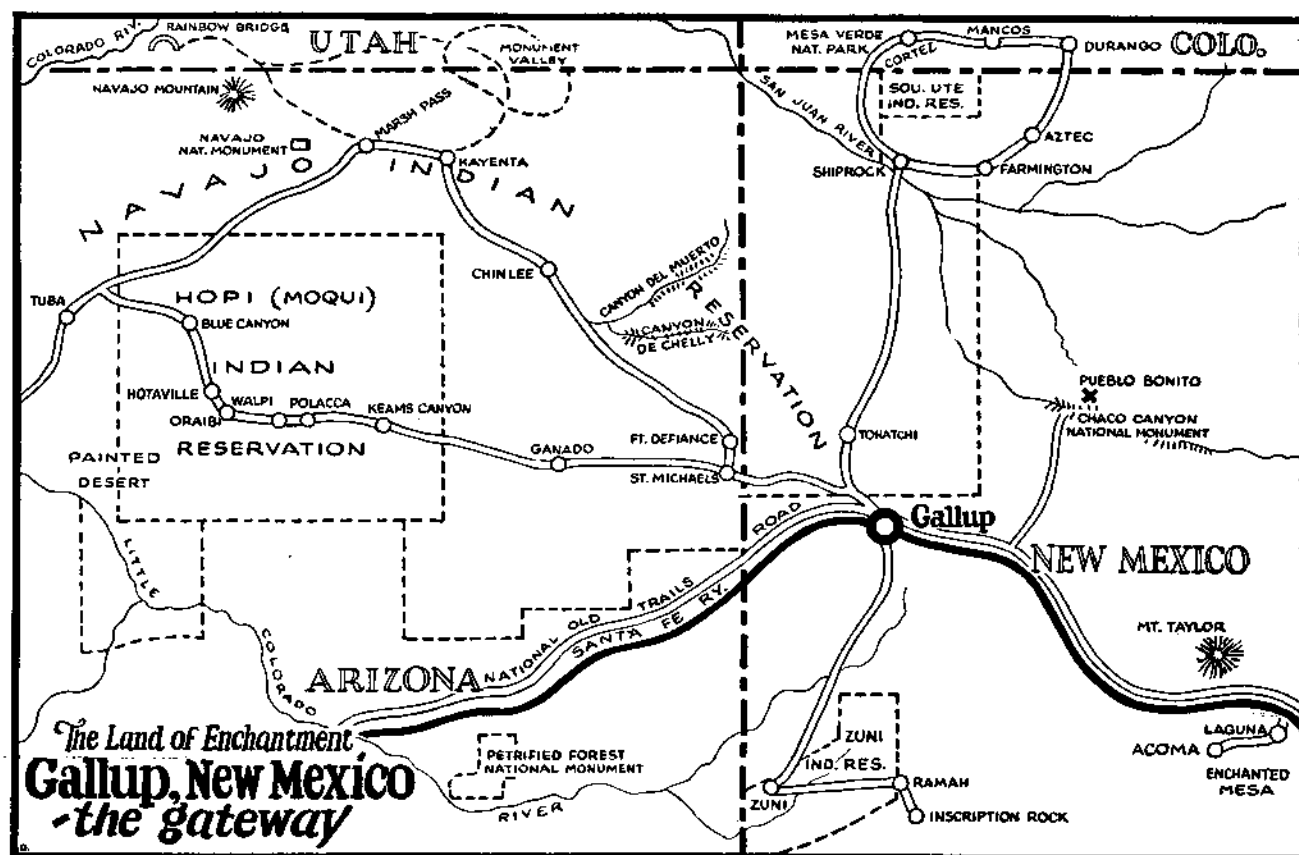
ing from the most remote parts of the world. Thousands of others have made long journeys across the country to witness single dances, such as the Shalako, parts of the Yei-be-chai, the Moon dance and others. At no other time, or place may so many dances be seen, with so little inconvenience. More than forty of the most interesting dances of the various tribes will be given during the three days and nights of the Ceremonial.

The Inter-Tribal Indian Ceremonial Association is a non-profit-making organization. All revenues derived through memberships and admissions are directed to welfare work among the Indians, through prizes and bonuses, to stimulate interest in stock raising, farming, arts and crafts. Your co-operation through membership, or attendance, is solicited. Every effort will be made to make your visit pleasant and convenient. Good hotels, camp grounds and the homes of residents will accommodate you. Good highways lead to Gallup from all directions, and the Santa Fe railroad will grant special rates.

Additional information may be had by addressing the

Secretary, Inter-Tribal Indian Ceremonial Association, Gallup, New Mexico.

Get Acquainted With The Indian Before It's Too Late



GALLUP The Land of Enchantment

WHAT TO SEE:

INSCRIPTION ROCK—49 Miles Southeast, Near Irrigated Valley of Ramah.

Bears prehistoric pictographs and Spanish inscriptions of early colonizers from Spain, 1606 to 1774.

PERPETUAL ICE CAVE—68 Miles Southeast.

CHACO CANYON—102 Miles East via Thoreau.

Great ruins of pueblo Bonito being excavated by the National Geographic Society.

AZTEC RUINS in San Juan Basin—149 Miles.

ZUNI—38 Miles South.

Largest town of communal Indian dwellings in United States.

MESA VERDE NATIONAL PARK—175 Miles North.

Most wonderful Cliff Houses in America.

CANYON DE CHELLY—85 Miles, Near Chin Lee, Arizona.

Colorful canyons with many prehistoric cliff dwellings.

PAINTED DESERT—75 Miles West of Gallup.

PETRIFIED FOREST—95 Miles West of Gallup.

HOPI VILLAGES—142 Miles Northwest.

Snake Dance in August.

ZUNI MOUNTAINS, via McGaffey, 50 Miles of pine woods and farmed valleys.

KIT CARSON CAVE and NAVAJO CHURCH ROCK—8 Miles East.

HOGSBACK OIL FIELDS—82 Miles North.



1—Cochiti Dance.
4—Blue Corn Dance.

2 Acoma Eagle Dance.
5—San Juan War Dance. 6—Navajo Sand Painting.

3 The Turtle Dance.
7—Buffalo Dance.