

particularly in the Four Corners Area.

of the San Juan River basin. More than one thousand oil and gas wells are now operating bringing in revenue, though the peak period is past, still the annual royalty of some twelve million dollars, is of course of prime importance to the Navaho economy.

On the whole these recent rich earnings from the Department of Resources is being wisely used. On some Indian reservations where sudden large sums of money were received, it was distributed to the individuals. This resulted in quick expenditure. The Navaho have made not only good investments, but have used funds to develop programs such as the ten day work program, the development of the Tribal Park system, various projects to increase water supply, the building of the community centers, and many other projects created for the benefit of the people. Having known some of the individuals, who now hold such responsible positions for nearly twenty years, it is most heartening to see how they have risen to the challenge of their respective departments and the ability they are showing in ~~the~~ executive posts. Certainly they seem to have the good of the Tribe as a whole at heart, and individual gain seems to be held at a minimum.

Another recent development has been a strip coal mining site South of the San Juan River between Shiprock & Farmington. This is being converted into Power at the site & a new power line now extends over the Chuska Mts to the Window Rock Area & beyond, bringing electricity not only for domestic use, but for ^{possible} a future industry.

The Glen Canyon area is offering other new developments as power, generated by the giant Turbines at the new Dam
as

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Dam, great pylons carry
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electric power for 150 miles
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Forest Division of the BIA

TRIBAL RESOURCES

When the Tribal Council voted in 1940 to establish a department of Resources, the first two on the list were the Saw Mill project and the Arts and Crafts Guild. There are many thousand acres of fine timber on the reservation, and with the United States Forest Service, the Saw Mill project was commenced at a site some forty miles northwest of Window Rock. Selected trees were cut and brought to the mill. Some two to three hundred Navaho men were trained in the best methods of handling lumber and ^{with concepts of sustained yield forestry} ~~how to preserve the natural forest for future use~~. Some eighteen million board feet of lumber were produced per annum at this original site. With an expanded industry in sight, a new location was selected and a new up-to-date mill with the finest of modern equipment was built at a site called NAVAHO, some fifteen miles northeast of Fort Defiance. This new mill has more than doubled ^{the capacity of} the former plant. Today there are more than four hundred Navaho employed at the mill and some forty odd non-Navaho. This fine industry is netting the Tribe an income of ^(about 2) more than four hundred thousand dollars a year. (which had been in limited operation previously)

In 1950 ^{in the northern central part of} uranium ore was discovered ~~on the reservation in the north central part~~. There is a large open pit mine in the Monument Valley region, and other mines in the northern part of the Lukachukai Mountains. A processing plant was built at Shiprock by the Kerr-Magee Oil Company, with ore being hauled in by truck from the mines. ^{Two other mills were built, one at Mexican Hat & one at Tuba City} While uranium production has decreased since its peak year in 1962, there is still ore being produced and still employment for many Navaho men, and over the years since the first discovery of the ore, a very sizable income has been received into the Tribal Treasury.

The first oil discovered on the reservation was in 1921 when the Continental Oil Co struck oil on the Rattlesnake dome near Shiprock. Then in 1957 new discoveries were made, also in this northern district

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Annie Wauneka has received numerous awards for her achievement. From the Arizona Public Health Association, an award as "outstanding worker in public health"; the Josephine B. Hughes Memorial Award given by the Arizona Press Women's Association; the Indian Achievement Award, and others. To crown them all, she was one of three women named by President John F. Kennedy on July 4, 1963, to receive the Medal of Freedom. This was presented to her by President Johnson in the White House ceremony on December 6th of that year.

As Annie herself has said, "Now I must work harder than ever", and indeed that is what she is doing. With tuberculosis now well under control and diminishing, other problems are occupying her attention, such as dysentery among Navaho children, and Alcoholic/⁵/Anonymous groups. She has her own radio program, broadcasting regularly in the Navaho language from a station in Gallup, reaching the many Navaho who today have radios.

One of those rare personalities having complete singleness of purpose and the determination and strength to carry it through, Annie Wauneka has won the respect and admiration not only of her own people, but also of the many doctors, officials and all those with whom she has come in contact during her years of service on the Tribal Council.

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The discovery of uranium ore on the reservation in 1950 sent a wave of excitement throughout the Southwest. Much prospecting was done, more sources of ore both large and small were located with a rush of excitement reminiscent of the old gold mining days. Roads were both improved and newly built in order to haul ore by truck to the processing plant at Shiprock. When more ore was discovered in the Monument Valley area and farther west, two additional plants were built, one at Mexican Hat and another at Tuba City. The vast barren desert east of the Monuments provided unsuspected riches for the Navaho Tribe as well as work for many

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THE FAIRS

Forty five years ago, a group of citizens in Gallup, New Mexico conceived the idea of having an annual fair for the benefit of the several Indian tribes who live in the general area. This developed into the Inter-tribal Ceremonial which, during the course of the past twenty five years, has become a renowned affair. The original idea of an arts and crafts exhibit where the Indians could sell their work, now has grown into an outstanding exhibition with Indians from many tribes competing for a variety of prizes. In the last decade, Indians have come from all over the United States, parts of British Columbia and Mexico, to take part in the Ceremonial in one way or another, bringing added color, interest and variety.

In addition to the crafts exhibit, there are many other forms of entertainment and competition. The authorities, finding that some dances by Southwest Indians were on the verge of disappearing, offered special prizes for their revival. While all dances are parts of religious ceremonials, the presentation of some as isolated units seems to be permissible. These dramatic events take place at the Fair Grounds before a capacity filled grandstand for all performances, while additional spectators seek every possible vantage point to witness both afternoon and evening events. During the daytime there are athletic competitions of many sorts, and with these and the evening entertainments, the four full days of the Ceremonial are filled with a variety of interesting things to watch. The Navaho play an important part in the Ceremonial, for they lead the opening parade carrying the flags and partaking in all the equestrian events.

Another aspect of this Ceremonial, is the social gathering of the many tribes. Here they exchange knowledge and thoughts with one

another, discussing all manner of work and events; for the Gallup Ceremonial has done much to weld the Indian Peoples of all tribes together. These four days in late August are filled with color, with action, with gaiety and social pleasures. To the white spectators this is doubtless one of the most colorful affairs in the country; and it can be a field day for photographers with action of many sorts, and moments of dramatic performances and of human interest.

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As early as 1909, agricultural agent Wm. T. Shelton instigated a fair, like any county fair, at Shiprock for the benefit of the northern Navaho area. He did much to encourage fine weaving through this fair, promoting fine displays of rugs. For a while this fair was discontinued to be resumed in 1937 with increased emphasis on weaving, agricultural and livestock exhibits, for Mr. Shelton did much to improve the quality of Navaho sheep, and consequently wool, in this part of the reservation. This, of course, is an all Navaho event, held usually in early October. While the original purpose of this fair was for the display of agricultural produce with prizes for the top ranking exhibits as well as livestock, this is also an educational fair, for here the many farmers learn how to improve their produce and livestock.

Other exhibits will also be found at this fair, such as home economic exhibits with canned fruits and vegetables and other exhibits from the women's world. In the small arena a variety of equestrian events take place, for Navaho youths have become eager participants in all rodeo events. Though they are natural sheep men, they are also fine horsemen, and during the past twenty years have become excellent rodeo performers. I recall watching a calf roping contest in

the early 1950s when the best time for this event was over sixty seconds; but at a recent fair I saw a boy win this contest with a time of eleven seconds.

A few years ago, a small traveling carnival made its appearance at the Shiprock Fair. Here were the usual lot of booths with throwing contests, a Ferris wheel and other "rides, all of which were eagerly enjoyed by all ages. Somehow the Shiprock Fair, though much smaller than the others, is more fun, perhaps because it is less sophisticated and pretentious, though recently the drinking problem is becoming much too evident.

In 1938, not long after the establishment of the Navaho Seat of Government at Window Rock, the Tribal Council voted to mount a Tribal Fair. Grounds were laid out not far from the Government buildings, and for four years the fair was conducted in September. During World War II, this fair was suspended, to be reactivated in 1949. Since then it has grown in scope and activity, and is now the big event on the reservation. Modeled somewhat after the Gallup Ceremony, there is always a fine craft exhibit, and fine displays of agricultural exhibits in the new Gorman Hall. There are excellent quarters for the livestock exhibits and facilities for judging the specimens which come in from all parts of the reservation. There is a race track surrounding the rodeo arena, (they even have a mechanical race starter) a loud speaker system and all modern equipment. The spacious grandstand holds many spectators. The opening event in this arena is one of many galluping horses, as the Navaho young men ride in with the band playing and flags flying. This is also a four day fair, with new events and competitions in the arena. One in-

teresting contest is for women to see who can chop wood and light a fire in the shortest time. There are also evening events, small bits from ceremonials, dances by visiting Pueblo dancers and other events to interest the spectators.

The beautiful new Community Building is opened at Fair time for educational and commercial exhibits, showing the latest farming machinery new trucks, and all sorts of house and farm utensils. There are short educational movies, such as a film on tuberculosis, and Alcoholism Anonymous, and it was interesting to see crowds of young men watching. School exhibits were displayed here, and a booth for subscriptions to THE NAVAHO TIMES, a weekly publication in English.

This large building has many unique features; it can be partitioned off classrooms; it can be made into a sports arean for boxing and wrestling; it can be made into two basket ball courts, (a game well loved and well played by the Navaho boys); and the building can also be turned into an auditorium or concert hall with tiered removable seats. At the dedication ceremonies, the famous Spanish Dancers performed here to the delight of the Navaho audience. Jose Iturbi has played here, and there have been other concerts of high quality. Some of the great jazz bands have given concerts here, each year bringing a growing list of important cultural presentations.

Recently, the relocation of the new Arts and Crafts Guild Building, the old one at the fair grounds has been made a small museum containing many exhibits of year round interest. A small children's zoo has been added to the south of the building.

The Gallup Ceremonial, the Fourth of July celebration at Flagstaff, the Shiprock and Window Rock Fairs are all widely attended by hundreds, probably thousands of Navaho people as well as other Indian tribes and countless white visitors. These gatherings give the Navaho people the opportunity to discuss the affairs of the day and work that is

being done. Many Navaho who live far from the reservation come home for one or more of these events where they may see their families and friends, and renew their Navaho traditions.

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Since the erection of the new Arts and Crafts Guild building, the old building at the fair grounds has been turned into a small Museum containing many items of interest to visitors, both Navaho and white; and recently a small children's zoo has been added to the south of the building, containing the wild life ^{native} ~~extending~~ to the reservation.

All of these events, the Gallup Ceremonial, the Fourth of July Celebration at Flagstaff, the Shiprock and Window Rock Fairs, are widely attended by hundreds of Navaho people as well as many other visitors. Here are the opportunities for the Navaho People to get together, to see friends and relatives who live far away. to discuss their own politics, to consult with one another about work of all kinds; for a people who live as far apart as most Navaho do, the fairs have be^come the gathering places for recreation of visiting.

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Other exhibits also will be found at this fair, such as home economic exhibits with canned fruits and vegetables and other exhibits from the women's world. In the small arena a variety of equestrian events take place, for the Navaho youths have become eager participants in all rodeo events. Though they are natural sheep men, they are also superb horsemen and during the past twenty years have become excellent rodeo performers. I recall watching a calf roping contest in the early 1950s where the best time was over sixty seconds; but at a recent fair I saw a boy win this event with a time of eleven seconds. The Navaho, like all Indian Peoples are great showmen, and all the events of all fairs are of great importance to them.

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In addition ^{to} the Arts and Crafts exhibits, there are many other forms of competition and entertainment. The authorities, finding that some dances by Southwest Indians were on the verge of disappearing, offered special prizes for the revival of these dances. While all dances are ^{of} ~~part~~ ~~of~~ ~~religious~~ ~~ceremonials~~, the presentation of some as separate units seems to be permissible drama events. These ~~events~~ ^{many additional} take place at the Fair Grounds before a capacity filled grand stand with onlookers seeking every possible vantage point to witness both afternoon and evening performances. During the daytime there are athletic competitions of many sorts, ^{while} ~~and with~~ something of interest ^{going} ~~going on~~ ^{going} during the full four days of the Ceremonial. There is always a grand opening parade at the Fair Grounds in which the Navaho play a most important part, for the Navaho are the horsemen of the Southwestern tribes. They lead the grand march ^{carrying the flags} and enter into ^{equestrian} ~~many of~~ the events.

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In 192 the Agricultural Agent, stationed at Shiprock commenced a fair, like any county fair, for the benefit of the Navaho People in that area. It has continued with increased growth and interest and is largely attended by Navaho and Anglo people of the entire region. This, of-course, is an all Navaho event, held usually in early October, ^{is held} ~~There is an~~ emphasis here on agricultural and live stock exhibits with prizes of many sorts, ~~This is also an educational fair, for there~~ ^{while} ~~are~~ home economic exhibits with canned fruits and vegetables and other displays from the women's world, ^{add to the general educational features.} ~~add to the general educational features.~~ ^{equestrian}

In the small arena there are many ~~horse~~ events, particularly rodeo contests, for the Navaho have become eager participants in these riding skills. While they are natural sheep men, they are also superb horsemen, and during recent years have become excellent rodeo performers. I recall watching a calf roping contest in 1950 when the winning time was more than sixty seconds, very slow. But the boys were learning, ^{for} ~~At~~ a recent fair I saw a boy win this event in eleven seconds which is good rodeo time. The Navaho, like all Indian Peoples, are great showmen, so all of these contests are of great importance to them.

A few years ago, the little traveling carnival made its first appearance at the Shiprock Fair. ^{Here were} ~~There was a Fair,~~ the usual lot of booths with throwing contests, etc. a Ferris wheel and other "rides" which were

Now there are seven courts, one in each sub-agency and ~~now~~ at Window Rock, conducted entirely by Navaho Judges and officers. I had the very interesting experience in being present at a court session at Tuba City. I do not know what offence the young man had committed, but I was impressed with the conduct of the court, and with Judge Hadley's handling of the prisoner. The Judge gave the boy a long talk, which ofcourse I could not understand. But I could understand the quality of his voice and the meaning of his words by the inflection and manner in which they were spoken. His voice was persuasive rather than dictatorial, kind rather than harsh or critical, and I felt that the boy was taught rather than admonished. The whole proceedure was quiet, reserved, sincere and dignified. I wished that George Washington, looking down from the wall, might have heard this session.

The Tribe has just completed a wonderful new Law and Order building, situated within the Window Rock grounds. This is a handsome building of modern design containing the last word in police and prison facilities. On the second floor are two courtrooms with adequate chambers for the judges, a law library, and the finest of modern equipment.

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In 1880 acting Navaho Agent Bennet said in his report to Washington, "The crying evil that most besets this people is whisky. There are several traders at nearby points--- where whisky of the vilest description is dished out to these people in open violation of the law, being an incentive to crime and greatly impoverishing many of them---. 0 Outside of this aspect of the question no community of like population will exhibit so small a record of criminal acts of a flagrant character as the Navahoes."* Even to-day the high percentage of arrests are due to problem drinking; other misdemeanors are relatively few.

The Bureau of Indian Affairs was responsible for the maintenance of law and order on the reservation until 1953 when the need for a Tribal Police Force became acute in the Checkerboard Area, off the reservation. The State of New Mexico could not handle these Indian Problems and asked for help from the Tribe. This area has long been a veritable no-man's land as far as policing was concerned. For example, bootleggers from surrounding communities went out with quantities of cheap liquor selling it to these Indians and demanding the immediate return of bottles so that no evidence was left behind. The State agreed to help police this area if its force were augmented, so six Navaho policemen were trained and equipped for this work. This was the beginning of the Navaho Police Force. It has grown steadily since, and today there are approximately two hundred enforcement officers with sufficient administrative personnel.

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arose for continual legal counsel at Window Rock, and in 1951 the Tribal Council acted to employ a resident attorney functioning under Mr. Littell's direction. In order to obtain the maximum benefits for the Navaho People, highly competent advice was necessary to obtain not only mining, oil and gas leases, but also in many agreements in connection with the Glen Canyon Dam, the rights of way for power lines, and much other business that has recently come to the Tribe. In addition to the General Counsel, a department of Tribal Legal Aid has been added, ~~xxx~~ rendering service to individuals ^{for} ~~in~~ the protection of their interests.

During the period of work on the Land Claims, I joined archaeologist Richard Van Valkenburg at a meeting held in the eastern part of the Checkerboard Area, where he was seeking the help of older Navaho men in his effort to locate Old Navaholand hogan sites where the Navaho lived nearly four centuries ago. It was a bitter cold day and as the heating plant was not in operation in the building where the meeting was to have taken place, everyone crowded into a hogan to listen to a talk by Mr. Counselor, formerly a trader in the area. Men, women and children were present, all listening attentively to the problem at hand. Luckily I had permission to record this scene. Two elderly Navaho men finally agreed to help Mr. Van Valkenburg the following summer, and again I joined his group to watch the work in progress. Some old sites were found and from the logs valuable tree-ring data ^{were} ~~was~~ obtained. One of these Navaho men was Georgie Garcia, (P.) who at seventy eight was still surprisingly active. Much archaeological evidence was gained that summer. The Land Claims work is finished and now awaits the decision of the U.S. Supreme Court.

The intent of this work ^{being} ~~was~~ to establish proof of Navaho habitatin ^s in areas no longer within the present reservation bounds.

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Maurice has been active in other fields concerning the Navaho People. He was a leader in the establishment of the Education Scholarship Fund; the development of Boy and Girl Scout organizations on the reservation; and most recently in the establishment of the Navaho Youth Camp, now under construction, which will benefit not only Navaho boys and girls, but children from other Camp organizations.

While I was at Window Rock in 1954, I wanted to include Maurice's portrait in my Tribal Government series. Finding that one of his great prides was the Council Room with its fine murals by Gerald Nailor, I wanted the Council Room for a background. A year later, when I was there again, I found that Maurice had been to New York and had visited the United Nations. As a result, each Council Member now had a nice desk with a name plate.

Like his famous ancestor, Maurice is indeed a leader with vision and the ability to bring that vision into reality as he continues his service for the Navaho People.

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THE FAIRS.

Forty five years ago, a group of citizens in ~~the~~ Gallup, New Mexico conceived the idea of having a fair once a year for the ~~benefit~~ of the several Indian Tribes who lived in the general area. This developed into the Gallup Inter-tribal Ceremonial, and during the course of the past twenty five years has ^{become} ~~become~~ a renowned affair. The original idea of an Arts and Crafts exhibit where the Indians could sell their work, now has grown into an outstanding exhibition with Indians from many tribes competing for numerous prizes. In the last few years Indians have come from all over the United States, British Columbia, and Mexico to take part in the Ceremonial in one way or another, bringing added color, interest, and variety.

In addition the Arts and Crafts exhibits, there are many other forms of competition and entertainment. The authorities, finding that some dances by Southwest Indians were on the verge of disappearing, offered special prizes for the revival of these dances. While all dances are ^{of} ~~a~~ part ~~of~~ ~~the~~ religious ceremonials, the presentation of some as separate units seems to be permissible drama events. These events take place at the Fair Grounds before a capacity filled grand stand with onlookers seeking every possible vantage point to witness both afternoon and evening performances. During the daytime there are athletic competitions of many sorts, and with something of interest going on for during the full four days of the Ceremonial. There is always a grand opening parade at the Fair Grounds in which the Navaho play a most important part, for the Navaho are the horsemen of the Southwestern tribes. They lead the grand march and enter into many of the events.

Another aspect of this great affair is the social gathering of the many tribes. Here they exchange knowledge and thought with one another,

with the result that the Gallup Ceremonial has done much to weld the Indian Peoples of all Tribes together. These four days in late August are filled with color, with action, with gayity and social intercourse. To the white spectators this is one of the most interesting events in the country. It can be a photographer's field day, filled with action, with spectacle, and moments of human interest.

** * * * *

In 192 the Agricultural Agent, stationed at Shiprock commenced a fair, like any county fair, for the benefit of the Navaho People in that area. It has continued with increased growth and interest and is largely attended by Navaho and Anglo people of the entire region. This, of-course, is an all Navaho affair held usually in early October. There is an emphasis here on agricultural and live stock exhibits with prizes of many sorts. This is also an educational fair, for there are home economic exhibits with canned fruits and vegetables and other displays from the women's world.

In the small arena there are many horse events particularly rodeo contests, for the Navaho have become eager participants in these riding skills. While they are natural sheep men, they are also superb horsemen, and during recent years have become excellent rodeo performers. I recall watching a calf roping contest in 1950 when the winning time was more than sixty seconds, very slow. But the boys were learning. At a recent fair I saw a boy win this event in eleven seconds which is good rodeo time. The Navaho, like all Indian Peoples are great showmen, so all of these contests are of great importance to them.

A few years ago, the little traveling carnacal made its first appearance at the Shiprock Fair. There was a Fair, the usual lot of booths with throwing contests, etc. a Ferris wheel and other "rides" which were

the people of all ages. Somehow the Shiprock Fair, though much smaller, is more fun, perhaps because it is less sophisticated and pretentious than the others, though recently the drinking problem is becoming much too evident.

In 1938, not long after the establishment of the Navaho Seat of Government at Window Rock, the Tribe decided to mount a Tribal Fair. Grounds were laid out near Window Rock, and the first years established it as an annual event. During World War Two, it was suspended, to be resumed in 194 . Since then it has grown in scope and activity, and is now the big event in the reservation. Modeled somewhat after the Gallup Ceremonial, there is always a fine craft exhibit, with fine displays of agricultural exhibits in the new Gorman Hall. There are excellent quarters for the livestock exhibits and facilities for judging the specimens which come in from all parts of the reservation. There is a race track for both races, and rodeo events, they even have a mechanical race starter, and a loud speaker system. The spacious grandstand will hold many spectators. The opening event in this arena is one of many galluping horsemen as they ride in with the band playing and flags flying. This also is a four day fair, and everyday there are arena events and competitions. One interesting one is a contest for women to see who can chop wood and light a fire in the shortest time. There are also evening events, small bits from ceremonials, dances by visiting Pueblo dancers and other events to interest the spectators.

The beautiful new Community Building is opened at Fair time for educational and commercial exhibits, exhibits of new farm machinery, new trucks and all sorts of house and farm utensils. There are short educational movies, such as a film on tuberculosis, and an Alcoholic Anonymous

Anonymous film, and I was interested to see crowds of young men watching this film. There were school exhibits also, and a booth for subscriptions to THE NAVAHO TIMES, published weekly in English.

This large building has many uses; it can be partitioned off into classrooms, it can be made into a sports arena for boxing and wrestling, into two basket ball courts, a game much loved and well played by the Navaho boys. The building can also be turned into a concert hall or auditorium for special events. At the dedication ceremonies, the great Spanish Dancers performed here to the great delight of the Navaho audience. Jose Iturbi has played here and there have been many other concerts of a cultural quality. Some of the great jazz bands have given concerts here.

In the last few years the old Arts and Crafts building has been made into a small Museum containing many exhibits of year round interest. And recently a small children's zoo as been added to the south of the building.

The Gallup Ceremoniââ, the Fourth of July celebration at Flagstaff, the Shiprock and Window Rock Fairs are all widely attended by hundreds, probably thousands of Navaho people as well as many other Indian tribes and countless white people. These gatherings give the Navaho people the opportunity ~~to see relatives and friends who live far away~~ to discuss the affairs of the day and work that is being done. Many Navaho who live far from the reservation come home for one or more of the fairs, to see their families and friends and to renew their Navaho traditions.

Sam Ahkeah was born on March 8, 1896. He grew up in the Shiprock area, going to school at Fort Lewis, near Durango, Colorado. As a young man he worked at Mesa Verde National Park; later moving to Santa Fe for a position at the Laboratory of Anthropology. During his years away from the reservation he was quietly learning the ways of the white man, methods of business, the way government was conducted, and in many ways preparing himself for his role as leader of the tribe.

I have heard ^{one of} such a nice story about Sam. During those years when he was making frequent trips to Washington, his son was in training at an Army base nearby. Meeting his father at the station, he urged a sightseeing tour of the Capitol City. They went up the Washington Monument, went to Mount Vernon, saw the Smithsonian Institute^{ion}, the Library of Congress, spending a busy day. The next morning when they got into a taxi, Sam gave the driver ^{new} a destination. As they drove up to the steps of the Nation's Capitol, Sam's son said "Gee, Dad, I can't take you in here". Sam answered "I know son, but I can take you". So they went in to see Senator from New Mexico Dennis Chavez. It was Senator Chavez who later obtained tickets for Sam to hear President Roosevelt's last address to the Congress of the United States.

In 1954 I went to Window Rock at the time of the Tribal election when Sam was defeated by Paul Jones. While Sam had served nearly two terms, only one had been ~~and~~ elected office for he became Chairman at the death of Chee Dodge, ~~taking office as the Vice Chairman~~. But many of the people felt that he was running for a third term, and voted against him. The day after the returns were all in I asked Sam if I might make his portrait. I wanted to do this in the Council room, so we went over to the building. While I was setting up my equipment I said to him "Sam, you have done a wonderful work for your people $\approx$ since you have been chairman." He was silent for a few minutes, then

he said, "Well, I think I have waked them up to what they can do for themselves." This eloquent remark summed up his eight years of hard work in the fewest possible words, for indeed he ar/~~o~~oused his people to their own potentials in this changing world.

Anthropology and ^{who} dined with us at our friends' birthday party.

Over the years when we were away from New Mexico, we often had letters from Francis sending us news of the people at Red Rock, and always asking when we were coming back to see them. It was some seventeen years before we saw them again and we found many changes. Still living in the same little house, they had two daughters, much younger than the boys we had first known. The oldest son had been killed in the European theatre of World War Two, and almost the only object in the room where we were sitting was the flag that had been over the boy's coffin when ^{at the time of his} ~~he was~~ buried in France. They seemed dejected and we were distressed over the change. A year or two later we saw them again. They had moved to Shiprock where Francis had some sort of job with the Government Agency. We found that alcohol had become a problem. We saw them every few years after that and always matters seemed a little worse. Then in 1962 we were at the Shiprock Fair and found them down by the river where Francis was sell a large crop of mellons he had raised. They both looked and seemd much more like their old sleeves, and we felt hopeful that ^{the} problem ^{was} well in hand, and from talking with others, ^{found} indeed ~~that~~ it was. ^(P) In the fall of 1964 we drove into Shiprock over the new highway from Monument Valley. Enquiring for our old friends at Charles Dickens' trading post, we learned that Francis had died from pneumonia the previous winter, and that Mrs. Francis had moved back to Red Rock. So we drove out to see her. There we found her in the same little house with her two daughters and their babies. Mrs. Francis burst into tears when she saw us and it took Betsy quite a little time to quiet and comfort her. We had taken her out some fruit and as we were about to leave Mrs. Francis took my hand and

put into it a beautiful hand woven belt she ~~recently~~ had recently made. ^{We talked to the daughter for a while until it was time for us to go.} ~~xxxxxxxx~~ As we drove away Betsy had them all smiling

and happily. But this must have been a nostalgic visit for Betsy. We looked at the familiar landscape finding many changes. The old concrete hospital building that had been ^{Betsy's} ~~her~~ home had been complete removed, not a trace of it left. Other nearby buildings also were gone, one of them the old barn by the trading post. But there were signs of progress, for up the road toward the mountains was a fine new school. Trees had been planted around it which were already of some size. Though she said nothing, I am sure that Betsy's mind was filled with thoughts of the many friends she had made and the work she done during those three short years of her nursing service.

^{here} Once an Indian has learned to trust a white person, the bond is ^{lasting} ~~very enduring~~. ^{as it} We drove quietly back over the old familiar road, Shiprock, eternal and beautiful cast its long shadow over the desert floor in the late afternoon light, ^{giving us with peace & tranquility.}

During the past eight years we have seen again some ^{in this region} eight or ten families, former patients, and with each Betsy received a heart warming welcome. As we have found so often, once an Indian etc

Among the many Navaho People of the Red Rock area with whom Betsy worked, two families, her closest neighbors, we have seen ~~from~~ ^{to this} ~~times~~ during these many years since the termination of her nursing service. Grant and Lilly Benalley lived close by Betsy's clinic, ^{where church} ^{was near the} ^{old hospital} ^{beds} ^{or} Grant at that was interpreter for the local missionary. Both Grant and Lilly were very friendly with Betsy and were frequent visitors at her small apartment. ^{Both spoke english fluently + did much to inform Betsy of the} ^{neighborhood} ^{manners.} The baby in this picture was Betsy's first delivery after her nursing service commenced. We have seen them ^{occasionally} ~~from time to time~~ during the past fifteen years, once finding them at Crystal where Grant was custodian for the big new day school and Lilly was cook for the hot lunches served to the children. Their own children are now grown, and the last we heard they had moved to Toadlena. They have done well as both have been steady workers. On ~~one~~ ^{one} occasion they came to see us in Santa Fe, and we were pleased to have them look us up.

The other family who were special friends of both of us, were Francis Nakai and his wife. (We never have known what her name is, so we have always called her Mrs. Francis.) They lived in a small square frame house directly south of Betsy's quarters, perhaps a quarter of a mile away. During those early years of Betsy's association with them, Francis was one of the outstanding men in the area, a good farmer and provider for his family. They had two sons boys of perhaps eight and ten, when we first knew them. Mrs. Francis was one of Betsy's frequent visitors. She would come, sit for a while, drink a cup of coffee, but as she spoke no English, conversation was very limited. ^{however} She had great charm, and whenever I paid Betsy a visit, I saw her frequently. It was she whom we took to Santa Fe to see the blanket collection at the Laboratory of

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fruit and as we were about to leave, Mrs. Francis took my hand and put into it a beautiful hand woven belt she had recently made. We talked to the daughters for a little until it was time for us to go. As we drove away Betsy had them all smiling and happy. But this must have been a nostalgic visit for Betsy. We looked at the familiar landscape find ^{ing} many changes about us. The old concrete hospital building that had been Betsy's home had been completely removed, not a trace of it left. Other buildings also were gone, one the old barn by the trading post. But there were signs of progress, for up the road toward the mountains was a fine new school. Trees had been planted around it which were already of some size. Though she said nothing, I was sure that Betsy's mind was filled with thoughts of the many friends she had made and the work she had done during those three short years of her nursing service. ^{here at Red Rock} During the past eight years we have seen again some eight or ten families in this region, former patients, and with each Betsy received a heart warming welcome. As we have found so often, once an Indian has learned to trust a white person, the bond is lasting.

We drove quietly back over the old familiar road, passing Shiprock, eternal and beautiful as it cast its long shadow over the desert floor in the late afternoon light, filling us with tranquility and peace.

Sam ~~Al~~keah, who became Chairman of the Tribal Council in 1946 following the death of Chee Dodge, was born March 8, 1896. He grew up in the Shiprock area, going to school at Fort Lewis, near Du Durango, Colorado. As a young man he worked at Mesa Verde National Park; later moving to Santa Fe for a position at the Laboratory of Anthropology. During his years away from the reservation, he was quietly learning the ways of the white man, methods of business, the way government was conducted, and in many ways preparing himself for his role as leader of the Tribe.

In 1954 I went to Window Rock at the time of the Tribal election when Sam was defeated by Paul Jones. While Sam had served nearly two full terms, only one had been an elected office. But many of the people felt that he was running for a third term, and voted against him. The day after the returns were all in, I asked Sam if I might make his portrait. I wanted to do this in the Council room, at the Chairman's desk, so we went over to the building. While I was setting up my equipment, I said to him, "Sam, you have done a wonderful work for your people since you have been chairman." He was silent for a few minutes, then he said, "Well, I think I have waked them up to what they can do for themselves." This eloquent remark summed up his eight years of hard work in the fewest possible words, for indeed he aroused his people to their own potentials in this changing world.

I heard such a nice story about Sam. During one of these years when he was making frequent trips to Washington, his son was in training at an Army base nearby. Meeting his father at the station, he urged that they take a sightseeing ~~trip~~ of the Capitol City. They went up the Washington Monument, went to Mount Vernon, saw the Smithsonian I Institution, the Library of Congress, spending a busy day. The next morning when they got inot a taxi, Sam gave the driver a new destination.

As they drove up to the steps of the Nation's Capitol, Sam's son said "Gee, Dad, I cant take you in here." Sam answered "I know, son, but I can take you." So they went in to see Senator from New Mexioo, Dennis Chavéz. It was Senator Chavez who later obtained tickets for Sam to hear President Roosevelt's last address to the Congress of the United States.