



AMERICAN INDIANS & ROUTE 66

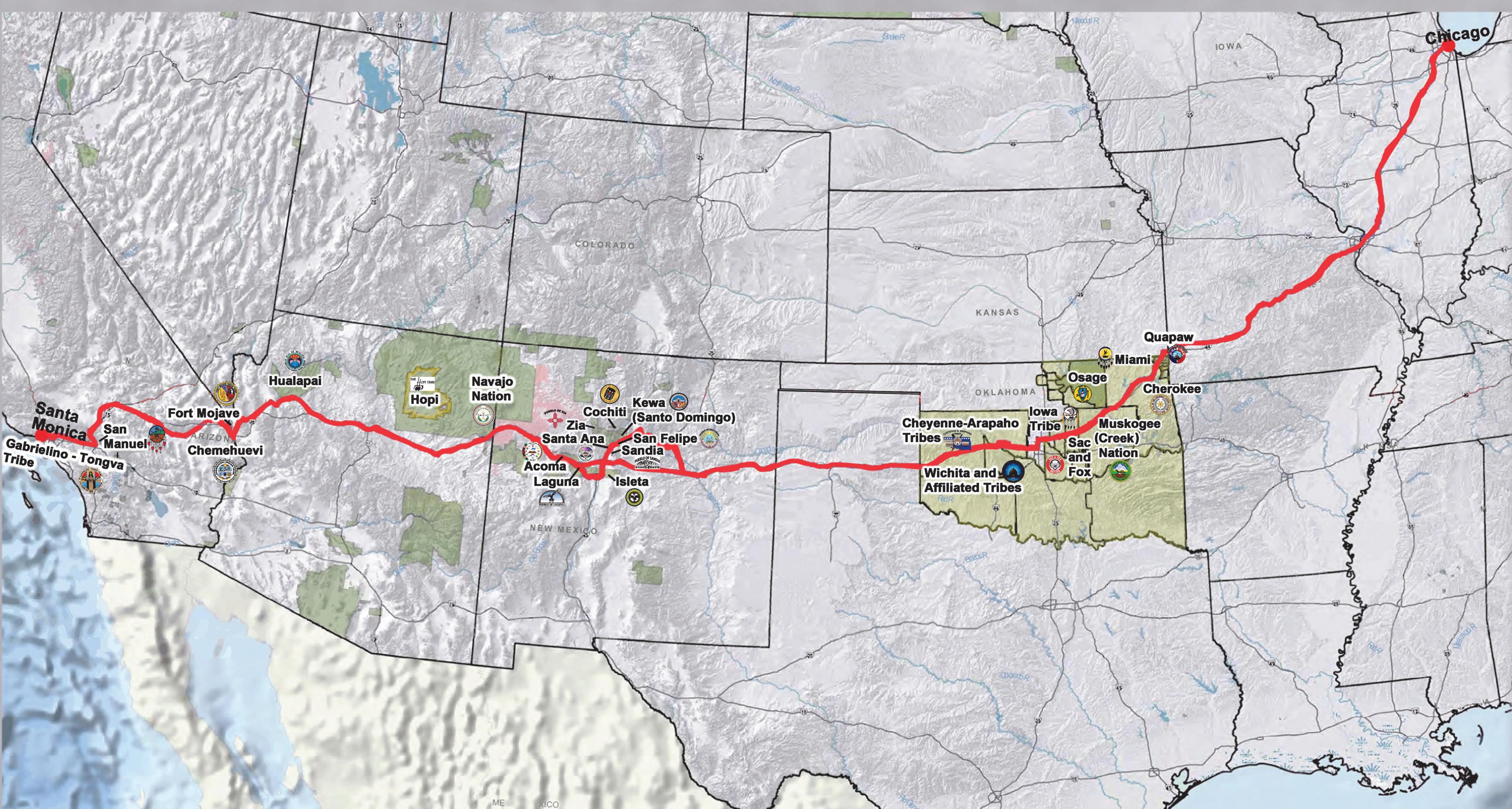
Produced by the American Indian Alaska Native Tourism Association



ON OUR COVER: 'SEEING THROUGH THE PATTERNS'

Geraldine Lozano is a conceptual artist based out of Brooklyn, New York. She works using photo, video performance, artist books, and public art in her practice. Her video installation work has been funded by the Creative Work Fund and the Zellerbach Foundation of San Francisco, California. Lozano's public art can be seen in the architecturally integrated art of eco-resin screens set into the bus shelters of BRIO, Sun Metro's new rapid transit system. Gera, as she is also known in the street art world, creates feminine artwork that is conscious and provocative. Her studio work and public art work reflect the spirit of culture and dreams.

– www.geralozano.com



MAP KEY



Route 66



American Indian Reservation



Tribal Jurisdictions
(Oklahoma)



Trust Land

ABOUT THIS MAP

Route 66 cartography provided by Pueblo of Sandia GIS Program, Pueblo of Sandia, Bernalillo, New Mexico

Route 66 historic alignment information derived from National Park Service data and Rick Martin's online resource, <http://route66map.publishpath.com/>

Tribal land status and base mapping provided by Bureau of Indian Affairs Office of Trust Services Division of Water and Power

DID YOU KNOW?



Indian Country 1853

In 1803, most of the land acquired by the Louisiana Purchase (except for the Arkansas Territory and the states of Louisiana and Missouri) was considered Indian Country.

It wasn't until the Indian Removal Act of 1834 that an official Indian Territory was created. However, westward expansion and gradual forced land cessions by American Indians whittled away at Indian Territory's borders until 1854, when Congress passed the Kansas Nebraska Act, carving out land for the future states of Kansas and Nebraska.

Many tribes that had already been removed once from homelands further east were forced to move again, this time to live within the borders of the Indian Territory we know today—the present state of Oklahoma.

– Map courtesy Edmon Low Library Oklahoma State University



INTRODUCTION

Route 66 was an officially commissioned highway from 1926 to 1985. During its lifetime, the road guided travelers through the lands of more than 25 tribal nations. It was a give and take relationship between the asphalt and the American Indian people—from the physical intrusion of the road on American Indian lands to the new commerce the road introduced. American Indian stereotypes were propagated and used as a major lure for tourists on this “Mother Road” of American highways and the evidence lingers. Faded billboards, rusty metal tipis and concrete ‘wigwams’ beckon from the roadside, evidence not of the tribe they were meant to represent, but of tourism marketing savvy.

Today, the road can help break down these stereotypes as tribes actively share their distinct cultures and histories. *American Indians and Route 66* was made possible through consultation and participation of many of the tribes along the route. For additional and the most up-to-date information about tribes along Route 66, please visit www.AmericanIndiansAndRoute66.com.

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AMERICAN INDIANS AND ROUTE 66

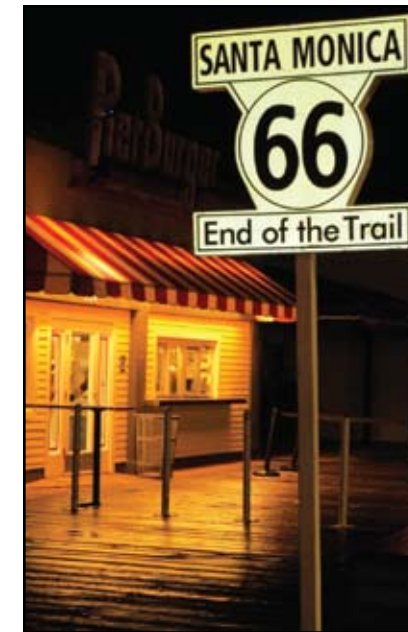
Route 66 begins in Grant Park, Chicago—or ends there—depending on which direction you’re traveling. At the intersection of Jackson and Michigan Avenues, a sign declares the “End of Historic Route 66.”

But according to statistics, most people begin the journey going west, a journey that terminates near the Santa Monica Pier at the intersection of Santa Monica Boulevard and Ocean Avenue in Santa Monica, California.

Whichever way you head, from Lake Michigan to the Pacific Ocean or the other way around, this iconic highway cuts its way across more than 2,400 miles of the United States. More than half of Route 66 lies in Indian Country—roughly 1,372 miles. The Route ventures through the country’s heartland to take a long sojourn the length of Illinois, crosses Missouri and makes a brief jaunt through Kansas. Then it travels a long stretch through a big swath of Indian Country, angling southwest across Oklahoma, home to 39 distinct American Indian nations, and crosses into the barren lands of the Texas panhandle.

Motorists enter another piece of Indian Country at the New Mexico state line and as the landscape changes, so does the culture. Route 66 passes through or near 10 American Indian Pueblos before crossing the border into Arizona and the lands of the Navajo (Diné), Hopi and Hualapai. Finally, in the home stretch to Santa Monica, the deserts and mountains of Southern California are home to the San Manuel Band of Mission Indians, the Fort Mojave Tribe and the state recognized Gabrielino Tongva Band of Mission Indians.

American Indians & Route 66 seeks to introduce the tribes living along the route. We seek to inform and to point the way to genuine cultural experiences all along Route 66—from Chicago to LA.



A sign planted in 2009 marks the end of Route 66 on the wooden deck of the Santa Monica Pier—a popular tourist area filled with shops and restaurants. An earlier routing (1926-1936) ended the highway in Los Angeles’ Entertainment District.

DID YOU KNOW?



Tourism in the Southwest

As early as 1925, Arizona Highways, a state supported magazine, became a driving force in promoting tourism to the Southwest, publishing articles extolling the wonders of the incredible landscape and exotic Indigenous peoples.

According to John M. Coward, author of Indians Illustrated: The Image of Native Americans in the Pictorial Press (June 2016), the magazine “represented two kinds of Native Americans for the tourist trade—the colorful, traditional Indian who lived an ‘authentic’ and apparently contented life in the desert, and the competent, progressive Indian, not so exotic or bizarre as to be inaccessible. This two-sided figure was the perfect tourist creation—romantic and colorful but not frightening or hostile, seemingly content, timeless, and well off the political agenda.”

– Vintage copies of Arizona Highways are available on Ebay, www.ebay.com



The Indian Detours

In 1926, businessman Ford Harvey launched an all-expense auto tour featuring inhabited Indian pueblos, ruins and scenic points of interest. The tours whisked intrepid travelers away from the Santa Fe railroad depot in distinctly marked Harvey cars and coaches, and took them on the journey of a lifetime.

In an article published in the New York Times Magazine that same year, Francis McMullen wrote, "Tourists have invaded the Indian country of the Southwest. Over roads once ridden by the conquistadors, the sightseeing busses now honk their way; and into even the remote fastnesses of the Pueblos penetrate these curious city folk. They seek no longer the gold sought of old by Spanish cavalier or Yankee sourdough, but merely the sight of a real live Indian in his feathers and paint..."

*– Image of Indian Detours map found in Harvey Company publications 1926
Courtesy University Libraries,
University of New Mexico*



ROUTE 66 AND THE MYTH OF THE AMERICAN INDIAN

There are hundreds of American Indian tribes in the U.S. with distinct languages, traditions, ceremonies and regalia. Yet, popular culture, including Route 66 marketing, has perpetuated a monolithic view of the American Indian. Motorists on Route 66 in western Oklahoma pass signs for the Cherokee Trading Post depicting (presumably) a Cherokee. Except this "Cherokee" wears a Plains Indian-style war bonnet that Cherokees do not. On the Route in Arizona, a "Navajo" trading post boasts the "World's Largest Teepee" (made of sheet metal). Navajos' traditional dwellings are hogwans, not tipis. These marketing images depicting American Indian homes and clothing are likely due to how Indians have been depicted in Hollywood movies. Many Western films and TV shows feature these kind of Plains Indian images.

There are many other examples along the Route, including a chain of Historic "Wigwam Motels", or "Wigwam Villages," built between 1933 and 1950 on Historic Route 66 by a Kentucky-based



Fred Harvey's Indian Detours

In 1931, Pueblo Indians were employed by the Fred Harvey Company's Indian Detours as tour guides. They were often outfitted in "uniforms" of feathers and buckskins reminiscent of the dress of the Plains tribes.

– Photo courtesy Library of Congress



entrepreneur. Originally, there were seven roadside sleepover spots, each featuring a small village of tipi structures. Three of these survive today—two on Route 66. One is in Holbrook, Arizona and the other is in San Bernardino, California. A historic San Bernardino property brochure offers "a complete guest room in a peculiar fashion of actual wigwam units." The problem is a traditional wigwam is not a tipi; it is a grass or birchbark covered hut also called a wickiup, used by nomadic Indians of the western and southwestern United States and by tribes from the Midwest.

The romance of Route 66 was created, in part, by marketing the Hollywood version of American Indians. Travelers were given the stereotypical images they were accustomed to seeing in films to lure them into buying postcards and souvenirs, taking photos with wooden Indians, staying the night in a "wigwam" and spending a little extra time and money on their journey west. It is important to shed light on these stereotypes and understand that, in fact, there are dozens of fascinating tribal cultures along Route 66 with their own distinct and beautiful traditions.



Cultural Misappropriation

In this photo, scientist Albert Einstein visits Hopi House, part of the Fred Harvey concession at the Grand Canyon. He's wearing Plains Indian headdress and holding a Plains style pipe.

*– Photo by El Tovar Studios
Courtesy Museum of Northern Arizona Photo Archives*



Hollywood has made more than 4,000 films about Native people; more than 100 years of movies inaccurately shaping and defining how American Indians are seen by the world.

"Everybody knows about Indians. They think about 'Dances with Wolves' or 'A Man Called Horse' or something like that. But these things are wrong. These things are just cinema."

*– Otis Halfmoon, Nez Perce,
Tribal Liaison, Retired
National Trails Program*

DID YOU KNOW?



American Indian Center Chicago, circa 1953

Today, more than 65,000 American Indians call the Chicago area home. American Indian Center-Chicago provides resources to aid in economic development, educational advancement, cultural enrichment, wellness and social services.

The AIC-Chicago hosts an annual powwow each September at Busse Woods, an extensive urban greenbelt, in Elk Grove Village, a Chicago suburb.

In November, the Center hosts a Giving Thanks Feast and Powwow the weekend before the Thanksgiving holiday.

In December, a Winter Feast and Powwow is held the weekend before the Christmas holiday.

All these events are open to the public. For more information, or exact dates and times, visit the Center website, www.aic-chicago.org



ILLINOIS

Studies show that most journeys along historic Route 66 begin in Chicago.

Before white settlement, the Illinois or Illiniwek Nation who lived in Illinois consisted of several independent American Indian tribes that spoke a common language, had similar ways of life, and shared a large territory in the central Mississippi River valley, according to the Illinois State Museum. The Illinois called themselves "Inoca." French explorers and missionaries generally referred to them as "Illinois," but also used other terms, including Erinoui, Liniouek, Aliniouek, Illiniouek, Illinois, and Illinoués.

Up until the 1800s, a number of Algonquian peoples lived in Illinois but today, Illinois is no longer the official home of any American Indian tribe. However, citizens of many tribal nations call Chicago home because Chicago was one of the five original cities chosen by the U.S. government to relocate American Indians in the 1950s.

Mary Lowden, who is Acoma, traveled with her husband Alvin from the Acoma Pueblo in New Mexico to Chicago to seek a better life during the Relocation Program.

"People would ask us if we were really Indian, where we lived... it was like we were on display," she said.

In spite of being considered a novelty by their big city neighbors, Chicago was good to them, Lowden said. Their family would visit when they could, taking the Santa Fe Railroad, also known as the Route 66 Railway.

Susan Power of the Standing Rock Sioux Tribe remembers living in Chicago when the government initiated the Relocation. "We were suspicious," she said. "It was more of our land to take."

The influx of American Indians from all over the country gave rise to the need for a common ground—a home away from home—for all the newcomers. In 1953, in response to the thousands of American Indians arriving in Chicago, a group got together and formed the American Indian Center.



Annual AIC Powwow



"There were not many Indians here [before Relocation]. It was amazing we found each other," Power said.

Power was one of the Center founders and is still an active member of the Chicago American Indian Center.

"It's very important we maintain our Center, to preserve our culture," she said. "My daughter grew up in that Center."

According to Power, more than 200 tribes are represented there.

The mission of the AIC-Chicago is the same today as it was in the beginning: "to promote fellowship among Indian people of all tribes living in metropolitan Chicago and to create bonds of understanding and communication between Indians and non-Indians in this city."

Today, more than 65,000 American Indians call the Chicago area home. AIC-Chicago provides resources to aid in economic development, educational advancement, cultural enrichment, wellness and social services.

CONTACT

AIC-Chicago
1630 W. Wilson Ave
Chicago, IL 60630
773-275-5871
www.aic-chicago.org

ATTRACTIONS

American Indian Association of Illinois
Chicago Indian Museum Without Walls
5751 N. Richmond
Chicago, IL 60659
773-338-8320
www.Chicago-American-Indian-edu.org

Mitchell Museum of the American Indian
3001 Central Street
Evanston, IL 60201
847-475-1030
www.mitchellmuseum.org

Trickster Art Gallery
190 S Roselle Rd.
Schaumburg IL 60193
847-301-2090
www.trickstergallery.com

EVENT

3rd weekend in September
Annual AIC Powwow
Busse Woods
Forest Preserve
536 N Harlem Ave
River Forest, IL 60305
773-275-5871
www.aic-chicago.org

Cahokia Mounds

In southern Illinois, near Collinsville, just outside of St. Louis, Missouri, Route 66 passes through the remains of one of the greatest indigenous cities of the Americas—Cahokia. Cahokia was larger than London in AD 1250.

For more information visit www.cahokiamounds.org.

DID YOU KNOW?



Indian Relocation Act

The Indian Relocation Act of 1956 was enacted to entice American Indians to move from Indian reservations and assimilate into major U.S. cities by offering vocational skill training. Relocation had been first initiated by the federal government in 1952. Relocation offices were established in seven major cities—including Chicago at the east end of Route 66 and Los Angeles at the west.

"This [Route 66] was actually a second Trail of Tears for many tribes. Some of our tribal people were sent to Indian boarding schools. Many of them never came back, as we know. This is the route too, that many of our young people went during the Indian Relocation Program. Again, many of them never came back."

— Otis Halfmoon, Nez Perce, Tribal Liaison, Retired National Trails Program

DID YOU KNOW?



Missouria

Missouri and the Missouri River are named after the Missouria Tribe. In the language of the Illinois Indians, Missouria roughly translates to: "One who has dugout canoes." In their own language, the Missouria called themselves Niuachi, meaning: "People of the river's mouth."

In 1804, the Otoe and Missouria tribes were the first in the region encountered by Meriwether Lewis and William Clark as they explored the lands west of the Mississippi River at the behest of President Thomas Jefferson.

For more information on the Lewis and Clark expedition, visit www.nps.gov/lecl



Sugarloaf Mound

Sugarloaf is the last remaining prehistoric mound in St. Louis. The property is now owned by the Osage Nation. For more information on the Osage, visit www.osagenation-nsn.gov

– Photo Courtesy Flickr



MISSOURI

Missouri was once home to a thriving mound-building culture, and at one time St. Louis was nicknamed Mound City. Today, as you enter the city following the track of Route 66, there is no obvious sign of the more than 40 prehistoric mounds that once dotted the landscape. All the mounds except one were razed over time—their soil used for road fill to expand the city limits.

Sugarloaf Mound, the sole remaining mound, is located at 4420 Ohio Street, near HWY 55 (an alternate route to 66 between Chicago and St. Louis). Its unassuming height of approximately 100 feet can be mistaken for a small hill—especially since a modern home sits perched along the side of it.

Sugarloaf was placed on the National Register of Historic Places in 1984. The Osage Nation, an Oklahoma-based tribe, purchased the mound property in 2009, hoping to preserve the mound and possibly build an interpretive visitor center. Although the mound wasn't built by Osage people, evidence suggests Osage ancestors included a mound building society.

The Osage also have historical claims in the area. They were a nomadic tribe that ranged across Missouri up until the early 1800s before gradually being forced to cede their territory and move to an established reservation in Kansas. Ultimately, the Osage were moved again—across the border into Indian Territory (Oklahoma).

Osage Nation is one of several tribes that have roots in Missouri. The land was also occupied by the Iowa, Otoe and Missouria tribes—all of whom were also eventually forced onto reservations in Indian Territory.

EVENT

April
Kathryn M. Buder Center for American Indian Studies Powwow
Washington University Athletic Complex, 330 N. Big Bend Blvd.
St. Louis, MO 63130
314-935-4677
<http://buder.wustl.edu/Events/Pages/Pow-Wow.aspx>

ATTRACTION

Old Courthouse St. Louis History Galleries
Museum of Westward Expansion Collections
11 North 4th Street
St. Louis, MO 63102
877-982-1410
www.gatewayarch.com



KANSAS

Route 66 barely passes through Kansas, its 13.2 miles of asphalt curving just across the southeast corner of the state, taking travelers through Galena, Riverton and Baxter Springs.

The area is perhaps best known for its history of lead and zinc mining, and Route 66 was not only a conduit for the transport of mineral ores, but also an economic diversifier. The three towns experienced a period of growth as hotels, restaurants and gas stations were opened to travelers.

Several American Indian tribes called Kansas home long before it became a state. To the Osage, Arapaho, Comanche, Kanza, Kiowa, and Pawnee, Kansas was ancestral homeland. Occasionally the Cheyenne joined the Arapaho and ranged into northwest Kansas. The Wichita from Oklahoma and Texas also pushed into southern Kansas as the pressure of white settlement forced them northward.

In the 1820s, the U.S. government designated Kansas part of Indian Territory and moved several eastern tribes into the area, including Cherokee, Chippewa, Delaware, Iowa, Otoe, Kickapoo, Miami, Ottawa, Potawatomi, Sac and Fox, Seneca, Shawnee and Wyandot. The tribes already in Kansas had to make room for the newcomers.

By the late 19th century, most of these tribes were forcibly removed again. Kansas was opened to White settlement in 1854 and gained statehood in 1861, shrinking the boundaries of Indian Territory to the area of present day Oklahoma, where many still live. Only the Kickapoo Tribe in Kansas, Iowa Tribe of Kansas and Nebraska, and Prairie Band Potawatomi Nation remain in Kansas today, along with the Sac and Fox Nation of Missouri (who reside in Kansas and Nebraska).

The Osage Nation, or Wah-Zha-Zhi—whose ancestral lands in southeastern Kansas include those 13.2 miles of Route 66—were removed to a reservation in Indian Territory in 1872.

“Wherever we live in the world, we are the first Kansans. It is in my blood. My roots are in Kansas. I am always going to be a Kansan, though I have never lived in Kansas as a citizen. My people weren't given the choice of staying.”

– Pepper Henry, Kaw

DID YOU KNOW?



Kanza

The name Kansas comes from the Kanza Tribe, known as the "People of the South Wind." The name was adopted by French mapmakers in the 17th century.

Today, the Kanza are the federally recognized Kaw Nation headquartered in Kaw City, located northeast of Ponca City, Oklahoma.

The Kanza are related to the Osage, Ponca, Omaha and Quapaw tribes who, prior to the 15th century, all lived as one people in the lower Ohio Valley region.

For more information about the Kanza people and the Kaw Nation, visit www.kawnation.com



Charles Curtis

Charles Curtis was the 31st Vice President of the United States, serving 1929–1933. Curtis was an enrolled member of the Kaw Nation and was also of Osage and Potawatomi descent.



Stomp Dance

A dance visitors won't see at a powwow or other American Indian event is the Stomp Dance. Common among Southeastern tribes like the Muscogee (Creek), Cherokee, Chickasaw and Choctaw, the Stomp Dance is a ceremonial and social dance performed at traditional ceremonial grounds during warm weather months.

Men and women alternately walk single file counterclockwise around a fire followed by children. Women do not lead the dancing or singing, but they accompany the songs shaking the turtle shell (or modern equivalent tin can) rattles strapped to their legs.

A rare opportunity for outsiders to experience a Stomp Dance is offered at the beginning of the annual Muscogee (Creek) Festival held in Okmulgee, Oklahoma. The tribe holds a Stomp Dance the Thursday evening before the weekend festival officially opens in mid-June.

For more information, visit www.creekfestival.com

– Photo courtesy Mvskoke Media



POWWOW ETIQUETTE

When attending a powwow, especially if you are unfamiliar with the setting, it helps to be very observant. While different powwows will have much in common, there may be some variance in protocol. Watch what other attendees are doing. Stand when they stand. Sit when they sit. The emcee, or master of ceremonies, will make announcements and give instructions to keep everything going smoothly.

Arena benches are set up for dancers and special honorees around the perimeter of the dance circle. If a seat has a blanket on it, it is reserved.

Guests are welcome and encouraged to bring their own chairs when the powwow is held outdoors. Be conscious of where you place your chair. Do not sit in sections reserved for elders or dancers and take care not to block the view of others.

When special songs are played, everyone stands quietly in respect. Examples are during Grand Entry, Flag Songs, Veteran Songs, Memorial Songs and Prayer Songs. The emcee will announce these songs and indicate if or when dancers may join the song.

Recordings are not allowed without the permission of the Master of Ceremonies and the Lead Singer.

Only those invited by the Lead Singer may sit at the Drum. Do not touch the Drum unless given permission.

“What I tell tourists is to be comfortable and feel welcome. We want them to feel welcome. Powwow is for everybody. It's for all people. The sacred colors of the people are red, black, white and yellow, and that's where we all come together.”

– Kelly Anquoe, Kiowa/Cherokee



Fancy Dancers

Fancy Dancers prepare for the Red Earth Festival Parade in Oklahoma City.

Photo courtesy Native Oklahoma Magazine



Ask a dancer's permission before taking a photograph. You may also ask the emcee if it is allowed to photograph or record the dancing. Flash photography may be distracting to contest dancers and is sometimes not allowed. Ask before using a flash.

Be respectful of regalia. Some of the pieces or jewelry may be family heirlooms. If a dancer drops a piece of their regalia or a piece comes loose, let them or the arena director know. Do not pick it up yourself.

Do not touch or handle an eagle feather. If one has fallen, let the dancer or powwow staff member know.

The dance circle is sacred. Do not walk across the circle and do not permit children to run in or around the circle. Pets are not allowed in the dance arena.

Visitors may participate in some social and intertribal dances. The emcee will announce these dances.

Give-aways are breaks between songs and dances when the powwow host group gives gifts to the head staff and others it wishes to honor. These can last awhile. Please be patient.

Blanket dances are introduced to raise money for the head drum group. When the blanket is placed on the ground or floor, everyone is welcome to enter the circle. It's customary to enter from the main entry and walk the direction of the established movement.

“It [a powwow] is a very serious time, yet it's a time of joy, a time for playfulness, good humor and good feeling. If they [visitors] are there for the first time, it may be music and song and dance they are not familiar with. It may be foreign, but it's important to be respectful.”

– Archie Mason, Osage/Cherokee

Give-Aways

Scalp Dancers wait to gift baskets of useful items to the powwow head staff and others.

Photo courtesy Native Oklahoma Magazine



The Drum

The drum is a term used to refer to both the instrument and the group of people sitting at the drum to play and sing.

One or more lead singers, who start the songs, may have over one hundred songs in their personal repertoire. The songs sung at powwow are varied and endless in number: some are traditional and passed down through history, others are contemporary and created to speak to current concerns and interests.

Some of the songs are sung in their traditional tribal language, which aides in keeping the languages alive and vital for the younger generation. Many of the songs are sung in vocables (rhythmically sung syllables) such as "hey," "yah" or "lay." The use of vocables makes the songs easier for singers and dancers of all tribes to remember.

There are typically a number of drum groups at each powwow, and they trade off the playing duties for each song.

– Photo courtesy Don Patterson, Tonkawa



Will Rogers

Route 66 is also known as the Will Rogers Highway, after the popular Cherokee actor and comedian. A plaque was dedicated to Will Rogers in 1952 at a point near the end of Route 66, where Santa Monica Boulevard comes to an end at Palisades Park, just above Santa Monica State Beach and the Pacific Ocean.

The plaque reads:

"Will Rogers Highway, dedicated 1952 to Will Rogers, Humorist, World Traveler, Good Neighbor. This Main Street of America, Highway 66 was the first road he traveled in a career that led him straight to the hearts of his countrymen."



Will Rogers Museum

The Will Rogers Museum is located off of Route 66 at 1720 W. Will Rogers Blvd. in Claremore, Oklahoma. For more information visit online: www.willrogers.com



OKLAHOMA

A journey down Route 66 in Oklahoma offers motorists the widest diversity of American Indian cultures in one state. 392 miles of Route 66 pass through Oklahoma, and those miles traverse the jurisdictions of tribes who originally lived in the Ohio River basin, the Great Lakes region, the Southeastern woodlands, the Great Plains and the desert Southwest.

Today, Oklahoma is home to 39 federally-recognized American Indian tribes and the longest drivable stretch of Route 66 in the nation. The highway enters the northeastern corner of the state and angles southwest toward Texas—passing through many tribal jurisdictions and exposing travelers to a rich diversity of American Indian culture.

The word "Oklahoma" was created combining two Choctaw words, "ukla" meaning person and "humá" meaning red. It was first used in the Reconstruction Treaty of 1866 following the Civil War to describe the consolidation of Indian Territory tribes under one intertribal council.

Unlike other states where American Indian tribes reside, Oklahoma does not contain reservations (although a few tribes maintain their reservations were never dissolved). Instead, traditional tribal lands are divided into jurisdictions that are shared with the state and non-tribal citizens.

For a look at an historic Route 66 attraction, venture east of Foyil, Oklahoma, about 4 miles on HWY 28 to Ed Galloway's Totem Pole Park. According to a National Park Service article, Galloway became interested in Native Americans and found inspiration in postcards and National Geographic magazines.

However well meaning, Galloway's totem poles are an example of misappropriating American Indian culture to create a tourist attraction.

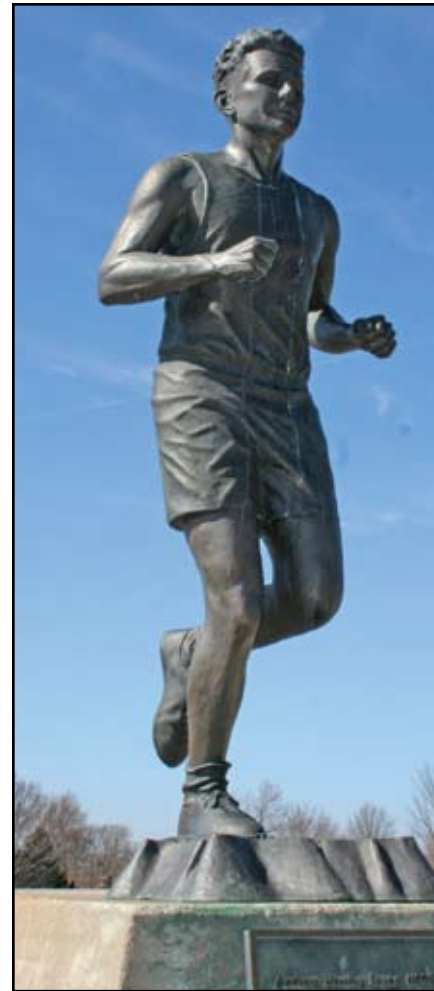
For more information about Totem Pole Park, visit http://www.nps.gov/nr/travel/route66/galloways_totem_pole_park_foyil.html



Totem Pole Park



The town of Foyil also features a small park in honor of Andrew Hartley Payne, a Cherokee who won the Trans-American Footrace on Route 66 in 1928.



Andy Payne

Andrew Hartley Payne was born on Nov. 16, 1907, the same day Oklahoma was granted statehood. Payne, a Cherokee, was born near Chelsea, Oklahoma, and raised on his parent's ranch in Foyil.

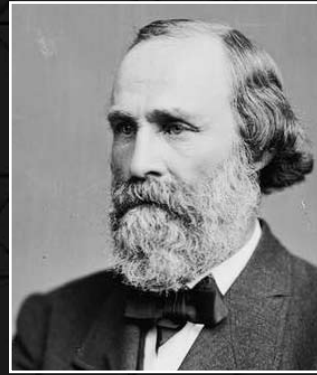
As a child, he ran eight miles to school and back each day. After graduating, Payne hitchhiked to California to find work, and though unsuccessful at finding a job, he did find a way to earn some cash.

Andy Payne noticed a newspaper ad for a 3,400-mile footrace—the 1928 inaugural trans-continental race to promote Route 66, dubbed the Bunion Derby, and entered the contest. After 84 days, on May 26, 1928, he crossed the finish line first. He used the \$25,000 prize to pay off the mortgage on the family farm and buy land of his own.

There is a small memorial park and statue dedicated to Andy Payne in his hometown of Foyil, right on Route 66, between the town of Chelsea and the city of Claremore.

"I see a historical irony in which first the railroad established the right of way in the name of Manifest Destiny and part of that right of way was title and extinguishing Native occupation from the right of way and then Route 66 took the same path, or at least one of them, and Natives were already displaced by railroad from around the right of way and then this old west kind of mythology with white people building hotels that resemble tipis as another road side attraction filled the vacuum of the displacement of the Native people."

– Hopi Elder



Senator Henry Dawes
The Dawes Act 1887

Sponsored by Massachusetts Senator Henry Dawes, the Dawes Act, "an Act to provide for the allotment of lands in severalty to Indians on the various reservations," was intended "to propel the assimilation of Indians into American society" by dividing reservation lands into individual allotments. Generally, these allotments were 160 acres to each head of household, regardless of the amount of land held collectively by the tribe. Single individuals received 80 acres and minors 40 acres.

Before allotment, American Indians held title to around 138 million acres of land. After allotment, their land holdings were reduced to 48 million acres—much of it in remote arid areas.

Lands not allotted were dubbed "surplus lands" and liquidated to non-Indian settlement and business interests.

The Oklahoma Land Run of 1889 is an example of land liquidation.

– For more information see www.constitution.laws.com/dawes-act



Quapaw Powwow

The Quapaw powwow is the oldest continuous dance in the country, according to the tribal Chairman John Berrey. The Quapaw have been hosting a powwow since 1872.

For more information, visit the 'Culture' section of www.quapawtribe.com

- Photo courtesy Quapaw Tribe



QUAPAW TRIBE OF OKLAHOMA

Crossing the line from Baxter Springs, Kansas, Route 66 enters Quapaw, or O-Gah-Pah, tribal lands. O-gah-pah means "downstream people."

The Quapaw were once part of the Dhegiha Sioux and the Dhegiha split into the tribes known today as the Quapaw, Osage, Ponca, Kansa and Omaha when they migrated away from their home in the Ohio Valley.

According to the Quapaw tribal history, as the Dhegiha people left the Ohio Valley, they came upon a river blanketed by a dense fog. The people created a rope by braiding a grapevine to help them across. While crossing the river, the vine snapped.

The Omaha people continued against the current, which is the origin of their name. The Quapaw believe they were at the end of the rope and floated downstream after it broke, separating them from the others.

Today, visitors enjoy Quapaw hospitality and full range of amenities—a gas station right off the Interstate, a championship golf course, and a full-service upscale spa located inside their resort hotel and casino. On-site tribally owned and operated greenhouses provide fresh sides to tribally raised bison and Angus steaks.



Downstream Casino



CONTACT

Quapaw Tribe
5681 S. 630 Rd.
Quapaw, OK 74363
918-542-1853
www.quapawtribe.com

EVENTS

July 4th weekend
Quapaw Tribal Powwow
Beaver Springs State Park
5681 S. 630 Road
Quapaw, OK 74363
918-542-1853

ENTERTAINMENT

Downstream Casino
6900 E. Nee Rd.
Quapaw, OK 74363
918-919-6000
www.downstreamcasino.com

LODGING

Downstream Casino
6900 E. Nee Rd.
Quapaw, OK 74363
918-919-6000
www.downstreamcasino.com

The resort hotel offers 374 guest rooms and suites, six dining options, a gift shop, spa and golf course.

Downstream RV Park

Located at the round-about just off of Interstate 44, exit 1 at the Missouri/Oklahoma border. Call 417-626-6750 or 918-919-6750 or stop in at the Q Store across the street from the RV Park to arrange your stay.

ATTRACTIONS

Robert Whitebird Cultural Center
905 Whitebird St.
Quapaw, OK 74363
918-674-2522

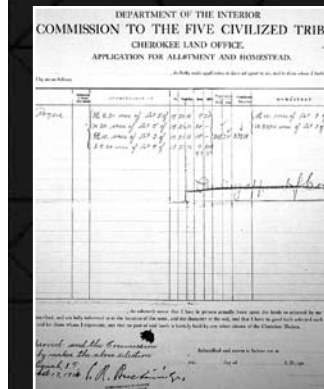


Robert Whitebird Cultural Center



Indian Dice

An Indian dice game is on display at the Robert Whitebird Cultural Center. To begin, narrow sticks and flat sticks are placed in a central pile. Players take turns tossing the dice into the air by gently thumping the bowl on the ground. The score depends on how the dice land in the bowl.



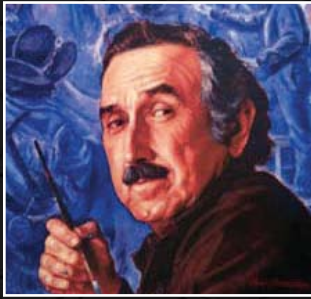
Allotted & Restricted Lands

In 1824, a mere 100 years before the concept of Route 66 was born, the Office of Indian Affairs (now known as the Bureau of Indian Affairs or BIA) was formed within the War Department. The purpose of this office was to broker the treaties and agreements with Indian nations conquered by the U.S. military as settlers made their way westward to fulfill their "manifest destiny"—their divine right to land of their own in the "new world."

Today, approximately 56.2 million acres are held in trust by the United States for Indian tribes and individuals. These lands include Allotted Lands held in trust for individuals and families, and restricted lands, where the title is individually held but limited in use by the Secretary of the Interior. There are approximately 326 reservations.

- Application for Allotment and Homestead
Image courtesy National Archives and Records Administration

DID YOU KNOW?



Charles Banks Wilson
'Work in Progress'

Charles Banks Wilson began painting American Indians in 1936 as a student at the Art Institute of Chicago. While not an American Indian himself, he grew up in Miami, Oklahoma—in an area of the state nine different tribes call home.

Banks became known for depicting American Indians as they truly were, not as people thought they should be.

According to a University of Arkansas Library exhibit, Wilson says this transition "was not a popular theme in anyone's opinion" because "Americans wanted the Indian to remain a nostalgic keepsake, committed forever to chasing the buffalo across the boundless prairies." Wilson admits he was a bit baffled when people asked him "why I was making social comments." He says simply, "I was just painting what my eyes saw."

Wilson spent 50 years seeking out and sketching American Indians who were full blood descendants of a single tribal heritage. He donated his collection of 65 originals to the Gilcrease Museum in Tulsa, Oklahoma.

— Image Courtesy University of Arkansas Library



MIAMI TRIBE OF OKLAHOMA

From Quapaw, Route 66 blends with US 69 heading west to Commerce and on to Miami, which is pronounced "My-am-uh" after the Miami Indians who were settled there at the time of the town's incorporation in 1895. Route 66 very nearly follows the border between the present jurisdictions of the Miami and Peoria Tribes before entering the northern tip of the Cherokee Nation.

Wayland C. Lykins, the son of a missionary to the Peoria Tribe, negotiated the purchase of land from the neighboring Ottawa for the site of the future town. The Ottawa sold 588 acres and the first lot was bought by Dr. W.I. McWilliams, making him the first white man to receive a deed to land in Indian Territory and Miami the first chartered town.

The Miami, or Kiiloonaa Myaamiaki—the downstream people—like so many tribes today, were gradually displaced from their original homelands. Like their neighbors, the Quapaw, the Miami homelands were located to the northeast. They originated from the Great Lakes region, with lands within the present day states of Indiana, Ohio and Illinois, as well as parts of Michigan and Wisconsin.

The Myaamiaki were forced into Indian Territory by the Treaty of 1867. Upon arrival, the tribe numbered fewer than 100 adults.

The town of Miami grew slowly until the discovery of lead and zinc in 1905, and then population boomed. The completion of Route 66 increased the town's growth, adding a range of roadside amenities to the growing economy.

Today, there are more than 4,400 citizens of the Miami Tribe of Oklahoma.

CONTACT

Miami Tribe of Oklahoma
202 S. Eight Tribes Trail
Miami, Okla.
918-542-1445
www.miamination.com

ATTRACTIONS

B&B Miami Cineplex
222 N. Main St.
Miami, OK 74355
Movie Info: 918-542-7469
miamicineplex@bbtheatres.com



Gateway Sign

In the 1930s, after Route 66 made its way through Miami, Oklahoma, a sign spanning the roadway welcoming visitors to downtown was removed. Today, a replica sign spans Central and C Street, welcoming Route 66 travelers to Miami.



ATTRACTIONS

Charles Banks Wilson Gallery
Northeastern Oklahoma A&M
Kah-Ne Hall
200 I Street NE
Miami, OK 74353
918-540-6250

Dobson Museum
110 A. Street SW
Miami, OK 74354
918-542-5388
<http://www.dobsonmuseum.com/>

DINING

Josie's Eatery
Prairie Moon Casino
202 South Eight Tribes Trail
Miami, OK 74354
918-542-8670

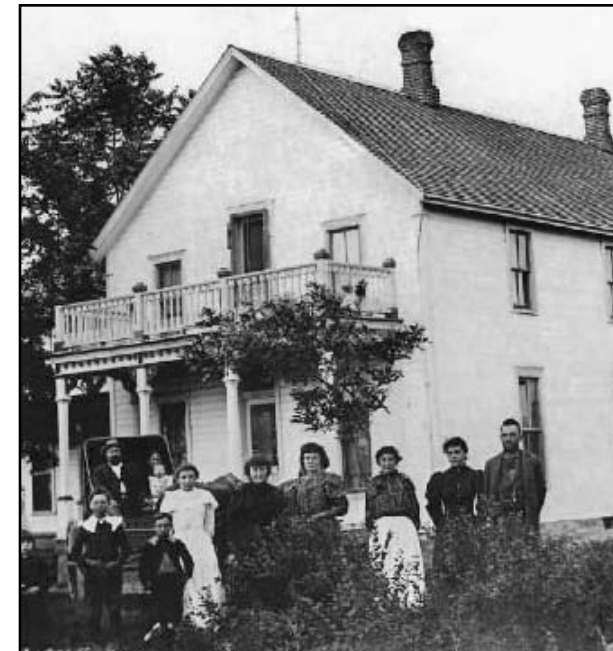
Wihsiniko
Prairie Sun Casino
3411 P St NW
Miami, OK 74354
918-541-2150

Drake House

The Drake House is an original allotment home, built circa 1885 by Miami Tribal citizen Jane Drake. It is listed on the Miami Nation Register of Historic Places.

There are few of these "allotment homes" still standing in the Miami jurisdiction area.

Today the Miami Nation maintains the Drake Home as a guest house. The home has three spacious bedrooms named after the three regions of Miami homelands, Indiana/ Great Lakes, Kansas, and Oklahoma. For information on booking the Drake House call 918-961-0920.



EVENTS

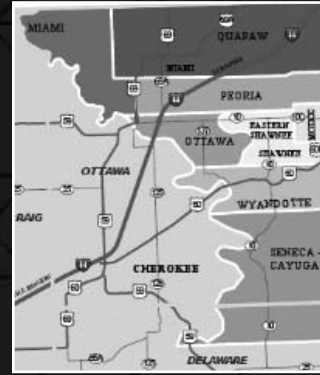
Last weekend in June
Miami Nation Powwow
Miami Nation Dance
Grounds
2319 W Newman Road
Miami OK
Phone: 918-542-1445

ENTERTAINMENT

Prairie Moon Casino
202 South Eight Tribes Trail
Miami, OK 74354
918-542-8670

Prairie Sun Casino
3411 P St NW
Miami, OK 74354
918-541-2150

DID YOU KNOW?



9 Nations in a Day

Today, the northeastern corner of Oklahoma is home to nine tribes and four of them have headquarters in Miami—the Miami Tribe of Oklahoma, Modoc Nation, Peoria Tribe of Indians of Oklahoma, Ottawa Tribe and Shawnee Tribe.

The Quapaw Tribe of Oklahoma has offices in the town of Quapaw, located less than 10 miles to the northeast of Miami. Two more tribes, the Eastern Shawnee Tribe and the Wyandotte Nation, have headquarters in Wyandotte, a short drive southeast of Quapaw.

The Seneca-Cayuga Tribe of Oklahoma is headquartered in Grove, approximately 20 miles south of Wyandotte.

It's less than 30 miles back to Miami from Grove.

It's possible to visit each of these tribal headquarters in a single day.



State of Sequoyah

Representatives of the "Five Civilized Tribes"—Cherokee, Chickasaw, Choctaw, Muscogee (Creek) and Seminole tribes—gathered in 1905 to convene a constitutional convention with the goal of creating a state government.

They chose the name Sequoyah, after the inventor of the Cherokee syllabary, for their new self-governed state. The state of Sequoyah would have covered roughly the eastern half of Indian Territory.

Congress refused the proposal and instead reconfigured the territory to include the western half, resulting in the birth of Oklahoma in 1907.

A statue of Sequoyah stands on the campus of Northeastern State University in Tahlequah, Oklahoma.



CHEROKEE NATION

Continuing south on Route 66 from Miami, the road leads through the Cherokee Nation, whose jurisdiction overlaps 14 counties in northeastern Oklahoma. More than 300,000 people worldwide are enrolled citizens of the Cherokee Nation, making it the largest tribe in the United States.

The Cherokee people call themselves "Anigiduwagi," which translates to "People of Kituwah," referring to their ancient mother town, Kituwah, or Giduwa, located in present day North Carolina.

While there are various explanations for exactly what the word "Cherokee" means, it is often said that other Native Americans gave them this name that translates to "People who speak another language" or "Cave People".

The Cherokee were forcibly removed from their homelands in the southeastern United States as part of President Andrew Jackson's Indian removal policy between 1838-1839. It is estimated that approximately 2,000 to 4,000 Cherokees died on what came to be known as the "Trail of Tears."

Some Cherokees consider the Depression of the 1930s a second Removal. During the '30s, the Cherokee population of Oklahoma decreased by 20,000 while California's Cherokee population increased. According to tribal historians, even more migrated to the west coast during World War II for jobs in the shipbuilding industry, and again during the 1950's as part of the federal government's Urban Indian Relocation program.

There are several active Cherokee community groups in California today.

CONTACT

Cherokee Nation of Oklahoma
17675 S Muskogee Ave.
Tahlequah, OK 74464
918-453-5000
www.cherokee.org
www.visitcherokeenation.com

ENTERTAINMENT & LODGING

Hard Rock Hotel & Casino Tulsa
777 W Cherokee St.
Catoosa, OK 74015
800-760-6700



Hard Rock Hotel & Casino Tulsa



ATTRACTIONS

Andy Payne Memorial
Route 66 and Andy Payne Blvd.
Foyil, OK 74031

Will Rogers Memorial Museum
1720 W Will Rogers Blvd.
Claremore, OK 74017
918-341-0719

EVENTS

Labor Day Weekend
Cherokee National Holiday
The Cherokee National Holiday celebration is held in the tribe's capital city, Tahlequah, every Labor Day weekend. Tahlequah is located southeast of Tulsa, at the junctures of HWY 82 and HWY 62.

Every September
Andy Payne Memorial Races
Half marathon and 5k
Lake Hefner
Oklahoma City, OK
www.andypaynemarathon.com

Every October
Cherokee Art Market
Sequoyah Convention Center
Hard Rock Hotel & Casino Tulsa
777 W Cherokee St.
Catoosa, OK 74015
www.cherokeeartmarket.com

The Cherokee Art Market is one of the largest Native American art shows in Oklahoma and features 150 elite Native American artists, representing 50 different tribes from across the United States.

First weekend in November
Will Rogers Days
1720 W Will Rogers Blvd.
Claremore, OK 74017
918-341-0719



**Cherokee National Holiday
Powwow Grand Entry**

“We often refer to the 1930s and the Great Depression as a 'Second Trail of Tears' for the Cherokee people. Seeking work and better opportunities, thousands of Cherokees left Oklahoma and headed west on Route 66. This has resulted in California now having one of the highest populations of Cherokees outside of Oklahoma.”

– Catherine Foreman Gray, Cherokee Nation History and Preservation Officer



Winnie Guess Perdue

During the early 1950s, Winnie Guess Perdue, Cherokee, traveled the country as a cultural ambassador with Bacone College, an American Indian College located in Muskogee, Oklahoma. Perdue performed American Indian dances for many audiences—including national television—performing exhibition dances on the Today Show and the Ed Sullivan Show in New York City.

“I'll never forget the first night in St. Louis. Our hosts had a little boy who said, 'Oh, she doesn't know what orange juice is.' Just the idea that so close to my home anyone would think, 'Oh, my gosh, these people are Indians so they don't even know what a glass of orange juice is. In New York City many asked, 'Have you ever lived in a tipi?'"

– Winnie Guess Perdue, Cherokee

DID YOU KNOW?



Cyrus Avery

One could say Route 66 was born in Indian Territory, the place where Cyrus Stevens Avery, the man known as the "Father of Route 66," lived when he proposed Route 66 to the U.S. Bureau of Public Roads. He was born in Pennsylvania in 1871 and lived on a farm in Missouri until college.

In 1904, Avery moved to Vinita in Indian Territory (OK), where he invested in the oil industry, establishing the Avery Oil & Gas Company. He and his wife, Essie, moved to Tulsa, an early Muscogee Creek settlement, in 1907—the same year that Indian Territory was dissolved to create the State of Oklahoma.

In 1925, Avery was appointed Consulting Highway Specialist to the U.S. Bureau of Public Roads and was tasked with the creation of a national highway system and the assignment of numbers to those highways. His influence and efforts created a highway that would later become known as Route 66.

—Some content courtesy Oklahoma State University—Tulsa Library



MUSCOGEE (CREEK) NATION

Originally established between 1828 and 1836 by the Lochapoka (Turtle Clan) of the Muscogee tribe, the city of Tulsa has grown around the intersecting boundaries of three nations: the Cherokee, the Muscogee (Creek) and Osage.

Route 66 takes you west into the Muscogee (Creek) Nation right into the heart of Tulsa and passes within blocks of the city's origin—the Creek Nation Council Oak Tree.

Located at the intersection of 18th Street and Cheyenne Avenue, this tree is where the Lochapoka rekindled their ceremonial fire at the end of their forced removal from their ancestral homes in the southeastern United States.

The Lochapoka named the place "Tulasi" or "Tvlvhasse" (Old Town) and used the site as a ceremonial ground and gathering place as late as 1896. Today, the area around the Council Oak is a park and the tribe holds a ceremony every October to rekindle the sacred fire and commemorate their long journey.

Just a few blocks away is a plaza dedicated to Cyrus Avery, the "Father of Route 66," who called Tulsa home. Route 66 travels west from Cyrus Avery's plaza on through a portion of the Muscogee (Creek) Nation.

The Muscogee (Creeks), or Mvskoke, as they call themselves, suffered under the U.S. government's Indian Removal policies of the early 19th century. More than 20,000 Mvskoke were forcibly removed from their homelands in the present states of Alabama, Georgia, Florida and South Carolina and marched to Indian Territory in 1836 and 1837.

Route 66 travels west out of Tulsa over the Cyrus Avery Memorial Bridge toward Sapulpa on its way to Oklahoma City, the state capital.

CONTACT

Muscogee (Creek) Nation
Hwy. 75 and Loop 56
Okmulgee, Okla.
800-482-1979
www.mcn-nsn.gov

LODGING

River Spirit
Margaritaville Casino Tulsa
(Projected opening Fall 2016)
8330 Riverside Parkway
Tulsa, OK 74137
918-995-8518
www.riverspirittulsa.com



ATTRACTIONS

Muscogee (Creek) Nation
Council Oak Park
1752 S Cheyenne Avenue
Tulsa, OK 74114

Gilcrease Museum
1400 N Gilcrease Museum Rd
Tulsa, OK 74127
918-596-2700
www.gilcrease.org

Perryman Ranch
11524 So. Elwood Ave.
Jenks, OK 74037

The Perryman Ranch was established before Oklahoma statehood and continues to be an 80-acre working ranch. The ranch was the Muscogee (Creek) allotment of Mose S. Perryman. Mose Perryman's great-grandsons own the ranch today, which includes the 100-year-old homestead, the original barn, the sweet water well and outbuildings.

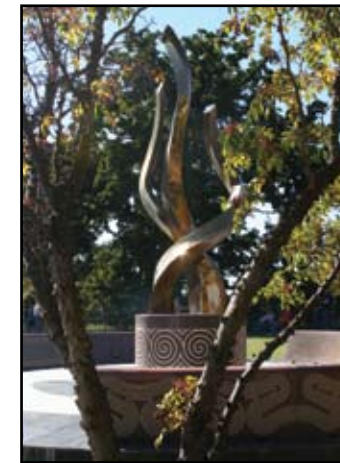
EVENTS

Throughout June
Mvskoke Nation Festival
Claude Cox Omniplex
and the Mound Building
Okmulgee, OK 74447
918-732-7992
www.creekfestival.com

Second weekend in August
Intertribal Indian Club of Tulsa
Powwow of Champions
ORU Mabee Center
7777 S. Lewis
Tulsa, OK 74171
918-838-8276
www.iicot.org

October
Council Oak Ceremony
1750 S. Cheyenne Ave.
Tulsa, OK 74119
918-732-7600
www.muscogeenation-nsn.gov

First weekend in November
Annual Dream Keepers
Awards Banquet
Traditional meal and award
ceremony
OU-Schusterman Center
4502 E. 41st Street
Tulsa, OK 74135
www.cityoftulsa.org



Muscogee (Creek) Nation Council Oak Park

“Through time since the Removal, since we came to Oklahoma, some of our traditions have been lost to translation. But what we have hung onto, we still utilize today.”

— Arnold Taylor, Arbeeka Ceremonial Ground

DID YOU KNOW?



Council Oak Ceremony

Originally established between 1828 and 1836 by the Lochapoka (Turtle Clan) of the Muscogee (Creek) Nation, the city of Tulsa has grown around the intersecting boundaries of three nations—the Muscogee (Creek), Cherokee and Osage.

It is near the bank of the Arkansas River that the Lochapoka rekindled their ceremonial fire at the end of their forced removal from their ancestral homes in the Southeastern United States.

The Lochapoka named the place "Tulasi" (Old Town) and used the site as a ceremonial and gathering ground as late as 1896.

Every October, Muscogee (Creek) Nation ceremonial leaders rekindle the sacred fire under the Council Oak at 1750 S. Cheyenne Avenue in Tulsa to commemorate their long journey.



Eminent Domain

Route 66 forced its way east to west, following the railroads. As the roadbed was laid and the highway inched its way from Chicago to Los Angeles, it laid claim to even more Indian land for the United States—land not ceded in treaties or bought from American Indian tribes.

“For centuries, American Indians have seen their lands taken by federal and state governments without consent, and at times, without compensation. Some Indian land takings have fallen squarely within the exercise of eminent domain powers, but takings have routinely occurred under other theories that provide no legal remedy. In both situations, the underlying rationale for the taking was the belief that Indians were not using the land as efficiently as another owner would,” writes Stacy L. Leeds, Cherokee, in By Eminent Domain or Some Other Name: A Tribal Perspective on Taking Land published in Volume 41, Issue 1, of Tulsa Law Review.



EUCHEE (YUCHI) TRIBE

Sapulpa gets its name from Chief Sapulpa, the area’s first permanent settler. Sapulpa was a Mvskoke of the Kasihta Tribe in Osocheetown, Alabama, who arrived in Indian Territory around 1850. He established a trading post just southeast of present day downtown.

Today, Sapulpa is headquarters to the Euchee Tribe. The Euchee (Yuchi) is a state historically recognized tribe that shares land with the Muscogee (Creek) Nation. They are a distinct and separate tribe that shared boundaries with the Creek Confederacy prior to removal to Indian Territory. After Removal, they were placed within the Muscogee (Creek) Nation.

The Euchee call themselves “Tzo-Ya-ha” or “offspring (or children) of the sun.”

The last official listing of Euchee people occurred on the 1890 and 1895 Rolls. The Dawes Commission estimated 1,200 Euchee at that time but legally classified them as Muscogee Creeks for the purposes of land allotment. This misnomer politically devastated the tribe, stripping them of their separate identity. They are currently in the process of filing to be recognized by the federal government as a separate entity.

CONTACT

Euchee (Yuchi) Tribe
804 E. Taft, Suite H
Sapulpa, OK 74066
918-224-3065
www.eucheeTribe.com

EVENT

First weekend in November
Annual EucheeYuchi Heritage
Festival
Glenpool Creek Indian
Community Center
13839 S Casper St
Glenpool, OK 74033
918-695-0195



Grape Dumplings

Mary Watashe, Euchee, demonstrates how to make grape dumplings, a dessert considered a treat among many Southeastern tribes.



From Sapulpa, Route 66 travels southwestward toward the state capital, Oklahoma City, and takes travelers through the Sac and Fox Nation near the town of Stroud.

SAC and FOX NATION

Like the Euchee Tribe, the Sac (Sauk) and Fox, or Thakiwaki and Meskwaki, are bound together by a misidentification by the federal government during 1804 treaty negotiations. The Sac and Fox tribes are related by language and culture—having shared homelands in the western Great Lakes region. However, as the tribes were forced out of their native lands, the Thakiwaki eventually settled in Indian Territory in the 1870s while the Meskwaki remained in central Iowa.

Today, the Sac and Fox count a tribal citizenship of approximately 3,600—most of whom claim Thakiwaki descent. Their most famous tribal citizen is inarguably the athlete Jim Thorpe (Wa-Tho-Huk). Thorpe quickly made a name for himself on the football field playing for the Carlisle Indian School. He went on to win gold medals in the 1912 Olympic Games held in Stockholm, Sweden, where the Swedish king named Thorpe the “world’s greatest athlete.”

CONTACT

Sac and Fox Nation
218 S. 8th Ave.
Stroud, OK
918-968-3526
www.sacandfoxnation-nsn.gov

EVENT

Second weekend in July
Sac and Fox Nation Powwow
920883 S State Hwy 99
Stroud, OK 74023
800-259-3970

ENTERTAINMENT

Sac and Fox Casino
HWY 99
Seven miles south of Stroud
918-968-2540
www.sandfcasino/stroud



Jim Thorpe



Tips for Buying American Indian Arts and Crafts

Do some homework before you go.

Research the kind of items that appeal to you. Learn how it is made, what materials are used, and who traditionally makes that item.

Look for a label. *Many American Indian artists will affix their card or a sticker to indicate the item is genuine American Indian made.*

Consider the price. *If the item’s price is too good to be true, ask. In gift shops and even roadside stands, it’s common to find mass-produced souvenir items alongside genuine traditionally made articles. An example to consider is pottery. Traditional hand-coiled pottery will be more expensive than ceramic greenware pieces which come from molds and are kiln fired.*

When in doubt, ask. *Who made it? What is their tribal affiliation? What materials did they use? How was it produced? How was it finished?*



One People, Two Tribes

The original Iowa Reservation in Oklahoma was established by Executive Order on August 15, 1883. Its effect was to divide the Iowa Nation into two tribes: Iowa Tribe of Oklahoma located in Perkins, Oklahoma, and the Iowa Tribe of Kansas and Nebraska, with tribal headquarters in Whitecloud, Kansas.

– Photo courtesy Iowa Tribe of Oklahoma



IOWA TRIBE OF OKLAHOMA

Leaving the Sac and Fox Nation, Route 66 briefly follows the border of the Iowa Tribe of Oklahoma, or Baxoje (Bah Kho-je)—People of the Grey Snow. The name Iowa, or Ioway, came from the French Ayouais. Before being forced into Indian Territory, they occupied the Missouri River Valley region before being pressured into moving south and west (into present day Missouri and Iowa) by white settlement.

CONTACT

Iowa Tribe of Oklahoma
335588 E. 750 Rd.
Perkins, OK 74059
405-547-2402
www.bahkhoje.com

ATTRACTIONS

Bah Khoje Xla Chi
“Grey Snow Eagle House”
Rehabilitation facility for injured eagles
405-547-4299

Dancing Bison Ranch
“Che Washi Chi”
405-547-2402 EXT. 352

Iowa Horse Nation
“Soon Yee Ooh Kee Je”
Therapeutic horseback riding
405-547-2402 EXT. 302

DINING

Iowa Café
338445 E. Highway 66
Chandler, OK 74834
405-258-0051

EVENT

Third weekend in June
Annual Iowa Tribal Powwow
Iowa Tribal Complex
Bah-Kho-Je Powwow Grounds
335588 E. 750 Rd.
Perkins, OK 74059
580-304-6731
www.bahkhoje.com

ENTERTAINMENT

Ioway Casino
338445 E. Highway 66
Chandler, OK 74834
405-258-0051

LODGING

Iowa Tribe RV Park
607 E 116th St
Perkins, OK 74059
405-547-1235



Grey Snow Eagle House



OKLAHOMA CITY

As you approach Oklahoma City and temporarily leave tribal jurisdictions behind, a landscape of green grass, cedar dotted fence rows and low hills gradually unravels into low plains woven with silvery gold tipped Bermuda grass anchored in red soil.

The state capitol doesn’t sit on Indian land—it was established on “unassigned lands” in Indian Territory (see side bar). However, the Oklahoma City metro area is bounded by several tribal jurisdictions: Citizen Potawatomi, Shawnee, Kickapoo, Chickasaw, Wichita & Affiliated Tribes, Delaware Nation, and Cheyenne & Arapaho.

According to the 2010 Census, 3.5 percent of Oklahoma City residents are American Indian. The annual Red Earth Festival is held in Oklahoma City in June, opening on a Friday morning with a downtown parade of dance contestants, drum groups, tribal princesses and officials around the Cox Convention Center and Myriad Gardens. The festival also includes an extensive American Indian art show and market, cultural and craft presentations and music.

ATTRACTION

American Indian Cultural Center and Museum (Opening 2017)
659 American Indian Boulevard
Oklahoma City, OK 73129
405-239-5500
www.TheAmericanIndianCenter.org



Projected to open in 2017, The American Indian Cultural Center and Museum, located at the intersection of I-40 and I-35 east of downtown Oklahoma City, promises to be “an epic indoor/outdoor adventure for the entire family.” In the works are one-of-a-kind exhibits and hands-on educational programs designed to celebrate the collective histories and contemporary cultural expressions of Oklahoma’s American Indian peoples.

EVENT

First weekend in June
Red Earth Festival
Cox Convention Center
1 Myriad Gardens
Oklahoma City, OK 73102
405-427-5228
www.redearth.org

SHOPPING

Red Earth Art Center
6 Santa Fe Plaza
Oklahoma City, OK 73102
405-427-5228



Unassigned Lands

The “T-shape” outlined in red in the center of this 1887 map is the boundary of “Unassigned Lands.” Unassigned Lands were an area of 1,887,796 acres centrally located in the future state of Oklahoma. These lands had never been “assigned” to a particular Indian tribe within Indian Territory.

Two days before he left office, President Grover Cleveland signed the Indian Appropriations Act of 1889, which included an amendment to pay the Creeks and Seminoles a modest amount to relinquish any enduring claims they had on the unassigned lands. Simultaneously, the Springer Amendment (H.R. 1874) pushed Cleveland to open the unassigned lands to homesteading. Incoming President Benjamin Harrison’s administration made the decision to open the land to white settlement on April 22, 1889.

– Information from The Oklahoma Encyclopedia of History & Culture, by J.L. Crowder and Stanley Hoig

DID YOU KNOW?



Birth of Route 66

The idea of Route 66, a pioneer of today's paved interstate highway system, was first vetted during a June 1924 meeting of the American Association of State Highway Officials in San Francisco, California.

Also in June of 1924, the Indian Citizenship Act passed Congress, stating that "all non-citizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States."

The two events aren't related, but they coincidentally mark two pivotal moments in the modern evolution of Indian Country—a stroke of a pen made American Indians citizens of the United States and a line on a map made a big portion of Indian Country more easily accessible to tourists.



WICHITA AND AFFILIATED TRIBES

Route 66 continues west out of the Oklahoma City metro area and enters the jurisdiction of the Cheyenne and Arapaho Tribes. This jurisdiction is broken by a wedge-shaped indentation belonging to the Wichita & Affiliated Tribes near the town of Calumet in the northern half of Caddo County.

The Wichita, who refer to themselves as Kitikiti'sh, formally organized in 1960 with the Tawakonis, Wacos and Kichais—creating the "Affiliated Tribes." Historically, the Tawakonis and Wacos were separate tribes who shared the Wichita language. The Kichais are culturally related but do not share the language.

The tribes originally occupied the lands of present day Texas, Oklahoma and Kansas before being removed to Indian Territory. In 1900, their reservation was divided into allotments of 160 acres per person with the remainder declared "surplus lands" and opened to white settlement. Allotment brought about the final destruction of the Wichitas' grass house villages and communal way of life.

Their tribal government, established under the Indian Reorganization Act of 1934 and the Oklahoma Welfare Act of 1935, is based in Anadarko, Oklahoma.

Two other tribes have headquarters within the Wichita jurisdiction—the Caddo Tribe of Oklahoma in the town of Binger, and the Delaware Nation of Oklahoma, also located in Anadarko.

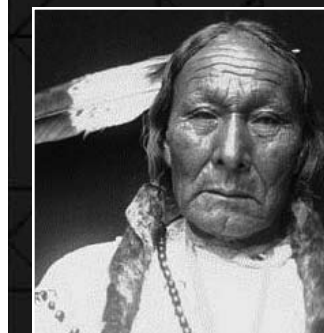
CONTACT

Wichita & Affiliated Tribes
 (Wichita, Waco, Keechi, Tawakoni)
 Hwy 281
 Anadarko, OK 73005
 405-247-2425
 www.wichitatribe.com

“Contemporary Indian communities value individual members who are deeply connected to the traditional ways of their people, even after centuries of concerted and brutal effort on the part of the American government, the churches, and the corporate system to break the connections between individuals and their tribal world.”

– Paula Gunn Allen (1939–2008), Laguna Pueblo/Métis
 Who Is Your Mother? Red Roots of White Feminism

DID YOU KNOW?



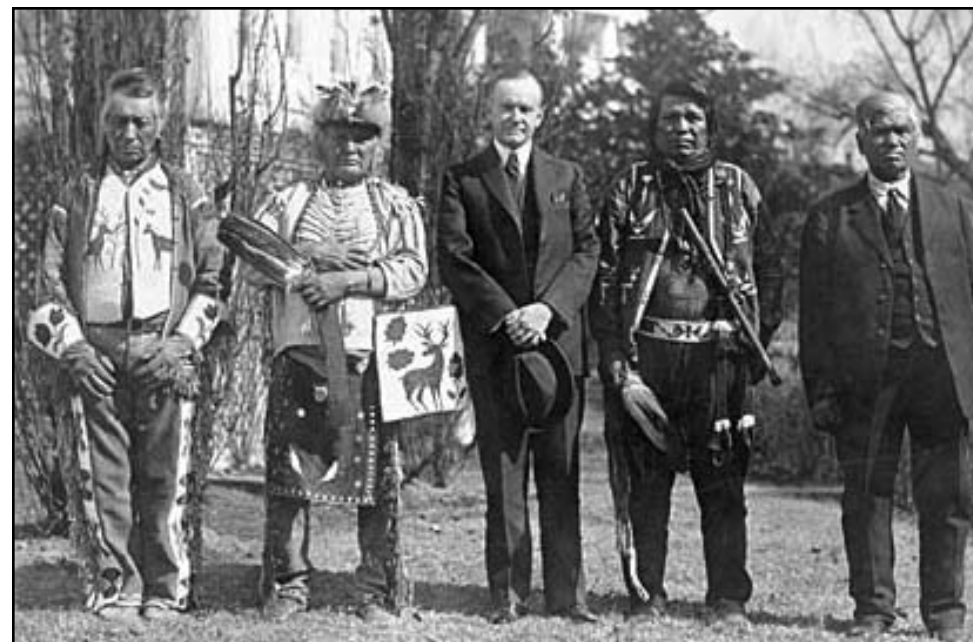
American Indians in the 1920s

According to the 1921 Census report, a mere three years before the idea of Route 66 was conceived, only 284,853 American Indians were counted in a country of more than 106 million people.

Not many Americans (or foreign tourists) had ever met an American Indian face to face at that time, much less visited an isolated reservation. A drive from Chicago to Los Angeles on Route 66 would expose travelers to tribes with indigenous origins from the Northeastern seaboard, the forests of the Southeast, from the Great Plains, the desert Southwest and the Pacific coastal mountains.

At a time when reservations had a 75 percent unemployment rate and residents had a life expectancy of a short 43 years, Route 66 and the automobile would soon change life in many ways for American Indians living along its course.

– Photo of Maggie Cheyenne
 Courtesy Cheyenne & Arapaho Tribes



Reorganization

Commissioner of Indian Affairs John Collier meets with South Dakota Blackfoot Indian chiefs in 1934 to discuss the Wheeler-Howard Act. The Act, later known as the Indian Reorganization Act, allowed for Native American self-government on a tribal basis.



Delegates of the Confederated Tribes of the Flathead Indian Reservation receive the first tribal constitution issued under the Indian Reorganization Act from Secretary of the Interior, Harold L. Ickes, in 1935.

– Photos courtesy Library of Congress

“First the government had a policy of extermination which was then followed up with a policy of kind of a museum—what was left was put in a museum. America does have this conception that the Indians are all gone, because they see what is left along Route 66.”

– Hopi Elder



Black Kettle

Black Kettle was a Southern Cheyenne chief known for his repeated efforts to ensure his people could live peacefully on the Sand Creek Reservation established in the Colorado Territory. He survived the Sand Creek massacre of 1864 only to be killed by Lt. Colonel George Armstrong Custer's troops in a second massacre of his people in 1868 in a dawn attack on their settlement along the Washita River in Indian Territory, about 150 miles west of present day Oklahoma City, near Cheyenne, Oklahoma.

– Photo courtesy National Park Service



CHEYENNE AND ARAPAHO TRIBES

The Little Arkansas Treaty of 1865 assigned joint reservation lands in portions of Kansas and Indian Territory (Oklahoma) to the Tsistsistas—the Roped People, or Southern Cheyenne, and the Hiinonon ‘ei—People of the Sky, or Arapaho. But by 1891 their lands were taken away and each tribal citizen received a 160-acre allotment and the remaining 3.5 million acres of their reservation lands were opened to non-Indian settlement.

The Southern Cheyenne and the Arapaho legally united in 1935.

As you drive through the western rolling plains of Oklahoma away from Oklahoma City, a stop in El Reno at the intersection of two historic highways, Route 66 and the Chisholm Trail (Hwy 81), brings the late 19th century into focus. Established as a railroad town in 1889, El Reno combines a friendly, small-town feel with city conveniences. The downtown area features quaint old buildings and places to shop or grab a coffee. Locals often indulge in an onion burger at Sid’s, featured on the Food Network.

From Fort Reno, you can follow the path of Jesse Chisholm and his cattle drivers just a few miles north on Highway 81 and visit Concho, the headquarters of the Cheyenne & Arapaho Tribes.

You’ll know you’ve arrived in Concho when you see the tribe’s Lucky Star Casino, offering gaming to locals and travelers alike. If gambling isn’t for you, try the REZ Restaurant and Bar, locally famous for their steaks and Indian tacos.

Continuing west on Black Kettle Road will bring you to the Cheyenne & Arapaho tribal complex where you can see traditional art by famous tribal artists like Harvey Pratt or giant non-traditional murals by up and coming street artist Steven Grounds.

CONTACT

Cheyenne-Arapaho Tribes
100 Red Moon Circle
Concho, Okla.
405-262-0345
www.c-a-tribes.org

ENTERTAINMENT

Lucky Star Casino
7777 N Highway 81
El Reno, OK 73036
405-262-7612



Cheyenne & Arapaho Traditional Chiefs



ENTERTAINMENT

Lucky Star Casino
N2275 Rd
Clinton, OK 73601
580-323-6599

SHOPPING

Cheyenne & Arapaho Travel Center
7751 N Highway 81
Concho, OK 73022
405-422-6500

EVENTS

First weekend in August
Oklahoma Indian Nations Powwow at Concho Powwow Grounds, Concho. Traditional singing, gourd dancing, war dancing and a drum contest. This American Indian event includes dance contests in various categories, including tiny tots, junior boys and girls, women’s, men’s and golden age. Call 405-476-1134 or visit www.c-a-tribes.org.

Labor Day Weekend
Colony Labor Day Festival and Cheyenne Arapaho Powwow
South of I-40 off HWY 54
Colony, OK 73021
www.c-a-tribes.org

ATTRACTION

Washita Battlefield National Historic Site
From I-40 take exit 20 (Sayre) and travel north on US-283 to Cheyenne. In Cheyenne take US-283 north until it intersects with Hwy 47. At the US-283 and Hwy 47 intersection travel west through scenic downtown Cheyenne. Once out of town continue west half a mile and turn north on Hwy 47A. Continuing on Hwy 47A will take you to the new visitor center. By taking 47A a little farther you will find the historic site, featuring the park overlook and interpretive walking trail.
GPS: +35° 36’ 59.76”, -99° 41’ 11.58”
www.nps.gov/waba

– Some content submitted by the Cheyenne & Arapaho Public Information Office



Native Garden at Washita Battlefield National Historic Site

The Native Garden at Washita Battlefield National Historic Site is the result of a partnership with the Cheyenne & Arapaho Tribes Language Program.

The garden features 21 plant and tree species significant to the Cheyenne and Arapaho tribes for spiritual and practical uses.

The garden design is based on the Medicine Wheel, an emblem that holds spiritual and astrological significance to many American Indian tribes. The medicine wheel is used in healing rituals and as a source for peace and clarity.

– Photo courtesy National Park Service

For more information visit <http://www.nps.gov/waba/learn/historyculture/preservation.htm>



Tepee Curios
Tucumcari, New Mexico

Built in 1944, Tepee Curios was originally a Gulf gas station that carried souvenirs and groceries.

The design on the Tepee Curios sign is a popular one used in Zuni Pueblo jewelry. The Zuni "sunface" is crafted using inlaid stones exactly cut. Typically, the design is circular and the forehead of the face is split into two or three sections, sometimes using different colored stones. Eyes are typically long rectangles and almost always created using a black stone, such as onyx or jet. The mouth will be round.

The sun symbol of Zia Pueblo was appropriated to represent the State of New Mexico and is displayed on the state flag.



TEXAS

Route 66 leaves Indian Territory temporarily behind at the Texas border. It's 178 miles across the state's panhandle, the mostly flat countryside that seems to have more cattle than people.

The panhandle was once home to the Comanche and roaming bands of Kiowa. East of Comanche territory, Texas was home to the Caddoan tribes, called Tejas by the Spanish—hence the name "Texas."

A quarter century before Route 66, the 1900 census counted only 470 American Indians in Texas. The Comanche and Kiowa were removed to Indian Territory and now have jurisdictions in southwestern Oklahoma. The Comanche are based in Lawton and the Kiowa in Carnegie.

There are three reservations in Texas today, and the oldest, the Alabama-Coushatta Indian Reservation, is home to the descendants of two closely-related Southeastern Woodland Indian Tribes (Alabama and Coushatta) who were forced from their ancestral homelands in present day Alabama and Mississippi.

The two other federally recognized tribes, the Ysleta Del Sur Pueblo, who migrated from nearby present-day Albuquerque, and the Kickapoo Traditional Tribe of Texas, originally from the Great Lakes region, acquired lands along the Rio Grande River in 1960.

ATTRACTION

Kwahadi Museum of the American Indian
9151 I-40 East
Amarillo, Texas 79120
806-335-3175
www.kwahadi.com

NEW MEXICO

New Mexico is home to 22 American Indian tribes—19 Pueblos and three Apache tribes, the Fort Sill Apache, the Jicarilla Apache Nation and the Mescalero Apache Tribe. American Indians make up more than 10 percent of the state's population.

Once home to large herds of bison, the point where Route 66 enters New Mexico was part of the hunting ground of the Comanche. The Comanche followed migrating herds of bison north to south and back again, from the area now known as Kansas across the present day states of Oklahoma and Texas and into the eastern edge of New Mexico.



The first real stop on Route 66, Tucumcari, is named for a nearby mountain that Comanche warriors used as a look-out. According to linguists, the Comanche word for this spot is Tukamukaru, meaning "to lie in wait for someone".

Today, the Comanche Tribe is headquartered in Lawton, Oklahoma, and the first tribal lands a traveler will encounter in New Mexico along Route 66 are the Pueblos of Sandia and Isleta.

Interstate 40 ascends, descends and curves through the ear-popping foothills of the Sandia Mountains before the landscape flattens out and the city of Albuquerque fills the frame of your windshield.

ATTRACTIONS

Indian Pueblo Cultural Center
2401 12th St. NW
Albuquerque, NM 87104
866-855-7902
www.indianpueblo.org

Petroglyph National Monument
6510 Western Trail NW
Albuquerque, NM 87120-2069
505-899-0205

EVENTS

April
Gathering of Nations Powwow
University of New Mexico
WisePies Arena
1111 University Blvd SE
Albuquerque, NM
505-836-2810
www.gatheringofnations.com

August
Annual Inter-Tribal Indian Ceremonial
Red Rock Park
NM 566, Exit 26 or 31 from I-40,
7 mi east of Gallup,
Church Rock, NM 87311
505-863-3896
www.theceremonial.com

SHOPPING

Historic Old Town
303 Romero St N.W.
Albuquerque, NM 87104
www.albuquerqueoldtown.com

Shumakolowa Native Arts
Indian Pueblo Cultural Center
2401 12th St. NW
Albuquerque, NM 87104
505-314-8216
www.shumakolowa.com

DINING

Pueblo Harvest Cafe
2401 12th St. NW
Albuquerque, NM 87104
866-855-7902
www.indianpueblo.org



Indian Pueblo Cultural Center



Pre-1937 Route 66
Santa Fe Alignment

Traveling from east to west, the original alignment of Route 66 took a turn north outside of Santa Rosa to the New Mexico capital, Santa Fe.

66 picked up the end of the old Santa Fe Trail for 58 miles before dipping south and following the old Spanish El Camino Real toward Los Lunas.

Route 66 south of Santa Fe took travelers through the Kewa (Santo Domingo) Pueblo, San Felipe Pueblo, the Pueblo of Santa Ana, and the Pueblo of Sandia.

This segment was bypassed in 1937 by a direct route to Albuquerque that shaved 177 miles off the journey west—the route I-40 follows today.

(From I-40 west of Santa Rosa, you have to exit south onto HWY 84 toward Dilia to meet up with the old road. The original exit lies on private property. Route 66 then merges with HWY 25.)

NATIVE AMERICAN NATIONS

TRADITIONAL NAMES & LOCATIONS



This map is the first to document the true names and original locations of every documented Native American Nation in what is now the contiguous United States of America. We seek to honor all tribes, by including the larger, well-known ones as well as many that did not survive the effects of European arrival. Most of the tribal names are the correct names used to call themselves in their own languages. The only exception are for those tribes whose languages were never documented. It is a visual reminder of who called this land home for tens of thousands of years before any European set foot, creating a sense of pride for modern-day Native Americans as well as educating the non-Native public. To Native Americans, this land will always be our ancestral homeland.

If you have any suggestions that will lead to more accurate information for further printings, and pointing in reference for any inaccuracies. To purchase a copy please call 848-415-4881 or visit www.tribalnationsmaps.com. Copyright © 2015 Aaron Carapella. Map of our Tribal Nations: Traditional Names and Locations. All rights reserved.

Aaron R. Carapella
 848-415-4881
 www.tribalnationsmaps.com
 VOL. 1 - PART 1 - 2014

DID YOU KNOW?



Petroglyph National Monument

Located on the west side of Albuquerque, New Mexico, Petroglyph National Monument is one of the largest sites of petroglyphs in North America.

Pueblo Feast Days

"Feast Days" at each of the pueblos are named after the pueblos' patron saints. The pueblos open up their respective feast days to the public (see calendar and etiquette pages) where visitors can view the reverent dances and songs offered on those days. Feast days bring tribal members together to renew their culture, language and native religion. On those days, families prepare food for the many invited visitors coming through their homes, and participate in the activities taking place on their feast day. Pueblo feast day dates do not change and are held on the same date each year.

– Courtesy Indian Pueblo Cultural Center, Albuquerque, New Mexico



All pueblos and tribes have their own rules of etiquette. Visitors are generally welcome, especially those who've taken the time to arrive familiar with their guidelines. Following are some general guidelines but it is best to check with the particular community you are visiting for exact rules. Many pueblos and tribes will have them posted online and/or have them available at their welcome center, cultural center or administrative office.

VISITING PUEBLOS & OTHER TRIBAL LANDS

Call ahead to confirm event dates, as well as access to tribal lands. There are times when tribal leaders need to restrict access because of private ceremonies and other reasons.

Observe all signage indicating OFF LIMITS while visiting.

Although most pueblos are open to the public during daylight hours, the homes are private. Like any village, pueblos are made up of the homes of the people who live there and should be respected as such.

Some pueblos may charge an entry fee. Camping and fishing fees are charged where such facilities are available. Call ahead to find out if there are fees associated with visiting.

Most pueblos require a permit to photograph, sketch or paint on location. Some pueblos prohibit photography at all times. Please check with the Tribal Office for the permitting process before entering the pueblo. Once a permit is obtained, always ask for permission before taking a photograph of a tribal member. Remember: cameras and film can be confiscated.

Possession or use of alcohol and drugs on pueblos is strictly prohibited.

Tribes value traditions, customs and religion. Some actions and/or questions could be offensive, so refrain from pressing for answers. Tribal dances are religious ceremonies, not public performances. It is a privilege to witness a ceremony.



Silence is mandatory during all dances and pueblo ceremonies. This means no questions about the ceremonies or dances while they are underway; no interviews with the participants; no walking across the dance plaza; and, no applause during/ after the dance or ceremony.

Pueblo villages, including Kivas, ceremonial rooms, and cemeteries are sacred places and restricted for use by pueblo members only.

Many of the structures are hundreds of years old. Do not scale walls or climb on top of buildings.

Nature is sacred on tribal lands. Littering is strictly prohibited.

On feast days and other public observances, enter a pueblo home as you would any other—by invitation only. It is courteous to accept an invitation to eat, but not to linger at the table, as your host will want to serve numerous guests throughout the day. Thank your host, but a payment or tip is not appropriate.

Please obey all traffic and speed limit signs. Children and pets play near the roads. Also be cautious of livestock on or near main roadways.

If organized tours are offered by the pueblo, please remember to stay with your tribal guide at all times.

Refrain from using cell phones while visiting pueblos. Tribal officials could confiscate cell phones if you use them for photography or recording. Also, the ring tones as well as personal conversations can disrupt other visitors' experiences, as well as daily tribal life.

Do not remove artifacts, pottery shards or any other items.

Tribal communities do not use the clock to determine when it is time to conduct activities. Acts of nature, as well as the sequence of events that must take place (some not for public viewing), usually determine start and finish times for ceremonies.

– Courtesy Indian Pueblo Cultural Center, Albuquerque, New Mexico



DID YOU KNOW?



Popé and the Pueblo Revolt

In 1680, tribes and pueblos united against Spanish occupation in New Mexico and Arizona led by Popé, a spiritual leader born in the Ohkay Owingeh Pueblo.

Popé was captured by the Spanish in 1675, along with 47 other spiritual leaders, in an effort to settle unrest among the native people. It didn't work. The people marched on Santa Fe to demand the release of their leaders and the Spanish relented.

Popé moved to Taos Pueblo to keep the Ohkay Owingeh safe from threats aimed at him. From Taos, he planned a revolution to drive the Spanish out and chose August 10, 1680 to begin the revolt.

Popé coordinated a series of attacks on Spanish settlements, driving the Spanish to seek shelter in Santa Fe, where they fell under siege. On August 21, 1680, some 2,000 Spanish were driven out of Santa Fe and out of Native lands for the next 12 years.



Bien Mur Indian Market

Bien Mur, or "Big Mountain" in the Tiwa language, is named in honor of the majestic Sandia Mountains of the Sandia Pueblo reservation.

The Bien Mur Indian Market, owned and operated by the Pueblo of Sandia, is the largest retail arts and crafts store in the Southwest and offers authentic handmade American Indian goods.

A sampling of what they carry:

Hopi, Navajo, Santo Domingo, and Zuni Jewelry

Pottery

Storytellers

Navajo Rugs

Zuni Fetishes

Kachinas & other carvings

Sand Paintings

Flutes, Rattles & Drums

War Bonnets

Moccasins

Pendleton Blankets

Zapotec Rugs

Books & Music

For more information about special events, call 1-800-365-5400.



PUEBLO OF SANDIA

A turn north off I-40 onto HWY 25 (which briefly aligns near Santa Fe with a segment of Route 66 decommissioned in 1938) and a short journey of about 15 miles leads to Sandia Pueblo. T'uf Shu Tu', ("Green Reed Place") the Native name for Sandia, is a site the pueblo has occupied since 1300.

The pueblo became known Sandia (Spanish for watermelon) in the 17th century, a reference by Spanish settlers to the color of the sacred mountains at sunset. The traditional name of the people is Na Fiat.

Once the largest pueblo in the area, Sandia suffered harshly for taking part in the Pueblo Revolt of 1680. The retreating Spaniards set fire to the pueblo and its citizens fled to settle temporarily with the Hopi. The Spanish returned to power after 12 years and the Na Fiat people did not return to their traditional homeland until given a land grant in 1748.

Today there are fewer than 500 enrolled citizens but they maintain their traditional way of government—employing a governor and lieutenant governor as well as a war chief and lieutenant war chief. The Tiwa language is taught and many citizens are tri-lingual, speaking Tiwa, English and Spanish.

CONTACT

Sandia Tribal Administration
481 Sandia Loop
(505) 867-3317 Option #1
www.sandiapueblo.nsn.us

SHOPPING

Bien Mur Indian Market
100 Bien Mur Dr NE
Albuquerque, NM 87113
505-821-5400 or 1-800-365-5400

ATTRACTIONS

Sandia Bison Herd
100 Bien Mur Dr NE
Albuquerque, NM 87113
(East of Ben Mur Indian Market)

Bobcat Ranch
2209 HWY 38
Eagle Nest, NM 87718
575-377-2490
bobcat@sandiapueblo.nsn.us

Bobcat Ranch is a privately owned ranch located in the Sangre Cristo Mountain Range and offers several hunting experiences to choose from, including guided elk and turkey hunts.



DINING

Sandia Resort & Casino offers a full spectrum of dining options, including an extensive international buffet, quick serve deli, and a premier steakhouse.

ENTERTAINMENT

Albuquerque Golf Resort
30 Rainbow Road NE
Albuquerque, NM 87113
505-798-3990

Sandia Lakes
100 Highway 313
Bernalillo, NM 87004
505-771-5190
www.sandiapueblo.nsn.us

Sandia Resort & Casino
30 Rainbow Road NE
Albuquerque, NM 87113
Phone: 505-796-7500

EVENT

June 13: St. Anthony Feast Day

LODGING

Sandia Resort
30 Rainbow Road NE
Albuquerque, NM 87113
505-821-5400 or 1-800-365-5400

Sandia Resort features colorful Southwestern furnishings, flat-screen televisions and luxurious bathrooms with walk-in showers and separate soaking tubs.



Sandia Lakes

The three Sandia Lakes are a catch-and-release fly fishing paradise. Each lake is regularly stocked with Rainbow Trout during the winter and spring and with Channel Catfish in the summer and fall.



Albuquerque Golf Resort

The Pueblo of Sandia's Scott Miller-designed championship golf course is the longest golf course in New Mexico and has been named one of the "Top 25 Casino Golf Courses in America" by Golfweek magazine.



Sandia Bison Herd

The Pueblo of Sandia includes a 107-acre bison preserve located just east of their Bien Mur Indian Market.

Bison were nearly driven to extinction in the U.S. in the 1800s. In 1872, according to the National Park Service, an average of 5,000 bison were killed per day and their hides sold for less than \$1.25 apiece.

The greed of white hunters was partly to blame, but there was also an organized effort by the U.S. government to destroy the livelihood of the tribes who depended on the animals for food, shelter and tools, according to The Smithsonian Conservation Institute. By the 1900s, fewer than 1,000 bison remained.

Many tribes have reintroduced bison back to their lands and according to the National Bison Association, more than 162,000 bison roam in the U.S. today.



St. Augustine

St. Augustine Mission in Isleta Pueblo is one of the oldest Spanish mission churches in New Mexico, established in 1613 as St. Anthony's. The building was found in ruins in 1692 but the walls could be used, so the church was rebuilt and renamed St. Augustine in 1716 after the patron saint of Isleta.

St. Augustine is open daily to visitors to explore. The people of Isleta hold regular worship services and parish events in the mission.

Please note that St. Augustine is the only site at Isleta Pueblo where photography is allowed.



PUEBLO OF ISLETA

South of I-40 and west of Albuquerque lies Isleta Pueblo, or Shiewhibak (“flint kick-stick place”) in Tiwa, the pueblo’s native language. According to A Native American Encyclopedia by Barry M. Pritzker, the name Isleta (Spanish for “little island”) comes from the Spanish missions San Antonio de la Isleta and San Augustin de la Isleta.

Founded in 1613 as St. Anthony, the St. Augustine Mission located in the center of the pueblo is one of the oldest Spanish mission churches in New Mexico. The four feet thick adobe foundation walls are original to the site, which was restored from ruins in 1716 and named for the pueblo’s patron Saint, Augustine. It is the only place in Isleta that visitors are welcome to photograph.

Traditionally, the Tiwa speaking people subsisted on agriculture, bison hunting and trade with other pueblos. Situated on the Rio Grande and the historic El Camino Real, the Spanish “Royal Road” that connected Mexico City in the south to Ohkay Owingeh (San Juan Pueblo) north of Santa Fe, Isleta was a thriving community when the railroad arrived in 1881—forcibly taking the land and realigning Isleta Pueblo’s gathering grounds.

When Route 66 subsumed a wagon trail through the pueblo nearly 45 years later, Isleta was again forced to give up ground. The trail connected Isleta to Gallup, taking a westerly route over the mountains. Unfortunately, the highway cut a bigger swath through Isleta than the wagons. Angered, the Isleta people blocked the roadway and forced traffic away from their community plaza.

Route 66 was moved across the railroad tracks and the Rio Grande, curving around Isleta to pass through Bosque Farms, Peralta, Valencia and Los Lunas.

To this day, people of Isleta speak Southern Tiwa—as well as English—and maintain their ceremonies. They have developed thriving business enterprises that include a casino and resort with an indoor entertainment complex and a golf course. Isleta Pueblo also offers camping and fishing on Isleta Lakes.

“It’s never covered how the roads took from us. How the roads actually went through our reservation land and how we were never compensated for those particular usages of our land—even today. Many of the roads and routes in the state of New Mexico are on Native lands.”

– Ron D. Shutiva, Acoma, Tribal Liaison, New Mexico Department of Transportation



CONTACT

Pueblo of Isleta
P.O. Box 1270
Isleta, NM 87022
Phone: 505-869-3111

ENTERTAINMENT

Isleta Casino and Resort
11000 Broadway SE
Albuquerque, NM 87105
Phone: 505-724-3800
www.isleta.com

Isleta Fun Connection: 505-724-3866
Isleta Golf Course Reservations: 505-848-1900

*Complimentary shuttle service between the Albuquerque International Sunport and Isleta Resort: 505-724-3800

EVENTS

August 28
St. Augustine Feast Day/Harvest Dance

September 4
St. Augustine Feast Day/Harvest Dance

LODGING

Isleta Casino and Resort
11000 Broadway SE
Albuquerque, NM 87105
Reservations: 1-877-475-3827
www.isleta.com/resort

Isleta Lakes RV Reservations
505-244-8102



ATTRACTION

St. Augustine Church
Tribal Road 35, #71

DINING

Embers Steakhouse
505-244-8288

Tiwa Restaurant & Lounge
505-724-3800

Isleta Casino and Resort

Isleta Casino and Resort features a variety of accommodations plus an indoor/outdoor pool and hot tub. Guests have a choice of seven dining options and several entertainment venues, from golf to laser tag.

– www.isleta.com

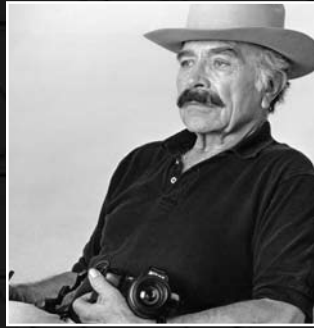


Zia Motor Lodge

Erected in 1938 on Route 66 in Albuquerque, the Zia Motor Lodge was demolished in 2005. Only the sign remains today.

“...remember way back when Route 66 was just a road, not a highway. But what the [non-Indian] people did in town, they started to architect Pueblo design to attract people. They used our home style for hotels, restaurants—so people traveling would stop. They even named them after the some of the Pueblos—like Zia Motor Lodge. They were copying the Pueblo style homes all along Route 66. They used us to attract tourists.”

– Pueblo of Isleta Department of Cultural & Historic Preservation



The Photo Art of Lee Marmon (Laguna)

Laguna Pueblo elder and globally-renowned photographer, Lee Marmon, has been called America's most widely respected Native American photographer. In 1936, at the age of 11, he snapped his first photograph—of a car wreck on Route 66 through Laguna. After serving in World War II, Lee returned home to Laguna Pueblo and bought his first camera. Since then, his photographs have been commissioned by celebrities, Presidents, the American Indian College Fund, movie studios, newspapers and magazines, and his images are exhibited around the world.

In 2015, at the age of 90, Lee Marmon and his friend Tom Corbett co-authored Laguna Pueblo — A Photographic History, featuring over 70 years' of Lee's spectacular images, including a look at Route 66 and the cultural changes it brought. The book has won high praise, including two awards from the NM-AZ Book Co-op and a 2015 Southwest Book Award from the Border Regional Library Association. Lee Marmon's archive of 90,000 negatives now rests at the University of New Mexico.

www.leemarmongallery.com



PUEBLO OF LAGUNA

The I-40 frontage road west of Albuquerque leads travelers through Laguna Pueblo's grazing lands. Traditionally known as the Ka'waika, Laguna ("lagoon" or "lake" in Spanish) is the largest Keresan-speaking pueblo.

The Spanish named the area after a lake that is now a meadow, and people have lived here, it's believed, since 1300. Ruins can still be seen among the rocks of the mesa. The current settlement has been occupied since before the Spaniards came in 1697.

Laguna wasn't recognized by the federal government as an Indian tribe when Route 66 first crossed the Pueblo lands in 1926.

Pueblo leaders didn't accept the Indian Reorganization Act until 1949—about the same time that uranium was discovered on their lands.

The Bureau of Indian Affairs negotiated leases for Laguna Pueblo to be mined in three locations from 1953 through early 1982 and uranium mining jobs provided steady work for the pueblo for many years. But prices for the ore fell during the 1980s over safety concerns about the nuclear power it fueled. The mines were closed and the pueblo lands and economy were left devastated.

Today, Laguna's business arm operates several successful enterprises, including the Route 66 Casino just off I-40 and old Route 66.

CONTACT

Laguna Pueblo
P.O. Box 194
Laguna, N.M. 87026
505-552-6654

ATTRACTION

St. Joseph Church/Laguna Mission
1 Friar Road
Laguna, NM 87026
505-552-9330

DINING

Route 66 Pit Stop
(two locations)
Exits 140 and 114 off I-40
Casa Blanca, NM
505-552-7711

ENTERTAINMENT

Dancing Eagle Casino
Exit 108 off I-40
505-552-7777

Route 66 Casino
Exit 140 off I-40
14500 Central Ave. SW
Albuquerque, NM 87121
866-352-7866

LODGING

Dancing Eagle RV Park
Exit 108 off I-40
505-552-7730

— Some content submitted by Laguna Pueblo



LODGING

Route 66 Casino Hotel
Exit 140 off I-40
14500 Central Ave. SW
Albuquerque, NM 87121
866-711-7829



A 2015 renovation to the pueblo's Route 66 Casino Hotel has created a comfortable modern space with a nod toward the nostalgia of the old highway. Soothing earthtone spaces are accented with splashes of vibrant color, reminiscent of the days when cars had fins and every roadside business declared its wares in neon. The full service property includes a Kids Quest that offers hourly child care for ages six weeks and up.

SHOPPING

Marketplace at Dancing Eagle
Exit 108 off I-40
505-552-7750

Dancing Eagle Casino
Travel Center
505-552-7477

Route 66 Travel Centers
Exits 108 and 140 off I-40

FEAST DAYS BY VILLAGE

March 19: St. Joseph's Feast Day, Old Laguna Pueblo
Harvest and other dances

July 25: Seama

July 26: St. Anne Feast Day, Laguna Seama Village
Harvest and other dances

August 15: Mesita
September 8: Encinal
September 19: Laguna
September 25: Paguete

October 17: Paraje St. Margaret Mary's Feast Day

December 24: Christmas Eve Celebration – 10 p.m. Mass followed by various dances

December 25-27: 10 a.m. Mass followed by Harvest Dance, Old Laguna Village

December 25 - 28: Dances in all villages

Laguna Mission

To get to Laguna, take exit 114 off I-40 between Albuquerque and Grants. Church tours are offered daily. The Gift Shop is open 9 am to 3 pm. —Photo Courtesy Hernan Valencia



Laguna pottery

Traditional Laguna pottery made a comeback in the 1970s. The designs are similar to those found in Acoma. The geometric patterns are created in red, yellow and orange pigments.

— Photo Courtesy Smithsonian Institute

“When we were kids, we would see [tourists] coming along the south side of the village. We would all run to the road so we could get our picture taken for a dollar and we would run to the Marmon store and buy 100 penny [candies] and split between all of us in the picture.”

— Sherrie L. Bowman Pueblo of Laguna



Acoma Storyteller Pottery

Acoma Pueblo has a tradition of pottery that stretches back centuries. Today, it is most known for a matte polychrome style of pottery featuring orange and black designs on a white background or black fine-line designs on a white background.

Storytellers celebrate the pueblo tradition of passing down stories orally and usually depict an elder surrounded by children, all with open mouths to represent the act of storytelling.

– Information provided by Indian Pueblo Cultural Center, Albuquerque, NM



PUEBLO OF ACOMA

Haaku—A Place Prepared—Acoma Pueblo is the oldest continuously inhabited community in the United States, dating back to at least 1150. The historic pueblo is perched in the sky atop a 367-foot sandstone bluff accessible only by a winding road that meanders away from I-40 through low scrubby rock strewn hills and monolithic outcroppings of stone.

Most of the pueblo’s inhabitants live below the city in the sky, ascending only for ceremonials and feast days—or a little housekeeping.

Acoma is known for its pottery. Traditionally created pottery is hand-colored and decorated in orange and black paints mixed from natural pigments. Women and girls would walk several miles from their villages to take pottery to a little general store (now in ruins) on Route 66 to sell. They sold storyteller pieces, small pots and dishes to the tourists and sometimes had their photo taken.

Today, pieces may be bought from the Gaitsi Gift Shop at the cultural center or from local artisans set up in the courtyard outside the center. Vendors will be happy to show you the difference in hand coiled and traditionally fired pottery and less expensive souvenir pieces made using ceramic molds and kiln fired for convenience.



Acoma Potters
Acoma elder Mary Lowden holds a photo of her mother and her aunt, both pottery makers. As a girl, Mary and her sisters would walk down to the highway to sit at the general store and sell the pottery they helped make.

CONTACT
Acoma Pueblo
25 Pinsibaarii Rd.
PO Box 309
Acoma, NM 87034
505-552-6604
www.puebloofacoma.org

ATTRACTIONS
Sky City Cultural Center and Haak’u Museum
PO Box 310
Acoma, NM 87034
800-747-0181
www.acomaskycity.org

SHOPPING
Gaitsi Gift Shop
Sky City Cultural Center and Haak’u Museum
Pueblo of Acoma
NM 87034
505-552-7870



LODGING

Sky City Casino Hotel
I-40 Exit 102
Acoma, NM 87034
Reservations: 888-759-2489

RV Park
I-40 Exit 102
Acoma, NM 87034
Reservations: 888-759-2489

ENTERTAINMENT

Sky City Casino
I-40 Exit 102
Acoma, NM 87034

Trophy Elk Program
Acoma Game & Fish Enterprise
505-552-9866

Acoma provides a premier trophy hunting area of nearly 1/2 million acres for some of the largest free ranging bull elk found anywhere.

EVENTS

1st Sunday in May:
Santa Maria Feast Day,
McCarty’s Village

August 10: San Lorenzo’s
Feast Day, Acomita Village

August 10:
Historical Anniversary Date –
Pueblo Revolt of 1680

September 2: San Estevan
Feast Day, Old Acoma
Harvest Dance at Sky City

DINING

Huwaka Restaurant
Sky City Casino
I-40 Exit 102
Acoma, NM 87034

Yaaka Café
Sky City Cultural Center
and Haak’u Museum
Acoma, NM 87034
505-552-7871

Acomita Lake
Acoma Game & Fish
Enterprise
505-552-9866

September:
Tour de Acoma, a 100, 50 and
25-mile bike challenge covering
some of the most breathtaking
lands on the Acoma and
Laguna Pueblo reservations.
For information visit
www.tourdeacoma.com

December 24: Christmas Eve
Celebration - Luminarias light
up the Pueblo from the Scenic
View Point to Sky City.

December 26 – 28: Christmas
Dances in San Esteban
Mission Church

*Cameras are not permitted during feast days or Christmas events



Acoma Sky City

Haaku, or Old Acoma, is also known as Sky City. One of the oldest inhabited sites in the United States, Haaku is perched atop a 367-foot mesa.

The reservation includes four other villages and covers 431,664 acres—a fraction of their original land base that covered 1.5 million acres and several villages.

The tribe organized under the Indian Reorganization Act of 1934 but they did not adopt a charter or a constitution, preferring instead to maintain their traditional government.

Sky City was designated a National Historic Landmark by the National Park Service in 1977.

“One of the greatest things about this land is the people... and I believe as our people emerged into this world, there was a plan.”

– Brian Vallo, Former Director Acoma Cultural Center

DID YOU KNOW?

Fort Wingate

In 1864, more than 8,000 Navajo (Diné in their language) men, women and children were forced on a 400 mile march from their northwestern homelands to the Bosque Redondo Reservation, located east of Gallup, New Mexico. Walking in harsh winter conditions, approximately 200 died of cold and starvation. More perished after arriving to the desolate reservation.

Known as Hwéedi: Naaltsoos Sáni', the Long Walk, this journey was the Navajo Trail of Tears.

The Diné were imprisoned until June 1, 1868 at Fort Wingate, when Navajo leaders signed an agreement to confine their people to a designated reservation area and cease raiding activities.

Easily visible from Route 66, Fort Wingate was decommissioned in 1912. In 1925, the site was used for an Indian school. During World War II, it was used as a military munitions storage center – and it was here that the famous Navajo Code Talkers trained.

Fort Wingate is approximately 12 miles southeast of Gallup, NM. To reach it, take Interstate 40 exit 33 for Highway 400 toward McGaffey; the fort will be visible along the road after it reaches the mountains. Historic Fort Wingate is behind a fence; to seek access, call the Wingate Elementary School at 505-488-6421.

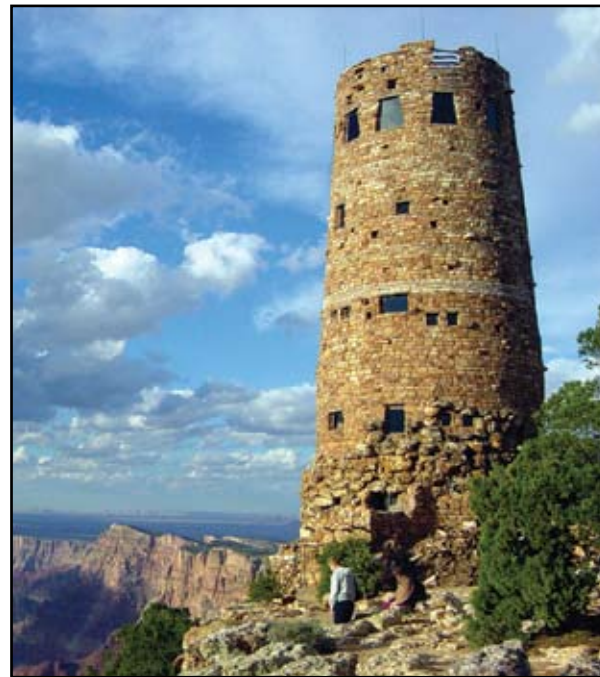


ARIZONA

Home to the longest original stretch of Route 66, Arizona is also home to 22 federally recognized tribes. Route 66 takes travelers through a small portion of the vast Navajo Nation and an easily drivable stretch from Flagstaff angles north and west across the lands of the Hualapai Tribe to historic Peach Springs. You'll notice the highway follows along the Santa Fe Railroad tracks as you navigate the rolling landscape punctuated with jutting rocky hillsides, grazing cattle and Joshua trees.

Watchtower at Desert View

Grand Canyon National Park's famous Watchtower at Desert View was designed by architect Mary Colter in 1933 "to introduce the depths of Native culture to the traveler." Colter modeled the 80 foot tower after the architecture of the Ancestral Puebloan people, and Hopi artist Fred Kabotie filled it with stunning murals of Hopi life. Desert View remains the physical and cultural gateway from Grand Canyon National Park to Hopi and Navajo lands.



In 2015, tribes who have used the canyon as a gathering place since ancient times repurposed the Watchtower from a visitor center to an inter-tribal cultural heritage site. The tribes now gather for public cultural demonstrations, celebrations, elder and youth programs, authentic tribal interpretive programs, and just to be "home" again. Visitors can share and learn about the tribes' rich cultural heritage while experiencing the breathtaking landscape that gave birth to Hopi, Navajo, Zuni, Havasupai, Hualapai, Yavapai-Apache and Southern Paiute.

-www.nps.gov/grca



NAVAJO NATION

Westbound Route 66 travelers enter the vast Navajo, or Diné, Nation before leaving New Mexico. The 27,000 square mile reservation stretches from northwestern New Mexico into southeastern Utah and northern Arizona. Route 66 westbound enters the jurisdiction of the Navajo Nation before dropping south of Navajo lands near Holbrook, Arizona.

The Navajo Nation has the largest land area of any tribe in the U.S. and more people speak Navajo at home than any other American Indian language.

A side trip north on New Mexico Highway 491 from the east side of Gallup followed by a turn west onto 264, will take you on a day trip to visit the Navajo capital Window Rock and some significant sites.

You'll cross the state line near Window Rock, established in 1936 as the Navajo Nation's capital and home of the tribe's administration. At the base of Window Rock is the Navajo Veteran's Memorial and park. The park incorporates many symbolic structures: a circular path outlining the four cardinal directions, 16 angled steel pillars with the names of war veterans and a healing sanctuary that is used for reflection and solitude featuring a fountain made of sandstone.

Navajo vendors sell handmade jewelry and other crafts at the park.

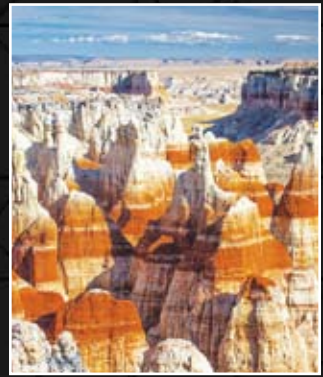
Sticking with HWY 264 west out of Window Rock brings you to the historic Hubbell Trading Post, the oldest continuously operated trading post in the United States. Opened in 1876, the trading post was a lifeline for supplies to the Navajo resettling their homelands after the Long Walk of 1864. Today, the Hubbell Trading Post is a National Historic Site that still sells groceries and dry goods. It also features a bookstore, exhibits and rug weaving demonstrations.

Highway 264 continues westward to Tuba City, where you may easily reconnect with historic Route 66.

“Arizona has an abundance of beautiful scenery and Native landscapes. With breathtaking views of canyons, deserts, and mountains, the Arizona landscape is truly history in the making. To the Native people of Arizona this landscape is more than a great Southwest destination; it's a way of living and celebrating the many cultures and heritage that is Arizona.”

- Donovan Hanley, Arizona Indian Tourism Association

DID YOU KNOW?



Coal Mine Canyon

Coal Mine Canyon, just southeast of Tuba City, is a striking combination of red mudstone, bleached white rock and coal streaks. There are picnic tables on the rim of the canyon, and the play of sunlight off the different color rocks make for picturesque photography.

Navajo Nation Useful Information

Hiking & Camping permits and fees:
Navajo Nation Parks & Recreation
928-871-6647
www.navajonationparks.org

Boating, Fishing & Hunting permits:
Navajo Fish & Wildlife
928-871-6451
www.nndfw.org

Filming & Photography Permits
Navajo Nation Film Office
928-871-6656
www.obs.navajo-nsn.gov

DID YOU KNOW?



Window Rock

Window Rock is the capital of the Navajo Nation. A park near the tribe's Administration Center features the graceful red stone arch for which the capital is named. Recently, the Navajo have built a Veteran's Memorial at the base of Window Rock to honor the distinguished Navajo history in the U.S. military.

– Photo Courtesy
Discover Navajo

Navajo Nation Fair

Held right after Labor Day weekend, the Navajo Nation Fair features an Indian rodeo, parade; cultural showcase; contest powwow; traditional songs and dances; a carnival and concert; fine arts show; the Miss Navajo competition; frybread contest; livestock show and judging; and a wild horse race. For more information, visit www.navajonationfair.com or call 928-871-6647.



TUBA CITY

When you arrive in Tuba City, a worthwhile stop is the Explore Navajo Interactive Museum. The museum is designed to guide visitors through the journey Navajos make in life. Directional symbols divide the museum into quadrants. You enter at the east, move to the south, west and north in a clockwise direction. In each quadrant you are introduced to the land, language, history, culture and ceremonial life of the Navajo.

To reconnect with historic Route 66, head west out of Tuba City and turn south on to state highway 89. A turn back west at Cameron will add miles to your journey but offer up the fantastic views from the Little Colorado River Gorge. From its picnic grounds and overlook, Navajo Tribal Park offers visitors a look down the deep, narrow gorge of the Little Colorado River. Navajo vendors from around the area regularly sell their arts and crafts here at prices far below most curio and gift shops.

For more information on the Little Colorado River Gorge, visit <http://www.navajonationparks.org/htm/littlecolorado.htm>

With your senses piqued by the Little Colorado River Gorge, it's not too much of a stretch to continue west on HWY 64 to see Arizona's premier attraction, Grand Canyon National Park. HWY 64 skirts the southern rim of the canyon, offering lookout points at South Rim Desert View and the Grand Canyon Village.

CONTACT

Navajo Tourism Department
P.O. Box 663
Window Rock, AZ 86515
928-810-8501
www.discovernavajo.com

ATTRACTIONS

Church Rock
Window Rock Monument & Veteran's Memorial Park
Hubbell Trading Post National Historic Site
Steamboat
Coal Mine Canyon
Dinosaur Tracks
Little Colorado River Gorge Navajo Tribal Park



ENTERTAINMENT

Fire Rock Navajo Casino
(Two miles east of Gallup on Historic Route 66)
1800 Church Rock
Church Rock, N.M. 87311
505-905-7100
www.nnge.org

Twin Arrows Navajo Casino Resort
22181 Resort Blvd.
Flagstaff, AZ 86004
Phone: 928-856-7200

Named "Best Casino Resort Destination of 2013" by the readers of Experience Arizona Magazine, Twin Arrows Navajo Resort Casino is tucked within a picturesque view of the majestic San Francisco Peaks just east of Flagstaff, Twin Arrows is the centerpiece of the Navajo Nation Gaming Enterprise's properties.

Here, art and architecture have combined to both embody and showcase the rich history of the Navajo people, while providing an unparalleled casino resort experience.

EVENTS

August
Annual Navajo Code Talker Holiday Celebration
Window Rock Veteran's Memorial Park

September
Navajo Nation Fair

LODGING

Twin Arrows Navajo Casino Resort
22181 Resort Blvd.
Flagstaff, AZ 86004
Phone: 928-856-7200

Crownpoint Rug Auction

Once a month, usually the second Friday, the Navajo Rug Weavers' Association of Crownpoint sponsors an auction of genuine, handmade Navajo rugs. The event is an opportunity for buyers to purchase directly from weavers. The auction is held in the Crownpoint Elementary School, about 30 minutes north of I-40 on state highway 371. For more information call 505-786-2130 or visit www.crownpointrugauction.com

DID YOU KNOW?



Church Rock

Church Rock is located a few miles from the Navajo border town of Gallup, New Mexico.

– Photo Courtesy
Discover Navajo

"Surrounded by four sacred mountains, the Navajo Nation is a great destination to retrace history and step back into traditional teachings and values. The belief and way of life of the Diné remain strong regardless [of the] hardship of Bosque Redondo and forceful displacements of young children and learning a culture different from their own languages and ways of life. Today, the lands remain sacred with mysticism and majesty.

It is the heart of Indian County, with over 300,000 Diné people living on and off the lands. The roads have improved from dirt countryside trails to paved and graveled conditioned roads. Most travelers to the Southwest have a primary destination to discover the Nation's history, culture and natural environment which is a compelling travel destination."

– Geri BinettneeKirk, Diné

DID YOU KNOW?



Hopi Corn

A hundred years ago, nearly all Hopis were farmers, descendants of a tribe that believed they were caretakers of the earth. They practiced dry-land farming, perfecting ways to grow crops in the barren desert. They grew corn, beans, squash, melons and chilies.

Today, about 10,000 Hopis live in 12 villages located on and around First, Second and Third Mesas. There are 13,000 enrolled tribal citizens—however, all do not live on the reservation full time.

Tribal ceremonies and cultural activities still reflect the agricultural calendar of planting in the spring, growing in the summer, harvesting in the fall and laying dormant in the winter.



HOPI TRIBE

Hopisnom, the People of Peace, are the westernmost of the pueblo peoples. Their homeland is called Tutskwa and they refer to their ancestors as Hisatinom, People of Long Ago.

Orayvi (Old Oraibi) is the oldest continuously inhabited community in all of North America. The Spanish built missions at Awatovi, Orayvi, and Songoopavi villages. All were destroyed on August 10th, 1680 during the Great Pueblo Revolt.

For more than 2,000 years, the Hopi have lived in what is today known as the Four Corners region. Their reservation, located in northeastern Arizona, occupies about 1.5 million acres, comprising only a small portion of their traditional lands.

A turn off the interstate onto State Highway 264 will take you on a journey through all 12 Hopi villages. You won't find Spanish Missions on the Hopi occupied mesas—the Hopi remained free of Christian influence for almost 200 years after the Great Pueblo Revolt, carrying on their traditional ways without too much intrusion until the railroad came in 1882.

The railroad brought trading posts, tourists, missionaries and disease. The Dawes Act in 1887 caused more strife and was met with armed resistance. Hopi leaders were imprisoned, not only for refusing to accept the parceling of their lands into individual plots by the U.S. government, but for refusing to send their children to Indian boarding schools.

By the time Route 66 made the mesas even more accessible to the outside world, the Hopi way of life was completely disrupted. Traditionally, each community had its own leadership, characterized by a matrilineal social structure. The idea of a unified Hopi tribe was invented with the drafting of a constitution in 1936—a move to maintain identity in the wake of the Indian Reorganization Act of 1934.

Even so, the mesas are still topped with traditional adobe homes and in between, families grow corn in the plots farmed by their ancestors for hundreds of years. Every summer, farmers tend the corn, hoeing troublesome weeds from between the stalks to prevent them from soaking up the precious nutrients from the dry desert soil. And each harvest, entire families come together to gather the corn and roast it in enormous underground ovens—just as they did hundreds of years ago.

Today, housing grants are enabling the Hopi villages to repair and



rebuild historical structures and to create new ones that blend in with the landscape. The metallic clang of hammers on chisels can be heard echoing off the terraced sides of the mesa as stone masons shape stones by hand to face homes and build low fences.

Visitors can spend the night at the motel alongside the Hopi Cultural Center at Second Mesa and enjoy a traditional Hopi soup with a piece of crispy fry bread in the adjoining restaurant. Outside, established crafts people and young aspiring artists set up tables to show and sell their creations. Perhaps best known for their Katsinas, carved representations of the spirits that visit the villages during ceremonial dances, Hopis are also known for their intricate silver jewelry designs, their weaving and for coil-built pottery.

CONTACT

Hopi Cultural Preservation Office
PO Box 123
Kykotsmovi, AZ 86030
928-734-3614

ATTRACTIONS

Hopi Arts Trail: A group of artists and galleries located along Highway 264 that welcome visitors into their homes and studios.
www.HopiArtsTrail.com

Ancestral Hopi Villages: A 4,500-acre preservation of over 300 Ancestral Puebloan archaeological sites located just over a mile north of Winslow, Arizona. It features historical exhibits, interpretive programs, bird-watching, and hiking. The visitor center displays pottery, baskets, and other artifacts, as well as offering an introduction to the human history of the park area. There is a year-round campground, restrooms with showers (closed in winter), and an RV dump station.

Homolovi State Park
HCR 63, Box 5
Winslow, AZ 86047
928-289-4106

LODGING

Hopi Cultural Center
Restaurant & Inn
HWY 264, Milepost 379
Second Mesa, Arizona 86043
928-734-2401
www.hopiculturalcenter.com

Tuuvi Travel Center & Café
Moenkopi Village
www.experiencehopi.com

Moenkopi Legacy Inn & Suites
Tuba City, Arizona 86045
928-283-4500
www.experiencehopi.com

DID YOU KNOW?



Hopi Katsina Dolls

Traditionally, katsina dolls are used as teaching tools. They are the carved representations of the Katsinam, the spirit messengers of the universe. The Katsinam come to Hopi in the form of clouds, bearing life-giving rain.

Different Katsinam represent different aspects of life; for example, the Soyoko Katsinam help teach children proper behavior. Misbehaving children are threatened with being given to the Soyoko, a threat that often instills correct behavior.

– The Heard Museum

Katsina dolls, carved from the roots of cottonwood trees, represent approximately 300 Katsina deities. Some superior carvers make their dolls whole, out of one piece of wood. These dolls teach the young girls and boys the role of these spirit messengers.

– Hopi Cultural Center



Peach Springs Trading Post

The Hualapai Tribe acquired the Peach Springs Trading Post circa 1950, and it was placed on the National Register of Historic Places in 2003.

Peach Springs served as an inspiration for the fictional town Radiator Springs in the Pixar movie Cars, which depicts the losses that it and many other cities along Route 66 faced after they were bypassed by Interstate 40.

“We had a little grocery store here... they [tourists] would take our pictures, give us a few cents. They just made it like we're still living in tipis and stuff like that. It wasn't like that. In my time growing up, we did have shacks that we lived in. They were homes. Structured like a home. But we didn't have inside necessities, like the water, toilet, bathroom, washer and dryer. Our bedrooms were the floor.”

*– Linda Havatone
Hualapai elder*



HUALAPAI TRIBE

Once relatively isolated from Euro-American intrusion on their 5-7 million acres of canyon gouged homelands, 14 bands of Pai (pronounced “pie”), or People, survived by subsistence and trading with their indigenous neighbors.

One of those bands, the Hualapai, or “People of the Tall Pines,” was forced onto a 1-million-acre reservation created for them in 1883 following a failed revolt against the United States. The reservation is cradled between the Colorado River and the western portion of the south rim of the Grand Canyon. It is a fraction of the land they used to occupy.

Most Hualapai (pronounced Wal-lah-pie) live in Peach Springs, a settlement chartered in 1881 around a railroad depot located at the southern end of the reservation lands.

In the 1920s the settlement boomed from the automobile and tourist traffic Route 66 directed into town. The highway took travelers through Peach Springs on the journey between Seligman and Kingman and at one time, the traffic was enough to support seven filling stations and a trading post that sold local Hualapai baskets, pottery and other crafts.

Following the Indian Reorganization Act of 1934, the Hualapai adopted a constitution and bylaws—just as the last sections of Route 66 were paved in 1938. World War II proved an economic setback for Peach Springs. Automobiles went out of production, gasoline prices rose and tires were hard to come by. To pursue economic development, the tribe filed a federal corporate charter in 1943.

The filling station, trading post and restaurants dried up when the modern Interstate 40 bypassed Route 66, creating a direct route across Arizona between New Mexico and California. This created a hardship and an opportunity for the Hualapai to flex their corporate charter.

“Here is the land where you will live. Go to the places where you find water. Mark off your land and live by the waters. Name these places. In the summer, harvest the berries and wild food plants. In the winter, go and live in the caves on the land you own. These areas of land will be owned by your families, they will own the food and game on these lands, they will move within its boundaries to the caves, berry patches and the hunting grounds.”

– Hualapai origin story as told by an elder, courtesy Hualapai Department of Cultural Resources



Grand Canyon Skywalk

Opened by the Hualapai Tribe in 2007, the Grand Canyon Skywalk is located at Eagle Point, where it's easy to see the shape of an eagle in the natural rock formation of the canyon wall.

The Skywalk is glass and horseshoe-shaped, enabling visitors to step off of the rocky ground and into the air for a look down into the depths of Grand Canyon West—stunningly visible through the clear floor.

The cantilevered glass walk juts 70 feet past the rim of the Grand Canyon and 4,000 feet above the Colorado River. The Skywalk is sturdy enough to hold the weight of a dozen fully loaded 747s, and is stable enough to withstand winds up to 100 mph.



Today, the longest remaining stretch of Historic Route 66 in Arizona travels through Peach Springs, and the Hualapai are gaining economic footing with several travel enterprises that entice visitors off the interstate.

Picking up Route 66 in Seligman, travelers can check in for the night at the Hualapai Lodge and explore the re-developing town on foot. The Historic Peach Springs Trading Post still stands, and the tribe placed it on the National Historic Register in 2003. The tribe's cultural center offers a cultural arts and language program as well as organizes field trips. The Diamond Creek Restaurant serves up conventional fare as well as Hualapai inspired dishes—such as a Hualapai taco for supper and green chili pancakes served with sweet prickly pear syrup for breakfast.

The adventuresome can book a River Runner raft tour down the Colorado River with Hualapai guides or take a helicopter flight through Grand Canyon West—home of the tribe's crown attraction, the Grand Canyon Skywalk.

From Peach Springs, a well paved road winds through sparse patches of grazing lands and a stretch of Joshua trees, sometimes obscured by passing clouds of sand that are staunchly ignored by grazing cattle—another primary industry of the Hualapai.

The drive ends in the parking lot flanked by helicopter landing pads. Inside the Grand Canyon West Gift Shop, tickets may be bought to tour the lookout points along the canyon rim, have a meal at the Hualapai Ranch and take a stroll out onto the Skywalk. Opened in 2007, the walk is a 10-foot wide glass bridge suspended 4,000 feet out over the canyon floor, offering a spectacular view of the canyon and Colorado River seen from above between your own two feet or from behind the rail.

CONTACT

941 Hualapai Way
Peach Springs, AZ 86434
Phone: 928-769-2216

DINING

Diamond Creek Restaurant

LODGING

Hualapai Lodge
Reservations: 888-868-9378

SHOPPING

Hualapai Market
Grand Canyon West Gift Shop

ATTRACTIONS

Hualapai River Runners
Grand Canyon West Skywalk
Helicopter Tour
Horseback Rides
Hualapai Ranch
Authentic Native American Village

Information: www.grandcanyonwest.com

DID YOU KNOW?



Native Voices at The Autry

Arigon Starr, Kickapoo /Creek, performs 'The Red Road' at the Autry.

– Photo courtesy The Autry Museum of the American Indian

Native Voices at the Autry is the only Equity theatre company devoted exclusively to developing and producing new works for the stage by Native American, Alaska Natives, and First Nations playwrights. Founded in 1994, Native Voices became the resident theatre company at the Autry Museum of the American West in 1999.

The company provides a supportive, collaborative setting for Native theatre artists from across North America. The company established the Native Voices Artists Ensemble to support and engage the extraordinary talents of its Native actors, writers, musicians, and directors.

– www.theautry.org



CALIFORNIA

Route 66 crosses the Colorado River south of Needles, following the old Mojave Trail—a trail of American Indian footpaths leading westward to the Pacific Ocean and later followed by the Santa Fe Railroad.

The road crosses the homelands of the Mojave, Chemehuevi, Serrano, and Tongva peoples on its way to conclusion near the Santa Monica Pier. There are several sites along the route through the California desert where hikers may see ancient petroglyphs etched into stone by the peoples of the Mojave.

Today, California is home to more people of American Indian descent than any other state in the country, and there are 109 federally-recognized tribes in California. In the 2010 U.S. Census, approximately 720,000 people identified themselves as Native American. More than half of the state's American Indian population is composed of individuals and their descendants who were relocated to urban areas in California in the federal government's relocation program. Nearly 70,000 out-of-state American Indians settled in Los Angeles and San Francisco during that time. Now, those two cities have two of the largest urban American Indian populations in the U.S.

EVENTS

4th Friday of September
California Native American Day
California State University San Bernardino
A free public celebration featuring traditional Native American bird songs, music, art and food.
www.nativeamericanday.org

November
American Indian Arts Marketplace
The Autry Museum
4700 Western Heritage Way
Los Angeles, CA 90027
323-667-2000
www.theautry.org

The largest Native American arts fair in Southern California, the Autry's American Indian Arts Marketplace features 200 Native American artists who represent more than 40 tribes. The weekend also includes performances, children's activities, informative talks and demonstrations, and the annual short play festival from Native Voices, the Autry's resident theatre company.
(Call or check online for exact dates)



November
Red Nation Film Festival
Annual American Indian & Indigenous film festival
Various Locations
Red Nation Celebration Institute
747-888-4518
www.rednationff.com



Historic Route 66 in San Bernardino, CA

“We had a bunch [of relocated American Indians] that worked at Disneyland at one time. There used to be an Indian Village in Disney Land but they [the workers] went on strike because they wanted the same pay as the white performers. So Walt's [Disney's] younger brother basically locked out all the Indians because they were picketing. It was over by Tom Sawyer's island. There was an Indian village. Now all we have are the statues of Indians on horses, Indians sitting around.”

– Walter Ahhaitty, Kiowa

DID YOU KNOW?

Off the Reservation

“But where are all the Indians?” the young visiting student asked Wilma Mankiller, then Chief of the Cherokee Nation. “Probably down at Walmart like everyone else,” the famous late tribal leader joked. At least, that is how the well-circulated story about Mankiller's sense of humor goes. But really, where are all the American Indians?

Because of the government's efforts to terminate and relocate tribes in the 1950s, American Indians can today be found in all walks of life, from coast to coast, in major cities, small towns, traditional reservations, pueblos and everywhere in between. According to U.S. Census figures, in some areas you are just as likely to run into an American Indian at a Walmart as you are on an Indian reservation.

In 1940, only around 8 percent of American Indians lived in cities. By the 2000 Census, 64 percent lived in cities.

(Incidentally, Wilma Mankiller was raised in San Francisco, California, one of the government's relocation cities established in the 1950s. She was 11 years old when her family arrived from Oklahoma. Mankiller later referred to the San Francisco Indian Center, located in the Mission District, as her after-school refuge.)



Tribal Sovereignty

William T. Sherman and the Sioux sign a treaty at Fort Laramie, Wyoming. Photographed by Alexander Gardner, 1868.

– Courtesy National Archives

"Treaties rest at the heart of Native American history as well as contemporary tribal life and identity. The approximately 386 treaties that were negotiated and signed by U.S. commissioners and tribal leaders from 1777 to 1868 enshrine promises our government made to Indian Nations. But they also recognize tribes as nations—a fact that distinguishes tribal citizens from other Americans, and supports contemporary Native assertions of tribal sovereignty and self-determination."

– Kevin Gover, Pawnee, Nation to Nation: Treaties Between the United States and American Indian Nations Edited by Suzan Shown Harjo



FORT MOJAVE INDIAN TRIBE

Spirit Mountain is the earthly origin of this tribe whose reservation spans land in California, Arizona and Nevada. The present boundaries, which stretch along the banks of the Colorado River, cover 12,633 acres near Needles, California, 23,699 acres in Arizona and 5,582 acres in Nevada. The reservation is home to 1,120 people.

The Mojave Indians are the Pipa Aha Macav–The People by the River.

Their major attraction is the Colorado River flowing for 17 miles through the Reservation tamed by Davis Dam above Laughlin. It runs narrow and deep between channeled banks from the dam to below Needles, California. Along the way, the river supports water-based activities such as fishing, water skiing, jet boarding and other water sports.

Prosperous farmers when the Spaniards encountered them, the Mojaves had established villages and developed trade routes that stretched to the Pacific Ocean.

One hundred years later, as the American frontier was opened, the Pipe Aha Macav resisted the military wagon trains and American migrants who crossed the Colorado River on the California Trail. They defended their rugged homeland, the Basin and Range southern deserts. The intruders responded by establishing Fort Mojave as a military outpost in 1859, locating it on the east bank of the Colorado River.

East of the Reservation, the Black Mountain Range provides additional outdoor opportunities including off-roading, hiking, photography, rock hounding and exploring ghost towns. Hunters enjoy the big horn sheep, mule deer, quail and dove which live in the nearby mountains.

– Content courtesy Inter Tribal Council of Arizona

CONTACT

Fort Mojave Indian Tribe
500 Merriman Avenue
Needles, CA 92363
760-629-4591
www.mojaveindiantribe.com



The Fort Mojave Indian Tribe's annual powwow held each February brings American Indians from tribes across the United States to a celebration that includes dance and music competitions and displays of many aspects of tribal culture.

ENTERTAINMENT

Avi Resort & Casino
1000 Aha Macav Parkway
Laughlin, NV 89029
702-535-5555
www.avicasino.com

Huukan Golf Club
5835 Desert Lake Drive
Fort Mojave, AZ 86426
www.mojavegolf.com

Mojave Resort Golf Club
9905 Aha Macav Parkway
Laughlin, NV 89029
www.mojavegolf.com

EVENT

February
Fort Mojave Annual
Avi Kwa Ame Powwow
Mojave Crossing Event Center
101 Aztec Road
Fort Mojave, AZ 86426
www.mojaveindiantribe.com
www.mojavecrossing.com
760-629-4591

LODGING

Spirit Mountain RV Park
8545 Highway 95
Mohave Valley, AZ 86440



When Visiting American Indian Ruins

- Ask questions of the interpreter
- Take a few minutes to quietly enjoy and contemplate what you are experiencing
- Take photographs only when appropriate—if unsure, ask your guide
- Stay on the path
- Don't lean on ruin walls
- Do not move or take anything
- Do not venture into any rooms or areas a ranger or guide does not specifically say is ok to walk into.
- Respect the dwellings as a the physical and spiritual home of a people



Bird Songs

Many ceremonial songs and dances were lost to California tribes when Spanish Catholic missions took control of the territory. But in Southern California, Bird Songs survived and are still performed today by the Serrano Indians that became the San Manuel Band of Mission Indians.

“San Manuel Serrano Indians sing bird songs, named as such because the migration of birds parallels the movement of people through a territory, telling the story of the Creation, animals seen along the way, and sacred places. Unlike Indian musicians from other parts of the country, traditional Serrano musicians do not use drums for rhythm but instead use hooves of game animals and fashion gourd rattles filled with palm tree seeds to make percussive sounds.”

– Carla Rodriguez
Former Chairperson



SAN MANUEL BAND OF MISSION INDIANS

Leaving Fort Mojave lands, the old road dips in a southwesterly direction at Barstow, crossing lands of the Yuhaviatam—People of the Pines—and other clans of Serrano Indians. Serrano, meaning “highlander” or “mountaineer” was the name used by the first Spanish explorers to describe the people they encountered in the San Bernardino Mountains. The people lived in dome-shaped homes called kiics and settled in small villages near sources of water.

Today, the Yuhaviatam are identified as the San Manuel Band of Mission Indians—“San Manuel” for tribal leader Santos Manuel who led his people to safety in 1866 when they were under attack by San Bernardino militia forces. Their reservation was established by Presidential Executive Order in 1891 when San Manuel was recognized as a sovereign nation and given 640 acres. Today, the San Manuel Indian Reservation consists of just over 900 acres.

San Manuel is working to regain what was lost from the time of the Spanish missions. The San Manuel Education Department holds Serrano language classes and sponsors workshops to teach traditional arts, songs and culture to the broader community. The tribe also sponsors an annual conference on the Native cultures of California at California State University, San Bernardino—a weeklong event where students and teachers from area schools learn about the history, culture and governments of the Indian nations indigenous to California.

CONTACT:

San Manuel Band of Mission Indians
26569 Community Center Drive
Highland, CA 92346
909-864-8933

DINING:

The Pines Steakhouse
777 San Manuel Boulevard
Highland, CA 92346
909-425-4889

Fine dining on American classics, all complemented with one of the finest wine lists in Southern California.

– Some content submitted by San Manuel Band of Mission Indians



ENTERTAINMENT:

San Manuel Indian Bingo & Casino
777 San Manuel Boulevard
Highland, CA 92346
www.sanmanuel.com

A Southern California staple since 1986 and located only 67 miles from downtown Los Angeles, San Manuel Indian Bingo & Casino attracts more than two million visitors a year and has paid out nearly \$2 billion in cash and prizes.

LODGING:

The San Manuel Village Hampton Inn & Suites
27995 Highland Ave.
Highland, CA 92346
909-862-8000
www.hamptoninnhighlandcalifornia.com

SHOPPING:

Pu'ish Gift Shop
Inside San Manuel Indian Bingo & Casino
777 San Manuel Boulevard
Highland, CA 92346

Come on in, browse, and catch a glimpse into the world of one of America's indigenous cultures. Along with official San Manuel Indian Bingo & Casino souvenirs, snacks and drinks, the Pu'ish (Roadrunner) gift shop offers authentic Native American artwork and handicrafts reflecting the rich heritage and traditions of the San Manuel Band of Serrano Mission Indians as well as other tribes in the region.



San Manuel Annual Powwow

This three-day event is held the 2nd weekend of October at California State University, San Bernardino. Free to the public, it's an opportunity to enjoy some of the finest Native American singers, dancers, and drummers from North America and Canada.



Serrano Baskets

The San Manuel are known for their basket weaving, making baskets woven tightly enough to hold boiling hot water for cooking. The traditional fibers used are from the juncus plant, deer grass or yucca.

A traditional food staple of the San Manuel people is Wiic, a porridge made from the acorns of the black oak.

The San Manuel people still make seasonal trips into the mountains to gather acorns and prepare Wiic.

DID YOU KNOW?



Soapstone

“We were carvers of soapstone. We cooked with it in our baskets before we started making pots out of it. It was our biggest trade. When you cook in a basket, you heat the stones up in the fire and use a willow stick to pick up the hot stones and put them in a basket filled with water to boil it. Our coil baskets are pretty tight. You can drink water out of them.”

– Julia Bogany, Tongva Cultural Affairs Consultant

Trade routes crossed the lands of the Mojave, San Manuel and Tongva peoples, serving as a gateway for the trade of soapstone, shells, fish, and basketry between the desert and the coast. Today, Route 66 follows one of these trade routes through Cajon Pass.



GABRIELINO-TONGVA TRIBE

Following as much of the old Route 66 as possible through California proves to be a more leisurely drive than the alternative freeways—although here and there you will be forced back onto the packed pavement designed to make modern transportation more efficient. To stay on track through San Bernardino, watch for the Route 66 emblems spray painted on the roadway and continue on your way past the site of the original McDonald’s restaurant and relics of the road’s former glory—the peeling paint and rusted neon signs of what is left of old cafes, gas stations and tourist shops.

San Bernardino is a gateway into metro Los Angeles and a boundary nestled up against the foothills of the traditional homelands of the Tongva people.

The Tongva have been indigenous to the Los Angeles basin for 7,000 years, according to documentation from 2,800 archaeological sites. Known today as the Gabrielino-Tongva Tribe, their ancestors were enslaved by the Spanish to build the San Gabriel Mission in the City of San Gabriel and the San Fernando Mission in the City of Los Angeles.

The Tongva traditionally traded in shell, soapstone and tightly woven coil baskets. Their baskets were woven tightly enough to hold water and use for cooking. Carved pieces of soapstone would be heated in a fire and dropped using wooden tongs into a basket filled with water. The heat from the stones would bring the water to a boil.

The tribe’s sacred springs, located in western Los Angeles, are under restoration and Loyola Marymount University has a garden dedicated to the tribe in Westchester. The university library also exhibits artifacts from two village sites.

The Tongva today are a state-recognized tribe in the process of seeking recognition from the federal government.

CONTACT

Gabrielino-Tongva Tribe
1999 Avenue of the Stars
Suite 1100
Los Angeles, CA 90067-4618
310-587-2203

ATTRACTIONS

Heritage Park Tongva Exhibit
12100 Mora Drive
Santa Fe Springs, CA 90670

Loyola Marymount University
1 LMU Drive
Los Angeles, CA 90045



EVENTS

Third weekend in September
Moompetam - Gathering of the Salt Water People
Aquarium of the Pacific
100 Aquarium Way,
Long Beach, CA 90802
562-590-3100
www.aquariumofpacific.org
www.keepersofindigenousways.org

Moompetam—Gathering of the Salt Water People—is a celebration of Indigenous California Indian maritime cultures, including Ajachemem, Chumash, Costanoan, Luiseño, kumeyaay and Tongva. Enjoy traditional songs and dances, crafts demonstrations, educational programs, storytelling, and a colorful array of indigenous Pacific Ocean life.”Moompetam” means “People of the Ocean” in Pipiimar/Tongva/Gabrielino.

3rd Weekend in November
Acorn Festival
Rancho Santa Ana Botanic Garden
1500 N College Ave.
Claremont, CA 91711
909-625-8767 EXT. 200
www.rsabg.org

Fall is a time of harvest festivities for the people of Southern California; acorns from the live oak (*Quercus agrifolia*) were traditionally a major food source. In honor of this, Native American dancers and tribal leaders join the Tongva to celebrate their connections with California native plants. Dancers demonstrate various dances intermittently throughout the day. There is also an artisans’ marketplace.



Tongva Park, 1615 Ocean Ave., Santa Monica, CA 90401

DID YOU KNOW?



Serrano of California

A Tejon Serrano photographed by Edward S. Curtis, c. 1924.

– Photo courtesy Library of Congress

“The Serrano people embraced the pine forests and flowing water of the high country. Their creation story tells of the first people who tended to their creator Kruktat as he laid ill and dying high in the mountains. When the creator died, the people began to mourn and in their grief turned into pine trees. The nuts and acorns these trees scattered became food for the Serrano clans who would follow these first people. Those Serrano who lived at Yuhaviat, an area of pine trees near present day Big Bear Lake where the creator died, were called the Yuhaviatam or the People of the Pines. Members of the San Manuel Band of Mission Indians are the Yuhaviatam clan and like their ancestors they maintain a special connection to the land.”

– San Manuel Band of Mission Indians, www.sanmanuel.com

DID YOU KNOW?

Broken Promises

According to *Public Broadcasting's Indian Country Diaries*, Indian Relocation participants were supposed to receive temporary housing, counseling and guidance in finding a job. They were to be provided permanent housing, community and social resources. The new migrants also were given money to tide them over on a sliding scale based on the number of children in the family. A man, his wife and four children got \$80 a week for four weeks.

That's what they were promised. Some found that the promises were not kept. Not everyone found a job, and those that did were generally at the lower end of the economic ladder. Many became homesick so far away from their families and familiar landscapes and decided to return to their reservations.

Those who stayed eventually found other Indians although they usually were members of another tribe. By now inter-tribal marriages created a new generation of Indians who's identity was split between two or more tribes.

– More information may be found at www.pbs.org/indiancountry



SOUTHERN CALIFORNIA INDIAN CENTER

The Southern California Indian Center had humble beginnings in the Stanton, CA, garage of John and Lois Knifechief in the late 1960s.

“They started in a garage, hanging out clothes and providing food,” said Walter Ahhaitty, Kiowa.

Because, for many arriving in Southern California, the Indian Relocation Act wasn't all it was cracked up to be.

According to the 'Indian Country Diaries' documentary, relocatees were promised housing, help finding a job, and community and social resources. They were also to be given money based on a sliding scale—a man, his wife and four children got \$80 a week for four weeks.

But help finding a job didn't equal landing an actual job. And often, if they did get a job, that job wasn't a well paying one. That's where the Knifechiefs and some members of the established Indian community stepped in. In 1969, they and nine others officially formed the Orange County Indian Center. They filled the gap left by the federal government's relocation offices, continuing to provide services such as job leads, housing assistance, food and social activities.

Even after the end of the federal relocation program, American Indians continued to stream into California for the opportunity to make a better life and the OCIC grew to meet the need. In the '70s, the center was able to offer social services, job training and employment assistance, and senior services. By the '80s, the center was serving several communities in Los Angeles County. In 1987, the OCIC changed its name to the Southern California Indian Center.

“We're still doing what the original ideals were about and what they [the founders] were trying to do—to assist our people, to connect with them and to build our community because there were so many who were from so many different places and they were dislocated. This organization brought together all those tribes, from the southwest, from Oklahoma, from up north, from the northwest, from the northeast, from the southeast. The desert tribes. They all migrated—even these California tribes. They were all getting involved in the relocation,” Ahhaitty said.



Today, the SCIS covers a service area of more than 7,000 square miles and assists citizens of more than 350 different tribal affiliations. They hold an annual powwow attended by more than 3,000 people that is a major fundraiser for their social programs.

CONTACT

Southern California Indian Center, Inc.
10175 Slater Ave.
Fountain Valley, CA 92708
714-962-6673
www.indiancenter.org

EVENT

November
SCIC Annual Powwow
OC Fair & Event Center
88 Fair Drive
Costa Mesa, CA 92626
714-962-6673
www.indiancenter.org

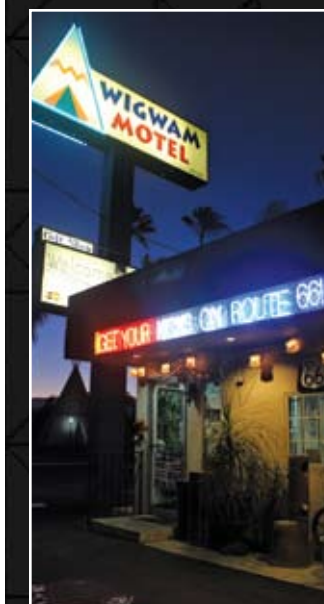


Southern California Indian Center Powwow

“Some of us are both [Northern and Southern tribes]. Like myself. I'm both. So sometimes it is difficult for me to play just that one side of it. I'm Cheyenne from Oklahoma. We're matriarchial so we take our mother's side. But at the same time, I understand the Northern ways.”

– H. Starr Robideau,
Cheyenne & Chippewa

DID YOU KNOW?



Concrete Tips

The Wigwam Motel in San Bernardino, CA, still beckons weary travelers at the end of the day, enticing them with novelty and neon.

Aztec Hotel

The Aztec Hotel, located in Monrovia, California, provides another example of using one culture inaccurately to represent another, perhaps more familiar, one. The hotel was built in the 1920s and incorporated elements of Mayan art and architecture but used the name “Aztec” because at the time, it was believed the public was better acquainted with that tribe than the Maya.



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MOTHER ROAD 2.0

Visitors can access the information found in this guide online at www.americanindiansandroute66.com. This website provides the most updated tribal tourism information and easy access from the road. It also features enhanced media and an interactive map of tribes along the route, a great tool for planning your trip. Visit us online today for the most current information about Indian Country along Mother Road.

ONLINE RESOURCES

Bureau of Indian Affairs: www.bia.gov

Discover Navajo: www.discovernavajo.com

Experience Native America: www.NativeAmerica.travel

Historic Route 66: www.historic66.com

Indian Pueblo Cultural Center: www.indianpueblo.org

Oklahoma Historical Society: www.okhistory.org

Library of Congress: www.loc.gov

National Park Service: www.nps.gov

Oklahoma Department of Tourism: www.travelok.com

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American Indians & Route 66 was written, photographed and designed by Lisa Hicks Snell, Cherokee. She is the publisher and editor of the Native American Times, an American Indian news and features website (www.nativetimes.com). She also publishes and edits Native Oklahoma, a monthly arts and culture magazine devoted to Oklahoma tribal communities (www.nativeoklahoma.us).

Over the course of her career, she has won numerous Native Media awards through the Native American Journalists Association for her work, including 'Best Magazine' for her debut of Native Oklahoma in 2011. Follow her on Twitter @LisaGetsLost

ABOUT AIANTA

The American Indian Alaska Native Tourism Association (AIANTA) is a 501(c)(3) national nonprofit association of Native American tribes and tribal businesses that was incorporated in 2002 to advance Indian Country tourism. The association is made up of member tribes from six regions: Alaska, Eastern, Midwest, Pacific, Plains and the Southwest. AIANTA's mission is to define, introduce, grow and sustain American Indian and Alaska Native tourism that honors traditions and values.

AIANTA provides its constituents with the voice and tools needed to advance tourism while helping tribes, tribal organizations and tribal members create infrastructure and capacity through technical assistance, training and educational resources. AIANTA serves as the liaison between Indian Country, governmental and private entities for the development, growth, and sustenance of Indian Country tourism. By developing and implementing programs and providing economic development opportunities, AIANTA helps tribes build for their future while sustaining and strengthening their cultural legacy.

To learn more, please visit www.aianta.org.

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AMERICAN INDIANS & ROUTE 66



*Edward Kemp. Harvey Indian Detour car at Isleta Pueblo, New Mexico, c1928.
Courtesy Palace of the Governors Photo Archives (NMHM/DCA)
Negative Number 046926*



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·GERA·WERO·



Cover art by Gera Lozano | www.geralozano.com

AMERICAN INDIANS & ROUTE 66

American Indian Alaska Native Tourism Association

