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THE ETHNOBOTANY OF JEMEZ INDIANS

By

Sarah Louise Cook

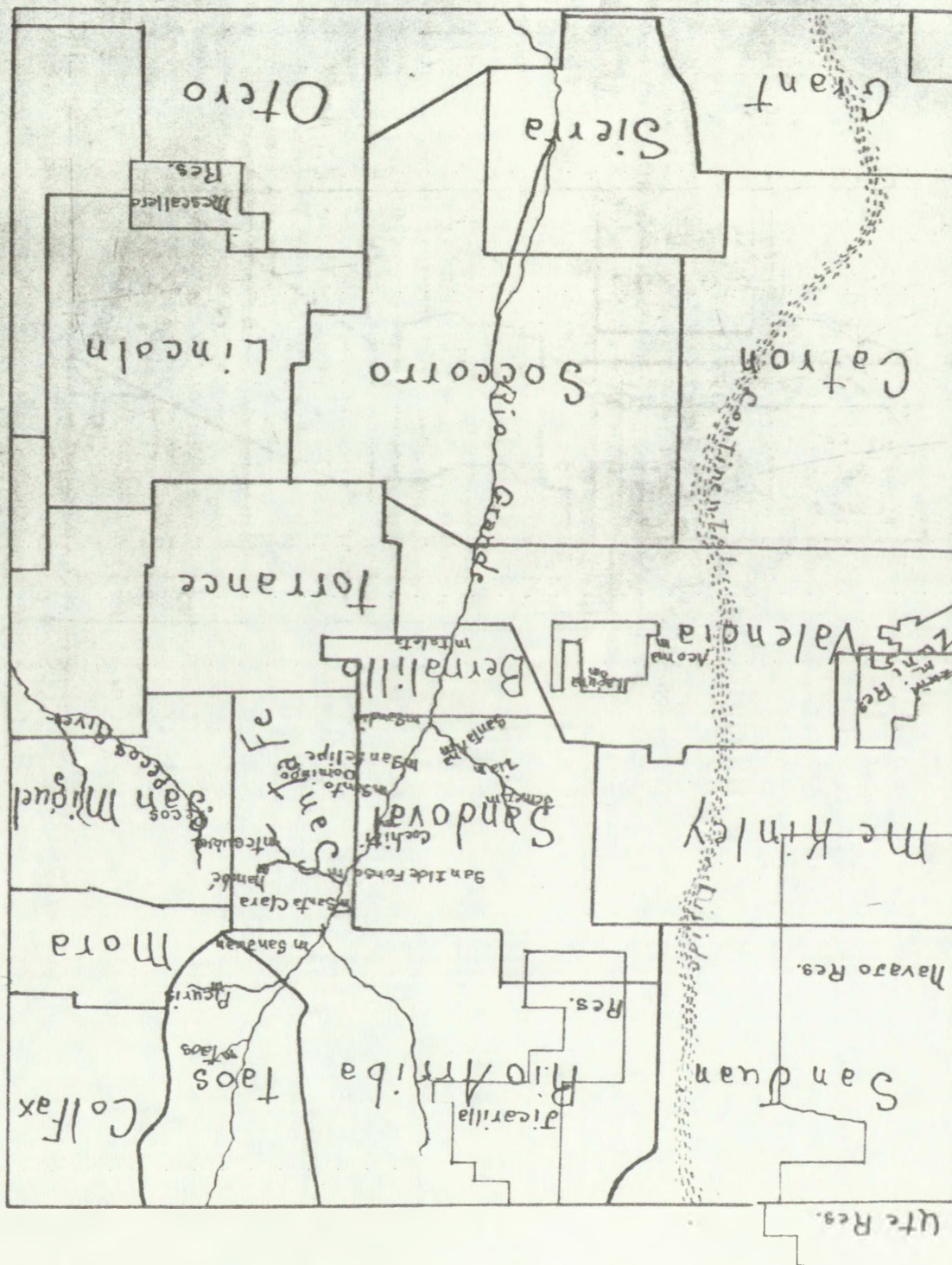
A Thesis submitted for the Degree
of
Master of Arts

The University of New Mexico
1930

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Map I

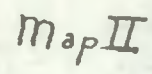


showing the county boundaries and some reservations

273,739
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1930



present Pueblo of Jemez





Map II

LINGUISTIC STOCKS OF NEW MEXICO

I. Pueblo

		(	Taos	
		(
	(	1. Tiwa	(	Picuris
	((
	(		(	Sandia
	((
	(		(	Isleta
	((
	(		(	San Juan
	((
	(		(	Santa Clara
	((
A. Tanoan	(	2. Tewa	(	San Ildefonso
	((
	(		(	Nambe
	((
	(		(	Tesuque
	((
	(	3. Towa	(	Jemez
	((
	(	4. Zuñi	(

	(	Cochiti	Zia
	(
	(	Santo Domingo	Laguna
	(
B. Keresan	(	San Felipe	Acoma
	(
	(	Santa Ana	

II. Wandering

	(	Navajo
	(
C. Athapascan	(	Jicarilla Apache
	(
	(	Mescalero Apache

THE ETHNOBOTANY OF JEMEZ INDIANS

The Indians in New Mexico may be divided into two general types -- wandering and pueblo. The Athapascan, or wandering Indians, constitute a group which has drifted from the far north into New Mexico. They are more or less nomadic and war-like, and not agriculturally inclined, therefore to a large extent dependent upon their neighbors. The remaining Indians in New Mexico are the pueblos. These groups are independent, peaceful, and industrious, particularly along their respective lines of weaving, basketry, pottery, and agriculture.

(13, 14)

Language

The Continental Divide extending through New Mexico appears to have had some effect upon the distribution of the linguistic stocks. The Rio Grande Pueblos, receiving their name from the Rio Grande River, lie east of the Divide. In the early years of the history of the Indians these pueblos were very numerous; today only seventeen villages remain. The Zuni villages all lie west of the Continental Divide, while the Athapascan groups have settled on both the east and west sides of the Divide.

The languages of the Indians of New Mexico are derived from three

ARTICLE

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distinct linguistic stocks: Tanoan, Keresan, and Athapascan.

The Tanoan stock is subdivided into three divisions or tongues: Tiwa, Tewa, and Towa. This stock embraces the Rio Grande Pueblos lying east of the Divide and the Zuñi villages lying west of the Divide. The Tiwa tongue is spoken in the villages of Taos, Picuris, Sandia, and Isleta, while the villages of San Juan, Santa Clara, San Ildefonso, Nambé, and Tesuque use the Tewa tongue. (14) The Towa tongue, which is now spoken only in the Pueblo of Jemez, was once the language of a large number of pueblos which have become extinct. The village of Pecos, formerly the largest and most populous of the prehistoric pueblos, was the last to become extinct. The Pecos ruins are located upon the Upper Pecos River, eighteen miles southeast of Santa Fe, four miles from Glorieta. During the years 1790-1793 Comanche raids and epidemics greatly reduced the numbers in Pecos, and in 1838 the seventeen survivors joined their kinsmen at Jemez Pueblo. Today in Jemez there are twenty-five inhabitants who claim Pecos blood only one of whom was born in the mother pueblo. (14, 5)

The villages of Zuñi have in the past been classed by themselves (1) as to their language. Mr. John P. Harrington says; "The Zuñi language is certainly related to the Tiwa, Tewa, and Towa tongues or the Tanoan stock. The words and structure are similar."

The second stock or Keresan is not subdivided, and is spoken with slight variations in the pueblos of Cochiti, Santo Domingo, San Felipe,

1

Correspondence with J. P. Harrington under date of May 3, 1930.



Santa Ana, Zia, Laguna, and Acoma.

The third linguistic stock, the Athapascan, is spoken among the nomadic tribes of Navajos, Jicarilla and Mescalero Apaches. These people do not wander as of old, but have become accustomed to the comparatively easy living on their respective reservations. (Map I)

(13)

Territory

The Jemez Indians were given four square leagues of land, measured a league in each direction from the church, by a spurious grant supposedly from Governor Cruzate at El Paso on September 20, 1689. The surveyor general for New Mexico, believing the grant to be authentic, made no investigation, and recommended that the Indians be granted their four square leagues. Congress confirmed the grant on December 22, 1858, surveyed it for 17,510 acres, and a patent was issued by the United States Land Office in 1864 covering this tract. This land is called the Jemez Pueblo Grant, and embraces township 16 north, range 2 east of New Mexico Principal Meridian. (Map II)

(1)

1
 "According to the documents found in the archives at Santa Fe, Governor Cruzate between September 20th and 25th made twelve grants of land to the following pueblos: Acoma, Cochiti, Jemez, Laguna, Pecos, Picuris, San Felipe, San Juan, Santa Ana, San Domingo, Zia, and Zuni. These documents were forged, and therefore spurious. From 1854 to 1890 they were considered true papers, when Will M. Tipton proved that they were written subsequent to 1832. It was found that some of the sentences in the documents were taken from the book Ojeada Sobre Nuevo Mexico published in 1832 at Puebla, Mexico, by Antonio Barrero. Further proof of the falsity was a comparison of the signatures of Cruzate on these grants with papers of known authenticity. The pueblo of Laguna was not founded until ten years later, and the Jemez Indians were not in their present site until after 1705." Coan. History of New Mexico. Vol. 1, p.214-77.

The Jemez Indians also have a reservation given to them by President Theodore Roosevelt on December 19, 1906. (2) This reservation adjoins the Pueblo Grant on the west and covers the entire township 16 north, range 1 east of New Mexico Principal Meridian, and comprises 14,933 acres. (Map II) President William H. Taft on September 1, 1911, amended the executive order of President Roosevelt of December 19, 1906, to read "New Mexico Principal Meridian" as there was no "Jemez Meridian." Otherwise the amendment was identical with (3) the original.

History

6 Prior to the conquest of the Spaniards in Southwestern America in 1541, the Jemez Indians were scattered over an area comprising approximately townships 17 and 18 north, ranges 1, 2, and a fraction of 3 east of New Mexico Principal Meridian; or chiefly in the central and southern parts of the Canyon de San Diego Grant. (Map II)

2 White House, Dec. 19, 1906. Jemez Pueblo Reservation township 16 N. range 1 E. Jemez Meridian, excepting any tract or tracts the title to which valid legal rights have attached, be, and the same are hereby withdrawn from sale and settlement and set apart as a reservation for the uses and benefit of the Indians of Jemez Pueblo. Theodore Roosevelt.

3 White House, Sept. 1, 1911. Executive order of Dec. 19, 1906, withdrawing township 16 N. of range 1 E. Jemez Meridian for the benefit of the Indians of Jemez Pueblo is hereby amended to read as follows: "It is hereby ordered that the following described lands in N. M. namely, township 16 N. range 1 E. N.M.P.M. excepting any tract or tracts the title to which rights have attached be, and the same are hereby withdrawn from sale and settlement, and set apart as a reservation for use and benefit of the Indians of Jemez Pueblo." Wm. H. Taft.

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This area just described may be known as a province.

It was in the fall of 1541 that Coronado, ⁽⁴⁾ a Spanish explorer, with an expedition under the command of Captain Francisco Barriornuevo, ⁽⁵⁾ accompanied by Castañeda, the chronicler, found the Jemez Indians in this province. Coronado is said to have seen seven pueblos and heard of three others which he did not visit. These pueblos were in proximity to Jemez Hot Springs (Aguas Caliente) which is more than half the distance up San Diego Canyon and east of the center. (Map II)

⁽⁶⁾ Espejo in 1583 visited seven villages in the Jemez province and heard of three more which he did not see. Oñate in 1598 also

4

Francisco Vasquez Coronado secured permission in 1539 to command an expedition in quest of the Seven Cities of Cibola which Fray Marcos de Niza claimed to have discovered on a preliminary expedition in 1539. Encyclopedia Britannica, 14th edition, Vol. 6, p.457.

5

Pedro de Castañeda de Nacera was a private soldier and historian in Coronado's expedition of 1541. Little is known about him. That he was well educated is indicated by his superior style in writing which far surpassed that of other narrators of the Spanish conquerors. Upon returning to New Spain he remained in Culiacan and wrote Relation de la Jornada de Cibola. Twitchell, Leading Facts of New Mexican History, Vol. 1, p.173-174. (note).

6

Antonio de Espejo, a wealthy, industrious, courageous, and capable man, offered his services to the Spanish Government and Franciscan Orders to rescue the friars from the savages of New Mexico. At the time, he was cavalier at the mines of Santa Barbara. The Governor of Cuatro Cienegas issued the license. Previous to this, Coronado's failure and the reports of the martyrs inspired the Franciscan monks to save the souls of the savage men, and under Rodriguez, a Franciscan monk, started to New Mexico in 1581. Twitchell, Leading Facts of New Mexican History, Vol. 1, p.265-290.



(7)

visited this province. He reported that he saw seven pueblos (Guayoguia was the name given to one of them), and heard of three more elsewhere which he did not visit.

It was apparently the policy and intention of the Spanish Government to found missions in the New World not only to save the native from perdition, but also to enlarge the church influence, wealth, and to prepare for future colonization which meant extension of Spanish power. With few exceptions, all the "padres" came to the New World with one intent, to inculcate their faith and to save the soul of the savage man. The missions were religious establishments under the control of law but governed and directed by the padre presidente. The ultimate aim in the mission was to Christianize and civilize the Indian, and make the mission self-supporting; then the mission could be converted into a civil pueblo, the mission

7

Juan de Oñate was well fitted, wealthy Spanish explorer and settler of New Mexico. Oñate with pains and most systematic ways took several years in preparation for exploration of New Mexico. Until Bancroft's account of Oñate's entry into the country, little had been published in relation to this important event. Adolf Bandelier in writing of Oñate's "entrada" is the first authority in the English language to use the poem of Gaspar de Vallagra, a companion of Oñate, which was published eleven years after the conquest. Oñate was very ambitious to be known as one of the discoverers of the unexplored lands of New Mexico. He offered to equip and pay part of the expenses of his soldiers. His most extravagant ideas were not accepted by the viceroy. He obtained titles of Adelantado, Governor, and Captain General for himself, high official titles for his cousins and his son who was accompanying him. Oñate had great difficulties in starting, due to jealous friends and enemies. He was able to proceed into New Mexico on Dec. 17, 1597. Twitchell, Leading Facts of New Mexican History, Vol. 1, p.301-308.

buildings into churches, and the missionaries supplanted by a regular priest.

To comply with the intentions of the Spanish Government and to
(8)
facilitate religious matters, the friars, particularly Fray Carate de Salmeron, a Franciscan who came to live among the Jemez Indians in 1618, induced the Indians to consolidate. It was a long, hard struggle, and only partially successful. The majority of the Jemez Indians organized themselves into two principal pueblos in 1622: Guysewa (San Diego) in the northeastern part of the province near Hot Springs, and Astialakwa (San Jose) in the southern part of the province between Guadalupe and San Diego Canyons. (Map II) Each of these villages probably had a chapel. Previous to 1680 the pueblo Astialakwa was abandoned and another one known as Patokwa (San Juan) established to the south. (Map II)

(Among the Indians of New Mexico, a spirit of enmity arose against the Spanish people.) Twice during the seventeenth century the Jemez Indians confederated with the Navajos and waged war upon the Spaniards, settlers, colonizers, friars, and all. (In 1680 occurred a general revolt of the pueblo Indians in which the Jemez Indians participated.)

8

Fray is a person designated as belonging to a religious brotherhood as the Dominicans and Franciscans. Jesuit fathers are never so designated. Twitchell, Leading Facts of New Mexican History, Vol. 1, p. 253. (note).

Handwritten text, likely a letter or document, written in a cursive script. The text is mostly illegible due to extreme fading and blurring. It appears to be a formal communication, possibly a letter of introduction or a business document. The text is organized into several paragraphs, with some lines starting with capital letters. The overall appearance is that of an old, poorly preserved document.

(9)

Fray Juan de Jesus in Gyusewa was killed. Fray Francisco de Muñoz, then probably in Patokwa, escaped with the Alcalde Mayor and three soldiers. They fled in the direction of Zia hotly pursued by the Indians, and were rescued by the Lieutenant Governor, Alonzo Garcia, of New Mexico.

After 1680 the Navajos, Apaches, and Utes waged ceaseless war upon the villages of Jemez, Picuris, and Taos. At the same time these latter villages combined forces and made war upon the Tiwa people because of their support of the Spanish cause. The Jemez, Picuris, and Taos Indians fled to the mesas for they feared punishment by the Spanish for violation of their promise of allegiance to Spain.

(10)

In 1681 Governor Otermín attempted to gain the mission but the Jemez Indians fled to the high mesas. The Indians returned to their pueblos following Otermín's leave. Cruzate made a similar attempt, with like results, in 1688. At the time of the Reconquest in

9

Fray Juan de Jesus was appointed to the mission of Gyusewa in 1667 and killed by an arrow in 1680. On Aug. 8, 1694 De Vargas took the remains which were buried close to the wall of the kiva in the first square of the pueblo, and had them reinterred in the chapel at Santa Fe on Aug. 11. Twitchell, *Leading Facts of New Mexican History*, Vol. 1, p.366 (note 375), and p.3662 (note 369). Hodge, *Handbook of American Indians*, Vol. 1, p.629.

10

Antonio de Otermín was the Spanish Governor for New Mexico between the years 1679-1683. During the pueblo revolt Otermín was unable to withstand the attacks of the Indians in the Upper Rio Grande Valley, and was forced to return to El Paso. In 1681 Otermín tried to reconquer the lost territory but was unsuccessful, and returned to El Paso in 1682. He was succeeded by Petriz Cruzate. Twitchell, *Leading Facts of New Mexican History*, Vol. 1, p.344.



(12)
 1692, De Vargas found the Jemez Indians with large pueblos built on the high mesa (probably in the southern part of the province). He induced them to descend and won their allegiance to Spain.

The following year 1693 the old hatred of the Jemez Indians against the pueblos of Santa Ana, San Felipe, and Zia on account of their faithfulness to the invading Spaniards, broke out afresh and provoked a new attack. In this outbreak the Jemez allied themselves with the Navajo warriors. De Vargas again came to Jemez to subdue the unruly Indians, who renewed their promise of fidelity to the Spanish cause. However, almost immediately the Jemez Indians again made an attack upon their neighbors. This time De Vargas, accompanied by soldiers, Santa Ana and Zia Indians, returned to the Jemez country. The Spanish force was divided; one part climbed a dizzy trail upon the mesa and attacked from the rear, while the other division made the attack from the front. The Jemez Indians put up a brave fight, but due to manoeuvres and firearms, the Spaniards and allies were successful. A month later De Vargas destroyed the village the Jemez

12

Diego de Vargas, a Spaniard, was a man of decided energy and pronounced decision of character. From the beginning of his governorship in 1692, he incurred the displeasure of the Cabildo of Santa Fe. De Vargas made many enemies, ignored minor civil and military authorities, and was finally charged with embezzlement of funds. De Vargas unwillingly resigned his office to Cubero. He was imprisoned for three years at Santa Fe, and no one was allowed to see him. The charges were investigated, and he was fully exonerated. De Vargas returned to New Mexico, was taken ill while traveling in the Sandia Mountains, and died at Bernalillo in 1703. Twitchell, Leading Facts of New Mexican History, Vol. 1, p. 380-415.



Indians had been occupying, along with several others, and returned to Santa Fe with a large store of supplies, prisoners, and the body of Fray Juan de Jesus.

The pueblo of Gyusewa was reoccupied by the Jemez people who remained there until the revolt of 1696. The Indians killed the (13) missionary, Fray Francisco de Jesus,, then fled to the high mesas where temporary shelters were constructed. While upon these mesas, the Jemez confederated with Acoma, Navajo, and Zuni tribes. These united forces attacked Santa Ana, San Felipe, and Zia, and were again repulsed by De Vargas. The tribes of Acoma, Zuni, and Jemez then severed their relations, and the Jemez Indians escaped to the Navajo country where they remained until 1705 when they returned and built the present village (Walatowa).. Between the years 1714-1728 the (14) Indians of Jemez were attacked by the Navajos and Utes. These onsets decimated their numbers and about this time a pestilence spread among them which took a still greater toll.

(15)
In 1782 Jemez was made a visita of the mission of Zia. In

13

Fray Francisco de Jesus, also called Francisco de Casaus, who was in charge of the Jemez mission, was killed in 1696. Twitchell, Leading Facts of New Mexican History, Vol. 1, p.410.

14.

The Utes are a group of Indians belonging to the Shoshonean linguistic stock. These Indians formerly occupied the entire central and western portions of Colorado, eastern Utah, and extended south into New Mexico. These people were warlike and did not follow agriculture. Hodge, Handbook of American Indians, Vol. 2, p.874-876.

15

Visita was a Christian outpost visited or to be visited by a padre who resided elsewhere. Twitchell, Leading Facts of New Mexican History, Vol. 1, p.253 (note)



1873 this pueblo (Walatoa) became a Presbyterian mission and remains such today. The mission with the aid of the Government has been training the Indians in the useful American arts and providing a certain amount of general education. In 1929 this mission school had an enrolment of twenty-three pupils. (22) There is a good Government Day School which covers the work of the first five grades. The school has a capacity of thirty pupils, but the enrolment in 1929 was forty-one. (22)

Organization

The Indians who wandered into New Mexico so many centuries ago possessed some sedentary tendencies. They found homes in the natural caves of the cliffs, which are numerous in some sections of New Mexico. Their numbers increased and as natural food products were not in abundance and usually found at greater or less distance from their caves, it was necessary for them to move down into the valley where farming could be more easily carried on, for this was the only way of supplementing nature's gifts. To move downward was dangerous for these people as it meant exposure to natural elements and enemies. To overcome this difficulty they built upon almost inaccessible heights, mesas, and plateaus. Here they built their homes and kept their wives, children, and the helpless. The men then used the fertile valleys below for agricultural pursuits and carried their harvested products to the plateaus.

The Indians used stones set in a mortar of clay for the building

of homes. In the earlier years of their occupation of the valleys, they built only three walls utilizing a bank for the fourth. Most of the Indian homes were constructed by building rooms side by side and one above the other, forming a community known as a "pueblo" -- a name of Spanish origin meaning "village." These houses were built of the above named materials, or from "adobes", which are bricks made from clay, dried grasses and roots, and baked in the sun. The pueblos were sometimes two or three stories high. The ground floor had neither doors nor windows and the only means of access was through the top; these rooms on the ground floor were used for storage. The living quarters were upon the second floor with outside ladders which could be drawn up in time of need, and these ladders were the means of ascent and descent. Very little timber was used as it had to be carried great distances by manual labor, as means of transportation had not been introduced. The term "pueblo culture" has been loosely applied to the customs and habits of the Indians who build this style of home. (14)

The Indians of Jemez are pueblo. The village today shows the changes brought about both by the Spaniards and Americans.) To see how they lived previous to this, one would have to turn to the study of their ancient sites. (10)

The need for water, though nothing has been said upon the subject, was fully realized by the Indian. New Mexico is considered an arid country, but many small streams and springs are found in the

mountains which are replenished by the heavy snows and rains. The rivers and dry arroyos in the time of melting snows and heavy storms are changed into raging torrents. From these various sources of supply the water has been stored in crude reservoirs and used to irrigate the crops. Some of the less fortunate Indians have had to go greater distances, carry, and store the water by means of ollas (jars). (14, 11)

Climate plays an important part in the life of every nation. The mild sunshiny expanse of the Southwest offered every inducement to the Indian to pause in his wanderings and remain. (11)

Most of the pueblo Indians are agriculturists. It is only where nature's food is in abundance we do not find the farmers. The arid country adds a hardship to a farmer which is difficult to overcome. The Indian has succeeded in raising good crops of corn, squash, and beans. The seed corn has been carefully selected from year to year; only the best is planted and necessarily a deep rooted and sturdy variety has been developed. These farmers have found it is necessary that the seeds be planted deep in the richest of soil, carefully weeded, and then irrigated when needed; they try to plant to catch the late spring rains to germinate the seeds. Before the Spanish came into New Mexico, cotton was raised which yielded small fibers but it was in sufficient quantities to weave the ceremonial kilts, belts, and headdresses. Most of their clothing was made from skins and other materials. (14)

The Spanish brought with them goats and sheep, the hair and fleece of which took the place of cotton for weaving cloths and ceremonial materials. Today commercial cotton yarn is bought to weave their ceremonial garbs and commercial materials and clothing are purchased. The Spaniards introduced horses and donkeys as beasts of burden, and cattle for hides and meat. They introduced the chile which the Indians now raise in large quantities to sell, reserving only enough for themselves.

Apple and peach trees and grapes are said to have been brought by the Spaniards. (14) This is probably not the case, but possibly the seeds from the first brought by them may have germinated and grown. (14)

Little domestication was practiced by the Indians previous to the Spaniard's arrival. It has been said by some that eagles and turkeys were kept in captivity; others say possibly chickens and dogs. Today in most of the homes there are dogs, cats, and chickens. American products, manufactured implements and utensils are rapidly taking the place of their own.

The Jemez Indians do not practice the fine arts of basketry and pottery making to any great extent, but some attempt is being made to revive the old art of making pottery, and to improve upon it. Bowls, ollas, and various pieces were and are still made from clay. In the different processes of baking different clays make different colored pottery. (Jemez ware is mostly gray decorated in black.) The

baking dishes are not usually decorated. Some of the others are either ornamented by the imprint of the thumb nail when moist, or painted with plant juices after the pottery is dry. As a whole, Jemez pottery is very crude. A few baskets are woven from the leaves of the bear grass (*Nolina microcarpa*).

All nature contributes to the welfare of the Red Men who have settled here. The mountains forested with pine, spruce, fir, aspen, and scrub oak provide haunts for deer, bear, wolf, fox, and squirrel. Upon the ragged cliffs is the home of the eagle. Rabbit chases are conducted upon the pinon and juniper dotted mesas, hills, and sandy valleys of sage and cactus. Sometimes nutrient grasses cover these hills which are used for grazing. The shrubbery offers protection for grouse and sage hens which are hunted by the Indian. The river banks and swamps are lined with a heavy growth of reeds where hide many varieties of duck. New Mexico has many beautiful birds, some of which are sought by the Indians for food and plumage. (12)

The community affairs of Jemez are conducted through two distinct divisions, the summer and winter people. The summer people dwell on the north side of the pueblo facing the south, the winter people on the south facing north. Each has its own kiva. The clans arbitrarily belong to one or the other of the divisions. Elections are held sometime in January; each division selects its men for the election. Politics does not prevail, but the endeavor is to secure the most efficient man for the position. (The electing body, called

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FOR THE YEAR 1900-1901

PRESENTED TO THE BOARD OF THE UNIVERSITY

AT THE ANNUAL MEETING

HELD AT CHICAGO, ILL.,

ON THE 15TH DAY OF JUNE, 1901

BY THE DEPARTMENT

OF THE HISTORY OF ARTS

AND

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1901

the council, is composed of the heads of the families of the village. The offices are: The governor who represents his people in all national affairs, unites the village for common welfare, and gives the orders of the day. A lieutenant governor is also elected whose duty is to assist the governor. The war captain, usually selected from the opposite division from that of the governor, is equal in rank to the governor. But with the elimination of wars his duties changed to supervisor of the ditches, fences, roads, trails, and stock, and he does police duty during ceremonials. A fiscal is elected whose duty is to care for the finances of the village. The lands are community property, not in the sense of socialism; but each head of the family is given a portion to till and care for all of his life as long as he performs this duty, then it is passed on to his children. Since property is common, every man must do his bit in community affairs, such as cleaning the streets, ditches, trails, and roads, in the care and the building of the sanctuaries, and other communal buildings.

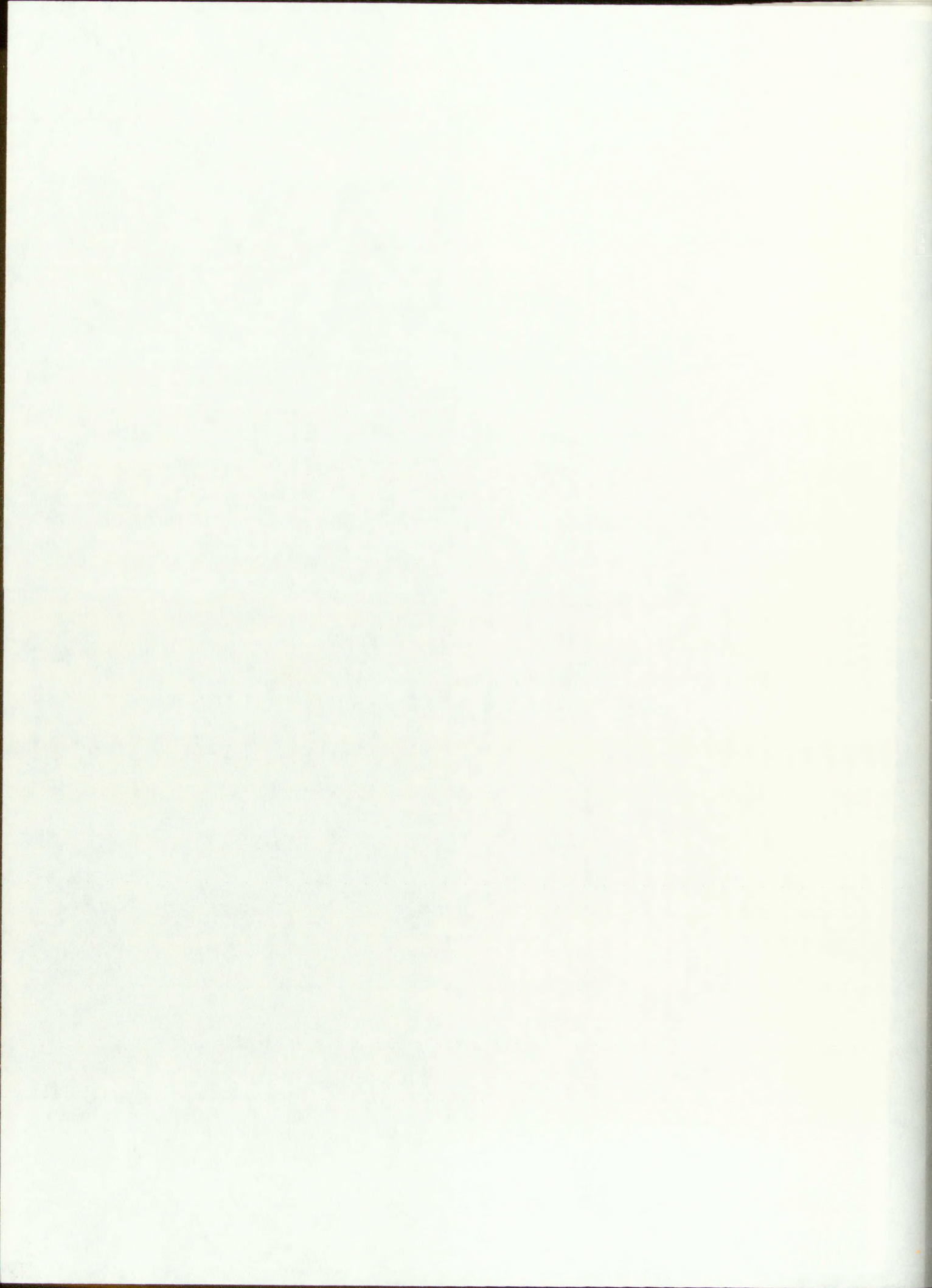
Religion though subject to the council to some extent, is under the control of the caciques and of the medicine societies. Each clan, usually a group of consanguine people, may have its own kiva. The clans follow the matriarchial system; that is, all the children born of the clan bear the name of the mother. All marriages must be outside of the mother's clan. The clan name signifies the totem, the origin of which is not known, and represents some natural object.

Jemez has eleven clans, namely: Eagle, Turquoise, Corn, Sun, Pine, Badger, Squash, Cloud, Coyote, Crow, and Earth. (13) The clans with names representing objects of summer are usually members of the summer people. God and nature are worshiped as one. Each dance represents a prayer to the Father for fertility, germination, and maturity of the crops, rain, for all life, and the essentials of life. The many dances which occur at fixed times during the spring, summer, fall, and winter are sacred. Everything that is used in the different dances represents the thing prayed for, or is essential to it. These should not be made a matter for jest.

Within this closely knitted social organization are found other secret orders or fraternities. A priest, subject to the cacique, is at the head of each fraternity. Through application, a young man may express his desire to become a member of the order. Entrance to these orders is not always an easy matter, and one may be compelled to wait many years before being admitted to membership. Some are permanently excluded. One duty of the fraternities is caring for and curing of the sick. Each order jealously guards its secrets from the others. A betrayal of these secrets means severe punishment, frequently the death of the offender. This explains the reason for many of the uses of the medicinal herbs not being given. Since many clans are represented within each fraternity, the family or friends may call upon any order for aid, the same as an American calls the physician of his choice. The Pecos Indians, though amalgamated, are proud of their



traditions and customs, and have carefully guarded the mysteries of their rituals. (10)



KEY TO PRONOUNCING

a: as in father.

κ: as in cat.

u: sound of oo as in moon. W being the same sound is represented by u also, although the usual w may be used.

c: represents the sound sh.

ŋ: represents ng. This symbol is called the tailed n.

g: is the soft g.

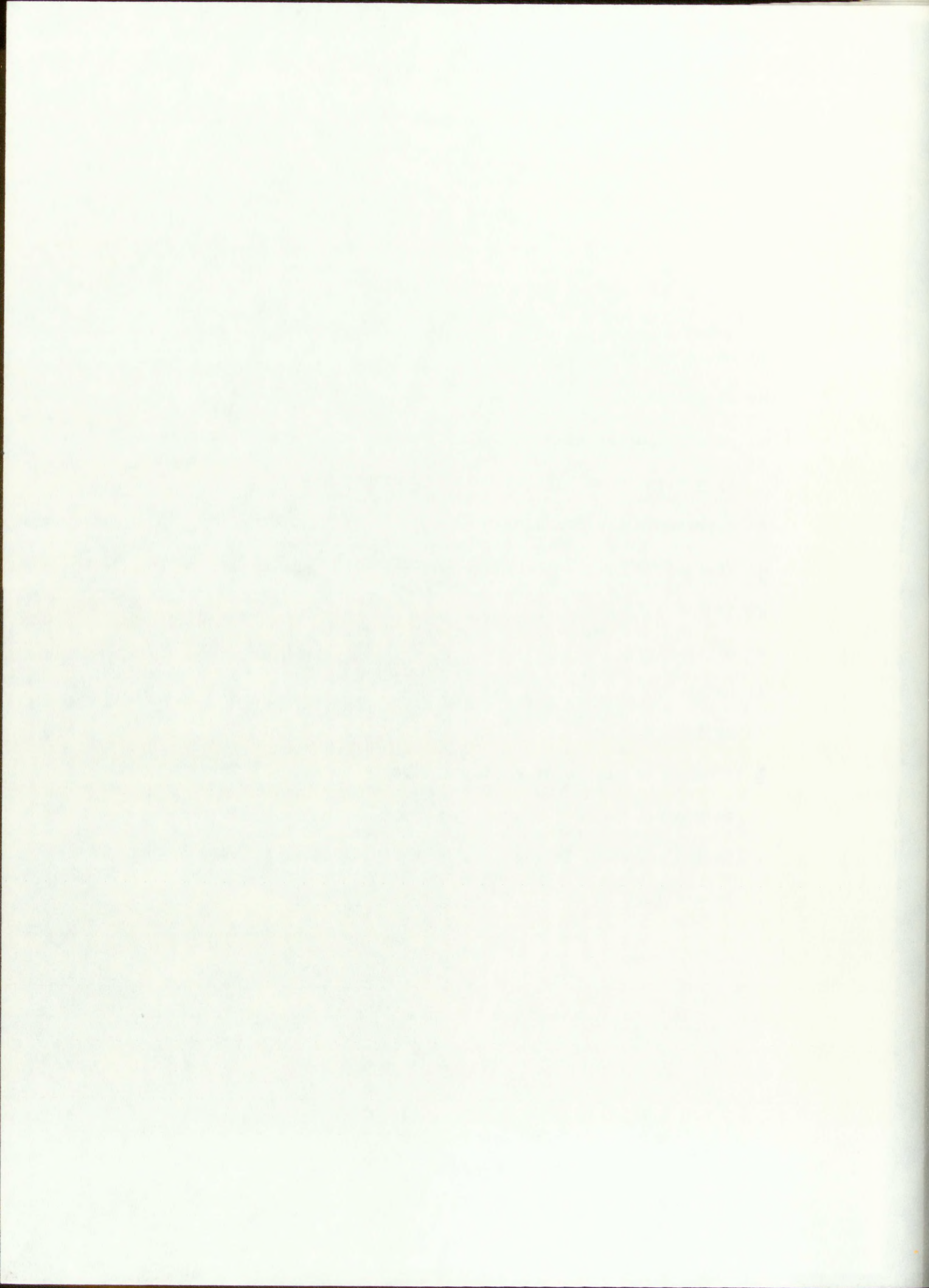
e: as in play.

i: as me.

o: as in low.

h is added to all words ending in vowels because it is supposed to be heard.

. (period) after a letter denotes the prolonging of that letter, as does a rest in music.



Alnus tenuifolia. Alder.

The bark is peeled from this tree, also from the Mountain Hogany (*cercocarpus montanus*), and from the birch (*betula fontinalis*). These three barks are then boiled together until a red color is obtained. This dye is used to paint moccasins.

Amaranthus retroflexus. Pigweed. Tcie fuch iah.

The young plant was a food for the Indians of many generations ago, but it is not used by them at the present time.

Arctostaphylos uva-ursi. Bearberry. U'laun'kuh.

The leaves are dried and smoked as tobacco.

Artemisia sp. Sage brush. Giu'ueh.

The leaves of this plant are excellent for all stomach troubles.

Asclepias Milkweed. Guo'p'ah fuch.

The immature seeds of this plant are used for food.

Astragalus sp. Locoweed. S'x'fuch.

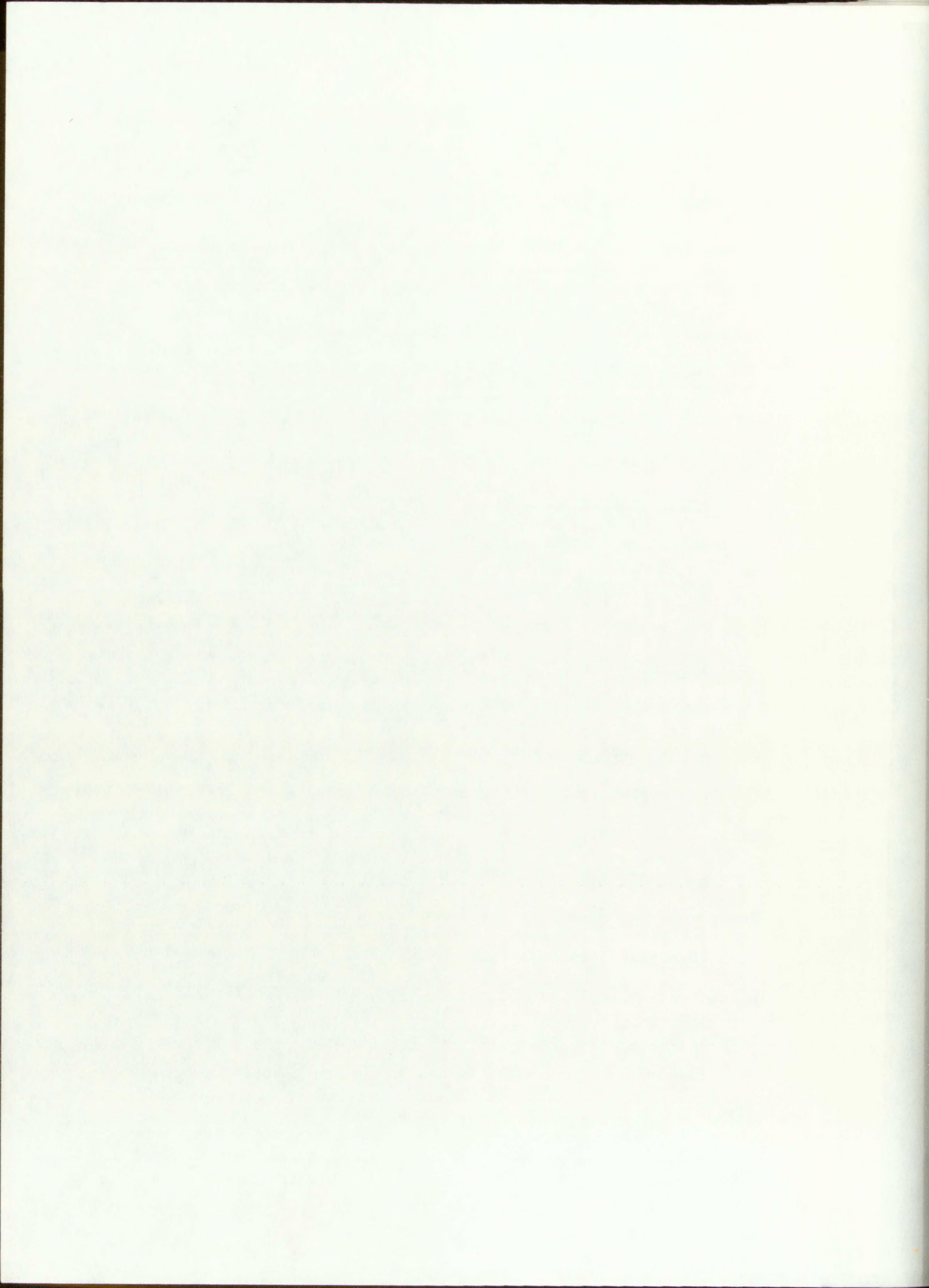
The Indians chew the roots of this plant which acts as a cathartic.

Atriplex canescens. Salt bush. Guatawah. Katcalah is not a Jemez word but sometimes used.

If a person is badly hurt, weak, and faint, the leaves of this plant are gathered and put upon a fire. The smoke resulting from the burning of the leaves revives the sick one.

The leaves are crushed in the hands and placed upon ant bites. (Probably to reduce the swelling and ease the pain.)

Baileya multiradiata.



This plant is put into clay which is used in making adobes; it is also used in plaster.

Berberis fendleri. Barberry.

The small red berries are gathered and eaten as food.

Betula fontinalis. Birch. Haiuenah.

The bark of the birch is used to make a red dye by the simple process of boiling it in water. The dye is used for painting the moccasins red.

Carex sp. Sedge. P'xuah (p means water).

This is a sacred plant and used in the kiva.

Castilleja integra. Paint brush. Gi'y fuch.

To prevent chile seeds from spoiling while stored, the dried colored bracts of the paint brush are mixed with the seeds.

Chrysothamnus sp. Rabbit bush. Kixnmuh fuch. (dog bush).

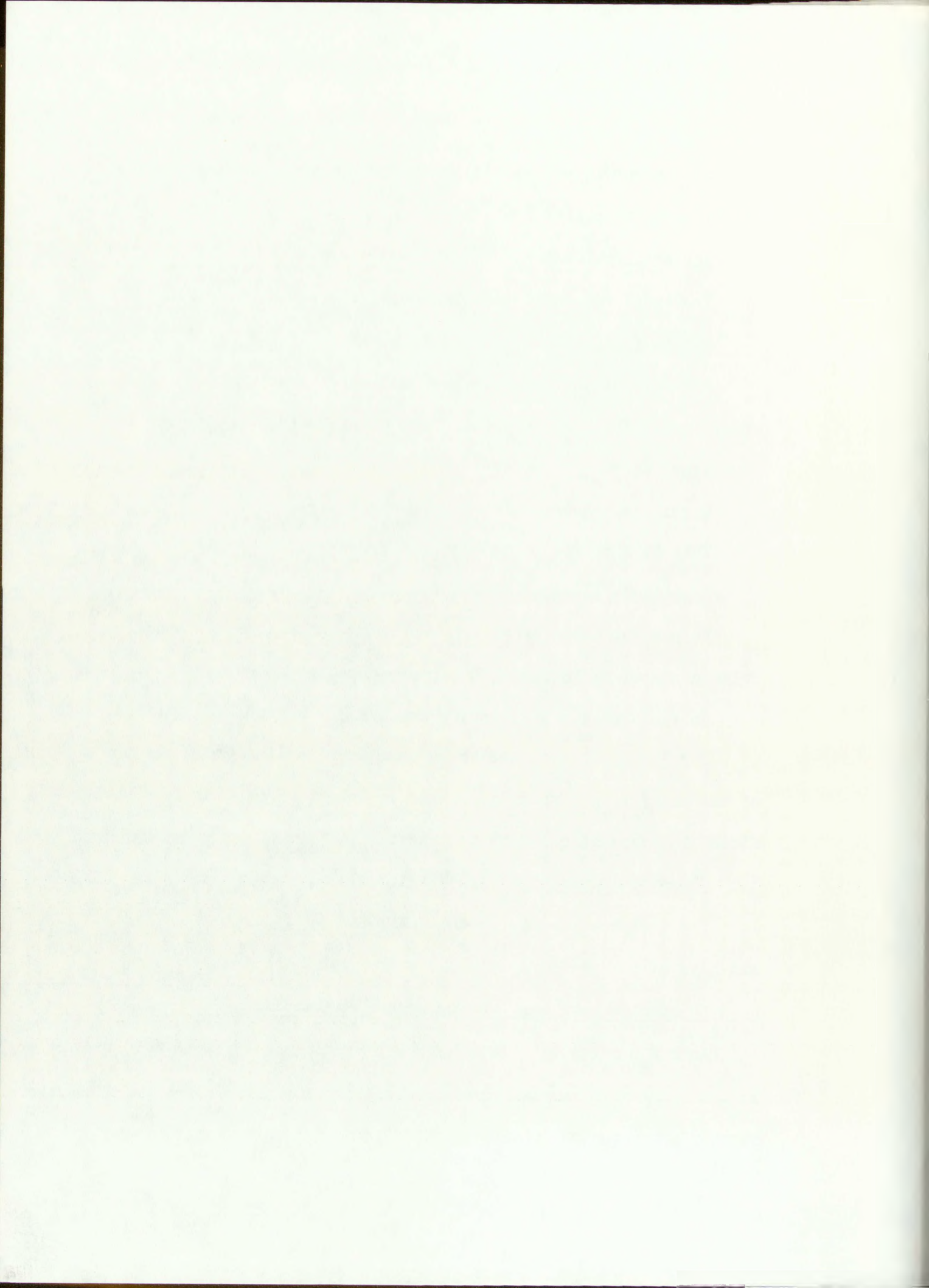
For a gargle, a decoction is made from boiling the green parts of the plant tied with cedar boughs or twigs. The plant is also beneficial in cases of colds on the chest.

Clematis ligusticifolia. Virgin's bower. Tsíy fuch.

The Koshares use this beautiful plant to decorate the persons and hats of the performers in the summer and fall dances.

Conopholis mexicana. Squaw root. Pagiabuh.

?? An odd superstition exists that a participant will be more swift-footed if he will rub the ground with this dried plant just before the race.



Cornus instolonea. Dogwood. Hotgih. (bow arrow).

Bows and arrows are made from the tough branches of the dogwood.

Croton texensis.

Giafuopulen.

A medicine for grippe, headaches, and body aches is made by grinding the whole plant, roots and all upon a grindstone. This powder is boiled and the decoction with addition of salt is drunk.

Dasiophora fruticosa. Sarubbery. Cinquefoil.

The Indians gather these beautiful yellow flowers to use in their summer dances.

Erodium cicutarium. Alfileria. Filaree. Dáleh.

To prevent a watermelon disease (probably a fungus growth upon the seeds) this plant is dried and the powder is mixed with the watermelon seeds during storage and planting.

The Indian women eat the plant and roots to produce more milk for the nursing children.

Fallugia paradoxa. Apache plume.

The slender branches are gathered and bound together to form a broom which is used for outdoor sweeping. This broom is also used to separate the chaff from the wheat in the harvest season.

Forestiera neomexicana. Wild privet. Ironwood. Uiyuic.

The berries are gathered and used in the summer dances. The juice of the berry is mixed in white clay and the body painted. This makes a purple mark upon the body.

Geranium atropurpureum. Cranesbill. Ixnlaepah.

Many years ago the moccasins were sewed with the split epidermis peeled from this plant.

Grindelia sp. Gum plant. B'atasaefuoiah.

This dried plant is ground and then boiled. This water is used to cleanse cuts upon both human beings and horses.

Grossularia leptantha. Gooseberry. G'itcidah.

The gooseberry bush furnishes berries for the Indian as well as the white man, but the former eats his uncooked.

Gutierrezia furfuracea. Snakeweed. G'ialikiah fuoh.

The water in which this plant has been boiled is used in the healing of sores.

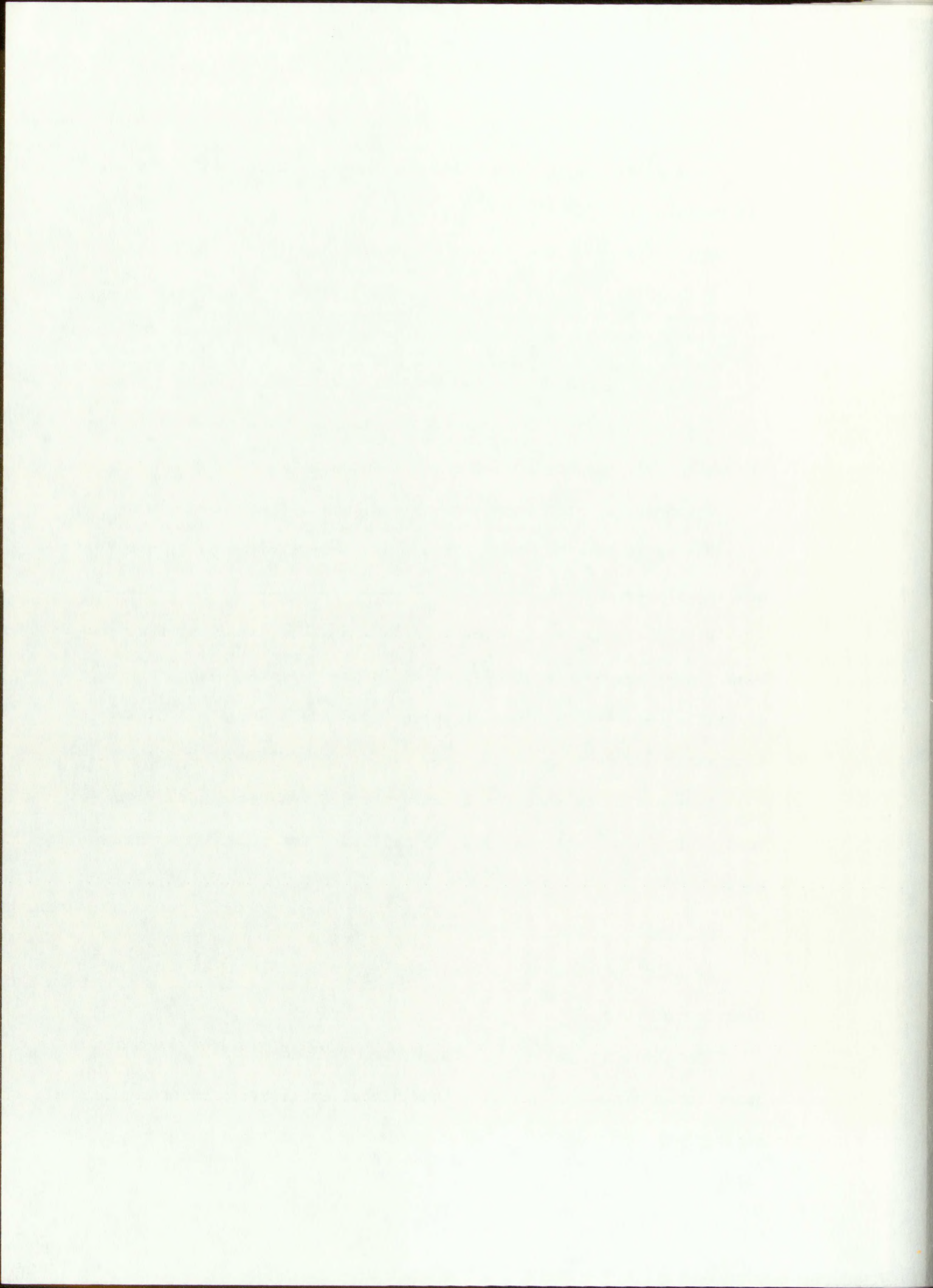
This plant is chewed by the Indians and the juice is spit upon bees. Some property in the juice kills the insects. Another method of killing bees is to place the plant upon a slow fire and the resultant smoke destroys the bees.

A decoction is made for drinking by boiling the plant. This is used by the women after childbirth following the cedar decoction remedy.

Helianthus annuus. Sunflower. P'ehpah. (pah is flower).

To hold the clay particles together the sunflower is mixed with clay for plaster.

The seeds are boiled and this water is used to wash in. The juice is extracted and is used as a direct application in dressing cuts.



The sunflower is used by the Koshares as a decoration in their dances.

Hymenopappus sp.

Fuoh lah.

A tea is made by steeping the plant which is tied in little bundles.

Iris missouriensis. Blue flag. U^hah pah. (cloud flower).

This dainty flower is used in the dances as a decoration.

Juniperus monosperma. One-seeded juniper. Cedar. Anj.kah.

The Indian finds this tree very useful as it furnishes building material, fuel, medicines, and ceremonial decorations.

The trunks are used as uprights and beams, also fence posts.

The limbs and boughs are placed side by side across the top over portions of corrals or enclosures as shelter for livestock.

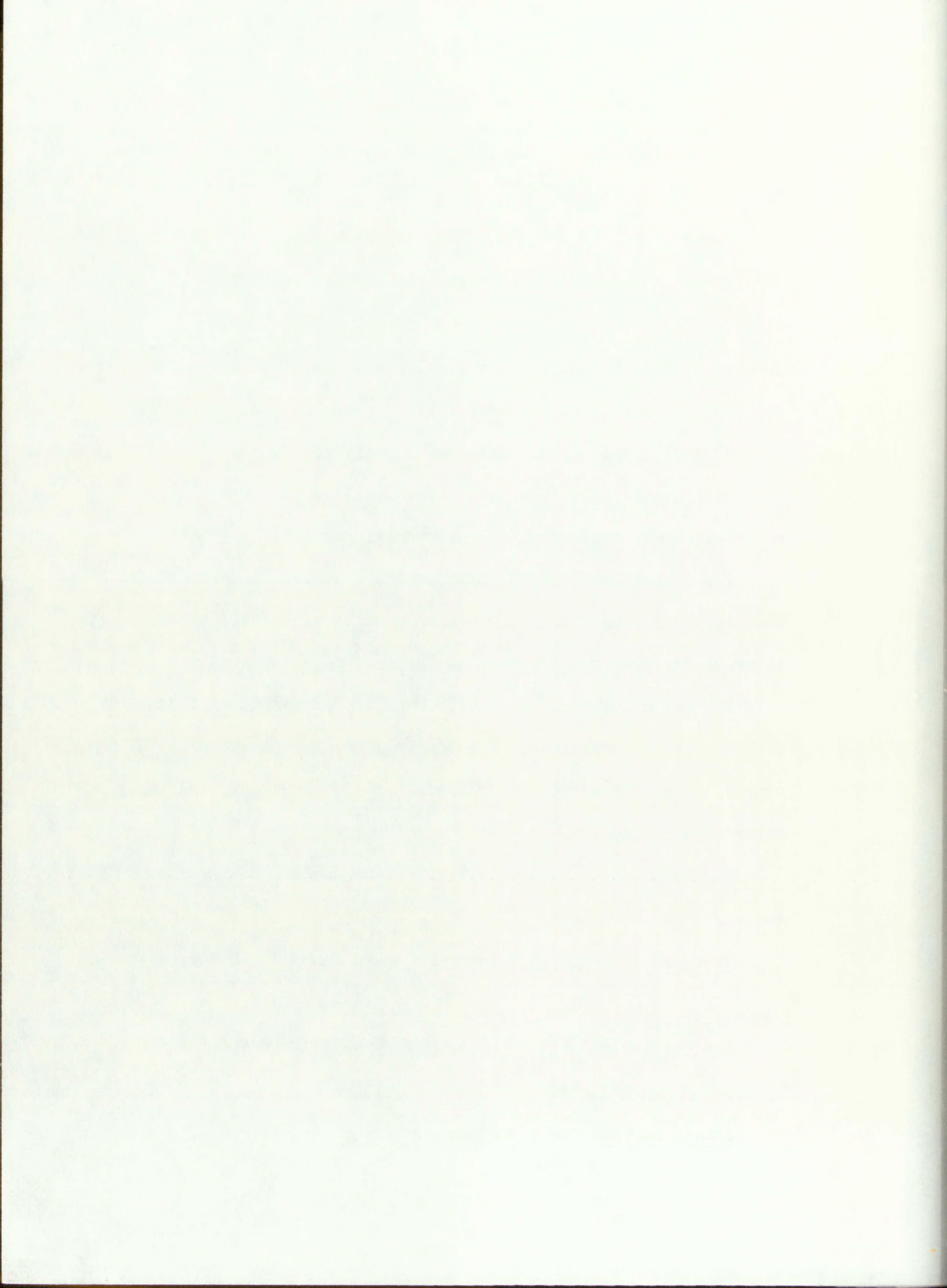
For medicinal purposes, the leaves are simmered and the resultant decoction is drunk as a remedy in cases of stomach or bowel disorders. The tribeswomen drink this "tea" for four days following the birth of an infant.

The ornamental branches and twigs are used in nearly all of their dances.

Juniperus scopulorum. Rocky Mountain Juniper. (Lady juniper).

The berries which are small, blue, and succulent are gathered by the Indians and eaten raw or stewed as food.

Juniperus sibirica. Juniper. Péluy.



A beverage similar to coffee is made by boiling the leaves.

Koeleria cristata. June grass. Sélac.

A broom is made by bunching and tying this grass together.

Lobelia splendens. Cardinal flower. Uhó pah.

This rare dainty red flower is used in the rain dance.

Machaeranthera sp.

If a horse is suffering from blood poisoning, force the horse to drink a decoction made from boiling this plant.

Melilotus alba. Sweet clover.

This plant is a very nutritious food for horses.

Nolina microcarpa. Bear grass. Óteh.

The leaves are woven together into baskets.

Oenothera hookeri. Evening primrose. Páeh pah.

The Indian deer hunters carry the roots of this plant as a charm.

Opuntia sp. Prickly pear cactus. Gixpooh.

The fruit or pears are eaten. To remove the spines the fruits are rolled on the ground.

This fruit has a medicinal value. The pear is baked in the coals after the spines have been removed. When soft, the skin is removed, and the hot fruit skin is placed upon the boil to heal it. (Probably to remove the swelling and pain.)

Parosela formosa sp.

The leaves from this plant are steeped to make téa, and when boiled the liquid is drunk as a cathartic.

Parthenocissus vitacea. Virginia creeper. Tsiy' fuoh.

This plant is used in the summer dances. The berries are crushed and the juice is mixed with white clay to paint the body. This makes a purple mark.

Peritoma serrulatum. Rocky Mountain bee plant. Gíymx.iu pah.
(Bee flower).

A delicacy is the fried cakes prepared from this plant. The green parts of the plant, when about six or eight inches high, are boiled; the fibrous material is taken out and molded into cakes. These cakes are then fried in grease. The young and tender plants are also eaten as greens.

Pinus edulis. Piñon. Tsáan.

The small but very rich nuts of this tree are gathered in large quantities in the early fall. The Indians save what they desire for themselves and sell the balance.

A red color is obtained by mixing the gum of the old and the new trees and this resin is used to paint jars and bowls.

Pinus scopulorum. Western Yellow Pine. Guá.nih.

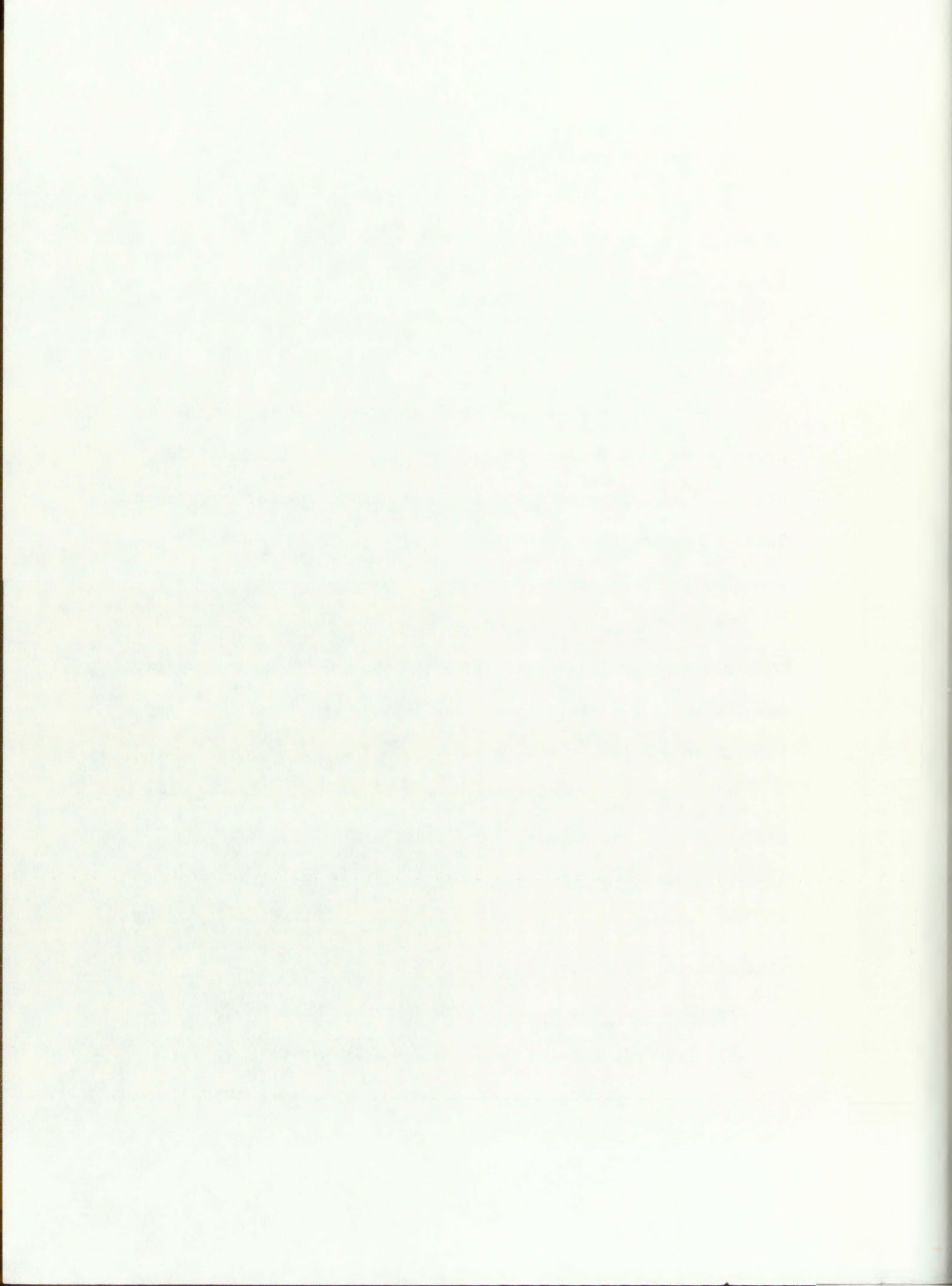
The principal use to which the Indian puts this tree is to provide timbers for roofs.

Pseudotsuga mucronata. Douglas Spruce. Kwá.puleh.

The Koshares use the branches in their dances.

Pterospora andromedea. Pine drops. xlugiouy. (Elk girl tree).

The leaves of this plant are smoked in the kiva.



Quercus gambelii. Gambel Oak. Gu'niñh.

The wood of this tree is very hard and tough, thus suitable for the clubs used in rabbit hunts.

Rhus trilobata (Schmaltzia trilobata). Lemita. Gi'pooch.

This shrub has a wide range of usefulness -- baskets are made from the twigs and small branches; the bark is chewed as a remedy for sore gums; and the berries are gathered in the spring as an article of diet.

The branches of this shrub are found to be a suitable material for hoe handles.

Robinia neomexicana. Locust. Huc.

The fibre of the locust tree is so tough and elastic that the branches are used for bows. Because of the sweet nectar of the flowers they are gathered and eaten as food.

Salix exigua. Sandbar willow. Tshh.

The straight branches are used for the inside roofs.

Salvia sp. Sage. Guah.

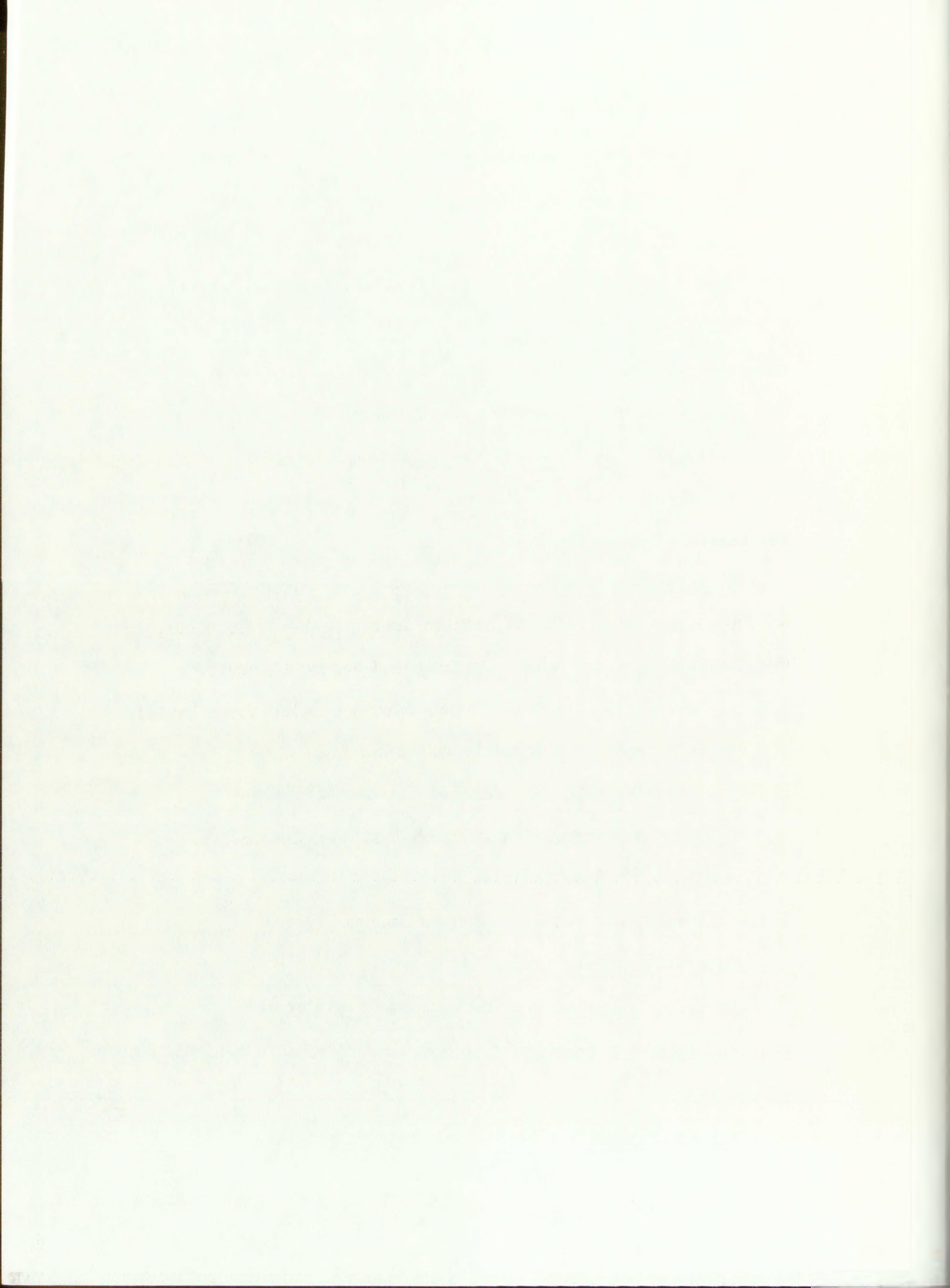
A cure for kidney troubles is this plant either eaten raw or boiled in water and the decoction drunk.

Sarcobatus vermiculatus. Greasewood.

In racing games part of this plant is put on the foot, then the foot is raised and kicked. Each contestant tries to see which kicks it the farthest.

Senecio filifolius.

Gu'fuoliah.



To revive a faint person this plant is put upon hot coals and the smoke stimulates the sick one.

Vitis arizonica. Wild grape. Ávialah.

The berries or grapes are gathered and eaten; the bodies of the dancers are painted with a paste formed by mixing white clay with the juice from the berries.

Xanthium sp. Cocklebur. Guanpuleh.

This plant has medicinal use in urinary disorders. It is boiled and the decoction is drunk.

Yucca sp.

The roots of this plant are boiled, the fibrous parts removed, and this water rubbed in the hand to form a lather. This soap is used particularly in washing the hair and woolen blankets.

Lichen. Kia' giX. (Means spilled stone bowls).

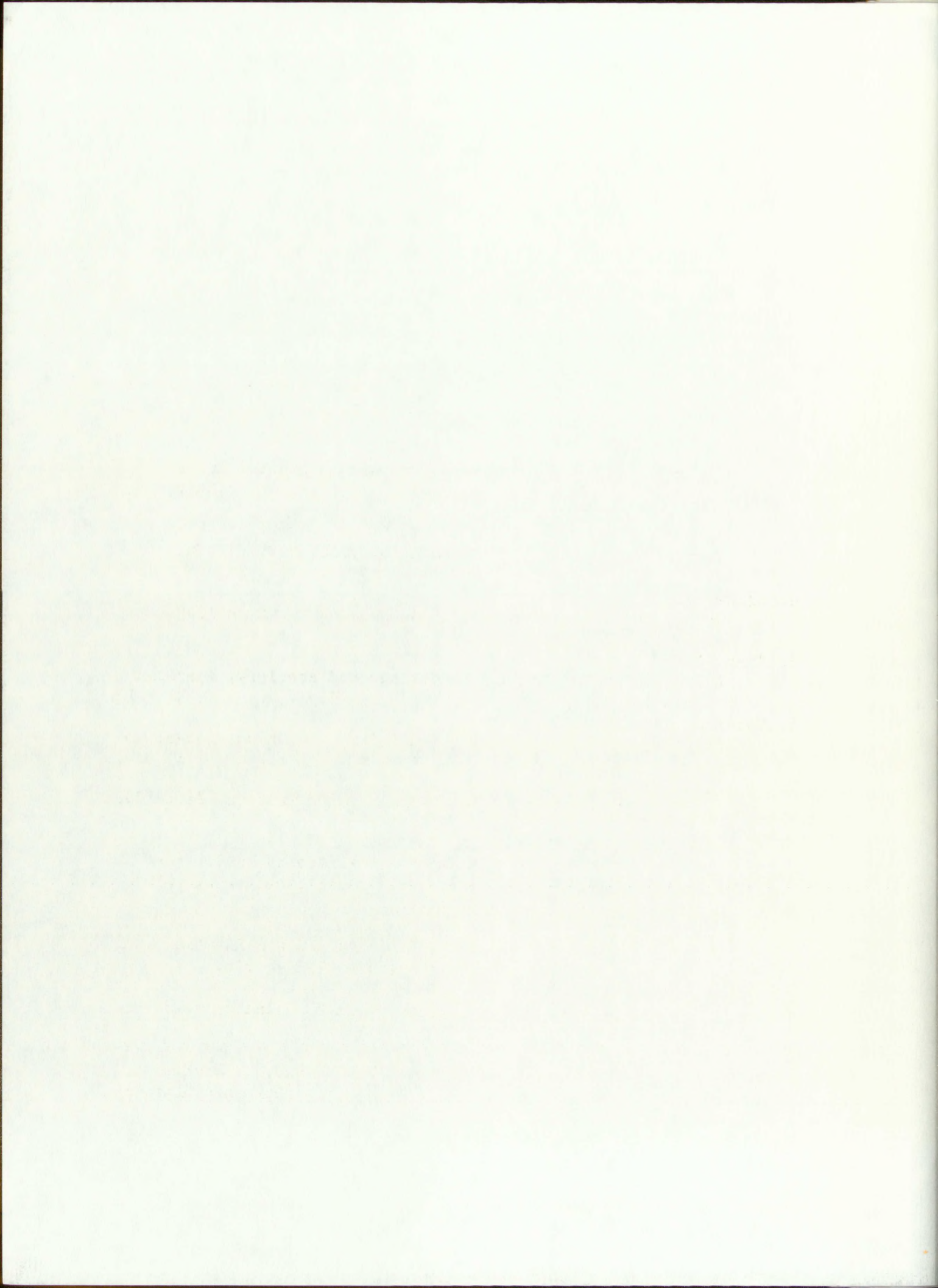
For a cure or aid for sores this moss is used.

Moss. Páfuoh.

In the sickle dance this moss is used as a decoration.

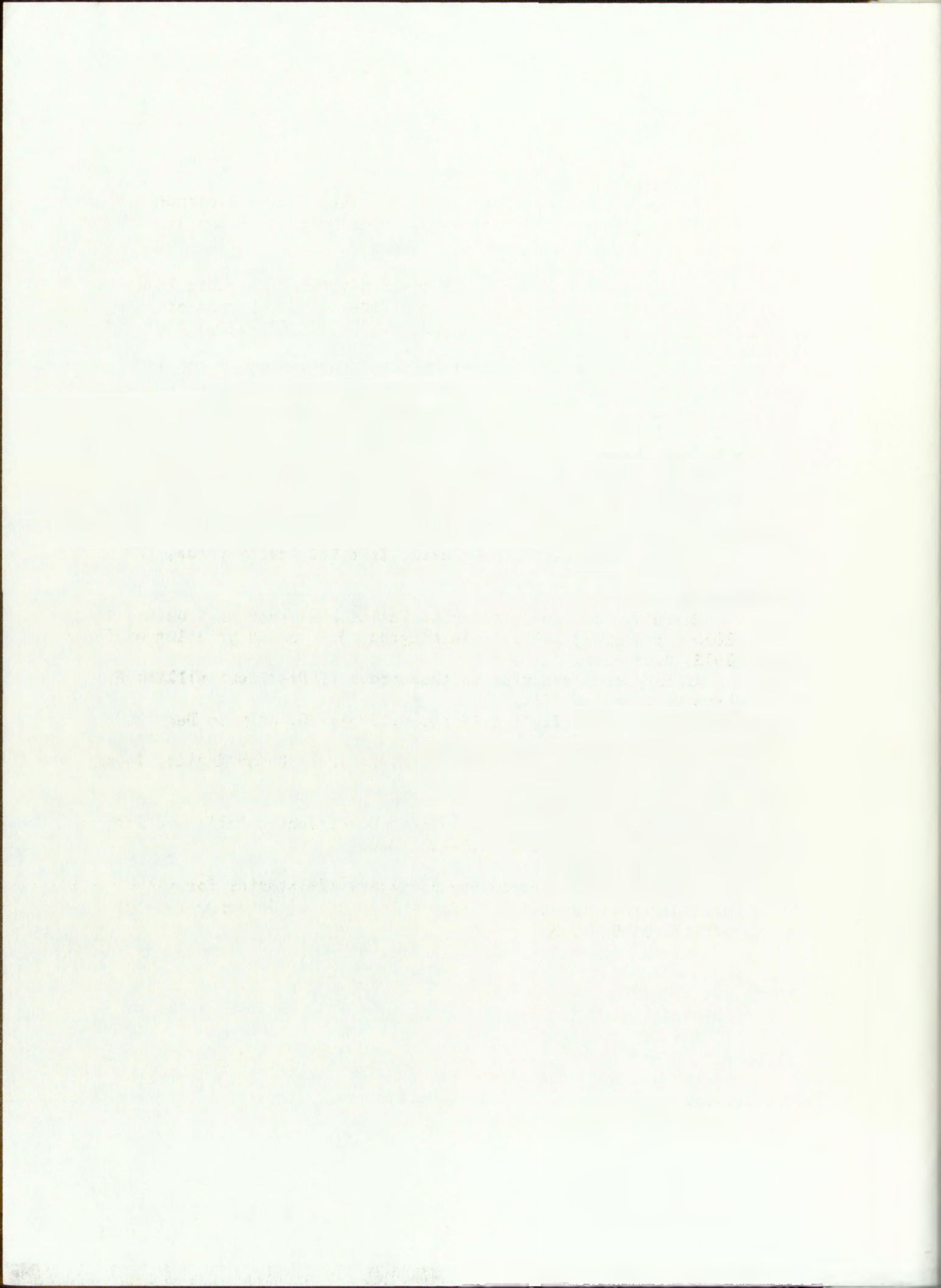
Algae. Khah.

Algae is a sacred plant and used in the kiva.



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