

The trading post became a place of meeting, the place to obtain water, far all posts 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. The

Habitation

Navaho homes, or hogans, are scattered far and wide over the reservation. Pasturage for sheep is the primary reason for this. Each family has grazing rights, and though there is no individual ownership of land as we know it, the individual's rights are ^{usually} ~~strictly~~ respected. No one encroaches on another's pasture; boundaries are indicated only by a small pile of stones, and boundary lines follow the contour of the land, for there are no stock fences. The same rights prevail for summer pasture in mountain areas where sheep are moved to higher elevations for fresh grass.

The hogan is ^a the most practical building for life in the ^{is} desert country. It heats with a minimum amount of fuel, it is cool in summer, and having no windows, it is a retreat from the strong winds of early spring. There is a quiet peace within the hogan, for the only light is from above, through the smoke hole in the roof. The form of the hogan stems from the Creation Story, for it was the Holy People who built the first one and set the pattern and the customs. Round, or nearly round in shape, and with a dome-like roof, the hogan always faces East, to the rising sun and the new day. (When a new hogan is built, ~~it~~ ^{is} is blessed by a medicine man) if one is near, or by the head of the family. Corn pollen, symbol of fertility, is sprinkled on the logs or stone while the chant invokes peace and a happy life. *Change manuscript*

On entering a hogan, one must move from left to right, clockwise, circling the fire in the center of the room. On formal occasions the women sit on the north side of the hogan,

Near the winter hogan there is always a summer shelter, for the Navaho live chiefly out-of-doors during the summer months. Built of upright poles, the shelter has a roof of fresh green boughs from cottonwood trees, or cedar or juniper. In areas where sheep are taken to the mountains for summer pasture, the winter hogan will be closed. As the Navaho lives with a minimum of possessions, there is little to move for *life* ~~life~~ during the summer months. Cooking utensils, some extra clothing, wool for weaving, a few basic food supplies -- salt, ^{are all that are needed.} sugar, coffee, flour, etc., [^] The women set up their looms under a shelter, the children watch the flocks, the men haul water and wood and tend the small farms.

Water in most areas must be brought from wells or from the few rare springs which may be miles away. Barrels filled with water are hauled in wagons, sometimes for a distance of twenty miles. Today, the wagons are rapidly being replaced by pickup trucks, and where, long ago, the horse changed Navaho life, now the automobile is bringing another great change. Water is still scarce, though ^{both} the Tribal Government, ^{and} ~~as well~~ ^{as} the Indian Service, are developing new wells, bringing some relief from the long hauls that have been necessary for so long. Water is still conserved to the utmost. Once, when we were visiting under a summer shelter, our friend Paulina was making ready to wash a few dishes. I asked her if I might make a picture showing how the Navaho can wash dishes in a tea cup full of water. She took me quite literally and measuring out a cupful, proceeded to wash the few dishes. And they were

pick up space
ef

areas, that a man must never speak to 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 kneel-down 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 courtesy to us has been fulfilled, their curiosity is satisfied, and normal work or occupation must be resumed. It is well to be sensitive to this approaching moment and to take one's leave before wearing out a welcome.

At Navaho Mountain we found a distinct difference in costume from other parts of the reservation, ^{such as} A broader collar on the women's blouses, different stitching, different use of silver buttons. ^{*} Before the days of American Occupation, the old apparel consisted (for the women) of two hand-woven mantas secured at each shoulder and tied about the waist with a woven belt. When the women saw the pioneer white women's long cotton dresses of the 1870-1880 period, they copied them, though they quickly made adaptations to suit their own needs, eliminating the tight bodices and supplementing loose, comfortable blouses. At present there is a change from the cotton skirt, worn for so long a time, to one of rayon and the like, and shorter in length. ¹ * *

Add about Pendleton Blankets

The Navaho language is extremely complex. Athabascan in origin, it has certain similarities to oriental languages, such as the raising or lowering of the voice at the end of a word or phrase changing the meaning. It is a verbal language, a language full of movement, of subtle differences of meaning when action is added.

is "in origin"
proper

what do you
mean
"verbal"

It is only in recent years that the Navaho language has been put into written form. Father Berard Haile from Saint Michael's Mission and school, invented new symbols for sounds we do not have in English, and established a Navaho alphabet. He produced a Navaho dictionary. During the long years of his life on the reservation, he translated many Navaho legends into English. His research in this field was very great, not only for the benefit of English-speaking people, but in addition, he transcribed many Navaho legends into written Navaho.

re-written

See new copy.

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 nearby. In addition to the store, there was usually a barn, a storehouse, ^{usually} ~~sometimes~~ a visitors' hogan for the use of Indians who lived far away. Around three walls of the post 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 so for protection as well as use. Beneath the counters were shelves for an assortment of articles, tools, and, in early days, 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 were benches to accommodate the customers. Hanging from the ceiling were coils of rope, lanterns, buckets, bridles, harness, and other items of trade. For sixty years many trading posts were in isolated spots, far removed from wordly contact. There were few roads, usually bad ones, often impossible to travel at certain times of year. Horse or mule drawn wagons were the only means of carrying supplies or delivering goods for sale.

There are many legendary personalities among those early traders on the reservation: Keam, the Hubbells, the Wetherills, the Hyde brothers (who were the first to send hides to the eastern market), C. N. Cotton, who saw a potential market for ^{"Cozy"} rugs in the east, Sam Day, ^{B. I.} McSparron, Staples, ^{both Charles and Arthur} the Newcombs,

last changed of the famous

Probably the ~~most famous~~ trading post ^{is} is the Hubbell Post at Ganado, Arizona. This is one of the exceptions where the land was homesteaded by 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, purchased a store built six years previously at this site, in all probability the oldest post following the first at Fort Defiance. When Don Lorenzo bought this 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.

Here in Don Lorenzo's treasure room, is his ^{late} son Roman Hubbell, discussing the merits of a rug just brought in to be sold. On the walls are many relics of the past, Kit Carson's gun scabbard, a fine old gun collection, water containers of many different types, a superb collection of Indian baskets from many tribes, archaeological specimens from nearby early Pueblo ruins. Piled high along another wall of the room are stacks of Navaho rugs all of top quality, for which the Hubbell Post was famous. "Cozy" McSparron, Hubbell, and later the Lippincotts at Wide Ruins, did much to restore the use of natural dyes in rug making. This is one of many instances where the traders' influence has counted most, and today certain areas of the reservation are noted for rugs of widely different types.

south and west all the way to Newcomb. The first water will be turned into the new canals in a few years, creating about one thousand new 120-acre farms for young Navaho People. This project is based on the premise that the land belongs to the Tribe and will be leased to individuals with a period of rent-free occupancy in which to become established. Farming on a commercial basis is a comparatively new occupation for the Navaho, and benefits from the farm training program will be needed as this development gets under way.

change { Although the Indian of the Southwest has practiced irrigation since the twelfth century or before, wherever it was possible, all the techniques of modern productive farming are bringing about a cultural change in Navaho life. The change from subsistence to commercial productivity is great, but here, once more, the adaptability of the Navaho will serve him in good stead.

I do
not
understand
the point
you are
making
here.

NAVAHO LANDSCAPE

Navaholand abounds in interest and scenic beauty. Adjacent to the reservation are three National Parks and seven National Monuments. The Grand Canyon, Petrified Forest, and Mesa Verde National Parks are all in close proximity, as are the National Monuments of Walnut Canyon, Sunset Crater, and Wupatki to the west; El Morro (Inscription Rock) to the south; and Hovenweep and Aztec Ruins to the north. Within the reservation are four more, Rainbow Bridge, Canyon de Chelly, Chaco Canyon, and Navaho National Monuments, with the recent addition of the Navaho Tribal Park at Monument Valley, developed and operated by the tribe with uniformed personnel, graduates of the National Park Service Ranger Training School. Plans are under way for several more additions to the Tribal Park system.

Chaco Canyon and Navaho National Monuments contain great pre-historic ruins indicating the extensive population that existed here between the eleventh and fourteenth centuries, and there are other sites ante-dating these. Chaco Canyon, with ~~its great Pueblo Bonito and Chetro Ketl ruins, the earliest of the terraced structures, are the finest examples of the work of these prehistoric builders.~~ Navaho National Monument contains the cliff dwelling called Beta-ta-kin, perhaps the most beautiful in the Southwest, as well as other ruins. Canyon de Chelly and its tributary, Canyon del Muerto, is the most spectacular Monument for scenic beauty. Here also is an area of

what do
you mean

PART I

A.

CREATION STORY

PART I

A.

CREATION STORY

Part II

(Captions for trading post pictures P. 112 & 113)

The trading post at Shonto is nestled in a small canyon of red red sandstone, nearly surrounded with trees. The post is the building at the extreme left, part of it obscured by trees. The large stone hogan shaped buildings are the school. In those areas where pinon trees abound, the Navaho gather the nuts to sell to the trader,

The old trading post at Red Rock has undergone several remodelings. Orininally built of stone, the exterior walls have now been plastered and the interior modernized. The nice old barn has been torn down.

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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 to enjoy the beauty of the scene. Soon the sheep came closer to us, the boy watching from a distance. We were so absorbed with this scene in one direction that we did not see a young man approaching on foot 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 sheep 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.

Part 2

Away from the well traveled highways, old methods of motivation 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. Once, as we were traveling to Tuba City from the Hopi country, we came to a slight crest in the undulating desert; beyond we saw a family - a woman with a baby in a cradle board, and a small child riding a burro while two older boys were 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 miles from any habitation, yet in the gentle rise and fall of the desert, it is remarkable how a hogan can be hidden from view.

Part II
(Captions for trading post pictures P. 112 & 113)

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Put 77

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Part IV

The Navaho personify the elements; the wind, lightning, thunder, fog, mist, rain. Of all of these only rain has duality, the "he" rain and the "she" rain. The "he" rain is the violent thunderstorm that drives the seeds into the earth; the "she" rain is the gentle one that nurtures the soil and brings forth the crops. The rainbow is considered the path of the Yei, and is depicted in many of the sand paintings. As much damage can come from the elements, these divinities are invoked by prayer and song, and with prayer sticks and sacrifices, so that no harm will come to the people.

The Navaho have considerable mythology concerning the stars, and have both some knowledge and awareness of constelations and period phenomona. Fire God, according to the legend, created the stars, giving each its proper name as he ~~threw~~ them from his pouch and threw them into the sky, scattering the many rmenants over the sky to form the Milky Way. There is a legend that Coyote stole the pouch of the Fire God, and after placing his own star in the southern sky, threw all the rest far up into the heavens which accounts for the many un-named stars. Astrology is still practised among the Navaho, much of which is fast becoming extinct.

Father Berard Haile in his book An Ethnological Dictionary of the Navaho, says-"--- the origin and motive of each chant is based upon its own peculiar legend. And it must be a cause for regret that very few singers now living in the tribe are conversant with the chant legends, and, as a matter of record, are very indiferent to acquire such information. In consequence, many chants are becoming extinct." Since this was written, 1910, many younger Navaho have become interested in preserving their past, and a Department of Archives has been established at Window Rock. Already there is the nucleus of a museum with a resident historian, and eventually young Navaho children will have this additional source of knowledge of their forebears.

Part IV

In the long prayer from the Night Chant, there is a portion addressed to the mythological Thunder Bird, with reference to its flight. The bird is spoken of as a male divinity who is supposed to live at Tsegi.*

".....

With the far darkness made of the he-rain
over your head, come to us soaring

With the far darkness made of the she-rain
over your head, come to us soaring

With the zig zag lightning flung out on high
over your head, come to us soaring

With the rainbow hanging high
over your head, come to us soaring....."

Epilogue

The year 1964 marks^d the one hundreth anniversary of the Navaho Long Walk into exile. One remembers the return of the Diné to the land that was their home, after those four devastating years, bereft of all possessions and with the taste of defeat still bitter in their memories as they turned to the task of rebuilding their lives. For a time there was apathy among many who felt frustrated in returning to their old ways and knew not how to adjust to the new, but slowly they did adjust, and now for more than two decades they have marched steadfastly along the road we call modern civilization.

A new day has arrived for the young Navaho as they adapt themselves to the white man's way. Many are absorbing this life with eagerness choosing those occupations sympathetic to their inclinations, some simply leading a new kind of life, ^{while still} many continuing their traditional way. ^{most} Many young Navaho face this great change with sureness and confidence.

A short time ago, as I was driving from Gallup to Shiprock, I overtook this young couple walking along the highway. They had been to the Window Rock Fair, and after I picked them up to give them a lift, we dropped into easy conversation. We drove more than thirty miles before the young man asked me to stop. We were in the empty desert country which extends for miles along this highway and there was not even one hogan in sight. I watched them walk away, finally melting into the landscape, thinking of the tremendous changes that have come to such young people as these. There are many thousands of young Navaho who are pushing aside the traditional ways taught by their parents, wanting to partake fully of ^{non Indian} our American culture. But there are also many, both young and old, who are concerned about this, and who are trying to preserve the ways of their people.

Many who know the Navaho well think that the great days of ceremonialism are past. Possibly this is true, but I cannot believe that the old ways will really be lost. Another generation will want to know all those things that their grandparents can tell them, and I am sure that there will always be some who can, ^{do so} and that a new interest in the ~~my~~ traditional past will come. Who can say whether there will or will not be a great revival? We can but hope that those essential qualities that are the birthright of the Dinéh will never be lost. Song and singing are the very essence of Navaho being, and as long as the Navaho keep singing, their tradition will endure.

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Among the many Navaho People of the Red Rock area with whom Betsy worked, one family, near neighbors, were special friends. Francis Nakai and his wife- (we never have known what her name is, so we have always called her "Mrs. Francis".) lived in a small frame house directly south of Betsy's quarters, perhaps a quarter of a mile away. During the 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, Juan and Louis, boys of perhaps eight and twelve 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 to Santa Fe to see the blankets ^{in the Indian Arts and Folklore Collection} ~~collection in the Laboratory of Anthropology~~, and who dined with us at our friend's birthday party.

Over the years when we were away from New Mexico and Arizona, 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 seventeen years before we saw them again, and we found many changes. Still living in the same little house, they then 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 ^{II} ~~Two~~, and almost the only object in the room in which we were sitting was the flag that had been over the boy's coffin at the time of his burial in France. Both Francis and his wife seemed dejected and we were distressed by the change. A year or so later, we saw them again. They had moved to the community of Shiprock where Francis had some sort of job with the Government Agency. We found that alcohol was the problem. After that we saw them every

few years and always matters seem^{ed} to be a little worse. Then in 1962 we were at the Shiprock Fair and found them down by the River where Francis was selling a large crop of mellons he had raised. They both looked and seemed much more like their old selves, and we felt hopeful that the problem was well in hand^{ed}; and from talking to others, found indeed that it was.

In the fall fo 1964 we drove into Shiprock over the new highway from Monument Valley. Enquiring for our old friends at Charles Dicken's 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 back in the same little frame house with her two daughters and their babies. Mrs. Francis burst into tears when she saw us and it took Betsy quite a little while to quiet ^{giving them some fruit we had brought,} and comfort her. We talked to the two daughters for a while[^], and when it was time for us to go, Mrs. Francis took my hand and put into it a beautiful ~~xxx~~ hand woven belt she had recently made. As we drove away, Betsy had them all smiling and happy.

But this must have been a very nostalgic visit for Betsy. We looked at the familiar landscape finding many changes. The old concrete ^{and where she held her clinics,} hospital building that had been Betsy's home [^] had been completely removed, not a trace ^{was} of it left. Other buildings too were gone, one, the old barn by the trading post. But there were some signs of progress, for up the road toward the mountains was a fine new school. Trees had been planted around it ~~where~~ [^] were already of some size. Though she said nothing, I was sure that Betsy's mind was filled with thoughts of ^{her} the many friends and the work she had ^{done} during those years of her nursing service here at Red Rock, ^{a service meaning more to her than any she had done.} We have seen some eight or ten families of her old friends during the past ten or twelve years, ~~most~~ ^{most} of them 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 tranquillity and peace.

Pueblo II

THE WEAVERS

The raising of sheep, the spinning of wool, the weaving of textiles, are age-old activities in most parts of the world where fabrics of great variety and use have been produced during many centuries. When the Spanish Conquistadores first came to the American Southwest in 1540, they brought with them the first sheep ever seen by the Indian inhabitants. To the surprise of the invaders they found cotton garments woven by Pueblo Indians, made on well-perfected looms of Indian origin. In later years archaeologists were to find scraps of woven cotton fabrics buried in prehistoric ruins whose dates go back to the fifth century A. D.

These first sheep brought by Coronado were used chiefly as food for his marching army, so that eventually they were consumed. Later, when Don Juan de Oñate came up the Rio Grande Valley to colonize New Mexico, he also brought sheep for domestic use. These animals were the common Spanish breed known as the churro. The Pueblo Indians soon learned the use of wool, and as production of sheep spread, the western Pueblo Indians of the Zuni and Hopi villages soon were weaving woolen garments.

At the time of the great rebellion of 1680 when all the Pueblo People united to drive the Spanish from their land, some groups, fearing the return of the Spanish soldiers, took refuge in Old Navaholand. In this region archaeologists, those intrepid investigators of ancient human habitation, found remains

of Pueblo dwellings in close proximity to those of Navaho origin, indicating an association of the two Indian cultures. As the Navaho moved westward in the early 1700s, they encountered the Hopi in Canyon de Chelly and at the villages farther west.

Of the approximately twelve hundred Indian languages of the Americas, certain linguistic inter-relationships have been described and established by scholars. In addition many dialects still exist within the languages spoken by closely related tribes.

Navaho origins lie in a hypothetical group-- the Nadene people-- who are believed to have migrated to Alaska from Asia ^{centuries} ~~several thousand years~~ ago, and who branched into four major language families one of which is Athabascan. These Athabascan speaking people gradually migrated over a wide expanse of territory stretching from Alaska to Mexico, some following along the Pacific Coast, others following along the Rocky Mountains. There are many ^{sub groups and} ~~sub groups and~~ off shoots ^{even the} ~~of~~ Athabaskan, one such sub group being the Apachean from whom the Navaho are an off shoot.

The Navaho language is no "primitive" form of expression but is a highly complex form of ^{communication} ~~expression~~. Differing greatly from the English and other European tongues, it is a language full of movement, of subtle meaning, full of verbs whose action may be modified by a wide variety of prefixes.

Some scholars believe that there is a relationship between the ancient language of the Nadene and the Chinese-Tibetan languages, and though the relationship is probable, much more research is needed to establish it as a fact. Like the Chinese languages, Navaho is a "tone language", and the meaning of the words is distinguished by the pitch of the voice, whether it be raised or lowered.

Navaho is a difficult language for English speaking people to learn, and many of the sounds are most difficult for us to produce, yet there are many ~~fixxxxxxxxxxxx~~ who have accomplished this feat. Mr. Robert Young, Area Tribal

Operations Officer of the Bureau of Indian Affairs in Gallup, is one of those who has gained exceptional proficiency in this language. He has traveled in Western Canada including British Columbia where there are other Athabaskan speaking people and with whom he had no difficulty in establishing a working relationship, and though the Athabaskan languages have become too divergent over the centuries to be mutually intelligible, there are enough similarities in vocabulary, structure and other features to demonstrate their close relationship. The people with whom he worked in the north were^{as} interested in the Navaho language as he was in theirs.

In addition to a dictionary and grammar, Mr. Young has written an extensive article in the Navaho Year Book (1961)* focused especially on the problems of teaching English to Navaho beginners. It ~~is sufficient~~ has sufficient detail to give insight into the grammatical structure and sound system of the language for those who seek some knowledge of the Navaho tongue.

* The Navaho Year Book

Possibly because of this close proximity of the two distinctly different Indian groups, many students of Indian culture in the Southwest have believed that the Navaho learned the art of weaving from the Pueblo people. However, recent research is pointing more and more to the probability that the Navaho brought the knowledge of weaving with them when they migrated to the Southwest. During these travels and sojourns they came through country where other Indian tribes were already spinning and weaving, and it is quite possible that the Navaho learned to make and to use the spindle and the loom long before they entered the area where they now live.

Had the Navaho learned from the Pueblo weavers, they would probably have used the same techniques. And there are other differences. Pueblo looms are stationary whereas Navaho looms are portable. The spindle is different, and the use of ^{it} most distinctively so. Among the Navaho it has always been the women who are the weavers (with a few rare exceptions) while among the Pueblo, the weavers are always men. Pueblo weaving is dominated by traditional forms and designs with little variation, while Navaho weavers are emphatically creative. While it is true that traders of many areas have ^{in recent years} influenced types and designs of rugs to some extent, within these bounds there is great creativity. Over the long years of production from Navaho looms, the infinite variety of design, color and weaving patterns ⁱⁿ have stamped the Navaho as masters of their art.

Navaho weavers have never changed in their use of the upright loom, nor have they made any change in its construction. The Spanish settlers in the Rio Grande Valley brought with them from Europe the knowledge of the treadle loom which they built ^{here} of native wood; but the Navaho have steadfastly continued to use the upright aboriginal invention.

While the earliest examples of Navaho weaving have long since disappeared, there are references to this craft

contained in letters from a number of Spanish writers. These remarks, together with their chronological dates, are interesting indeed. One early letter of 1780 says, "The Navahos, who although of Apache kinship, have a fixed home, sow, raise herds, and weave their blankets and clothes of wool ---." * The same Spaniard, Teodoro de Croix, fifteen years later refers to the Navaho, "The Navaho Nation has ⁷⁰⁰seven hundred families, more or less, with ⁴four or ⁵five persons to each one, in its five divisions of San Mateo, ^hZoolleta, ^bChuska, ^{or Colorado}Chilli with ^cone thousand ^{Hozdo}men ^{at}arms; ⁵⁰⁰five hundred tame horses, ⁶⁰⁰six hundred mares with their corresponding stallions and young; ⁷⁰⁰seven hundred black ⁴⁰ewes, ^{also}forty cows, ^{hair}with bulls and calves, all looked after with the greatest care and diligence for their increase,..." Another writer of the same year, 1795, "...they work their wool with more delicacy and taste than the Spaniards. Men as well as women go decently clothed, and their captains are rarely without silver jewelry."** In 1799 an officer of the Spanish Royal Engineers wrote, "The Navahos have manufacture of serge blankets and other coarse cloths which more than suffice for the consumption of their own people, and they go to the Province of New Mexico with their surplus and there exchange their goods for such others as they have not, or for implements they need." In 1812 Pedro Pino, who went as a delegate to the Spanish Parliament, wrote of the Navaho, "Their woolen fabrics are the most valuable in our province and in Sonora and Chihuahua as well."***

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- * ^{Weaving}Navaho Blankets, Charles Avery Amsden, p. 130.
 ** Navaho Weaving, Charles Avery Amsden, p. 131.
 *** Navaho Weaving, Charles Avery Amsden, p. 133.

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9hid

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The picture evoked by these quotations ^{indicates} ~~shows~~ that within the thirty-two years between 1780 and 1812, Navaho weavers, through their imagination, versatility and increasing skill, ^{had} gained ~~wide spread recognition throughout weaving supremacy in~~ the Southwest.

A later picture is given by Charles Bent in 1846. "Navaho war and hunting parties might be found anywhere from the Coconini Plateau in Arizona to the buffalo plains of West Texas. They rarely ventured as far north as the Arkansas (river) and so were little seen at Bent's Fort. They did, however, go often to Taos to trade, many of their woven blankets finding their way into the Bent, St. Vrain and Company store, and ending up finally at the Fort as trade goods valued by the Plains Indians." *

THE PROCESS

The wool

The sheep that have been produced by the Navaho over ^a~~the~~ long period of time, are small, are resistant to the desert heat and sudden changes of weather, can survive cold winters, and can exist on a minimum of food and water. Consequently the fleeces from these sheep are light, and comparatively free from grease. The staple of the wool is long and wavy, and is particularly suited to Navaho methods of hand spinning.

Under the adverse conditions of raising sheep on most of the reservation, where flocks range over great distances in order to find enough to eat, heavier breeds, like the Rambouillet have difficulty in surviving. The crimped wool from the Rambouillet is very difficult to spin by hand, and when it has been used it is apt to produce lumpy strands. The traders and the commercial wool buyers, however, have wanted heavier meat-producing animals and heavier fleeces. The difference in the character of the wool between the old type sheep and new heavier breeds, has been one of the major factors in the controversy over introducing the newer strains, for it is the Navaho women who usually control the sheep and they want the old type wool. While only 10% of the wool crop is used for spinning, and 40% for sale to wool buyers, still that 10%, by the time it has been transformed into fine rugs, brings a greater return ^{than}~~than~~ the wool that is sold.

Nevertheless, so much Rambouillet blood had been introduced into the Navaho flocks by 1936 in order to satisfy the demands of both traders and commercial wool buyers, that the type of wool needed by the weavers was in danger of extinction.

The Rambouillet sheep, though heavier and better meat and fleece producers did not thrive on reservation pasture. To meet this situation, the Department of Agriculture commenced a project at Fort Wingate, known as the Sheep Breeding Laboratory, under the direction of J. O. Grandstaff. Its purpose was to develop a breed of sheep that would have the conformation of the Rambouillet and the wool quality of the old Navaho sheep, while at the same time have the ability to subsist on reservation pasture. During the more than twenty five years since its inception, this Laboratory has succeeded in fulfilling its purpose. Not only has the mutton conformation been achieved while retaining the subsistence hardiness of the old sheep, but also it has actually improved the quality of the wool.

The Bureau of Indian affairs was working with the Laboratory during part of this time, endeavoring to interest the Navaho in improving their flocks. To accomplish this it was necessary to keep these new sheep separated from other stock, and this proved to be a very difficult matter to accomplish. Wherever Navaho breeders would agree to this program, they were loaned three bucks of ^{this} ~~the~~ new breed. The Bureau, however, did not have the personnel, nor did the Laboratory to do this much needed field work. The Navaho themselves as yet have not shown sufficient interest in the project. Perhaps it followed too closely on the sheep reduction program for them to realize what the benefits really were. The Sheep Breeding Laboratory still exists, furnishing bucks to a few Navaho and Zuni breeders, and at the present time there are some one thousand head of this new breed. What seems to be needed is an effort on the part of the Navaho themselves to profit from this long experiment.

*to find all cost from the sheep
of the Arts and Crafts Guild*

The Laboratory furnishes wool from these sheep, already washed and carded, to the Arts and Crafts Guild, ready to be hand spun, but many of the weavers think it is too costly. It is hoped that where there are a number of ~~good~~ weavers in a given area that they will unite to improve their weaving wool for their own looms. The benefit they would receive would repay them many times over, but changes such as this, take time to bring about.

Many goats are also raised by the Navaho. They like the meat to eat just as well as mutton, and goat hair (mohair) is also used in weaving. More difficult to spin, it nevertheless produces fine yarn, and rugs made of mohair bring a premium.

In Santa Fe, in 1860, there were a number of German merchants who imported from Germany the fine vegetal-dyed Saxony yarn with intent to sell it to the weavers of the Rio Grande Valley. It is believed by some authorities that some of this wool reached Navaho weavers possibly while they were in exile at Fort Sumner. Having little or no wool of their own production, they may well have commenced using this soft three-ply yarn if it became available to them at that time.

There are in existence, mostly in museums, a number of extremely handsome and rare blankets woven by Navaho women between the years 1860-1880, all made of this fine Saxony yarn. Following this period, American-made Germantown yarn made its appearance at some of the trading posts on the reservation. Heavier than the Saxony yarn, four-ply instead of three, it was used to some extent during the decade that followed, and with this yarn, cotton warp was first used. The cost of the Germantown yarn was a deterrent to

Carding

In early times cards consisted of burrs held in place by strips of leather mounted on small boards with handles at one side. These were replaced when metal cards of American manufacture were procurable at the trading posts. When a weaver is ready to card her wool, she first loosens it by hand, then combs it between carding tools until the hairs lie all in one direction. Carded wool emerges in the form of soft pads called "rovings", ready to be twisted into continuous strands. If a weaver wants to produce good gray color, she mixes wool from black sheep with that of white as she cards the wool. This method makes the finest gray used in many rugs, particularly those from the Two Gray Hills area.

Spinning

The Navaho spindle ^{differs from} ~~is more like those used by Plains Indians~~ ^{method of use} ~~than~~ those of the Pueblo spinners, and its ~~use~~ differs greatly. The spindle consists of a round stick about 25 to 30 inches long, pointed at both ends. The whorl is a flat disk, four or five ^{stick} inches in diameter, with a hole in the center into which the ~~disk~~ fits. The whorl, which acts as a balance, is securely fastened to the stick about five inches from the butt end, ~~of the stick~~.

The spinner first attaches a roving to the upper end of the spindle, and with the butt end resting on the ground, she starts a roving onto the spindle with a spinning motion of the stick. Then, resting the upper part of the spindle on her thigh, she rolls the spindle with the palm of her right hand in a drawing motion toward her body. With the free end of the roving held in her left hand out from the top of the stick(page ----) she stretches the wool as it slips off the top of the twirling spindle. The skill lies in the steady motion of the spindle as she twirls

it with her right hand, while at the same time she uses just the right amount of pull to stretch the twisting strands. As a given length of roving is twisted and stretched into yarn, the spinner winds it onto the spindle just above the whorl where it is stored until she has a sufficient amount to wind off into a ball. Each successive spinning makes the yarn finer and stronger. All Navaho yarn is spun at least twice until it is smooth and fine, and all yarn is one ply with the exception of the two ply cords made for the selv^ages, so characteristic of Navaho weaving.

The quality of the wool, even more than the skill of the spinner, determines the character of the yarn. Coarse, short fib^ered wool cannot be spun into smooth fine yarn, but wool from the old type Navaho sheep, almost spins in itself. This is why the weavers objected to the introduction of the Rambouillet sheep.

Since the American occupation of the Southwest, traders and others have tried to introduce the spinning wheel, but the Navaho women have always rejected it. The probable reason being lack of room in the hogans, and portability. Perhaps now that so many Navaho move less frequently and have sufficient space in ~~a~~ modern houses, they might be more interested in this less laborious method of hand spinning.