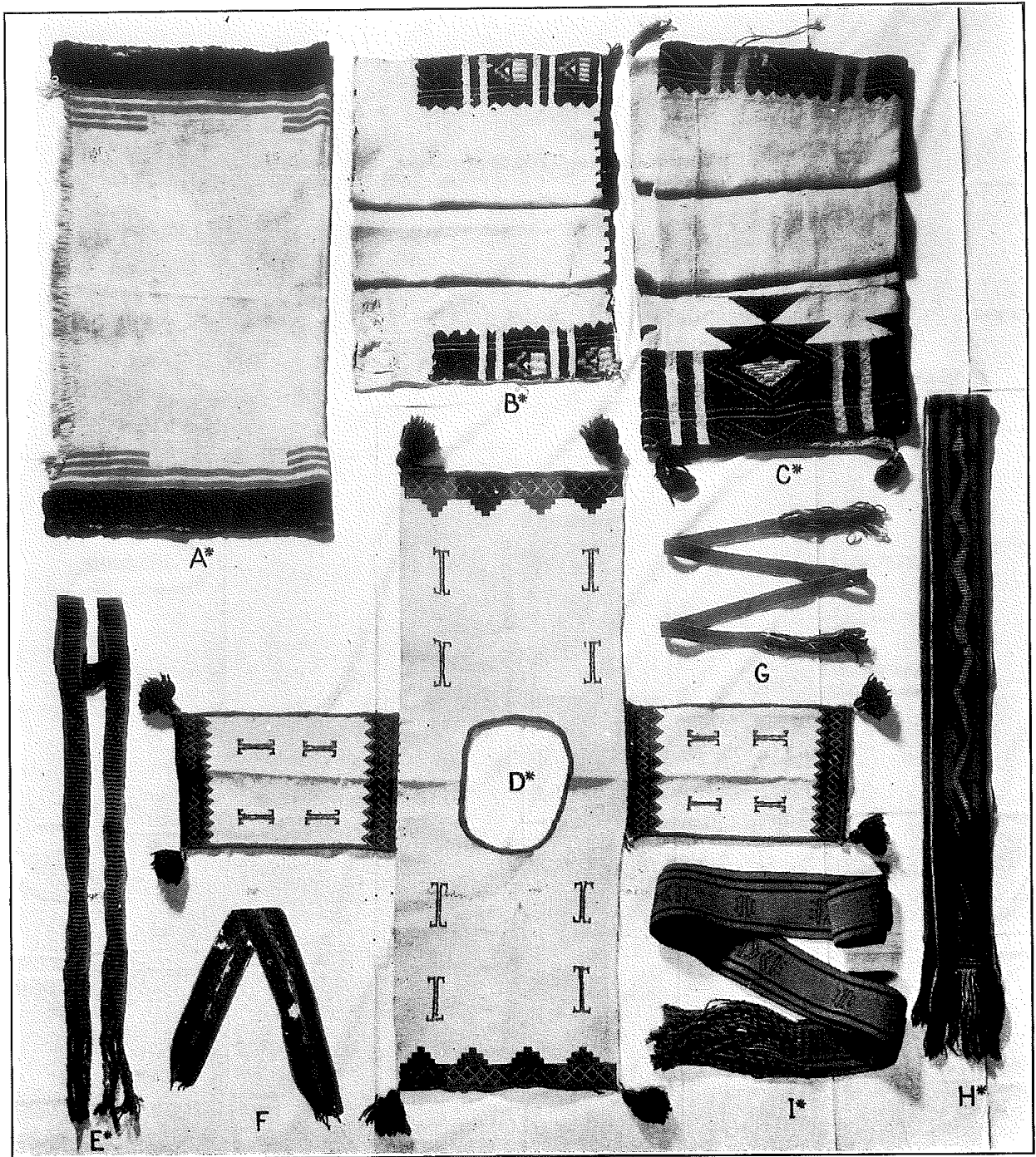


DENVER ART MUSEUM

1300 LOGAN STREET, DENVER, COLORADO

DEPARTMENT OF INDIAN ART

FREDERIC H. DOUGLAS, CURATOR



Specimens with starred letters (A*) are from the towns to which they are assigned.
The others are examples of standard Pueblo types.

Weaving of the Keres Pueblos

Laguna, Tsia, Santa Ana, San Felipe, Santo Domingo, Cochiti

Weaving of the Tiwa Pueblos and Jemez

Isleta, Sandia, Taos, Picuris, Jemez

1. **THE KERES PUEBLOS** (Kay-res) lie in the northern and western quarters of a circle extending about 45 miles around Albuquerque, New Mexico. Laguna (Lah-goo-nah) and its colonies lie 40 to 50 miles straight west on or near the Santa Fe railway. The population is about 2500. Tsia (Tsee-yah) and Santa Ana (Sahnt' Ah-nah) are about 38 and 30 miles northwest in the valley of the Jemez River. Their populations are 210 and 258. Santo Domingo (Sahn-to Do-meeng-go), numbering 924, is 36 miles north on the Rio Grande. San Felipe (Sahn Fay-lee-pay), with a population of 641, is 30 miles north beside the Rio Grande. Cochiti (Ko-tchee-tee) is about 40 miles north, also on the Rio Grande. Its population is 312. The remaining Keres pueblo, Acoma, is not discussed in this leaflet. See Leaflet 89. Keres is the name of the tribe to which all belong, though there is no tribal organization binding all together. The language spoken is Keresan. The villages have been in their present sites since about 1700; but they are located on or near sites of much older villages of the same tribe.

2. **PUEBLO WEAVING** began in the 8th century A. D. The oldest piece of their cloth known, made of cotton, comes from Arizona and is dated 758 A. D. Weaving on the true loom appears rather suddenly among the Pueblos. Whether the loom was invented by these people or imported from Mexico is not known. Since its first appearance weaving has been carried on continuously in the Pueblo villages. To the weaving of cotton was added that in wool after the introduction of sheep by the Spanish in the 17th century. For several generations it has been dying out, now surviving as a major craft only among the Hopi and Zuni, with occasional occurrences elsewhere. See Leaflets 18, 90, 92-97. Belts (H, I), hair ties (G) and garters (F) of wool are made in many Pueblos.

3. **KERES WEAVING HISTORY** is largely a blank. Little if any work has been done in the ruins of their ancient villages; and the fact that these sites are not protected from the weather makes it unlikely that any cloth has survived. Occasional references in Spanish documents indicate that weaving was done through the 17th and 18th centuries. It still existed to some extent in the 19th century on the evidence of the aged men and women who supplied the following notes. There are at least 2 living Keres weavers who are active. The building of the Santa Fe railroad down the Rio Grande valley in the 1880's brought an already dying art to an end by bringing commercial cloth within easy reach of the Indians.

Weaving is not yet completely dead among the Keres. A man at Tsia and another at San Felipe are fairly active; and belt weaving is done in a number of towns. The teaching of weaving in Indian Service schools has resulted in the development of a new generation of women textile workers in the last 10 or 15 years.

4. **THE INFORMATION GIVEN HERE** was obtained from a number of old people who had either been weavers or were the children of weavers and had heard about or seen the work of their parents. All were shown good examples of old Pueblo textiles so as to make clear to them exactly what was being investigated. The information given by them is remarkably consistent, though there is some disagreement. The impression is given that weaving was never very highly developed at these Pueblos, at least in recent centuries.

The well known secrecy of the Keres about their own affairs made it difficult to get more than the barest smattering of information. This factor, plus the very small number of people seen, must be given consideration in concluding how accurate a picture is given by the information presented here. Full descriptions of the textiles mentioned here are given in leaflets 92-93 and 94-95. See page 164 for references to illustrations in other leaflets of this series.

5. **SEX OF WORKERS.** Weaving and embroidery were done by men, though an occasional woman might learn the art. While no specific information was obtained as to the number of workers in each town in the old days, the impression was given that they were fairly numerous, more so than in the Tewa villages discussed in Leaflet 90.

6. **LOOM AND TECHNICS.** The two active weavers seen stated that the looms were just like those of the Hopi and Navaho. This is an upright loom, with the warp controlled by stick heddles. It is fully described in Leaflet 3. The looms were set up in the houses, though at Cochiti it was said that sometimes weaving was done in the kiva, or ceremonial building. Plain, diamond and diagonal weaves were produced.

7. **EMBROIDERY** was done after the cloth had been woven and taken from the loom. The sections to be decorated were stretched on some sort of frame to keep them tight. In the early days wood or bone needles were used, both being supplanted by steel needles at a later period.

8. **LAGUNA.** Four aged people were interviewed and one middle-aged woman, the daughter of one of the old women. One man, an active weaver all his life and the last living weaver at Laguna, was about 100 years old. The most interesting point which was

discovered was that there had been no weaving in cotton in Laguna in the knowledge of the informants. The oldest man had no knowledge of it and the weavers who were active till about 1915 worked in nothing but wool. From this material they made women's black dresses, men's blue shirts and breech clouts, and coarse striped blankets. Wool was knitted into tight leggings. Embroidery was restricted to the woman's black shawls or dresses with broad bands of rich decoration in red, blue and green on the long sides, the type of work which is usually associated with Acoma. Their manufacture ceased about 1875. A special type of wool garment, not found elsewhere, was the equivalent in wool of the white cotton shawl, with red and blue edges, widely made and used in other Pueblo villages. In the Laguna wool version the red was in three blocks of stripes instead of in a continuous band. An example is shown on the cover (A). The women's black dresses had blue edges when new, but this blue was dimmed by the redyeing which was done from time to time to freshen up the color. The oldest man displayed a dress he had made which showed this dimmed blue.

9. TSIA. Two old men and one old woman were questioned. One man was a retired weaver and the father of the middle-aged man who still is an active textile worker. The impression was gained that Tsia had been an active center for weaving. From cotton were produced women's shawls, both those with embroidery (C) and those with woven red and blue edges; men's embroidered kilts (B); and braided sashes. Wool was woven into women's black dresses, which were redyed as at Acoma and Laguna; brocaded dance sashes; and coarse blankets striped in white, black and blue in the ordinary Pueblo style. Tight wool leggings were knitted. Cotton was grown and spun, and still is to a very limited extent. The making of embroidered black wool shawls was specifically denied. The active weaver and embroiderer is Vivian Shije, brother of Velino Shije (or Herrera) the well known painter. Today a good many women are weaving wool belts (E), many with a characteristic cross bar design suggesting a railroad track.

10. SANTA ANA. Two old men were interviewed, both the sons of weavers. They agreed that women's black dresses, men's blue shirts, striped blankets and knitted leggings were made from wool; and that women's cotton shawls with red and blue edges were made from cotton. They denied the making of embroidered cotton shawls (C) and kilts (B), and wool brocaded sashes. But the old people at Tsia, their near neighbor, said all of these things were made at Santa Ana. An embroidered white cotton shawl (C), collected many years ago at Santa Ana, shows some technical peculiarities not appearing on the work of other towns. This may be only some worker's individual trick; or may be a local peculiarity.

11. SANTO DOMINGO. One old man from this town was interviewed. He was not communicative and would say little more than that there had been weaving in both wool and cotton in his village. Striped blankets and women's black dresses were made, and several unspecified cotton articles. Women's wool belts (I), of the ordinary Pueblo-Navaho type, are made today and sold in the trading post.

12. SAN FELIPE. Two old men, both the sons of weavers, one middle-aged man, and the young practising weaver were questioned. The young weaver's home was visited and his stock examined. He belongs to a long line of weavers. His name is Dario Chavarria. He still grows a little cotton for his own weaving. Woolen objects made were the woman's black dress, the man's shirt, the brocade dance sash (still made by Chavarria), striped blankets, and knitted leggings. Cotton articles included the woman's embroidered shawl (C), the red and blue edged shawl, the embroidered dance kilt (B) and the braided sash. Chavarria makes embroidered cotton breech cloths of a type not seen elsewhere as far as design is concerned. The only other place where cotton clouts was found was Acoma. Open-work cotton stockings of the type usually thought of as Tewa are made by one woman. Both old men were very familiar with weaving technic, going into long explanations of technical details which they had seen or with which they had helped.

13. COCHITI. One elderly man, the son of a weaver, and several middle-aged people were interviewed. There is no weaving at Cochiti now except the belt weaving common nearly everywhere. In the old days wool was woven into women's black dresses and brocaded sashes; and knitted into tight leggings. The making of blankets was denied. As they were made in all the neighboring towns it may be that their making had merely been forgotten at Cochiti. Cotton articles included women's embroidered shawls (C), shawls with red and blue edges, embroidered dance kilts (B) and braided sashes. Cotton was grown until about 1900. It was claimed that the designs in the embroidery on the shawls were somewhat different from those in other towns, but details were not given. The raveling of bayeta or other commercial cloths to get embroidery threads was voluntarily mentioned.

TIWA (TEE-WAH) WEAVING

14. THE TIWA VILLAGES are four in number: Taos (Táh-os) population 783, and Picuris (Pee-koo-reéce), population 98, both located about 75 miles north of Santa Fe, New Mexico; Isleta (Ees-láy-tah), population 1167, and Sandia (Sahn-dée-yah), population 128. The former is 13 miles south of Albuquerque, New Mexico, and the latter 13 miles north of the same town. These towns speak dialects belonging to the Tanoan linguistic family.

15. TIWA WEAVING is easily summarized by saying that except at Isleta—see below—it has not existed in the memory of living people. Taos and Picuris informants denied any sort of textile work, saying that the people used skins or cloth imported from other Pueblos. Two old men of Sandia stated that their town had never done any work in cloth except the making of drawnwork designs on commercial cotton shirts.

16. ISLETA WEAVING. One middle-aged man and his aged mother were seen. They felt that the only weaving in the town had been done by Laguna men who had migrated to Isleta in the 1880's. The last one of these died in 1901. The one textile product peculiar to the town was a thin solid blue blanket. None was said to remain today, all having been used as burial shrouds. One old man wove both wool dresses and cotton shawls (C) of the ordinary type. There used to be knitting of woolen leggings, some with bands under the instep. This latter is a local variation I have not found elsewhere. The old woman said that embroidery had been done long ago but did not give particulars. She and several other women still make wool belts. A snake design on belts (H) was said to be an Isleta specialty.

A somewhat varying picture of weaving at Isleta is given in the following quotation from Reference 1. "There is some spinning and weaving of home-grown cotton, for hair and dress belts and dance leglets and kilts. There are four women belt weavers. Men's dance kilts used to be woven by women; now men weave them. There are two women weavers of wool blankets. One of the oldest men of the town was once a blanket weaver." This information seems to have been gathered in 1925.

JEMEZ (HÁY-MESS) WEAVING

17. JEMEZ is the only remaining town of the Towa branch of the Tanoan linguistic family. It is located about 40 miles northwest of Albuquerque, New Mexico, in the Jemez River valley. Its population is 675.

18. JEMEZ WEAVING. Two families were visited. In one was an elderly woman, the daughter of a weaver. In the other were several middle-aged people who were weavers or the children of weavers. Weaving is still done, or at least the knowledge of how to do it is current. From wool were made women's black dresses, brocaded sashes and knit leggings. From cotton were made embroidered shawls (C), dance kilts (B) and braided sashes. An embroidered shawl made at Jemez was shown and appeared to resemble those made elsewhere. A local specialty is the embroidered cotton shirt (D). These were made formerly and still are by school girls. A little cotton is still grown.

Compiled by F. H. Douglas from his field notes and the following sources.

BUREAU OF AMERICAN ETHNOLOGY

1. Isleta, New Mexico—E. C. Parsons. 47th Annual Report, 1932

AMERICAN ANTHROPOLOGIST

2. Zuni weaving technique—Leslie Spier. Vol. 26, no. 1, 1924. Lists the scanty references to Pueblo weaving in the literature.

For additional illustrations of Pueblo textile types referred to in this leaflet see the following pictures in other leaflets. Women's black dresses, 89; C, 94-95; K, 96-97; N: wool shirts, 90; G, 96-97; I: wool breech clouts, 94-95; M, 96-97; H: blankets, 89; D, 90; I, 96-97; L: embroidered wool shawls, 89; A, 94-95; A. D: cotton shawls with red and blue edge, 90; F, 92-93; E: braided sash, 90; A: brocaded sash, 90; C, 94-95; P: knit leggings, 94-95; I, 96-97; C: crocheted open work leggings, 90; H, 92-93; K: women's belts, 94-95; B. C.

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