

village now extends over a much wider area, and houses, each usually occupied by a nuclear family, are more widely spaced than formerly. An electric power line passes over reservation land, and telephone lines pass near the village. Many households possess telephones, and the village receives revenue from the telephone and power companies for the use of the land on which the lines are constructed.

The pattern of the extended family household as a territorial unit appears to be giving way to the nuclear household. The increase in population has meant that new houses had to be built. They had, for reasons of space, to be located where possible, not necessarily in close proximity to other relatives, although this is still preferred. The responsibilities and privileges of kinship are still, however, of great importance, and not restricted to members of the nuclear household.

The houses are furnished in a modified white American fashion, distinguished particularly by the presence of Navajo rugs and Indian artifacts, some gathered as souvenirs of visits to other tribes. Relatively few products of local handicraft origin are to be seen. Even the black polished pottery for which Santa Clara is justifiably famed is comparatively rare. Television sets, radios, and other electrical appliances, such as stoves and refrigerators, are found in many homes. Couches, chairs, beds, and tables are of commercially available types. A few of the houses are now made from cinder blocks, rather than from traditional adobe. Within the last few years the Indian Health Services has provided a modern water supply, and the plumbing is modern. But while there have been many changes, the plaza receives its ceremonial cleansing, and the *kivas* are not only in good repair but are used with customary frequency. With the exception of two BIA school teachers, who are not considered fully welcome, no Anglo-Americans reside in the village.

(2) *Economic Conditions.*—Irrigation agriculture, with maize, beans, and squash as major crops, is beginning to decrease in importance except for the older members of the community and as part of the symbolism of their religion. With the decline of the traditional dependence upon nature, important consequences are certain to occur in the religious sphere and, since all traditional life is interwoven with religion, in other spheres as well. In view of problems and land tenure, especially the customs of inheritance leading to fractionalization of lands, it is improbable that agriculture will again become important. Moreover, the increasing costs of mechanization and the relatively low profit are factors which may be considered to be working against agriculture as a viable base for the economy.

Many families have cattle that graze reservation lands, but none of the herds have more than twenty animals. The cattle are maintained to provide meat for family use from time to time. The aridity of the region and the small size of the reservation preclude the possibility of large-scale development of significant reliance upon cattle.

In sum, the traditional subsistence system has given way to participation in a cash economy and reliance upon wage labor. The handicraft products of the pueblo are now intended for the market rather than for home use. Hordes of tourists provide this market for them, and other markets have only begun to be explored. While, at Santa Clara, handicrafts are not a major source of income, nevertheless a fair portion of pueblo cash does come from such sales. The tourists are beginning to attend the ceremonials held near the sacred cliff dwellings at Puy'e every August, and they are also visiting the camping and fishing area in the beautiful canyon belonging to the pueblo. It is hoped that plans being made will bring a greater number of tourists to the ceremonials and to the camping sites. Even under these economically advantageous circumstances, it is carefully arranged that activities for the tourists occur at some distance from the village itself, so that privacy and the secrecy of serious religious rites may be maintained.

The major form of income is now wages. Santa Clara is only twenty miles from Los Alamos, and twenty-five miles from Santa Fe. The town of Española is situated within the limits of the original Spanish land grant. However, less than three-quarters of the adult male population is employed. It is estimated that almost two-thirds of the employed population of Santa Clara works in Los Alamos for the Atomic Energy Commission, Los Alamos Scientific Laboratories, the Zia Corporation, or supporting activities. Others are employed in Santa Fe, including the Governor of Santa Clara who works for an electronics