



JAMES O. ROBERSON
DIRECTOR

KIT CARSON CENTENNIAL MEMORIAL MEDAL

A Memorial Medal, honoring the great American scout and Indian agent, Kit Carson, has been designed and produced by the historic town of Taos, New Mexico where Kit Carson made his home for 24 years. This year, 1968, commemorates the centennial-memorial year of the death of Kit Carson whose former home in Taos is now a museum and who is buried in Kit Carson Memorial Cemetery in Taos together with his wife, Josepha Jaramillo Carson, and numerous other Taos historic personages.

The Kit Carson Medal, designed for the collector as a keepsake, is 1-1/2 inches in diameter. It is a strictly limited edition and is available in two metals - solid sterling silver and oxidized solid bronze. The serially numbered silver edition, of which only 2,000 were struck, is issued at \$15.00 each. The bronze medal, of which only 20,000 were struck, is issued at \$1.50 each.

The obverse of the medal shows a portrait of Kit Carson with the words "Kit Carson" and "1809-1868;" the reverse shows a full-length drawing of the scout in front of the flag of New Mexico, with an Indian and a soldier on either side, and Taos mountains in the background; it carries the wording "Taos, New Mexico" and "Home of the Great American Scout."

The medals may be purchased in Taos at various stores, at the Kit Carson Museum or at the Taos Chamber of Commerce office. By mail, they may be

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ordered from the Taos Chamber of Commerce, Box 445, Taos, New Mexico, 87571, or from the business agent: Kit Carson Centennial Memorial Medals, Box 565, Taos, N.M. Add 35¢ to cover mailing and insurance costs.

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News of New Mexico

FOR IMMEDIATE RELEASE

JAMES O. ROBERSON
DIRECTOR

DEPARTMENT OF DEVELOPMENT
STATE OF NEW MEXICO
SANTA FE, N. M.



PHONE 827-2032

Santo Domingo Indian Reservation, N.M.--Indian Ceremonial Dances at Easter represent an unparalleled combination of pagan and Christian rites handed down for centuries as these first Americans continue to relive their colorful past and to convey courageous tribal heritage spirit through dancing. As wagon wheels moved westward and dust rose against the sky, the beat of war drums, piercing voices of singers and sights of Indian dancers brought terror and fear to the adventurous pioneers. Today, authentic Indian Tribal Ceremonial Dances bring delight, enjoyment and much interest to those who are privileged to view them. The Santo Domingos' are accepting the modern world but one of the Easter Season highlights in New Mexico that no one should miss is the Santo Domingo Easter Dances which still tell the story of centuries ago when the Red Man ruled. This old tradition will be continued when the Santo Domingo Indians open their Tribal Easter Dances and Fiesta, Easter Sunday at this Pueblo. Dances will be held all day Easter Sunday and continue for the following three days. Everyone is invited to attend without charge.

Santo Domingo Indian Dances are the most colorful and spectacular Easter Dances in the U.S.A. and are widely known throughout the Southwest for their size, costuming and authenticity.

More

add 1 - Santo Domingo

They bring Indians from other tribes, native New Mexicans and tourists to the pueblo again and again. Visitors unanimously agree that the Domingos beyond all other Indian groups are keeping faithful the legacy bequeathed them.

Visitors are amazed to find that many of these Indians still live today as did their forefathers. Many still climb ladders to their upper berth apartments, observe numerous rituals in their sacred kivas and still raise their offspring in the culture and practice of by-gone centuries. A strange and wonderful people.

The children, some of them barely out of the toddler stage but instinctively talented, do the actual Easter Day Dancing. Then their elders take over on the second day and continue the ritual. Approximately 500 men, women and children take part in the dances.

While the younger people dance to the rhythm of the tom-tom, hundreds of the older men, dressed in the brightest colors obtainable chant to the beat of the rhythm. The Indian squaws wear buckskin mantas and dresses accented with many thousands of dollars worth of genuine old Indian Shellbead Wampum and beautiful Turquoise and silver jewelry and the younger bucks are covered with brightly colored feathers, skins from various animals, shells, bells and other ornaments that have been handed down from fathers to sons for centuries. They live in their own

MORE

add 2 - Santo Domingo

little world.

Easter morning, the dances start after the entire pueblo has gone to Mass in the old Santo Domingo Mission which was originally built in 1605. Many worshipping at the ancient church must kneel on the solidly-packed dirt floor, for there are few benches or chairs. The lack of benches reflects the simple life of these redskin brothers. They have kept the Indian tradition.

The Santo Domingo Indians hold many other dances of religious significance and entertainment purposes throughout the year with extra special dances Christmas, New Year's and their spectacular Annual Green Corn Dance, August 4th which is always viewed by many thousands of spectators.

The Santo Domingo Indian Reservation is located about halfway between Albuquerque and Santa Fe on a side road (N.M. State Highway 22) that leads west from Interstate 25/85. The turn is marked by State Highway signs and a State Tourist Bureau marker. The road is paved all the way to the Pueblo.

News of New Mexico

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JAMES O. ROBERSON
DIRECTOR

DEPARTMENT OF DEVELOPMENT
STATE OF NEW MEXICO
SANTA FE, N. M.

PHONE 827-2032

SANTO DOMINGO INDIANS PREPARE FOR CORN DANCE, SUNDAY, AUGUST 4

Most people who watch television have an idea that western Indians aren't friendly. But, if one were to visit the centuries old Santo Domingo Indian Pueblo located along the Rio Grande they would change their mind. They would see the sweeping and mopping and painting and plastering going on to ready the village for its yearly openhouse, when everyone in the world is welcome to come and share in the pueblo's dance, music and food.

The great occasion happens this year on Sunday, August 4. It is the Fiesta of St. Dominic and "Green Corn Dance," probably the most authentic, superb and lavish of all the Indian dances in the United States.

The Corn Dance tradition goes back far beyond the memory of man--it goes back, so some historians say, to before the coming of the White Man and his sacred images, before the Santo Domingos ever heard of the St. Dominic they later adopted as their Pueblo patron saint.

The magnificent pageant includes as many as 500 dancers at a time on the plaza and although the ceremony begins with a Christian service, it quickly turns into a pagan rite as colorful and interesting as any in existence.

Preparations have been going on most of the summer, but they are now at their fever pitch. Costumes--some of them dating back more than 100

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Add 1-GREEN CORN DANCE-xxx 100

years--are carefully prepared. The adobe mission and homes are replastered outside and redecorated inside. Everywhere the hard-packed dirt between the homes is swept clean. Supplies of vegetables are collected from the pueblo gardens, fruit from the orchards. Sheep are slaughtered and butchered for the great feasts. Outside ovens made from mud are heated for the bread making.

The great affair is no more theatrical performance. It could better be called a recital. Every year thousands of Indians from other tribes, and white visitors from all over the U.S. throng to the reservation in cars and trucks. The New Mexico Highway Department road counter placed on the pueblo road the day of the dance last year registered 5,308 vehicles.

As the spectators begin to pour in, a seething activity grasps the usually-quiet little village. A Catholic priest arrives at mid-morning to celebrate Mass, attended by Domingo Indians, in the pueblo Mission which was originally built in 1605. At the conclusion of the service, the "rickari"--image of St. Dominic--is carried out of the Mission. The image is accompanied by a drummer and a bugler and off to the side there is a crashing salute from the guns fired by the young men of the pueblo.

St. Dominic is carried across the plaza to an intricately-made bower at the other end. There the statue is deposited, amid the cotton-wood boughs of the shelter, its walls decorated by the Navajo rugs. Candles are lighted,

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and pueblo women bring offerings of bread, fruit and mutton stew--all placed directly in front of the saint.

Inside the bower are seers of honor occupied by the tribal elders.

And this is when the dancing begins. The Koshari'(clowns) set the spirit by gyrating from house to house, singing and shaking their gourd rattles. The bright costumes of other Domingos begin to appear in the dances, and soon the air is filled with the throbbing beat of the huge Tom Tom, the soft pat of bare feet on the hard ground, the tinkle and miniature crash of bead and shell ornaments.

The Santo Domingos, like most Indian tribes, make a point of dualities. Their people are either "Those of the Summer" or "Those of the Winter". They are known locally as Squash or Calabaza clan and the Turquoise clan.

It isn't hard to tell them apart. Men and women wear the so called "Hopi kilt," a style of skirt adopted from the Hopi with whom the Domingos have been bartering over the centuries. Moccasins are made from deer skin and decorated with fur. The men of the Turquoise clan paint themselves a bluish color. Those of the Squash clan are painted a reddish brown. Their jet black hair, freshly washed in the soft suds of the desert yucca plant, gleams in loose strands. The men bind theirs up in colorful feathers.

The dancing starts after the 10 o'clock service. It continues all day. The Squash clan alternating with the Turquoise clan with both parties joining

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Add 3-GREEN CORN DANCE-xxx joining

together for the finish. All through the day there is an overhanging sense of hospitality; every door in the village is open, every face, young and old, is lighted by a smile.

These aren't the Indians of television, but the Indians of today truly carrying on a legacy bequeathed them by their ancestors.

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FROM: Tourist Division
Department of Development
James E. Downey, Jr.
State Capitol, Santa Fe

FOR IMMEDIATE RELEASE

TRADITIONAL CHRISTMAS DANCES MARK YULETIDE AT SANTO DOMINGO PUEBLO

SANTO DOMINGO INDIAN RESERVATION, NEW MEXICO -- At one of the largest Indian Pueblos in New Mexico, Christmas is celebrated in one of the most unique fashions in the world today -- with prayer dances by the Indians who perform on this festive occasion the ancient rites of their ancestors.

For four days, the chants of the singers, the throb of the drums, and the shuffling of thousands of moccasined feet in the ceremonial dances in the pueblo plaza give another colorful dimension to Christianity's annual world-wide celebration.

The Christmas dances are held in the peaceful Santo Domingo (Holy Sunday) Pueblo which lies in a valley on the south side of the magnificent Jemez Mountains that surround Pajarito Plateau atop of which lies Los Alamos, the Atomic City, where the atomic bomb was invented.

Here, in the shadow of the birthplace of the new space age, today's peaceful Santo Domingo Indians keep faithful the legacy bequeathed to them by their forefathers.

Other Indian Pueblos schedule dances to commemorate the Christ Child. But, of the 18 inhabited Indian pueblos in the Land of Enchantment, none has as ambitious or colorful a program during the Yuletide season as the Santo Domingos. The size and authenticity of the Santo Domingo dances usually do more than anything else to bring thousands of tourists and native New Mexicans again and again to the pueblo, along the banks of the Rio Grande, to witness the spectacular Christmas ceremonials.

The Domingos never dance outside their village and never dance for money as many of the pueblo Indian tribes do. The dances are open to the public all four days.

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The dance ceremonials start in the Santo Domingo Mission Christmas morning following midnight mass celebrated by a Franciscan Padre from the nearby village of Pena Blanca. There are no pews nor benches in the church and the worshippers in this centuries-old mission kneel or sit upon the dirt floor. Visitor may attend the mass. It is recommended that they bring a small rug or cloth upon which to sit or kneel.

The Indians, promptly at the end of the mass begin their ceremonial dances inside the mission where they perform until daylight, when they adjourn to the sacred plaza located in the center of the village between the two ceremonial kivas. The dancers, clad in colorful costumes, adorned by fox tails, evergreen branches, bells, shells, ribbons and other animal skins, dance throughout Christmas Day.

The second day, the children, some barely above toddler stage but instinctively talented, dance. The older tribe members dance the third day and on the 4th day (December 28) everyone in the pueblo joins in the thrilling and exciting dances.

The Santo Domingos have two parties -- the Squash and the Turquoise. The groups vie for the tribes' leadership and the dances Christmas Day are said to be one of their most important campaign performances for, reportedly, the party that performs best that day has the chance of electing one of its members as tribal governor the next year.

The dances of the two groups are not announced in advance. However, Indian and non-Indian visitors to the pueblos in previous years have marveled at the participants, colorfully dressed, presenting the Buffalo, Deer, Elk and Comanche Dances. The squaws, for the Comanche Dance, are clad in beautiful, full length natural-colored buckskins adorned with expensive shell beads, wampum and turquoise and silver jewelry.

The Pueblo, located mid-way between Albuquerque and Santa Fe, is easily reached on the new super U.S. Highway 85. A historic marker signals a turn off onto paved route, New Mexico 22, to the Pueblo three miles west.

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DEPARTMENT OF DEVELOPMENT
STATE OF NEW MEXICO
JAMES C. ROBERSON, DIRECTOR
NEWS RELEASE

FOR IMMEDIATE RELEASE

Santo Domingo Indians mark Yuletide with Traditional Christmas Dances

SANTO DOMINGO INDIAN RESERVATION, NEW MEXICO -- At one of the largest and least changed Indian pueblos in New Mexico, Christmas is celebrated in one of the most unique fashions in the world today - with prayer dances by the Indians who perform on this festive occasion the ancient rites of their ancestors. Everyone is invited without charge.

For four days, the chants of the singers, the throb of the drums and the shuffling of thousands of moccasined feet in the ceremonial dances in the pueblo plaza give another colorful dimension to Christianity's annual world-wide celebration.

Curiously, the Christmas dances are held in the peaceful Santo Domingo (Holy, Sunday) Pueblo which lies in a valley on the south side of the magnificent Jemez Mountains that surround Pajarito Plateau atop of which lies Los Alamos, the Atomic City, where the atomic bomb was invented.

MORE

add 1 xxx Santo Domingo Indians mark Yuletide

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The Domingos never dance outside their village and never dance for money as many of the pueblo Indian tribes do.

The Spanish Conquistadores brought Christianity to the New World in 1540 when they stopped across the boundary of the vast land now known as New Mexico. The Spanish padres remained to establish the famous mission churches among the many Indian people that populated the country when the conquerors returned home, disheartened when they failed to find the Seven Golden Cities of Cibola.

It is in one of these mission churches that dates to 1605 that the Santo Domingo Christmas Dances begin.

MORE

add 2 xxx Santo Domingo Indians mark Yuletide

The Indians, promptly at the end of the mass at 2 a.m., begin their ceremonial dances inside the mission where they perform until daylight, when they adjourn to the sacred plaza located in the center of the village between the ceremonial kivas. The dancers, clad in colorful costumes, adorned by fox tails, evergreen branches, bells, shells, ribbons and other animal skins, dance throughout Christmas Day.

The second day the children, some barely above toddler stage but instinctively talented, dance. The older tribe members dance the third day and on December 28, everyone in the pueblo joins in the thrilling and exciting dances.

The Santo Domingos have two parties - the Squash and the Turquoise. The groups vie for the tribe's leadership and the dances on Christmas Day are said to be one of their most important campaign performances; for, reportedly, the party that performs best that day has the chance of electing one of its members as tribal governor for the next year.

The dances of the two groups are not announced in advance. However, visitors to the pueblo in previous years have marveled at the participants colorfully dressed presenting the Buffalo, Deer, Elk and Comanche Dances. The squaws for the Comanche Dance are clad in beautiful, full-length natural-colored buckskins adorned with expensive shell beads, wampum and turquoise and silver jewelry.

MORE

add 3 xxx Santo Domingo Indians mark Yuletide

The Pueblo, located midway between Albuquerque and Santa Fe, is easily reached on the new super U. S. Highway 85-25. A historic marker signals a turn-off onto paved route, New Mexico 22, to the pueblo.

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FROM: Tourist Division
Department of Development
State Capitol, Santa Fe

FOR IMMEDIATE RELEASE

SANTA FE, N. M. ---- Tuesday August 4, the Santo Domingo Indians will have their fiesta and spectacular corn dance as they have done each year for hundreds of years. It's the largest most colorful and most interesting dance in New Mexico. At times there are over 500 of the Santo Domingo Indians dancing on their plaza at one time in their century-old costumes.

The dance is a recital not a show and there is no charge to view the dance and fiesta which starts after the early morning church services when many of the Santo Domingo Indian couples are married in their colorful Indian costumes. It continues all day long until about sundown.

Added to the solemnity of the dance are the colorful clothes and outfits of the hundreds of Indians from other pueblos in New Mexico who come to the reservation on this date to help the Santo Domingos celebrate. All visitors, Indians and non-Indians are allowed to view this most interesting spectacle. The Santo Domingo Reservation is on route 85 half way between Santa Fe and Albuquerque. Look for the State Tourist Bureau scenic marker and State Highway signs.

Their August 4th dance, called "The Green Corn Dance," has a two-fold purpose. They dance in honor of their pueblo saint, St. Dominic, and for rain and fertility for their crops. There is a religious significance, but it is mostly of a pagan nature. A great part of the time is taken by the dancers bowing and making signs before the image of their saint.

Great preparation is made before this summer festival takes place. First the village is swept clean, houses are replastered, redecorated, and food is

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cooked and prepared. Much time is spent repairing old costumes, and making new ones. To be properly dressed is of great importance. Two secret clans dance, the Turquoise and the Squash clans. On the morning of the 4th the otherwise quiet little pueblo is seething with activity. Preparation is made for Mass, and at ten o'clock the priest comes and he is attended by Domingo Indians. At the conclusion of Mass the (rickari) or image of St. Dominic is carried out of the church, accompanied by a drummer and a bugler, who makes a lot of noise as the procession leaves the church. Young men fire guns as the saint is brought out. The procession ends at a bower in the east end of the plaza, where they deposit the saint. The bower is made of green cottonwood boughs and the very finest of Navajo rugs decorate the walls, and many candles are lit, and pueblo women bring offerings of bread, fruit, mutton stew, and other food, and place it directly in front of the image.

Old white-haired men form a ring around the inside of the bower where seats have been provided for them. At this time the Koshiri make the rounds of all pueblo houses, singing and shaking their gourd rattles. Everyone from the baby to grandpa is dressed in Sunday best. In the dance and otherwise they wear much jewelry, ornaments of shells and beads, and especially ornaments that will make a noise.

At noon they stop long enough to partake and offer food to their many guests who have come from neighboring pueblos. There is the odor of roasting meat, goat and mutton, vegetables from their river gardens, fruit from their orchards, and many, many loaves of home baked bread, with coffee makes a delightful repast. The Santo Domingos have the reputation of being the unfriendliest of all the river pueblos, but on this day they open wide the doors

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of their adobe homes, and and hositality is overflowing. All are welcome.

Both kiva groups dance, men and women wear the "Hopi kilt" a style of skirt adopted from the Hopi with whom they barter and trade. Their moccasins are made from deer skin, and trimmed with fur. The men of the Turquoise clan paint themselves a bluish color, and the Squash clan, a reddish brown. The women of both clans, wear the same styled dark woven dresses called a manta which is fastened so as to leave the left shoulder bare, as well as both arms. Most of them dance barefooted as they believe they are benefited with their bare feet coming in contact with the earth. Their hair, black as a raven, recently washed in the soft, foamy suds of the desert yucca plant, is worn hanging loosely down their backs. The men have a bunch of feathers fastened on the crown of their heads.

A large chorus of men and a drummer who beats his drum with frenzied ardor, accompany the dancers. The Koshiri, or clowns dance about the plaza as they please.

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