

9-1-1937

Calendar of Eastern Pueblo Festivals, September to December

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Recommended Citation

Goggin, John. "Calendar of Eastern Pueblo Festivals, September to December." *New Mexico Anthropologist* 2, 1 (1937): 21-23.
https://digitalrepository.unm.edu/nm_anthropologist/vol2/iss1/6

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The interior was carefully cleared and smoothed and a layer of shredded cedar bark laid as a floor. A blanket was folded twice and laid over the opening; several large rocks were placed to hold the upper edges fast. The sweat house was now complete.

Rocks about a foot in diameter, preferably round, were gathered from the nearby wash. Wood was cut. A layer of logs, then rocks, then another layer of logs formed the fire for heating the rocks. Over this pile more wood was thrown. The mass was ignited and burned for some hours, the rocks slowly becoming hotter and hotter until they were thoroughly heated. The rocks were rolled into the fire pit, the curtain adjusted, and a new sweat house received its sand encrusted occupants.



CALENDAR OF EASTERN PUEBLO FESTIVALS, SEPTEMBER TO DECEMBER

By JOHN M. GOGGIN

September 2, Acoma, the Fiesta de San Esteban, Corn Dance.

September 18, Jemez, the Hopi dance. This is probably one of the most rhythmic and best danced of all Pueblo dances. It is danced to the accompaniment of singing and maraches, by a single line of about thirty dancers. Between the dances, Koshari burlesqued the Navajo Yei bechi and went from house to house collecting gifts of cloth, fruits, melons, bread, etc.

September 19, Laguna, the Fiesta de San Jose. This year two groups danced alternately during the day. One was the Laguna group which gave a very degenerate corn dance. The steps were imperfectly known and mistakes were common. The costuming was sloppy as the men dancers wore trousers and shirts, and some wore kilts over the rest of their clothes. However, most of the women wore the typical dress of black wool. The other group was visiting Hopi who gave a buffalo dance completely costumed with Buffalo Head masks. This dance was very good. Late in the afternoon, after all the other dancing was ended a young Acoma Indian gave a Plains dance. The previous night, visiting Navajos gave a squaw dance, and many small groups of them sang all night to a drum

around fires. This fiesta has long been famous for trading and this year as usual attracted hundreds of Navajos as well as Pueblo Indians from Oraibi to the Tewa country.

September 20 (about), Acoma, the Fall Masked Dance.¹

September 24, Jemez, the Hopi dance is repeated.

September 30, Jemez, a masked Ka'tsina Dance (closed to visitors).

September 30, Taos, Fiesta de San San Geronimo. Celebrated with races between the ceremonial groups and pole climbing by Black



BUFFALO DANCE BY HOPI VISITORS AT LAGUNA

Eyes. This year Plains dances of the vaudeville type were given. The fiesta was given much publicity this year in hope of attracting tourists and other visitors.

September-October, San Felipe, usually 5 or 6 masked dances, harvest dances, etc., before the crops are gathered.²

October 4, Nambe, San Francisco Day, Elk dance.

October 10, Santo Domingo, closed dance, probably a Ka'tsina dance.

October 12, Jemez, a masked Ka'tsina dance (closed).

October 19-30 (sometime in this period), Laguna, Ka'tsina masked dance.³

1. White, Leslie: *The Acoma Indians*: B. A. E. Annual Report 47.

2. White, Leslie: *The Pueblo of San Felipe*: A. A. A. Memoirs 38.

3. Dutton and Marmon: *The Laguna Calendar*: U. N. M. Anthropological Bulletin, Vol. 1, No. 2.

October (middle), Jemez, Zuñi Ka'tsina dance (closed).⁴

October 31-November 2, on one of these days, in practically all the Pueblos there are ceremonies of various sorts, gifts to the padres, and to the dead, placed on the graves.

November 12, Tesuque, Fiesta Day. Corn Dance or Buffalo Dance.

November 12, Jemez, Fiesta Day. A very good corn dance usually attended by a large number of participants. Large numbers of Navajos and some Jicarilla Apache as well as surrounding Pueblo Indians attend.

December 25, 26, 27, at all the Pueblos there are dances at this time, and the Mexican Matachina is given at many places. In some pueblos there is dancing in the church on Christmas Eve. Dances in this period may include Buffalo, Deer, and Comanche dances. Worthy of special note is the Western Pueblo festival, the Shalako of the Zuñi. The date is never known until only a little time before the ceremony but it customarily is given the latter half of November or the first of December.

September to November, at San Juan, San Ildefonso, Santa Clara, masked Ka'tsina dances after harvesting.⁵



NEWS

PHYSICAL ANTHROPOLOGY

Sherboone Washburn, Harvard graduate student, has just returned from the Harvard Institute of Human Relations-Johns Hopkins Expedition to Siam and Borneo to study gibbons and oranges in their native habitats.

Dr. T. D. Stewart has recently measured a skull of a Virginia Indian which is the largest so far recorded for man. It has 2,200 c. c. in contrast to 2,030 of Turgenev.

Gregoire Levin, of the Bekhterev Institute for Brain Research, has made examinations of hundreds of brains and states that signs of inferiority are as frequent on the brains of prominent civilized men as they are on those of mental defectives and savages. There appears to be a method for determination of status of the individual by a megascopic examination of the brain.

4. Parsons: *Pueblo of Jemez*: Phillips Academy, Andover.

5. Parsons, Elsie: *Social Organization of the Tewa of New Mexico*: A. A. A. Mem. 36.