

## THE PROCESS

### The wool

*correct*  
*1m9*  
The sheep that have been produced by the Navaho People ~~ever since 1869~~, are small, are resistant to the desert heat and sudden changes in weather, can survive cold winters, and can exist on a minimum of food and water. Consequently the fleeces from these sheep are light, but they are also comparatively free from grease. The staple of the wool is long and wavy, and particularly suited to Navaho methods of hand spinning.

Under the adverse conditions of raising sheep on most of the reservation, where the flocks range over great distances in order to find enough to eat, heavier breeds, like the Rambouillet have difficulty in surviving. The character of the wool from the old type Navaho sheep compared with that from these heavier breeds, has been one of the major factors in the controversy over introducing the newer strains. The crimped wool from such breeds as the Rambouillet is very difficult to spin by hand, and where it has been used is apt to produce lumpy strands. The traders and the sheep and wool buyers <sup>lower</sup> wanted heavier meat-producing animals and heavier fleeces, but the Navaho women, who largely control the sheep, preferred their old stock which produces the best wool for hand spinning.

While only 10% of the wool crop is used for spinning, and 40% for sale to the wool buyer, still that 10%, by the

\* Rambouillet brings higher price on the market - for commercial use.

*delete phrase  
"ever since 1869"*

*unsuitability of goats wool  
for our commerce*



Large in stature, vigorous and strong in both body and mind, Annie Wauneka is a most dynamic personality. Daughter of Chee Dodge, the first Chairman of the Tribal Council, Annie was born on April 10th, 1916, receiving her early education in the reservation schools. In 1951, Annie was elected to the Tribal Council, the first woman to serve in this capacity, and she was shortly named Chairman of the Committee on Health and Welfare, a position she still holds.

In 1954, the U.S. Public Health Service assumed the work of the Department of Health of the Bureau of Indian Affairs, and soon thereafter expanded both its facilities and services. Annie Wauneka's role immediately became one of interpretation and communication. Her achievement has been tremendous in helping to carry out this increased program for Navaho health, fulfilling her part with great determination. The first problem undertaken was in the field of tuberculosis, for there were many Navaho afflicted with this disease. Contagion and germs were two ~~words~~ totally unknown words and had no meaning to most of the Navaho people, so Annie undertook an educational program her people in antiseptics, and to win not only their cooperation in combating the further spread of the disease, but also to have faith in the white doctors.

The Public Health Service arranged with a number of sanatoriums in several of the western states to include Navaho patients. Annie persuaded many ill Navaho to accept this offer, and during those early years of this program, she visited every hospital, talked to all the Navaho patients, urging them to learn how to prevent contagion, how to accept the rest cure, and to listen to the instructions of the doctors. A number of these patients, finding themselves in such totally strange surroundings and among people they did not know nor to whom they could talk, became homesick and ran away. Annie brought them back, teaching

them to understand the necessity for their convalescence. She helped produce a motion picture illustrating the cure and prevention of tuberculosis, and acted as interpreter for the doctors and as a liaison personage whenever one was needed.