Gallup, New Mexico
The Land of Enchantment
invites you to attend its
Inter-Tribal Indian Ceremonial
August 25, 26, 27, 1926
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 particular, be more excellent and more spectacular than any previous ceremony. More exhibits will be made, and more and larger prizes will be offered the participants in the exhibits and ceremonial dances. A much larger attendance of visitors is expected.

The INTER-TRIBAL INDIAN CEREMONIAL is a war dance for the Indians exclusively. It is a unique celebration—the most amazing spectacle in the world. It is neither a "rodeo," nor a "wild west." It is not a cheap, gaudy, or flimsy Hollywood, but a significant, impressive, and beautiful presentation of the uncivilized ritual of a barbaric race, and an 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 from the background of the exhibits of the red people, showing their past prosperity, they stage more dramatically and more spectatively than any previous celebration. More exhibits will be made, and more and larger prizes will be offered the participants in the exhibits and ceremonial dances.

The solemn or spectacular part of the celebration, which corresponds to the mingling events of the white man's fairs, is made up of the many traditional and religious ceremonials of the Indian nations. We learned them through countless generations.

The Indian, his pueblo dwelling or nomadic plainsman, is a deeply religious person. His religion is not here, but built around a Man or a personal-ity, as 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 no books, or gods. Gods think the ancient Indians, 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

SHEEP DANCE: The story of two lovers fighting for maid.

CORN DANCE: A dance in thanksgiving for a plentiful seed.

FEATHER DANCE: Decoration dance from elements that control.

WOLF DANCE: Enrôled brave bringing down the controlling element.

SUN DANCE: Performed rain dances to men. Includes prayers for rain that one may be secure in the future, which in time of peace are likely to be in a very brief while.

SOME DANCES: A dance calling upon the fire to increase in number and to drive spirits around human beings when the Indians dance.

SOME DANCES: A dance for pleasure.

SUN DANCE: A dance of expression and absorption.

CHANUTE DANCE: A dance of Thanksgiving.

HILLMAN'S DANCE:—A dance of Thanksgiving.

HILLMAN'S DANCE:—A dance of Thanksgiving.

TALULA DANCE: A dance of Thanksgiving.

JUKE DANCE: A dance given when starting new work.

WHITE WOLF DANCE: A dancing dance.

WHITAKER DANCE: A dance for children.

WAR DANCE: A dance printed by the red men.

PIECED DANCE: Celebrating freedom from distributor and war.

COMRADE DANCE:—A dance printed by the red men.

HILLMAN'S DANCE: A dance of Thanksgiving.

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 Indians, having no written language, is fast losing all that was most important in 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 prayers were rendered by instinctive dances, involving much physical sacrifice, and solemn ceremony. Every detail of the Indian's life, every venture upon which he embarked, every pleasure or pain will have every change of season, the change of day to night, or night to day, the appearance of a storm or rain, were attended by prayer dance and chant.

Rains for the fruitful orchards of the desert Indians were prayed for by the world-known Snake Dances, the nine-day ceremonies of which white people have been allowed to see only a small part. Success in the hunt, war, courtship and athletics are prayed for by long dances. Nine days is given to the prayer for the leading of the sick—the Yellow Bird Dance, for example, is the one reserved to the Indian himself. His house, whether he is poor or rich, 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 an evil may never over it. Both dawn and evening are greeted by dance and song.

All of the Indian dances are beautiful and impressive. They are durable when their significance is understood. They are not the result of 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 interest to the Indian as are the
sacred sermons of the Christian churches.

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

The southwestern Indian tribes are the last to suc-
ceed to the advances of civilization. Their lives are
so 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 ceremonies.

Visitors have attended the famous Snake Dance, coming
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 Shoshone, parts of the
Yakima, and others. At no other time, or place may so many dances be seen, with no 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 re-
place work among the Indians, through prizes and bonuses,
to stimulate interest in stock raising, farming, arts and
visits. Your cooperation 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 — 40 Miles Southeast, near Irrigated
  Valley of Ranch. Routes picturesque. Numerous and special inscriptions
  of early inhabitants from Spain, 1693 to 1779.
- Perpetual Ice Cave — 85 Miles Southeast.
- Cheyenne Caves — 92 Miles East of Thompson.
  Several rooms of paleo-Borgia being excavated by the Na-
  tional Geographic Society.
- Aztec Ruins — 65 Miles East of Gallup.
- Zuni — 65 Miles South.
- Zuni village of ancient Indian dwellings in United States.
- Mesa Verde National Park — 125 Miles North.
  Most wonderful cliff dwellings in America.
- Canyon de Chelly — 85 Miles, near Chinle, Ariz.
  Colorful canons with many prehistoric cliff dwellings.
- Painted Desert — 75 Miles West of Gallup.
- Petrified Forest — 85 Miles West of Gallup.
  Hopi Village — 142 Miles Northwest.
  Zuni Ruins in July.
- Runi Mountains, via McAlpine, 50 Miles of pine
  woods and farmed valleys.
- Riff Carbon caves and Navajo Church Rock — 9 Miles South.
- Hopiback Oil Fields — 82 Miles North.