

NAVAHO!. For two hundred and fifty years that name has filled the minds of white people with a variety of emotions:- fear, apprehension, responsibility, pity, admiration! Who are these people to arouse such a ~~xxxxxx~~ complexity of thought in our minds? Where did they come from, what are they like, what do they do?

The known history of the Navaho is short indeed. Ethnologists tell us that in all probability the Athabaskan speaking people, of which the Navaho are a large group, were the last migration to reach the North American Continent from Mongolia, crossing Behring Strait. Just when this last migration took place has yet to be determined. But this group wandered down the Rocky mountain region leaving ~~these people~~ here and there, in Kansas, British Columbia, Oregon, New Mexico, Arizona. The first mention of them by the Spanish explorers of our Southwest was not until the time of Benevides, in 1626 when he speaks of the "Apache de Navahau". Apparently none of the earlier explorers encountered them.. Present historians believe that a small group was living in what is now called "Old Navaho Land", a region in North Central New Mexico, west of the Chama River, and north of the present little town of Cuba, ~~xxxxxxx~~. At that time these people were agriculturalists like their Pueblo neighbors. They doubtless learned farming from these much more ancient inhabitants of our Southwest. They also learned to weave from these neighbors, though unlike them, they were not community dwelling, nor apparently community minded to the extent of Pueblo people of either ancient or modern times. The Navaho from time immemorial has watched others, copied them, and usually ended by doing superior work, no matter what kind. The great change that came to the Navaho, probably in the early eighteenth century, was brought about by the acquisition of horses, brought to New Mexico first by Coronado in 1540. Doubtless they stole horses from either the Spanish themselves or from Pueblos who had acquired them. The horse made the Navaho mobile, and they quickly became an expert horsemen and acquired herds continually increased by the addition of more stolen animals. As they became expert and bold, they increased their raids upon the early Spanish settlements, the nearby Pueblo Indians as well, until they were the terror of these peaceful people. The Spanish soldiers tried to quell the Navaho. The Indians merely disappeared into the vast rough country that is now their reservation, until they were again ready for a foray to steal sheep as well as horses, women and children. This continued periodically until New Mexico became part of the United States and the American Army was sent to subdue these foragers. The army ~~xxxxxxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxx~~ troops, few in number, accomplished little against so cunning and fleet a foe, and it was finally the scouting ability of Kit Carson who brought the Navaho to terms. This was done, not by pitched battle, but by the killing off of livestock, the burning of crops, until the Navaho finally surrendered. Then came a dire decision on the part of the Government. Because the domain of the Navaho was so far reaching, so difficult of access, it was decided to move the Navaho to a new reservation on the Pecos river at Fort Sumner and to teach them to become an agricultural people. This exile, the long three hundred mile march, of ~~the~~ seven thousand Indians began in 1864. While time was spent establishing some sort of housing, and breaking new ground, Congress appropriated \$100,000. to feed and educate these Indians who were literally put into a concentration camp. Only 10,000 ever reached its destination!

When the Navaho To-day are the largest group of Athabaskan speaking Indians

Did not know this

are and acquiring the great Navaho people (just coming from the north)

was our spirit for the allotted purpose

While reading the Washington Mathews' Version of the Navaho Creation Myth, my mind's eye traveled to the four sacred which border the Navaho ancient world. It was then, I think, that it occurred to me that photographing these mountains from the air would best give the feeling of this beautiful ~~myth~~ ancient belief. So after making arrangements for such a flight with a local pilot, we took off early one morning, heading first for the Sacred Mountain of the South, Mount Taylor. Perhaps it is my love for landscape and geography that makes me love to fly. From the ~~air~~, one can see the great structures of the earth's surface, the different kinds of mountains, the ~~ancient~~ age old erosions. In the air one's mind goes deep into the past, and one thinks of Time in Depth. Looking down on this great Southwest country my mind went back to the earliest known existence of man (in this part of the world) where some twenty thousand years ago primitive Indians lived in a cave in the Sandia Mountains. Migration followed migration of primitives who, crossing from Mongolia to Alaska, slowly spread across the North American Continent. Perhaps the last migration to reach New Mexico were the Navaho and their Apache cousins. As we flew over the Southern end of the Jemez Range, we could see, off the north, the region now known as Old Navaho Land. Here have been found very recently, the oldest remains of Navaho dwellings, with tree ring dates of 1550 AD. In these early times the Navaho were an agricultural people like the Pueblo people who ~~had come~~ here long before. Benevides in his chronicle of New Mexico speaks of the NAVAHAU DE APACHE as living in old Navaho Land in 1626. Living in simple crude hogans, raising corn, beans and squash, they were unlike the Pueblos who lived in great communal structures, ~~such as Pueblo Bonito and the many other buildings~~

~~such as Pueblo Bonito and the many other buildings~~ Always there ~~was~~ ^{were} adventurous ones who travel, and the Navaho slowly moved westward, following the San Juan River, some swinging Southward ~~and~~ to the Chaco Canyon region, where they may have encountered their first sight of such a great structure as Pueblo Bonito, and the many other buildings scattered all over the Southwest. Looking down on the great ruins of the Chaco area, I saw eroded desert land, shorn of trees and nearly waterless. In the eleventh century when Bonito was built, this country was a wooded land. Witness the great timbers used in construction of all these ruins; and there must have been ample water of many hundreds of people lived ~~here~~. Doubtless cutting timber for building and fire wood denuded the land and turned it into the desert I saw below me.

We landed at the town of Farmington for gas and a second breakfast, then headed west following the San Juan River which borders the Navaho Reservation on the north, with the exception of a small overflow in to Southern Utah. (It must have been the *relocate* San Juan in the vicinity of Mesa Verde, where, in the Creation Myth, the men left the women and crossed the river.) We flew over Shiprock, the beautiful great core of an extinct volcano with its great dykes extending in two directions. Small wonder that Shiprock in Navaho Legend is a great eagle with outstretched wings. We flew over the northern end of the Lukaichukai Mountain range, the heavily timbered plateau running north and south separating the eastern from the western sections of the Reservation. Over the Mountain and on to the incredible area ~~of Monument Valley~~ Canyon de Chelly, Monument Valley and the

was all

along the banks

into converting so large a group of free and mild roving nomads
into farmers held within bounds. The Congress of the United States
had appropriated \$100,000. for this rehabilitation; graft and
misuse did away with the greater part of this sum, and only a ^{\$30,000 winter of} small ^{small portion} ~~portion~~ ever reached its destination. We must remember the timing
of this decree of General Crelton's. ^{At the time} The Civil War ^{was} ~~was drawing to a just over~~
close, transportation ~~to the far west~~ was still by wagon train,
and the far away Indians seemed to Washington of little sig-
nificance. To the Navaho, however, it was a very different story.
During that first winter, they had only old army tents for shelter,
scant clothing, the promised food arrived in a pitifully reduced
quantity. They were hungry. The first year's crops were a failure
owing to insects, and drought. They were dreadfully homesick.
The whole scheme ^{was} ~~was~~ inadequately planned, ~~and inadequate personnel,~~
and many attempted efforts were a failure. But ~~that~~ the Navaho
stayed, apparently without attempt to escape except for a ~~very~~ ^{small} ^{comparative}
few. A sizable group of Mescalero Apaches had ~~also~~ been moved to
Bosque Redondo, and they did escape in a ~~planned~~ body and
returned to their original homeland to the south. Local political
graft in the then so young Territory of New Mexico, the failure of
all the plans, an epidemic of smallpox that took many lives, com-
bined to bring the Navaho to the point of a planned mass escape in the
Spring of 1868. At this very time, two Indian Peace Commissioners,
General W. T. Sherman and Colonel Francis Tappan, arrived from
Washington to consider plans for moving the Navaho to Indian
Territory, now Oklahoma. A group of Navaho chiefs headed by
Barbajito had previously been sent to Washington. They had
talked to the Great White Chief President Andrew Johnson, had seen
the wonders of the Capitol City, the size and extent to the United
States, and doubtless the threat of being moved to another new
location brought about the Treaty decision. So on the first of
June 1868 a formal Treaty between the Government of the United States
and the Navaho was signed at Fort Sumner and was ratified by Congress

was signed at Fort Sumner and was ratified by the Congress on July 25th. and the chastened Navaho were allowed the return to their deeply loved land, the land that is a part of their religion as well as their being. The terms of the treaty made demands on both the Navaho People and the United States Government;; promises were made by both parties, and to our own shame it must be said that the Navaho have kept their promises to a greater extent than have we. Boundries were set up consisting of only a part of their original habitat-there was to be a civil agent who would oversee the issuance of agricultural impliments, seed and stock to help the destitute Navaho make another new start. There was to be compulsory education, the Government promising to supply one competent teacher to ever thirty Navaho children. Neither the Government nor the Navaho, who had promised to bring their children to school, has kept this part of the treaty until now, in 1955, a long planned effort is coming into realization. The stipulations of the Treaty regarding cessation of depredations was kept by the Bosque Redondo Navaho People, but not by the few who had hidden away, who made raids on some of the early Mormon settlements in southern Utah, compcating the situation greatly. ~~Then came the~~ ~~first year following the return from Bosque Redondo~~ ~~with~~ During that first year following the return from Bosque Redondo, the Navaho people again suffered great deprivation. The promised rations did not come, when they finally did they were far short of the need. That winter many Navaho lived on roots and bark. The promised seed was late in coming and another year of drought made the yield pitifully small. The first issuance of 14,000 head of shepp and 1000 goats did not arrive until the fall of 1869, and these were distributed, two (later 3) head to each man, and with this pittance the sturdy Navaho began life anew. They were even grateful for this, They were home, they were happy, they would manage somehow. The Utes and western Apaches were abroad on Navaho land and they had not signed any peace treaty. They caused trouble, and the few Navaho who had hidden in the northern country to escape the Long Walk, began to raid the early Mormon settlements in southern Utah. Some of our frontiersmen and early stockmen encroached on Navaho land and disputes arose. After ten years, the Navaho had greatly increased in number and their flocks were making them nearly self supporting. But in 1876 word came to the reservation of the survey for the railroad and that Congress had granted checkerboard tracts of land to the railroad which took much Navaho land. In an effort to offset this, the Navho were given an added large block of land to the northwest. But along the railroad area the Navho lost much of their best winter range and many good springs. To this day the ownership of of much of this Checkerboard area, the area east of the reservation boundry has never been settled.

During the late 1870's and the 1880's ~~the~~ Navaho blankets were being woven and were the means of trade by which the Navaho people acquired many items they needed and wanted. Trading posts were being built and the fame of the Navaho blanket seems to have spread rapidly. The Mormon trader at Lee's Ferry on the West bank of the Colorado River was one of the first to value the Navaho Blanket, and the Indians traveled many miles for this trade.

July 25, and the chastened Navaho were allowed to return to their ~~homelands~~ deeply loved ~~xxxxxx~~ land. The terms of the treaty made demands on on both the Navaho and the United States Government, promises were made by both parties, and to our own shame it must be said that the Navaho have kept their promises to a far greater extent than have we. Boundries were set up ~~xx~~ ~~xxxxxxxxxxxx~~ consisting of only part of their original habitat, there was to be a civil agent who would over see the issuance of seed, agricultural implements and stock to help the Navaho make another start. There was to be compulsory education, the Gov. promising to supply one competent teacher and a school for every thirty children. Neither the Navaho who promised to bring their children to school, nor the Gov. has ever kept this stipulation of the treaty. The Navaho promised no more depredations of either Anglo or Pueblo Indian people. This part of the treaty the Navaho have kept even in the face of great encroachments by some of our frontiersmen and early stockmen. Our Government in turn while fulfilling some obligations feel woefully short on others. During that first year following the return from Bosque Redondo the Navaho suffered deprivation again. The promised ~~xxxx~~ and seed was late in coming and the first crops were damaged by drought. Rations were very short, the promised sheep had not come. Many Navaho lived on roots and bark. The first issuance of 14,000 sheep and 1000 goats did not arrive until the fall of 1869. These were distributed, two sheep to each man (later increased to 3), and with this pittance the ~~xxxxxx~~ Navaho began life anew. They were grateful even for this, they were on their homeland, they would manage somehow. Utes and Western Apaches were abroad in the land and they had not signed a peace treaty. Some Navaho people who had not gone to Bosque Redondo, but who had hidden in the northern part of the present reservation made raids on some of the early Mormon settlements in southern Utah. This complicated the situation.

the treaty decision. It was signed at Fort Sumner on June 1st 1868, a formal treaty with the Government of the United States whereby both the Navaho and the U.S. Gov. made definite promises, some of these made ~~by us~~, have been years and years in being fulfilled. So the Navaho joyfully returned to their homeland and definite boundaries designated ~~constituting of some~~ for the reservation of Navaho land, some 3,500,00 acres. There was to be a civil agent to help the Navaho ~~start~~ ^{make} a fresh start. They were to be given ~~xxxxxxx~~ ^{seed} sheep, seed and agricultural implements. The Navaho promised to stay within their boundaries and to be at peace with other Indian tribes and the Spanish people of New Mexico, to stop stealing stock and slaves. So began the long difficult task of another rehabilitation. That first winter was another of deprivation. Promised food rations to tide them over did not arrive. Nor did the promised stock and seed. Game was apparently scarce. Many Navaho lived on roots and bark with only occasional ~~too~~ short rations. The year of 1869 saw an effort to plant crops, but unusual drought destroyed the ~~xxxxx~~ plants. The long promised stock finally arrived in the fall of that year, with a first issuance of 14,000 sheep and 1000 goats, and the grateful and happy Navho came to receive their ~~ixx~~ share of 2 sheep, later increased to three. After four years of exile and one of near starvation, the Navho People began life anew on their own land, eighty six years ago. We must pause to remember what our frontier life was like. Huge distances, ~~only~~ slow packtrains, Washington busy with problems of reconstruction following our own Civil War, months consumed in exchange of mail, endless red tape. But the Navaho were happy; they were home, they had 3 sheep for each family, and patiently and with self-sufficiency they set about their lives. It was not long until frontier ~~xxxxx~~ white stockmen were occasionally encroaching on Navaho land and though disputes flared the Navaho kept the peace. For a few years all went well, the stock increased rapidly, so did the people. Then in 1876 word came that the new railroad would pass along the southern border of the reservation and that ~~xxxxxxxxxxx~~ by act of Congress the railroad had been given checkerboard areas of land: alternating areas of fifty miles north and south of the ~~xxxxxxx~~ proposed railroad site. This was a deliberate breach of promise ~~xx~~ and violation of the Treaty. To console the aroused Navaho new lands were added to the reservation to the north and east. The problems of the checkerboard area have never been settled and are still pending in the Land Claims Commission. The railroad was completed in 1882, bringing new problems as well as some benefits to the Navaho People, though

As the cattle business of the west boomed with the building of the railroads, white stockmen encroached on Navaho land and though disputes flared, the Navaho kept the peace. As their flocks of sheep increased, more and more wool was used by Navaho weavers and the trade in blankets reached ^{or became a major coming in over} its former source of income - it was in the period of 1870- that the finest quality of weaving & design was reached

educate them, as much as possible, make farmers of them and keep them under surveillance. A site was chosen on the Pecos River in east central New Mexico near Fort Sumner. Named for a thicket of trees along the river, this location became known as Bosque Redondo. As Kit Carson pursued his campaign in the region of Fort Defiance, the Navaho came to realize that "the Rope Thrower" as he was called, was there not to kill them, but to bring them to terms, and following Carson's spectacular ~~xxx~~ winter march to Canyon de Chelly, where many Navaho were believed to be hiding, many surrendered voluntarily. At that time there were ~~xxxx~~ several prominent Chiefs, Chiefs of roving groups of Navaho, names now familiar to all, Manuelliot, Barboncito, Ganados Muchos, and others. Most of these men agreed to the move to Bosque Redondo and in March 1864 The Long Walk, as the Indians call it, was commenced. There were some army wagons for the very old and the very young, some were on horseback but most were on foot. They were taken in groups of from one to three thousand at a time until more than 8000, all who had been rounded up, were moved the three hundred miles to the new location. A good many doubtless hid in the wild, ~~x~~ remote canyons to the north, but certainly the great majority of the Navaho were taken to what we would call a concentration camp today. Then began the task of converting so large a group of free, wild roving horsemen into farmers held within bounds. The Congress of the United States had appropriated \$1000,000. for this rehabilitation; but graft and misuse did away with the greater part of ~~it~~ this sum for only \$30,000. worth of material ever reached its destination. During the succeeding years much of the goods and stock allocated for the Navaho followed the same mysterious disappearance. We must remember the timing of this decree of General Carelton's. The Civil War was nearing its close, transportation west of the Mississippi was still by wagon train, and a group of far away Indians seemed of little significance to the Government in Washington. To the Navaho, however, it was a very different story. In addition to the shortages in promised rations and clothing, the first year's crops were a complete failure owing to drought and insect infestation. They lived in old Army tents, their clothing was very scant, the winter was cold, they were hungry, they were dreadfully homesick. But the Navaho made no attempt to escape save for a few, though a group of Mescalero Apache Indian, who had been brought to Bosque Redondo at the same time as the Navaho, did make their escape in a body, returning to their homeland in the south. During the following three years, local political graft in the then young territory of New Mexico, the failure of most of the plans, a bad epidemic of small pox which took many lives, combined to bring the Navaho to the point of planned mass escape in the spring of 1868. A group of Navaho chiefs headed by Barboncito had been set to Washington ~~ka~~. They talked to the Great White Chief President Andrew Johnson, had seen the wonders of the Capitol City, the size and extent of the United States and great numbers of people, and they realized what their problems were. Shortly after their return and at the very time of planned effort to escape, two Indian Peace Commissioners, General W.T. Sherman and Colonel Francis Tappan, arrived from Washington to consider plans for moving the Navaho People to Indian Territory. The Indian Chiefs, realizing what this would mean, pleaded to be returned to their own homeland and promised never again to raid or steal. So on June first 1868, a formal Treaty between the Government of the United States and Navaho

Quest

NAVAHO! For two hundred and fifty years that name has ~~filled~~ ~~caused~~ a variety of emotions in the minds of white people;— fear, apprehension, responsibility, pity, admiration. Who are these people to arouse such complexity of thought in our minds? The known history of the Navaho is short indeed. The Athabaskan speaking people, of whom the Navaho are the largest group are doubtless one of that last migrations to cross Behring Strait from outer ^{Angolia} ~~Angolia~~. Wandering down the Rocky Mountain region, leaving small groups along the way, in British Columbia & Oregon, the largest group settled in the region of Old Navaho Land. Following that first mention of these people by Father Salmeron in 1626, there is a long gap of any written information. We have long years of accounts of the Pueblo Indians and their mode of life. The Navaho differed greatly from the Pueblo not only linguistically but socially as well. They lived in scattered groups, whereas the Pueblos lived in compact communities with a central government. The Navaho were semi-namadic. ^{They} ~~That~~ they learned the rudiments of agriculture from their Pueblo People as is evidenced by the archaeological findings, they apparently ~~did not~~ practise this knowledge ~~xxxxxxxxxxxx~~ only for bare subsistence. Somewhere within the century following the first known whereabouts of the Navaho in 1550 A.D. they encountered horses, brought to New Mexico by the Spanish Conquistadores in ~~xxxxxxxxxxxx~~ by Coronado. This must have been ~~about~~ ^{about} a century later for the prolific Spanish chroniclers would have mentioned this particular group of Indian People. Having seen horses, and sheep too, desire for possession took a strong hold. Doubtless beginning is a small way, but increasing as the years went by, the Navaho became the great predators of the Southwest, stealing horses, sheep, cattle, even women and children, not only from the Spanish settlers, but also from the peaceful Pueblo People along the Rio Grande. Between the years of approximately 1700 to the time of the Mexican war in 1826, The Spanish military authorities in Santa Fe, tried repeatedly to check these depredations, even resorting to bribery, and for some years held the Navaho more or less in check. But with the change from Spanish ~~Government~~ to Mexican Government in 1826, with its ~~smaller~~ smaller and weaker military personnel, the Navaho were once again a terror to the settlements. Then in 1846 when the southwest became a part of the United States, the Navaho encountered the first units of the American Army. The failure of small units unfamiliar with the vast desert and canyon areas of the region in which the Navaho lived was finally resolved by the Army sending Kit Carson, the famous frontier scout, to bring the Navaho to terms. Major Carson was doubtless one of the first to use a scorched earth policy. He did not openly fight the Navho, but by ~~destroying~~ ^{destroying} their livestock and crops, finally ~~xxxxxxxxxxxx~~ achieved his goal without bloodshed. Many Navaho surrendered, though doubtless many small bands hid in remote canyons and far away areas. During all of this period the Navaho were governed or rather led by a few tribal chiefs scattered over the wide area west of the Jemez mountains in New Mexico to the Grand Canyon ^{Arizona}.

Here begins the tragic episode of Navaho history. General Carleton, commanding officer of the U.S. Army in the New Mexico area, decided to move the Navaho to a specific reservation, or camp at Fort Sumner on the Pecos River some ~~three~~ ^{three} hundred miles from their old homeland. Some seven thousand Navaho were gathered at Fort Defiance in 1862 and the march (the Long Walk, the Navaho

call it) was commenced. General Carleton's intent was to turn the Navaho into farmers and confine them to this area at Fort Sumner. They arrived there in groups, 2500, 700, 3000, and more, destitute, save ~~xxxx~~ some ~~3000~~ sheep which were brought along. Old army tents, some hastily constructed barracks a few plows, some grain seed, was what they found. Also bad water, & little timber. That was all. There were already some 2500 Mescalero Apaches at Fort Sumner, also in ~~exile~~ following the Apache war a few years previously. The Navaho were promised rations from Washington. Some small amounts arrived which were doled out, but always ran short. They seem to have started out willingly enough. One Superintendent has written that the Navaho were the most industrious and willing to work. They learned how to make and lay adobe bricks, learned the art of blacksmithing and evidently did what they could to cooperate and make themselves as comfortable as possible. The first land was ~~xxxxxx~~ plowed and seed planted in the spring of 1865. Extreme drought, grasshopper infestations and scarcity of water resulted in utter failure of the first years crop. Congress appropriated \$100,000. for the aid of this (1864) faraway tribe, (this in the middle of the Civil War). Two individuals were given the money for the purchase of all that was needed. Only \$30,000. worth of goods ever reached Fort Sumner, and this, of course had to be transported by wagon train across the prairie. But what they did get helped them through another year. But matters went from bad to worse. Many died from exposure and infections, a small pox epidemic took many lives. There was controversy between the General and the Superintendent ~~xxxx~~ Steck who disapproved of the Fort Sumner plan. In 1867 all the Apaches made a break for freedom and returned to their old territory to the south. The Navaho were planning the same. Several of the chiefs made a trip to Washington. One can imagine what an experience this must have been for these Indians. First the long trip across the prairie, then the railroad from Kansas City to Washington, the sight of the great city even though it was in the throes of recuperation following the Civil war. Manuelito, Barboncito, had a conference with President Johnson who gave them little hope for their plea to return to their old homeland. There was even talk of moving the Navaho to Oklahoma. After their return they promised never to raid or disturb the settlements again if only they could go home. General Sherman was sent out to draw up a treaty with the Navaho, the only treaty ratified by Congress with any Indian tribe. This was signed at Fort Sumner by 12(?) Navaho chiefs, and the Long return walk was commenced. The U.S. Government promised to give them a new start with three sheep per family, seed corn, and some bare necessities. They returned to Ft. Wingate (then Bear Springs) and Fort Defiance in the summer of 1868. Major Dodd was the first civil agent appointed to administer to the returned Navaho. Neither the promised supplies, sheep or seed arrived. Finally Major Dodd procured some corn to be freighted out from Albuquerque. That first winter was grim indeed. Many Navho subsisted on pinon nuts, what game was to be found, roots, anything at all edible. But they survived. It was not until the fall of 1869 that the first sheep arrived and were distributed from Fort Defiance. Some seed arrived in the spring, but a succession of drought years followed adding to the existing hardships. The sheep were cared for as were the Navaho children and in a very few years, the wool trade began.

then and life

arranged for move to Ft. Sumner
Corn

They returned to weaving as their wool crop increased, for they had learned this art from the Pueblo people long before the Fort Sumner Exile. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ The fourteen year period between the return from Bosque Redondo and the coming of the railroad was fraught with frontier difficulties. The problems confronting the government agents were tremendous. The difficulties of obtaining supplies, promises from Washington were repeatedly broken, but the Navaho stock was increasing, trade was increasing not only with New Mexico ~~agent~~ traders but also with the Mormons who were coming down from Utah in ever increasing numbers and who often gave better deals to the Navaho, for Navaho blankets were in great demand in Salt Lake City. The Reservation Lands had been laid out in 1869-70. and boundaries pretty well established. Twelve years later came the railroad, taking away some of the land that had been given back to the Navaho People. This of course caused more dispute, as the first train crossed part of the reservation in 1882. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ More land was allotted increasing their acreage from 3 million odd to 6 1/2 million acres. Following other internal Indian troubles the Hopi reservation was created in 1882 and the Ute reservation established in Southwestern Colorado. Then came an influx of Spanish-American sheep men into the area near the present site of Cuba, New Mexico, and similar troubles in the San Juan River area around Farmington as frontier homesteaders pushed farther afield. (There were pleas from Government Agents to the Navaho for water development, and the first appropriation of \$25,000. was approved by President Cleveland.) With white sheep men and homesteaders pressing in the Navaho while eligible to file for homesteads in 1887 did not do so for lack of understanding as they had always lived in this area, nor did they speak or understand English. While the homestead act was passed in 1887 the allotting agents did not arrive until 1905. Prospectors were invading the reservation, many of them without permission with the result of some fatal conflicts. In 1892 the first water survey was made followed with ~~the~~ \$60,000 appropriation. An engineer was not sent for two years, and when one did arrive it was a man who had no knowledge of desert soil, or desert flash floods with the result that many new developments were washed out in two years time.

The compulsory school act was passed in 1887 and the building of boarding schools was commenced. Children were taken at the age of 8 (?) and placed in schools a long distance away. Not understanding the need to learn English fearing the loss of their children many parents either hid children away or refused to let them go. ~~As~~

To enumerate all the happenings ~~for~~ of a ^{half} century of mis understanding ~~xxx~~ often poor management, on our part, depredations by greedy whites on Navaho land and water, ~~xxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ is beyond the scope of this book. But an outline of the adjustments and problems is necessary to give a picture of these people as they have progressed within our United States.

of years. Shortly after Antonio's death, at the time of the Louisiana Purchase in 1803, the Spanish sent an expedition out to quell the Navaho. They came to the rim of the Canyon de Chelly and its tributary Canyon del Muerto and seeing a group of Navaho People in a cave across the Canyon, they fired their small canon into the cave. It so happened that the ~~men~~ of this group were all out hunting and the result was that many women and ~~children~~ were massacred by the Spanish soldiers. It was from this episode that Massacre Cave and Canyon del Muerto derived their names. From that time the Navaho were, ofcourse, at war with the Spanish. Less than twenty years later came the Mexican war and a greatly weakened government in ~~the New Mexico~~ ^{New} ~~area~~. ~~Then~~ came the war between Mexico and the United States, and ~~on~~ ⁱⁿ May 14th 1846, General Stephen W. Kearney entered Santa Fe and ~~proclaimed~~ ^{all} the sovereignty of the United States over ~~xxxxMexi~~ the citizens, including the Indian Peoples, of this vast Southwestern area.

The ~~Indians~~ ofcourse knew little if anything about the government of the United States and for another twenty years raids and reprisals were frequent. During our civil war little thought was given to the far away Navaho

ence to them by the Spanish Conquistadores was ~~xxxxxx~~ made by Father Geronimo Zarate-Salmeron, who in 1626 wrote of "the Apache Indians de Nabahu, who are very great farmers for that is what the name 'Nabahu' signifies, 'great planted fields'." Apparently none of the Spanish of Coronado's time encountered these Indians; ~~and~~ they may have been ^{just} a small group at that time ~~and~~ stayed ^{with} within a relatively small area. A great change came to ~~the group~~ ^{them, however} now known as the Navaho, when they acquired horses sometime in the seventeenth century. Both horses and sheep changed the Navaho from farmers into roving stockmen. Nor did they discard their knowledge of farming for it has moved with them as they expanded their living area. They were never the closely knit community living people like their Pueblo neighbors. They soon became expert horsemen and whenever they wished to increase their stock of animals they boldly raided the Spanish settlements driving off more animals and often taking women and children too from both the Spanish and Pueblo people. For more than two hundred years the Navaho from the west and the Comanche Indians from the east were the terror of the Spanish and Pueblo settlements along the Rio Grande. For a while ^{in the 16th Century} the Spanish, through bribery, held the Navaho from raiding the settlements, but with the death ^{in 1800} of the Navaho chief Antonio, who had held them in check, the old raids began more vigorously than ever. By this time, and some time before, the Navaho had spread as far west as Canyon de Chelly, for archaeology tells us that they were in the Canyon in 1712. And again archaeologists have found the sites of ^{in this far western section} ~~xxxxxx~~ hundreds of Pueblo ruins antedating the Navaho by many hundreds

Navaho history has a sharp division, before and after the exile to Fort Sumner, or Bosque Redonde as it was called. ~~Before this xxxxxxxxxxxxxxxxxxxxxxxxx~~ The name NAVAHO had filled the minds of white people with a variety of emotions. First it was fear and apprehension in the years before 1864. Then came responsibility, then pity and now admiration. The decision of the commanding General to move the Navaho to Fort Sumner was unfortunate to say the least. The region was unsuited to become a farming area, the water was bad, there was little timber. The justification for such a move was to stop the aggressive acts of these people and to move them to an area where they could be kept under control, but the difficulties ahead were certainly not foreseen. We must remember that this move came during the latter part of the Civil War. All supplies were still being hauled by the great slow moving caravans of covered wagons across the prairie states from Independence Missouri. Often the supplies that did arrive were so small in quantity that they were doled out in small rations to the near starving Navaho prisoners in their concentration camp. Yet even during those late war years, Congress did appropriate \$100,000. for Navaho subsistence. The move was turned over to two men who were to proceed to Independence to purchase the necessary supplies. Only \$30,000. worth of goods ever reached Fort Sumner. More than 7000 Navaho had taken the "Long Walk". When they arrived they had nothing but the clothes they wore and some sheep that had been brought along. Some old Army tents, some hastily constructed barracks, a few plows, some seed, was what they found. Yet they seem to have begun their exile willingly enough for one superintendent wrote that the Navaho were industrious and willing to work. They learned to make adobe bricks and build walls, they learned the art of blacksmithing and evidently cooperated to make themselves comfortable if possible. There were also 2500 Mescalero Apaches at Fort Sumner, brought there as prisoners at the end of the Apache war a few years previously. But the small amount of timber was soon used up, and the first crops an utter failure due to drought, grasshopper infestations and high winds. Supplies came through to carry them over another year, but they were scant. Many died from exposure and infections, and finally a small pox epidemic took many additional lives, and matters went from bad to worse. There was controversy between the General and Superintendent Steck who disapproved of the Fort Sumner plan. In 1867 all the Apaches made a break for freedom and returned to their old territory to the South. The Navaho were planning to do the same, but before this was realized, a group of the Navaho chiefs made a trip to Washington. We must remember that New Mexico, Arizona and California had been a part of the United States for only 22 years. The trip to Washington must have amazed these Navaho Chiefs, the long ride across the Santa Fe Trail, the railroad trip from Independence to Washington, the sight of the great city, even though it was in the throes of recuperation from the Civil War. The Chiefs had a conference with President Johnson who gave them little hope in answer to their plea to be allowed to return to their old habitat. There was even talk of moving the Navaho to Oklahoma and establishing a reservation there. Their only desire was to go home and they promised never to raid the settlements again. General Sherman was sent out to make a treaty with the Navaho, the only treaty ratified by Congress with any Indian tribe.