

Depening on the envirnment, hogans are built of a variety of materials. Where logs are available, there are two types. One of upright logs, topped with horizontal logs to build the dome shaped roof. Another type of horizontally laid logs, usually in a hexagonal shape, both types of log hogans are chinked with adobe mud or clay. In areas where timber is scarce hogans are built of stone, again either round or hexagonal, and always with the domed roof, the structure of which may be seen in these interior pictures. In recent times one finds occasionally that windews have been cut into a wall. Hogans are used during the cold weather, but during the summer months the Navaho move out of doors. There will be a summer shelter nearby, or in cases where the owners sheep are taken far away for summer pasture, the winter hogan will be closed up, and the family will move to a shelter near the summer pasture. As the Navaho lives with a minimum of possessions, there is little to move for life during the summer months. The women set up their looms under the shelters for weaving, the children watch the flocks, the men hawl water and wood, & tend small farms.

Water must be brought from wells or the few rare streams which may be many miles away. For many years it has been brought to the hogans in barrels in wagons, but today the wagons are being rapidly replaced by pickup trucks, and where once the horse changed Navaho life, to-day, the automobile is bringing another change. Water is still scarce however and is conserved to the utmost. Once under a summer shelter as a friend of ours was gathering dishes to wash, I said "Paulina, let me make a picture to show how the Navaho can wash dishes in a teacup of wather". She took me quite litterally, measured out a cupful and proceeded to wash the few dishes. And they were clean.

Family is very important to all Navaho people. They are very proud of many relations. There are in all some 72(?) clans. In early times there was doubtless a "Head man" of each clan. A Navaho must not marry within his own clan. Marriages are usually arranged by family or relatives when a boy or girl reaches the proper age. A dowry of sheep or horses is presented by the family of a girl

Relationships are often hard for us to understand, for the names of aunts, uncles, cousin etc. are not used by the Navaho for they have other words. I have heard Navaho speak of "my uncle" only to find quite a differnt relationship from our understanding of the word.

In the summer of 1954 Betsy & I made a trip to Navaho Mountain in southern Utah, one of the last regions of old Navaho life. We spent one memorable day with the family of Old Lady Long Salt at her summer hogan. She was eight years old when the Navaho returned from "The Long Walk", and through an interpreter told us much of what she remembered. This shelter was almost a natural one, for the low cedar and juniper trees grew in a circle. Over the loom the family had hung a canvass for protection against rain storms. The same pattern of entrance and placement of objects prevailed. We were soon to learn to our astonishment that we were in the presence of five generations of daughters. The Old lady (94, we figured) sits at the extreme ~~right~~ left of this picture, directly behind her, her great, great granddaughter in law, who was our interpreter, Making knee bread near the fire, is the old lady's daughter, near the childred and looking at my book of pictures are the grand daughter and great grand daughter, and