

The Navaho have songs of many kinds. There are the sacred songs,
the chants ~~from~~ the many ceremonies, hundreds and hundreds of them. *Sing the Song
Songs of
chorus.*
There are songs related to all forms of living creatures, songs of
protection, songs to ward off evil. Songs for daily activities,
A medicine man must know ~~hundreds~~ *all the chants in every ceremony he conducts - and some of
the great chants
have many
hundreds of
songs!* ~~xxx~~ of songs. A Navaho feels
rich according to how many songs he knows. ~~There~~ are songs of
sorrow, songs of gladness, songs of supplication. There are songs for
games, songs for pleasure. Songs for all smaller ceremonies,
the blessing of a new hogan, the building of a baby's cradle board.

Songs about Sacred Mountains & places.

travel
Away from the well traveled highways, old methods of ~~xxxxxxxxxxxx~~
still are used. A Navaho thinks nothing of walking many miles,
if he has no means of transportation. We have come upon this
many times. As we were traveling to Tuba City from the Hopi
country once, we came to a crest in ~~a~~ ^{the} desert. Out of view from
short distance before we saw family, the woman, ~~bab~~ ^{baby}, and small child
on a burro and two older boys walking. When we reached them we
produced some candy for the children and tried to chat a little,
though no one seemed to know English. They were curious about
us, surprised by our offer and thoroughly friendly. They seemed
to be miles from any habitation yet in the gently rise and fall of
the desert, it is remarkable what can be hidden from view.

Another time as we drove along in the Red Rock region we came
across a boy with a small flock of sheep. It was a ~~beautiful~~ *wonderful*
day with great masses of clouds seeming to gather for a storm.

As the Navaho ~~xxxxxxxxxx~~ in past years, seldom had cash with which to make his purchases, a credit system was devised whereby a Navaho could place certain items of his possession in pawn, until the time of year when wool or sheep were sold. The trader has always operated under strict Government regulations, ~~xxxxxxxxxx~~ ~~xxxxxxxxxxNavahoxxxxxxxxxxxxxxxxxxxxxxx~~ ~~xxxxxx~~ and any deviation would be quickly noted. The Navaho has ~~a quick~~ real judgement of values and ~~quickly~~

The Navaho soon knows how well he can trust the trader in his vicinity

a superb collection of baskets, specimens from a nearby Pueblo ruin,
and all along another wall of the room, piles and piles of superb
Navaho rugs, for ^{the Hubbells} Don Lorenzo ~~was~~ perhaps the first trader, to
improve this craft, and his post has long been noted for the Quality
of its rugs. Several other traders of note whose interest lay
beyond the trading counter, were ~~Cozy~~ ~~Max~~ ~~Wetherill~~ John
Wetherill at Kayenta, "Cozy" McSparron and his predecessor Sam Day,
~~xxx~~ the Newcomb brothers,, at Nava and Crystal, Bruce Bernard at
Shiprock. Mr. Bernard had one of the finest pawn rooms on the
reservation and an excellent system for recording the pawn. The
room was a spectacle of turquoise, silver and coral. The hey day
of these posts is gone now, and modernization is fast taking over,
though there are still a few smaller post s in remote areas that still
have some of the flavor of the early years.

Hanging from the ceiling, oil lanterns, buckets, rope, bridles and many other items.

Much modernization of the old post has now been going on for some years, as new roads make travel easier. With the ~~passing~~^{dwindling} of yet one more the old time trading posts, ~~xxx~~ colorful phase of frontier life will pass from the Western scene.

The most famous of all trading posts has been the Hubbell post at Ganado, Arizona, where ~~xxx~~ Don Lorenzo Hubbell at that time had homesteaded 160 acres outside the Navaho Reservation ~~xxxxxxx~~. ^{He} ~~(1886)~~ was one of the few traders who owned his land, though a dispute arose following an act of Congress in 1880 extending to reservation, it was finally settled in his favor.

^{Don}
~~xxxxxx~~ The most famous trading post was that of Lorenzo Hubbell, situated at Ganado, Arizona. Lorenzo, the son of a Connecticut yankee and a Spanish mother, took up a homestead at this point in 1876.(?) having purchased a small store ~~from first built by a man~~^{built} named Crary in 1870. Following his early years there where he learned the trading business and became familiar with the Navaho, he built a larger place destined to become ~~xxxxxx xxxxxxxxxxxxxxxxxxxxxxxx~~
~~xx~~
a ~~Mexxa~~ for anthropologists, archaeologists, scientists, writers and a host of noted visitors who were received with the gracious hospitality of a Spanish Don. His family still maintains the post, Here is Don Lorenzo's treasure room with his ^{grand} son Roman discussing a rug brought in for purchase. Here are ~~fr~~elics of the past, Kit Carson's scabard, an old gun collection, all types of water containers,

to posts in other areas.

When the Navaho returned from Fort Sumner to that portion of their old land allotted them by the treaty of 1868, trading posts were soon to play a most important role in their lives. Mormon traders came from Utah establishing contacts for trade at the San Juan and Colorado Rivers. John D. Lee initiated a ferry, crossing the Colorado --- miles above the Grand Canyon, in the early 1870's. Long in use, this ferry, bearing his name was finally abandoned in 19 , when the Navaho Bridge was built, linking the Navaho Country with that of North central Arizona and Southern Utah. Traders came from the east and from the south. Posts were established, licensed by the Government Agent at Fort Defiance. ~~But~~ first ~~these~~ ^{the} posts were built near the outer edges of the reservation, but as the Navaho population increased, so did the posts to serve them. The pioneer trader was a rugged individual, able to survive in remote areas under primitive conditions. He had to build what he needed, to learn the Navaho language, to stock his store, and to become a shrewd business man in order to ~~exist~~ exist. ~~Operated by xxxxxxxx pioneer xxxxxxxx~~ These pioneers were the ^{early} ~~first~~ daily contacts the Navaho had with white men, excepting army personnel and the Government agents. There are many legendary personalities among those first traders to the Navaho: Hubbell, Keams, Leupp, Wetherill, Day; later McSparron, Coolidge, ^{the} Newcombs and others whose names are synonymous with the posts they built.

Each trading post is a center, like the hub of a wheel, the outer circumference being perhaps 20 or more miles away. To these posts the Navaho have been coming to trade for nearly a hundred years- to bring their produce to exchange for goods they need, food staples, hardware, drygoods, and the sundry items of their need and desire. They bring wool after shearing time, sheep at fall ~~groundup~~ ^{grounder} time, hides, handicrafts of blankets, rugs, and silver jewelry. Beginning with the old barter system, trade was soon expanded and replaced by ^{one of} credit

The trader owned his building put into a very few years
before the land.

Unsettled

primitive needs

system through pawn. As the traders gained knowledge of individual Navaho, items of jewelry (the Navho's most cherrished possession) or other commodities were held in pawn to be redeemed when ~~xxxx~~ wool or stock were sold.

The trading post became a place of meeting, the place for gathering and dispensing news, the local postoffice, a place to obtain water, for all posts were built where there are natural springs, or good wells. The trading post is where government notices are posted, where officials come to set dates for branding and dipping sheep, for farm demonstrations. It has also been a place from which to obt~~ain~~ help in time ~~xxx~~ of need, for many a trader has traveled miles in good weather or bad, to take sick Navaho People to the nearest hospital. The trader has had to build what he needed, to fix anything and everything, and through the years has taught many Navaho necessary construction and mechanical techniques. By and large, the traders have been the best friends the Navaho have had over a long period of time. There have been a few exceptions of exploitation and unfairness in trade, but these soon disappeared.

For eighty years the trading post was an isolated spot, far removed from American contact. There were few roads, ^{usually} ~~often~~ bad roads, impossible to travel at certain times of the year. ~~xxxxxxxxxxxxxxxx~~ For many years horse or mule drawn wag~~g~~ons were the only means of carrying supplies, or delivering goods for sale. When it became possible to use automobile trucks, the traders were the first to do so. During the past 20 years, road improvement has progressed with increasing rapidity until today new paved roads link major sections of the reservations. Distances seem to have shrunk as trucks to-day travel 100 miles in two hours, where not too long ago, they took two days ~~or~~ more to make the same trip.

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The trader has always exerted much influence in his particular region. * Through ~~what~~ he selects to purchase in the way of rugs, for instance, he influences design, so that certain areas have become known for ~~a~~ special types of rugs. Two Grey Hills, noted for its border ~~design~~ ^{& Ganado} rugs, usually woven in black, white and grey. Chinle ~~for many years~~, where traders ~~McSparran~~ Hubbell and McSparran did much to initiate the use of native dyes, bringing an ever increasing market for these beautiful rugs. Perhaps the most famous post is the Hubbell Post at Ganado, where three generations of Hubbells have spread their influence far and wide. To their post came anthropologists, archaeologists, scientists in many lines, writers, students, visitors, many of whom traveled farther afield

The ~~has~~ pioneer trader was a rugged individual - able to service in remote areas under primitive conditions. He had to be able to build what he needed, to fix anything & everything. And through the years he has taught the Navaho many necessary (mechanical and construction) techniques.

Through ~~this~~ the way he has conducted his business - his treatment of the people he served - his ability ~~to~~ understand Navaho life.

The ^{trading} trading post is where Government notices are posted, where officials come to set dates for spring branding and dipping of sheep, for farm demonstrations, and it has been the trader who has interpreted Government regulations and who has made contacts between the Government's agents and the individual Navaho of his region. And it has been the trader who established outside markets for rugs and jewelry. ~~The trading post is~~ By and large, the trader^{has} been the best friend the Navaho have had over a long period of time. It has been to the trader that the Navaho ^{has} gone for help in time of need, for many a trader has traveled miles in good weather or bad, by day or night, to take sick Navaho People to the nearest hospital. There have been a few exceptions of exploitation and unfairness in trade, but such traders soon disappeared, for the shrewd Navaho quickly detected ^{too many such} such ~~those~~ practises and simply went elsewhere for their business.

During the past thirty years road improvement has progressed with increasing rapidity until to-day, new paved roads link the major sections of the reservation. Distances seem to have shrunk as trucks today travel one hundred miles in two hours, where not long ago, they took two days to make the same trip.

Through the way the trader has conducted his business, his treatment of the people of his region, his ability to understand the People and his interest in their mode of life, his influence has been great. In all activities both in the store and out, his actions are observed and noted. He must be ever on the alert for values, for the Navaho loves the game of trading and trying to get the best of any bargain. Spending time in a trading post, watching the conducted business, the comings and goings of the many people involved, is a fascinating experience. People will come in to the post, quietly greet those they know by a gentle touching of hands, and sit on the benches for a long time considering what to buy.

experience. People will come in to the post and sit on the benches for a long time, considering what to buy. One will finally go up to the counter, and pointing to an article, put down the money for that one item. Following another long interlude, this will be repeated. Always there is purchase of tobacco, (in early times loose tobacco was free)-the purchase of candy for children, of pop, as the business of the day proceeds. Sometimes individuals will stay at the post all day before the final lot of merchandise has been purchased. They observe everything, listen to all conversations, deliberate. When they go home they will remember everything that has transpired.

In every post there is a special place, sometimes a vault, often a whole room, where pawned jewelry is kept. Items are ticketed with the owner's name, the date, and the amount owed. Jewelry is held for as long a period as three years for the owner to redeem it. Then it may be placed in a case as "dead pawn" for sale ~~for~~ to any who will buy. The traders are more than fair about this transaction. I recall an instance when I had been requested to buy some dead pawn for a shop. One piece was a particularly fine concho belt. It had been dead pawn for over two years. Six weeks after I had bought it, the original owner had ridden over fifty miles to this post to redeem his belt. He was crestfallen to find it gone. The trader took the time and trouble to write asking if it had been sold and requesting its return. This was done and the Navaho redeemed his prized possession.

Probably the most famous trading post on the reservation is the Hubbell Post at Ganado, Arizona. This is one of the exceptions where the land was homesteaded by the original Don Lorenzo Hubbell, for at that time, 1876, this land was not a part of the reservation. Don Lorenzo, the son of a Connecticut Yankee and a Spanish mother,

few smaller posts in remote areas which ^{rather} ~~still~~ have some of the flavor
of the early years. It will not be ^{long} ~~many years~~ before these too are
changed and with their passing will go one of the most colorful phases
of western history, one so closely bound to ^{the} Navaho, ~~the Pueblo~~, the
~~Apache and other tribes who first inhabited this western land.~~

That ^{they} ~~they~~ ~~became~~ became a part of the way of the people

though the very first on the reservation must have been at Ft. Defiance

purchased a store built six years previously. This ^{probably was} ~~may have been~~ the ~~very~~ first post ^{adjacent to} ~~on~~ the reservation. When Don Lorenzo bought the post, he also homesteaded a one hundred and sixty acre tract of land. He erected a number of fine substantial buildings during the course of his life. His post became a Mecca for anthropologists, archaeologists, writers, and a host of noted visitors, who were all received with the gracious hospitality of a Spanish Don. His family still maintains the post. ^P Here ~~is~~ Don Lorenzo's treasure room, ^{is} with his ~~grandson~~, Roman Hubbell, discussing the merits of a rug just brought in to be sold. ~~Here~~ on the ^{old} walls are many relics of the past, Kit Carson's gun scabard, a fine old gun collection, water containers of many different types, a superb collection of Indian baskets from many tribes, archaeological specimens from a nearby early Pueblo ruin. Piled high along another ^a wall of the room were stacks of Navaho rugs all of top quality for which the Hubbell Post was ^{famous} ~~noted~~. ~~X~~ The Hubbells, Cozy McSparron, and later the Lippincots at Wide Ruins, did much to restore the use of native dyes in rug making. This is one of many instances where the traders' influence has counted most, and to-day certain areas of the reservation are noted for rugs of widely different types. ^P Other traders ~~of note~~ whose interests lay beyond the trading counter, were John Wetherill at Kayenta, Sam Day, the Newcomb brothers, at Nava and Crystal, Bruce Bernard at Shiprock, ^{Goulding at Monument Valley} to name but a few. Mr. Bernard had one of the finest pawn rooms on the reservation and an excellent system for recording the pawn. The room was a spectacle of turquoise, coral and silver. The wives of these traders played an equally important role in their respective areas, teaching many useful household arts, aiding many families, learning much of Navaho ways. The hey day of these posts is gone now, and modernization is fast taking over, though there are still a

One will finally ~~xxxx~~ go up to the counter, and pointing to an x article, put down the money for that one item. Following another long interlude of consideration, this will be repeated. Sometimes individuals will stay at the post all day before the final lot of merchandise has been ^{acquired} ~~purchased~~. Always there is purchase of tobacco, (in early times a box of loose tobacco was on the counter for free) the purchase of candy for children, of pop, as the day proceeds. They observe everything, listen to all conversations, deliberate. When they go home they will remember everyting that has transpired.

posts consisted of one or more buildings with sheep and horse corrals and watering tanks nearby. In addition to the store, there was usually a barn, a storehouse, sometimes a visitor's hogan for the use of Indians who lived far away. Many of the old posts had only one big room with a dirt floor. Around three walls were shelves reaching to the ceiling, stocked with goods of all descriptions. In front of the shelves and separated from them by a passageway, were high, wide counters built for protection as well as use. Beneath the counters were shelves for an assortment of articles, tools and a weapon or two in case of need. In the center of the room, or to one side, a large ^{old} fashioned iron stove gave warmth in winter, and there were benches along the remaining wall. Hanging from the ceiling were coils of rope, lanterns, buckets, bridles, harness and other items of trade.

Each trading post was and still is a center, like the hub of a wheel, the outer circumference being perhaps twenty or more miles away. To these posts the Navaho have been coming to trade for nearly ninety years, bringing their produce to exchange for goods they desire or need. They bring wool at shearing time, sheep at fall roundup time, hides, pinon nuts, handcrafts of blankets, rugs, and silver jewelry. The trading post became a place of meeting, the place for gathering and dispensing news, the local post office, a place to obtain water, for all posts had to be built where there were natural springs or good wells. The trading post is where government notices are posted, where officials come to set dates for spring branding and dipping of sheep, for farm demonstrations. It has also been a place from which to obtain help in time of need, for many a trader has traveled miles in good weather or bad, by day or night, to take sick Navaho People to the nearest hospital. The

The trader has had to build what he needed; he has had to be able to fix anything and everything, and through the years has taught many Navaho necessary construction and mechanical techniques. By and large, the trader has been the best friend the Navaho have had over a long period of time. The trader has been the connecting link between the U.S. Government and the Navaho People, for every trader had of necessity to learn to speak Navaho. It has been the trader who has interpreted Government regulations and who has made contacts between Government agents and the individual Navaho of his region. And it has been the trader who established outside markets for rugs and jewelry. There have been a few exceptions of exploitation and unfairness in trade, but such traders soon disappeared for the shrewd Navaho quickly detected such practises and simply went elsewhere ~~to trade~~.

Each trader is licenced by the Indian Bureau under strict rules of trade. He does not own the land on which he has built his post, with the exception of a few who had established their ~~posts~~ before their locality was included in the reservation. For eighty years most trading posts were in isolated spots, far removed from worldly contact. There were few roads, usually bad roads, often impossible at certain times of year. Horse or mule drawn wagons were the only means of carrying supplies or delivering goods for sale. When it became possible to use trucks, the traders were the first to do so. During the past thirty years ~~road~~ improvement has progressed with increasing rapidity until today, new paved ~~roads~~ link the major sections of the reservation. Distances seem to have shrunk as trucks today travel one hundred miles in two hours, where not long ago, they took two days or more to make the same trip.

When the Navaho returned from Fort Sumner to that portion of their old land allotted ~~to~~ them by the Treaty of 1868, trading posts were soon to play a vital role in their lives. By the early 1870s Mormon traders were coming down from Utah establishing contacts for trade at the San Juan and Colorado Rivers. John D. Lee initiated a ferry, crossing the Colorado not many miles above the Grad Canyon. Long in use, ~~xxxxxx~~ Lee's Ferry, was not abandoned until 1926 when the Navaho Bridge, built at this site, linked the Navaho Country ~~xxx~~ with north Central Arizona and Southern Utah.  Licensed by the Government Agent at Fort Defiance, traders began to appear as the Navaho produced wool and blankets. Few in number at the beginning, traders increased in proportion to the volume of Navaho production. Strict rules of trade were imposed by the Government when licenses were issued, and with but few exceptions, the trader has never owned the land upon which his post was built.

The pioneer trader was a rugged individual, able to survive in remote areas under most primitive conditions. He ~~has~~ had to build what he needed, ^{to} be able to fix anything and everything, and through the years has taught many Navaho necessary construction and mechanical techniques. Built of stone, adobe bricks, occasionally of logs the old trading posts consisted of one or more buildings with sheep and horse corrals and watering tanks nearby. In addition to the store, there was usually a barn, a storehouse, sometimes a visitors' hogan for the use of Indians who lived far away. Some of the old posts had only one big room with a dirt floor. Around three walls were shelves reaching ~~from~~ to the ceiling, stocked with goods of all descriptions. In front of the shelves, and separated from them by a pasageway, were high, wide counters, built so for protection as well as use. Beneath the counters were shelves for an assortment of

of articles, tools and a weapon or two in case of need. In the center of the room, or to one side, a large old fashioned iron stove gave warmth in winter, and along the remaining wall, benches to accomodate the customers. Hanging from the ceiling were coils of rope, lanterns, ^{or} buckets, bridles, harness, and other items of trade. For ~~eighty~~ ^{sixty} years ~~many~~ trading posts were in isolated spots, far removed from worldly contact. There were few roads, usually bad roads, often impossible to travel at certain times of year. Horse or mule drawn wagons were the only means of carrying supplies ~~and~~ or delivering goods for sale.

There are many legendary personalities among these first Traders to the Navaho; Keems, the Hubballs, the Wetherills, Sam Day; later McSparron, Coolidge, the Newcombs, and others whose names are synonymous with the posts they located. Their abilities were legion. They had to speak a most difficult language; ~~thexhexhex~~ they had to be shrewd business men in order to exist; they were pioneers in every sense of the word. As the Navaho of their time seldom ~~had~~ ^{make his} cash with which to ^{make his} purchases, a credit system was devised whereby a Navaho could place certain items of his possession, chiefly his jewelry, in pawn until that time of year when wool or sheep were sold.

Each trading post was, and still is, a center, like the ~~hub~~ of a wheel, the outer circumference being perhaps twenty or more miles away. To these posts the Navaho have been coming to trade for nearly a hundred years, bringing their produce to exchange for goods they desire or need. They bring wool at shearing time, sheep ^{and some cattle} at fall roundup time, hides, pinon nuts, handicrafts of blankets, rugs, and silver jewelry. The trading post became a place of meeting, the place to obtain water, for all posts ~~xxx~~ ^{had to be} built where there were natural springs or good wells. The trader has been the connecting link between the United States Government and the Navaho People.

Thaxtraxaxhasxatwayxexertxnnnxxnfnnnxxinxhisxxxxinnxx

Through the way the trader has conducted his business, his treatment of the people of his region, his ability to understand the Navaho, his influence has been great. Through what he selects to purchase in the way of rugs, for instance, he influences both the design and the quality. Certain regions have become noted for certain types of rugs, other areas for fine silversmithing. In all the traders' activities, both in the store and out, his actions are observed and noted, and his influence felt. He must be ever on the watch for

trading to the Navaho ~~trading~~ ^{trading} is often a game, to see who can make the best "deal". ~~XXXXXXXXXXXXXXXXXXXX~~ ^{The trader} ~~he~~ ^{he} must ~~check~~ ^{watch} to see that there are not stones in the bottom of a wool sack to increase the weight. This is done sometimes just to check the trader, to see how good he is at his job, but should they give away with it - it becomes good joke.

Spending time in a trading post, watching the conducted business, the comings and goings of the many people involved, is a fascinating experience. Older women will come and sit for a long time on a bench along the wall. After considering just what ^{any one individual} she wants she will go to the counter, often pointing to the ~~item~~ article and obtaining the price, then putting down the money for that item. ~~At~~ Following another considered time, she will repeat this method of purchase, again paying for that article. Both men and women will sit for hours on the benches, observing everything, listening to all conversation, deliberating. Sometimes an altercation waxes warm, ~~when~~ Navaho disagree. Always there is purchase of tobacco, of candy for children, of pop, as the business of the day is conducted.

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has had to build what he needed, and though he did not own the land (with a few exceptions) his license covered a long period of time. He had to be able to fix anything and everything, and through the years has taught many Navaho necessary construction and mechanical techniques. My and large, the traders have been the best friends the Navaho have had over a long period. There have been some exceptions of exploitation and unfairness in trade, but these soon disappeared.

For eighty years the trading post was an isolated spot, far removed worldly contact. There were few roads, usually bad roads, often impassable at certain times of year. Horse or mule drawn wagons were the only means of carrying supplies or delivering goods for sale. When it became possible to use automobile trucks, the traders were the first to do so. ~~As the horse once changed Navaho life, so now the automobile is bringing an even greater change.~~ During the past thirty years, road improvement has progressed with increasing rapidity until to day new paved roads link the major sections of the reservation. Distances seem to have shrunk as trucks to-day travel one hundred miles in two hours, where not too long ago they took two days or more to make the same trip.

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Away from the well traveled highways, old methods still are used. A Navaho thinks nothing of walking many miles if he had no means of transportation. We have come upon this many times. One time, as we were traveling to Tuba City from the Hopi country, we came to a slight crest in the desert, beyond we saw a family- a woman with a baby, and a small child riding a burro and two older boys on foot. When we reached them we produced some candy for the children and tried to chat a little, though no one seemed to understand English. They were curious about us, surprised by our offer, and thoroughly friendly. They seemed to be miles from any habitation yet in the gentle rise and fall of the desert, it is remarkable what can be hidden from view.

Another time as we drove along in the Red Rock region we came across a boy with a small flock of sheep. It was a wonderful day with great masses of clouds gathering for a possible storm. We pulled off the road to stop a while and enjoy the beauty of the scene. Soon the sheep came closer to us, the little boy watching from a distance. We were so absorbed with this scene in one direction that we did not see a young man on foot coming from another. Then up out of a wash appeared a lone horseman who stopped to talk with the young man on foot. After a while each went their separate ways as we watched them disappear into the landscape. The shepp moved slowly on, the little boy with them. We spoke to no one, they paid no attention to us whatsoever, yet I doubt not that later in the day, they knew who we were and a surprising lot about us.

of motivation

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of Old Lady Long Salt at her summer hogan. Through our interpreter, who was her great granddaughter-in-law, she told us somewhat of her long life. She was eight years old when the Navaho People returned from "The Long Walk", and she told us ^{of} some of the hardships they had endured.

The shelter was almost a natural one, for the low cedar and juniper trees grew in a circle. The ^{re was the} same pattern of entrance and placement of objects, as in a winter hogan, ~~prevailed~~. Over the loom area and where the family ~~slept~~, they had hung canvasses for protection from summer rainstorms. 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, and still vigorous) sits as the extreme left of this picture; directly behind her, our interpreter; making knee bread near the fire is the Old Lady's daughter; beyond the Old Lady, looking at my book of pictures, are her grand daughter and great grand daughter. The little girl in the center is the great, great grand daughter.

The sons and grandsons were away at work, and sons-in-law would never be there, for the old rule still is imposed that a man must ^{live} never ~~be~~ with his mother-in-law. We spent several hours visiting t this family. They were interested in us and in the things we observed. They looked at every ~~n~~ picture in the book with the greatest of interest, pointing out differences in costume, ornaments, or pose sessions. We watched the making of knee bread, green corn cut from the cob, ~~put~~ through a meat grinder, salted, packed into the green husks and baked in an outdoor over. It was very good. We have found when visiting families such as this, that a time comes when their curiosity is satisfied, their courtesy to us has been fulfilled, and normal work or occupation must be resumed. It is well to be

of Old Lady Long Salt at her summer hogan. Through our interpreter, who was her great granddaughter-in-law, she told us somewhat of her long life. She was eight years old when the Navaho People returned from "The Long Walk", and she told us ^{of} some ~~of the~~ hardships they had endured; *the effort of starting life again on their old homelands, and the fight for survival.*

The ^sshelter was almost a natural one, for the low cedar and juniper trees grew in a circle. The ^{was the} same pattern of entrance and placement of objects, as in a winter hogan, ~~prevailed~~. Over the loom area and where the family slept, they had hung canvasses for protection from summer rainstorms. 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, and still vigorous) sits at the extreme left of this picture; directly behind her, our interpreter; making knee bread near the fire is the Old Lady's daughter; beyond the Old Lady, looking at my book of pictures, are her grand daughter and great grand daughter. The little girl in the center is the great, great grand daughter.

The sons and grandsons were away at work, and sons-in-law would never be there, for the old rule ^{in Navaho} still is imposed ^{and} that a man must ^{live} never ~~be~~ with his mother-in-law. We spent several hours visiting this family. They were interested in us and in the things we observed. They looked at every picture in the book with the greatest of interest, pointing out differences in costume, ornaments, or possessions. We watched the making of knee bread, green corn cut from the cob, put through a meat grinder, salted, packed into the green husks and baked in an outdoor oven. It was very good. We have found when visiting families such as this, that a time comes when their curiosity is satisfied, their courtesy to us has been fulfilled, and normal work or occupation must be resumed. It is well to be

according to

~~Here is a condensed version as Dr. Mathews has written it.~~

In the beginning WHITE appeared in the East, and it was day: BLUE appeared in the South, and it was still day: ^(cora) ~~YELLOW~~ came in the West, and it was evening: DARK came in the North, and the Twelve People of the First World lay down and slept. The people of the First World were DARK ANTS*RED ANTS-DRAGON FLIES-YELLOW BEETLES- HARD BEETLES- STONE CARRIER BEETLES- BLACK BEETLES-COYOTE DUNG BEETLES- BATS- WHITE FACED BEETLES- LOCUSTS- and WHITE LOCUSTS. These twelve people began life in the First World.

There were oceans far off in each of the four directions and in each ocean a chief. ^(chief) The people of the First World ^(made mistakes) ~~sinned~~ and quarreled among themselves. Then the chiefs told the people they must go elsewhere. But they did not go. Again the people ^(made mistakes) ~~sinned~~ and quarreled, and a man and woman went to each direction, and as they tried to enter, they were driven out, and again told to go away. For four nights the women talked about it, and the following morning something white was seen in the East. Then they saw the same thing in the South, the West and the North. It was water flowing all around them. They climbed upward in circles and looking down saw that everywhere there was water. A blue head was thrust through the sky, calling to the people saying- 'Here in the East is a hole'. The people entered and ascended to the surface of the Second World. ~~The color of the First World was ^{red} ~~blue~~ that of the Second world was blue.~~ The Swallow People dwelt in the Second World. The people sent two couriers, LOCUST and WHITE LOCUST, to the East to explore the land. They traveled a whole day and reached the edge of the world, but in all their journey they saw nothing but bare ground. The people made friends with the Swallow People and begged that they be as one tribe. All went well for twenty three days when again the people ~~sinned and~~

more paragraphs needed

quarreled, and the Swallow People told them that they must go away. Then they saw a white head looking at them. It had the face of the WIND. He told them to fly to the south where they would find an opening. Here the people found a slit in the sky and entering it found their way into the Third World. P ~~The color of the Third World was yellow,~~ and the Grasshopper People lived here. Again the couriers were sent out to explore and again they found this world barren save for a great river flowing to the East. This was the Female river, and flowing into it was the Male river, thus symbolizing generation. There were no other people living in this world, so the People asked the Grasshopper People to join them as one tribe, and again the people mingled. *once more* ~~Again~~ after twenty three days, the people ~~joined~~ and quarreled and once more were expelled. They Plew
Plew upwards in wide circles but found the sky hard and smooth. As they searched for an exit a red head emerged from the sky. It was the Red Wind who told them to fly to the west. Here they found a spiral passage made by the wind, and flying up through it they reached the Fourth World. Four Grasshopper People came with them, ~~one white, one blue, one yellow and one black,~~ and to this day the People have grasshoppers of these colors.

When the People entered the Fourth World, they saw four great snow covered mountains on the far horizons of each direction. Once again the Locust Couriers were sent out to explore. To the East they found no sign of life, to the South they saw tracks of the deer and the turkey, again no sign of life to the West. When they returned from the North, the couriers told of finding a race of strange men who cut their hair square in front, who lived in houses on the ground and who cultivated fields. The

following day two of these strangers- the Kisaní-(the Pueblo People) came to the exiles camp and later guided them to water. The water was red and the Kisaní told the People they must not cross the river on foot or their feet would be injured. The Kisaní showed the People a square raft made of four logs- a white pine, a blue spruce, a yellow pine, and a black spruce. So the People crossed the river and visited the homes of the Kisaní. The friendly Kisaní gave the People corn and pumpkins to eat. This land had neither rain nor snow and the crops were raised by irrigation. The People held a council and resolved to do nothing to offend the Kisaní who had befriended them.

Late in the autumn the People heard ^{the sound} ~~the sound~~ of a distant voice calling. It came from the East. Three times more, they hear the voice, each time nearer than before. At last four mysterious beings appeared before them. They were White Body, Blue Body, Yellow Body and Black Body. These beings made signs to the People but did not speak. After they had gone the People wondered what these signs meant. Three times the gods visited the People, making signs but still not talking to them. On the fourth day Black Body stayed after the others had gone and spoke to the People in their own language. " You do not understand the signs the gods make to you. I will tell you what they mean. They wish to make more people, but they want the forms of these people to be like themselves. You have bodies like theirs, but you have the teeth, the feet, and the claws of insects. The new people are to have hands and feet like ours. Have yourselves well cleansed when we return which will be in twelve days." ^W On the morning of the twelfth day the People washed themselves thoroughly; the women drying themselves with yellow corn meal, the men with white corn

meal. Soon they heard the call of the gods shouted four times, each time nearer than before, and after the fourth call the gods appeared. Blue Body and Black Body each carried a sacred buckskin. White Body carried two ears of corn, one white and one yellow, each perfect with grains to the tip. One buckskin was laid on the ground with the head to the west. On it they placed the two ears of corn with the tips to the east. Under the white ear they put the feather from the white eagle, and under the yellow ear, a feather from the yellow eagle. Over all they spread the other buckskin. The gods told the People to stand away to allow the WIND to enter. The white Wind blew from the East and the Yellow Wind blew from the West, blowing between the buckskins. While the Winds were blowing eight Mirage People came walking around the skins four times. While they walked the People saw the feathers move. When the Mirage People had completed their fourth round, the upper buckskin was lifted. A man and a woman lay where the ears of corn had been; the white ear had been changed into a man, the yellow ear into a woman, and the Wind had given them life. It is the wind coming out of our mouths that gives us life-when it stops, we die. In the skin at the tips of our fingers we can see the trail of the wind. Thus the gods created First Man and First Woman.

The first children born to First Man and First Woman were hermaphrodite twins. Again in four days a boy and a girl were born. Three more sets of twins were born unto First Man and First Woman. Four days later, the gods took First Man and First Woman away to the East Mountain, keeping them there four days. When they returned all their children were taken to the same place. After

they all returned they occasionally wore masks and when this happened they prayed for all good things, for rain and abundant crops. The children of First Man and First Woman married among the Mirage People. And again children were born every four days and grew to maturity in four days. Many of their offspring married among the Kisani and among the People from the lower worlds, and soon there were many people in the world with First Man as their chief.

The people from the Third World had been in the Fourth World for eight years when one day they saw the Sky stooping down and the Earth rising to meet it. From the point of contact there sprang from the Earth, COYOTE, ^{and Badger} ~~ANADGERGER~~, the children of the Sky. COYOTE, the elder, came and skulked around the People, but ~~Badger~~ went down into the hole that led to the lower world and was rarely seen.

One day, following a feast of deer meat, First Woman made a remark which made her husband very angry and they had a quarrel. The next morning First Man called all the men together telling them what his wife had said, and that ~~the~~ women thought they could get along without the men. "Let ~~us~~ leave them" he said and see if they can till the fields and hunt game, and let us take the Kisani with us". So they crossed the river on the raft taking with them the things they had made. The Kisani went too, but they took their wives with them. ^P The first year all went well the wives of the People had plenty of food and they sang and had a merry time. As the men had to start new fields, they did not ^{have so much} ~~have so much~~ to eat. The second year the women did not do so well, while the men increased their fields and crops. In the third year the women did still less well, and the men still better. In the fourth year the women had little to eat and the men far more than they needed. And First Man began to think

of what he had done and that the race might perish. He sent a man to the bank of the river who called to First Woman asking her if she still thought she could live alone. The answer came back that the women could not live without their husbands. So amidst great rejoicing, the women were brought across on the raft. It was soon discovered that three were missing, a woman and her two daughters. After nightfall the voices of the missing ones were heard begging to be ferried across, but they were told to wait until morning. The mother could not wait and swam across, but the daughters disappeared. For three days and nights the People heard nothing of the missing ones. *P* On the morning of the Fourth day the call of the gods was heard, and after the fourth call, White Body appeared holding up two fingers and pointing to the river. White Body went away but soon returned with Blue Body, each carrying a bowl, one white and one blue. They put the bowls on the water spinning them as they did so, and the water parted beneath the bowls giving entrance to a house with four rooms. The mother and her husband entered the house, Coyote following them. The rooms were in each direction, and finding the first three empty they entered the fourth room to the north. Here they saw the ~~Water Monster~~ ^{with his 2 children}, and sitting beside him were their two daughters ~~and also two children of his own~~. *Clarified* The man and woman demanded their daughters, and as the Water Monster said nothing, they took them and went away. While no one was looking, Coyote slyly stole the two children of the Water Monster, hiding them under his robe. No one noticed this as Coyote always wore his robe folded around himself. *P* The next day The People were surprised to see all sorts of game running past them, going from East to West. This went on for three days. On the morning of the Fourth Day after the white light rose in the East, the People saw a strange gleam in that direction. They sent the Locust Couriers to see what it was. They found a vast

flood approaching from the East. And the People and the Kisan as-
sembled, bemoaning their fate and knew not what to do. They all
climbed a hill and held a council. Then they saw two men drawing
near, one was old and had grey hair, the other young. They passed
right through the crowd without speaking and sat down on the top of
the hill, the young man in front, the old man behind him, and Locust
behind both of them, and they all faced to the East. The old man
took seven bags from his robe telling the People that he had bits of
earth from the Seven Sacred Mountains. The People asked the oldman
if he could help them, and he replied that perhaps his son could, but
the People must face the West for they must not see him at his work.
Soon the People were called and they saw the sacred earth spread on
the ground and planted in it were four reeds with four joints, and
as they watched the roots spread out out going into the earth, and
the reeds joined into one growing rapidly, and in its Eastern side
was a great hole. The young man told the People to enter, and when
they were all in, the hole closed behind them, and they heard the
splashing ^{water as} of the ~~floods~~ ^{water} the flood came near. They climbed inside
the reed and soon it began to sway, but Black Body blew a great breath
through the top of ^{formed around} the reed and a black cloud [^] the top holding it steady.
As the People climbed, the reed grew higher and again it began to
sway. Black Body took a plume from his head band and stick it through
the top of the reed to the sky. And that is why the reed now always
carries a plume. The People sent Locust up to find a hole in the
sky. He went through a little hole into the upper world coming out
on an island in the middle of a lake. But the hole was too small for
the People to get through, so they sent Badger to dig it out. When
Badger ^{returned his} ~~returned his~~ legs were all covered with mud and that is why
the legs of badgers have been black ever since.

Then First Man and First Woman led the way and they all emerged
to the surface of this present world. On the Fourth Day someone

looked down the hole through which they had come and saw that water was rushing up. First Man called a council and pointing at Coyote said that there was something wrong about Coyote for he never took off his robe. So the People searched Coyote and two strange objects fell to the ground. They were the children of Water Monster who ^{had} Coyote had stolen from under the river in the Fourth World. The People threw the children into the hole and at once the waters subsided.

On the Fifth night one of the hermaphrodites stopped breathing, and they all wondered what had become of her breath,- they hunted for it everywhere. While the People were hunting for the lost breath, two men looked ^{down} the hole of emergence, and there they saw the hermaphrodite sitting on a rock combing her hair. They told the People what they had seen, but on the fourth day both men died, and ever since the People have feared to look upon the dead.

Now the Kisani were camped some little distance from the others, and one of the People found that the Kisani had brought an ear of corn with them from the lower world. Some wanted to take this away from the Kisani, others said this would be wrong, but some young man went to demand the corn from the Kisani and angry words followed. But the friendly Kisani offered to break the ear in two and gave the People their choice of the pieces. While the young men were considering which piece to take, Coyote grabbed the tip and ran away with it leaving the butt end for the Kisani,- and that is why the Pueblo People have always had better corn than the Navaho. After the angry words, the Kisani moved away from the People,- and that is why the Pueblo People and the Navaho live apart.

Then First Man and First Woman, Black Body and Blue Body built seven sacred mountains with earth brought from the lower world. And the Four Great Mountains were ^{DZU-NA-JINI} TSISNADJINI to the East, ^{DZU-NA-JINI} TSOTSIL to the South, ^{So-o-K'o-OSLID} DOKO*OSLID to the West, and ^{DZU-NA-JINI} DEBENTSA to the North, and three lesser

mountains within these boundries, and these are still the Sacred
Mountains of the DINEH, the Navaho People.