

Among the many Navaho People of the Red Rock area with whom Betsy worked, two families, her ^{near} ~~closest~~ neighbors, ^{and close friends} we have seen from time to time during these many years since the termination of her nursing service. Grant and Lilly Benalley lived close by Betsy's clinic, for Grant at that time was interpreter for the local missionary whose church was near the old hospital building. Both Grant and Lilly were very friendly with Betsy and were frequent visitors at her small apartment. Both spoke English ^{well} ~~fluently~~ and did much to inform Betsy of the neighborhood news. Their baby in this picture was Betsy's first delivery after her nursing work commenced. We have seen Grant and Lilly occasionally 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 grown now, and the ^{last} we heard of them they had moved to Toadlena. They have done well, as both have been steady workers. ~~On one occasion they came to see us in Santa Fe, which pleased us very much.~~

~~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 frame house directly south of Betsy's quarters, perhaps a quarter of a mile away. During these 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 ^{twelve} ~~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. She had great charm, however, and whenever I paid Betsy a visit, I saw her frequently. It was she whom we took~~

clamoring to go to school. In recent years the Public School Systems of the States in which the reservation lies, have taken over many of the Indian Bureau's schools and have erected new ones. At the suggestion of Dr. George Boyce, long in the Indian Service, dormitories were built in a number of the reservation border towns so that Navaho children from twelve years up could go to the public schools in these towns. So today there are hundreds of eager children soaking up everything they can learn, like little dry sponges. Some are still shy and diffident, but most are absorbing their school work with unusual rapidity, and many go on into fields of more advanced learning.

The same slow process has paralleled the schools in medicine. For many years it was unthinkable for a Navaho to turn to a white medicine man. But slowly progress was made in such fields as the eye disease, trachoma, and other special lines. Some thirty years ago, young white doctors came to work at some of the hospitals, finding themselves filled with enthusiasm over the people, the work to be done, and bringing a new psychological approach to their work. And though there have been superstitions to overcome, as well as the difficulties of winning trust, they have forged ahead with progress in many ways. It has been here that Annie Wauneka has done so much in the field of interpretation. One of the problems the doctors have had, has been that of adequate interpretation. They did not know that it was forbidden for a younger person (who was acting as interpreter) to ask his elders many personal questions. The vagueness of many answers puzzled the doctors. But Annie had a solution; there must be a glossary prepared of medical terms in English and Navaho, and with a simplified translation as well. She was insistent upon this and that someone should go to pre-medical school to learn and understand medical terms. So a young woman was selected to go to Cornell University where she spent two years

two years preparing this glossary. It has been highly successful and of great benefit to the medical staff. The first Navaho doctor is now practising at the Kayenta hospital, and there are many Navaho nurses, dentists, and technicians with many more in training. As this number grows, there will come a day when the Navaho will care for their own.

Since the Public Health Service took over the Indian Bureau medical program, there have been many new developments such as new hospitals, new health centers and health stations with accompanying services. Also there have been several privately sponsored clinics; the work on trachoma by the Episcopal Church, the Cornell clinic at Many Farms where I found a Navaho technician at work with the Cornell doctors. While there is still much to do, as everywhere else, the acceleration of medical care for the Navaho during the past fifteen years has done so much for their benefit.

A third honor student receiving an Endowment Fund Grant is Shirley Sells. Shirley, now twenty four, was born in Shiprock and received her elementary schooling through the tenth grade in Gallup. Then she spent a year in California with a teacher whom she knew, and going to school there. Returning to the reservation, she graduated from the Window Rock High School and went on to the University of New Mexico, where she majored in anthropology and speech, receiving her diploma in June 1964.

During the summers of 1963 and 64, Shirley held a position as a ranger in the National Park Service stationed at Canyon de Chelly National Monument. In all spare moments she has been working on a thesis in archaeology. Following the summer season of 1964 at Canyon de Chelly, Shirley accepted a position with a survey project sponsored jointly by the Navaho Tribe and the Bureau of Indian Affairs. She will be working ^{also} at the Arizona State University on an award from the Department of Anthropology as a Graduate Assistant for two years and will be studying Genetics and Animal Ecology in addition. It is altogether fitting that there should be a Navaho Anthropologist, and I am sure that Shirley will perform a major service for her people in recording and preserving the traditions and folklore of the Navaho.

These are but three of the honor students who either have been or are being helped through this Endowment Fund. There are many others following a variety of occupations, such as doctors, dentists, nurses, lawyers and other professions. This is one of the most valuable of all the Navaho projects, giving many young people of ability the opportunity to receive the highest education, and who may well become Navaho leaders of to-morrow.

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These are but three of the honor students who either have been or are being helped through this Endowment Fund. There are many others following a variety of occupations, such as doctors, dentists, nurses, lawyers and other professions, all of them bringing back to their own people, the understanding and benefits of their learning. This Endowment Fund is one of the most valuable of all the Navaho Projects, giving many young people of ability the opportunity to receive the highest education and who will doubtless become the leaders of to-morrow. That the Tribal Council had the wisdom to establish such a Fund shows again the ability of these people to make practical decisions for the benefit of the Tribe. Many of these Councilmen were older men who had not had such opportunities and who were willing to plan for the future of their people.

for a stipulation of each grant is that each student must devote a minimum of 2 years service to the tribe following the completion of his work.

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So to-day there are hundreds of eager children soaking up everything they can learn, like little dry sponges. Some are still shy and diffident, but most are absorbing their school work with unusual rapidity, and many go on into a fields of more advanced learning.

The same slow process has paralleled the schools in the field of medicine. For many, many years, it was unthinkable for a Navaho to turn to a white Medicine Man. But slowly progress was made in such specific fields as the eye disease, ^htracoma, and other special lines. Some thirty years ago, young doctors came to work at certain of the hospitals, and found themselves filled with enthusiasm over the people and the work to be done, and bringing a new psychological approach to their work. And though there have been many superstitions to overcome and the difficulties of winning trust, they have forged ahead with progress in many ways. It has been here that Annie Wauneka has done so much with her work in the Tuberculosis program and other fields.* ^{insert new copy} The first Navaho doctor is now practicing at a new hospital at Kayenta, and there are many Navaho Registered Nurses, dentists and technicians. ^{with many more so in training.} As this number grows there will come a day when the Navaho will care for their own.

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hospitals, new health centers and health stations and the services
that go with them. There have been several private clinics such
as the Cornell clinic shown here where special research has been done.
Here I found a Navaho technician at work with the Cornell doctors.
While there is still much work to do, the acceleration of the past
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the Navaho People.