

To Laura- a few comments.

V.I Washington Matthews -2 TTs

✓ <sup>er</sup> "GOBERNADOR" ? Is this the Navajo form? The Spanish, and still used in english, is GOVERNADOR (also Gobernador).

✓ As two of the minor sacred mountains have Spanish names- should you not tell the reader(non-local) that they are Spanish, not Navajo? The other, Huerfano, (orphan) -does it also have a Navajo name?

✓ In Creation myth- where 12 kinds of people are listed in First World, (Ants, etc.) I can only find 11. ?

✓ about Spanish mentioning "Navaju de Apaches"--it was always, in Spanish documents, of the many varieties of Apaches-"Apaches de"--whichever, and so, "Apaches de Navaju" or "Nabaju" -the Spanish had more Apache groups to cope with than now exist and, correctly, took the Navajo as an Apache sub-group- all of them being Athapascans, which the Spanish didnt bother with, but did recognize them as related.

Mt. Taylor, not "13,000" ft.- officially, I read, 11,389 ft.

In your Vol.2 you correctly say that the horses and sheep brought by Coronado did not affect Indian economy as they were eaten. This is quite true, (including any horses Indians got hold of). It was after colonists with Onate brought domestic animals that Indians began to acquire sheep, wool, cattle, for food and clothing, and horses to ride. But in your Vol. 1 early introduction you say that they received these things from Coronado- maybe because you havent had time to polish off the little details-

Mexican Independence, 1821, not 1826.

Navajo names- (I may be quite off, but as I learned it-) one given at birth by the woman who acts somewhat like our godmothers, one given in childhood for some personal characteristic, like your "Hard Belly", & (recently), one, given when they go to school, by anglo teachers, of which I recall such as "Byron, Emerson, Jack Dempsey, Woodrow," etc. etc. , sometimes they have kept these to use, at least for trading accounts or payrolls, then a formal name when they are adult- and, lastly, one acquired in the course of their lives when and if, something unusual happens, like your "Killed a Man". As I recall, among themselves, the same man or woman may be spoken of by other Navajo by more than one of these names, among themselves, according to what they are saying at the time.

✓ Hopi farming in Canyon de Chelly before or ca. 1700. This may be quite true- it is just news to me. As the Hopi were the very last of the local Indians to have horses, (did not have any in the late 19th Century) I question if they trotted 60 or more miles across country and so far from their fortified rock mesas? If the Navajo hadnt moved in to keep them beleaguered to famine point then, as they did later, there were many more roaming Apaches and Utes around then. As to having peaches- the Navajo had certainly been either trading or raiding in the Rio Grande long enough to also have peach stones, pre 1680. Whoever planted peaches in any depression with water trapping formations could depend on them to grow, untended, as the Hopi do now in sand filled hollows. As to Hopi expeditions on foot away from the mesas, there is quite a record of their walking west to the Little Colorado-Grey Mountain region occasionally to dig salt- but I hadnt run across de Chelly.

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Can/del Muerto- its name- see "Origin of the Name, Cañon del Muerto", David de Harport, in "El Palacio, V.67/3, June 1960, p.95- he says the Navajo agree that this refers to the 1805 expedition - BUT that the name never appeared in print until 1897! (Mindelleff), and had been first given by Col. Stevenson in 1882, (in plural form). As usual, one wonders if the Navajo do not have their own name for this cave-ruin & mummy episode-- since most Navajos did not learn Spanish.

Pueblo refugees actually did not go to San Juan country in 1680, but 1693 and soon after, when De Vargas had returned -

# Archaeological evidence

Sheep

There were merino- 1860  
late 18<sup>th</sup> Cent.

The relationship of Navajo with Pueblo and Spanish was not one of unending warfare - the Navajo seem to have been far more pacific than their Apache cousins at first, and hence had had dealings with Pueblo for some time. When horses changed the picture the Navajo did undoubtedly make some raids, but between times joined Spanish at intervals in expeditions against Apaches, Utes etc., traded with them, served as guides & so on. The Spanish seem to have understood better than 19th C. anglos that their treaties or battles with Navajo always pertained to some group of Navajo and not all of them at once. Navajo were more tractable in allowing missionary efforts, although they didn't in the end "take", attempts at settling them in farming villages and so on. By the time Spanish settlement had grown in the 18th C. to the extent that provided large amounts of livestock, stored food supplies and women and children to be worth raiding, the Navajo do not seem to have committed any more raids, or less, than Apache-Comanches. On the contrary they supplied men for Spanish punitive expeditions and served as guides & interpreters against the Apache, who raided them, too. (So did the Comanche after De Anza beat them in ~~1779~~ 1779-80, made a treaty- the Comanche also provided soldiers against Apaches, came to trade fairs etc.) These were complex and variable relations- like ours with Russia today in small scale- it is hardly fair to say that Spanish and Navajo were always fighting each other.

V II

pre-historic weaving- I believe basketmakers were weaving (vegetal fibres & cotton, and hair), much earlier than the 11th C., more like 400 or 500 AD- see Kate Kent's Prehistoric Textiles for extensive data.

Re silver work- 18th C. documents mention Navajo "chiefs" wearing fine silver jewelry- if they didn't make it- Pueblos seem to have, (cf. "sleta for one"), and certainly it could be stolen from or traded for from Spanish. I have not found records yet of Spanish silversmithing in N.M. On the contrary there are detailed accounts of collecting damaged silver pieces to send back to Durango, or Chihuahua etc. to be melted and remade in some commissioned shape for N.M. Silver items pre 19th C. came ready made from Mexico. Some (such as halos of statues, inlaid bits and spurs) have been found in Indian cave caches in the Silver City, (i.e. Apache) region and 4 Corners. Others, as buttons, small crosses, in graves. Whether Indians got their hands on silver pieces or saw them among Spanish, they at least had the idea of the designs. These, we know, they did use in iron, copper and on leather. (shapes and dies). It was only a matter of getting hold of silver. Spanish silver objects which Navajo might have owned would inevitably have been buried with them, hence no traces now. Altogether however, their access to Spanish-Mexican designs was 100%, long before Bosque Redondo- cf. the "Squash blossom"- a perfect pomegranate flower. This design was used by Spanish from 1520, for some 200 years, in iron as the rowel pin of spurs. It was also made in silver or brass as trouser buttons, (those that went along sides of slit breeches above knees, never fastened). These metal forms alone would have given Navajo the design, without their having to take it from wood carving or needlework.

The same is true of hollow beads made of two conchas, made by Arabs and Spaniards, as beads, and used singly as buttons by them long before Navajo silver. (In fact, in Spain, back to 2,000 BC).

Also the so-called "nash" or however it is spelled, - nothing at all but the stylized Arab hand of Fatma- with, in the case of Navajo pendants at first, actually had two little engraved or chiselled hands at ends--to ward off evil eye. As usual, stylization of form over years results in the forgetting of original symbolism- especially among people of another belief. As to actual beginning of post Bosque work- or its continuation after the return, the Hubbells used to claim old Don Lorenzo got it started- others give the Dodge- soldier story. Not ALL Navajo were trapped in the hells by Carson- I incline to general belief in pre-knowledge of silverwork by Navajo, with their main old problem, access to silver, which actually was solved by some access to coinage, and, later, to Mexican coins and silver ingots or wire. The difference between iron & copper smithing is little, & Navajo had been making utility bridle bits of iron & copper in Spanish shape for a long long time before Bosque Redondo.

As a result of this 25 years of rumination (and looking at Spanish-Mexican artifacts) I go along with Art Woodward. The pin pointed date of "First Navajo silver" might well be left alone at present- but Spanish design sources are fairly positive- arrows, swastikas, thunderbirds are all trader-Station RR gifts- as Navajo later took over whatever they saw such as Fleur de lys. The crosses however hardly have to have been Spanish, they turn up in rugs and blankets and on petroglyphs, with a different meaning from the Christian one.

Hanson Begay — 1934 began painting.

Stanley Mitchell

Quincy Tahomah

Tribal Council Room