

irrigated by a canal. Participation in the traditional ceremonial, they believed, should be voluntary. Limitations on movement from the village should not be subject to official approval nor should everyone—men, women, and children, be required to work on communal projects. By 1894 these objections were shared by the majority of the Winter moiety.

This majority was considered progressive, while the Summer moiety continued to be conservative in religious and cultural conformity to custom. Traditionally each moiety was responsible for the pueblo for half a year, but, in 1894, when the Summer (conservative) moiety took charge, it refused to give up office when its part of the annual cycle ended. Instead the moiety appealed successfully to the Indian Agency in Santa Fe to be recognized as the *de facto* government of the Pueblo. The Summer moiety held the pueblo offices until 1934, although the progressives of the Winter moiety refused to accept the legitimacy of the "new" government, cooperating in specific public works, refusing to cooperate in others. The progressives were sufficiently strong in numbers to be able to resist the various strong pressures to conformity of the conservatives, but inter-moiety cooperation came to an end, and with the end of cooperation there came an end to many of the communal activities and groups that depended upon both moieties. Such activities included the large plaza dances and ceremonies; the purging of the village from evil by the medicine curing ceremonies; the annual ceremony for ridding the village of witches, etc. Social control, formerly a village function, was placed in the hands of the extended family, who also became fully responsible for the cultural education of its children without the availability of village solidarity to reinforce desired patterns.

In the early 1930's this state of affairs was aggravated by religious disputes concerned with succession to the religious leaderships and the governship. The BIA was called in to mediate the dispute and to help find a solution to the problem of a legitimate government. Eventually the progressives of the Winter moiety convinced the (now somewhat more progressive than they had been) members of Summer moiety, to agree to a plan of secularized government. This was followed in time by acquiescence of the conservatives of the Summer and Winter moieties. A vote was taken, and the secular government was approved by a great majority. Later, a constitution and bylaws were adopted and given Interior Department approval in December 1935.

The Santa Clara constitution gives recognition to four "political parties," colloquially referred to as factions. The parties are, in their origin, based upon the Summer-Winter moiety division, with each moiety divided into progressive and conservative wings. With solution of the political problems by the adoption of the new constitution, the terms conservative and progressive have apparently lost their original meaning. It has not been possible to find any principles or attitudes that distinguish the four parties, although it is clear that they disagree with one another from time to time on specific issues or on choice of officers.

(5) *Economic Outlook.*—Santa Clara's progressivism has been noted in connection with the adoption of secular government with attendant decline in the direct and indirect authority of the religious leaders. It has been apparent, too, in the Santa Clara emphasis on education and in the relatively large number of residents who have obtained and retained employment within commuting range of the pueblo. It is also to be seen in the present attitudes toward the Christian religions and sects. While Santa Clara has been nominally Roman Catholic since early Spanish colonial times, no Protestant groups had been permitted entry. Since World War II a southern Baptist mission and church has been present, and a member of the pueblo is a Baptist missionary (now at the mission at Taos Pueblo). Some members of Santa Clara have joined other Protestant churches, including at least one Mormon. The prayer that opens council meetings is usually one that is acceptable to all Christian faiths, carefully worked out by a number of councilmen, or the prayer is rotated among members of the different churches. There appears to be complete toleration of the Protestants, in contrast to the situation in other pueblos where they are not welcome.

The people of Santa Clara appear to be adjusting to modern life more satisfactorily than many of the other pueblos. Although HSR research was of relatively short duration, it is possible to suggest that there is less drunkenness, illegitimacy, and early termination of education, than at many of the nearby pueblos. One example may be the following instance of putting a ceremonial dance to economic use.