

Ever since the Navaho obtained their first sheep and horses from the Spaniards sometime in the seventeenth century, sheep and wool became an ever increasing resource of the people. Between that time and the year 1846, when the United States took possession of the Southwest following the Mexican War, Navaho sheep had increased to half a million head. Later, when Kit Carson defeated the Navaho through his scorched earth policy, much of this livestock was captured or killed. Only some 5000 head were moved to Fort Sumner with the Navaho People; many of these died along the way for they had not sufficient time to graze, and more died later.

When at last the Navaho were freed to return to their old land in 1868, they had nothing but the hope of the promised new start that the Government would send them, - seed, tools, and three sheep per family. It was more than a year, a time of near starvation, before this promise was fulfilled. Before the exile there had been some small groups who, with their flocks, had hidden in the remote wild canyons of Northern Arizona, while Colonel Carson was rounding up the Tribe. There is a legend that one leader of hidden groups, urged the people to conserve their sheep so that ~~when~~ might help their fellow tribesmen when the day of liberation came. Doubtless some of the returning Navaho found their way to these remote regions joining their relatives or friends. The rest struggled through that first ~~year~~ until the promised sheep and seed were finally delivered late in the fall of 1869.

By the year 1870 there could not have been many sheep on the reservation, yet between 1870 and 1894 sheep and other stock had increased to an estimated number of more than a million and a half. During these first years following the exile, Government Agents were sent to certain areas on the reservation to maintain contact with the Navaho People. The first agent to realize the necessity for stock reduction

was D.M. Riordan, agent at Fort Defiance, who sent in a report to Washington requesting that the stock on the reservation be reduced, and also urging the introduction of better stock to improve the breed. This was in 1883. Again in 1894, another agent, Edwin Plummer, who, realizing the great increase in stock, particularly of sheep, sent an urgent plea to Washington for more grazing land for the Navaho, but again this plea also was turned aside. The next important effort to intercede in behalf of the Navaho, was by Father Anselm Weber from Saint Michael's Mission. Father Anselm became aroused when a group of non-Indian stockmen, with eyes for certain grazing areas, tried to bring political pressure to bear on the Indian Service, to declare this large section of land then beyond the Western Boundary of the Reservation, as "surplus land", therefore part of the public domain and consequently subject to homesteads.

In 1914, Father Anselm attacked this measure, sending reports to Washington showing the need for increased areas for the Navaho. <sup>these</sup> ~~these~~ three men were the first who realized how the fine pasturage was being destroyed by over grazing, and the danger of the destruction of the natural gramma grass so necessary for stock of all kinds. Father Anselm saw too, how certain areas of land were being eroded where the sheep, who crop so close and often pull up the grass by the roots, were actually destroying the range. He urged Congress not only to <sup>pre-</sup> ~~pre-~~serve the Navaho Range lands, but to increase range areas. Father Anselm was successful in his mission, and ~~new~~ areas of land were added to the western section of the reservation. However, nothing was done about the overstocked range.

Following World War I there was much discussion about the land and the sheep. but no one seemed to have any plan. Finally in 1930, an Indian Bureau forester, Wm H. Zeh, was appointed to make a general survey of range conditions on the whole reservation. Mr. Zeh's report



showed that due to shortage of stock water, the distribution of stock was very uneven. Consequently there were great inroads of soil erosion in some areas, and stock of all kinds, sheep, horses, cattle, mules, burros and goats were far in excess of the available range. He urged a stock reduction program. Once more there were delays and the detailed grazing surveys were not commenced until 1933- completed in 193<sup>5</sup>. It was then apparent that the reservation range could support only about half a million head, and that the range at that time was overstocked by more than 200%. There were the depression years and the price of wool and lambs was at a low point. The Navaho were just not selling their lambs thereby adding still more stock to the overgrazed land.

With the advent of the new administration in 1932, new agencies were created, the Soil Conservation Service, the Public Works Program, the Relief Administration, to name a few. These services together with the reports from the Indian Service brought to focus the necessity for the Navaho stock reduction program of the 1932-1942 decade. This produced an economic and social revolution, for the Navaho at that time did not have the education nor the understanding to comprehend the necessity for this long range program. To a people who had been shepherds for more than two centuries, to be told that they must reduce their flocks, came as a shock.

Until this time the Navaho had no centralized government of their own. In the early days before the exile, they had be<sup>en</sup> loosely governed by chiefs in various areas of Navaho Country. After the exile the Indian Service had divided the reservation into districts of administration. Now, in 1932, the tribal government was just being formulated, and did not represent the people from all the areas of the reservation. The first steps taken by the new Commissioner of Indian Affairs were in the field of land conservation, to be carried out by the Public Works

Program, giving work to many Navaho men. Steps also were taken to develop greater water supply by drilling new wells and building small drainage reservoirs.

Then came the time when the whole land and sheep program was clearly stated and explained to the Tribal Council, showing them how too many sheep were destroying the grass and causing great <sup>a</sup> areas of extreme erosion. To compensate for the reduction in sheep, a new educational program <sup>the</sup> would be put into effect which included building of some fifty new day schools. The construction of these buildings would be done by Navaho labor. The Council understood the program and approved it. Work was commenced. The Relief Administration was to purchase 100,000 head of sheep immediately in the fall of 1933, this number to be divided among the several jurisdictions of the reservation.

But many of the large sheep owners refused to comply. A compromise was finally reached on a percentage basis, but this worked hardships on the small flock owners. Suspicion and resentment reached a high pitch, for the Navaho think of wealth in terms of livestock- not in money- and they seemed unable to understand that money earned ~~in~~ wages would in any way compensate for loss of sheep. While the Council supported the program, enforcing it was something else, and the Council was placed in a difficult position with their fellow Navaho who disapproved the plan. There were several years of turmoil, climaxed when the Relief Administration purchased 150,000 head of goats, half of them females. At this point the Navaho women became very agitated and hostile to the entire program. These goats were to be delivered to small packing plants between September and December of 1934, with a purchase price of \$1.00 per head. Unusual weather conditions and long distances for hauling, slowed the program and a suggestion was made that the Navaho slaughter all the goats they could use for food, even though they had already been sold to the Government. Frustrated in



getting some 3500 of these goats to the railroad from one far distant point, and because the cost of hauling far exceeded the value of the animals, someone ordered that these be shot and left to rot. This may have been a practical solution, but its effect on the Navaho was catastrophic and sent a shudder of apprehension throughout the tribe, for to the Navaho animals are killed only for food. This was a tragedy which has left scars of mistrust, and even though the program was continued and the stock reduced to a better level, it is still a matter of concern. In continuing the program, range management districts were established and the Tribal Council now is impowered to issue their own grazing permits. But here again, to the Navaho who has always been so free, to be restricted by law, even by their own people, is still a matter of debate.

The coming of World War II alleviated this tension to a considerable extent, for many Navaho men went into the army, many more into war work of various kinds. Some went to California into defense plants. They all did a superlative job. These war experiences also taught the Navaho a great deal about the ways of other people, for they are quick to learn through observation, and to many this was a new experience for they had never been away from the reservation. Following the war, many more things have happened to help relieve the live stock situation. The discovery of extensive uranium deposits brought money into the Tribal Fund as well as work for many young men. This was followed by the development of new oil fields. The Tribal Council is doing much to produce new water supplies, build new roads, and other projects, all of which are helping to solve their economic life. While there are still many sheep on the reservation, they are no longer the only means of livelihood.

Navaholand abounds in interest and scenic beauty. Adjacent to the reservation are three National Parks and <sup>seven</sup> ~~nix~~ 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 Monument, 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 <sup>tributary</sup> ~~adjoining~~ Canyon del Muerto, is the most spectacular Monument for scenic beauty. Here also is an area of long continued occupation, seventeen centuries, from A.D. 200 to the present. Not only do these canyons contain evidences of ancient habitation, but through all these <sup>c</sup> centuries the canyon floors have been farmed by successive tribes of Indians.

First came the Basket Makers of A.D. 200 to approximately 700, followed by the Pueblos who built the famous White House in Canyon de Chelly, and the cliff dwellings in Mummy and Massacre Caves and others in Canyon del Muerto. Then, according to some archaeologists, came some Hopi who left behind quantities of pottery in the thirteenth and fourteenth centuries



There has long been misunderstanding regarding the names of these canyons, de Chelly and its largest tributary Del Muerto. De Chelly is a Spanish corruption of the Navaho word Tseghi <sup>an</sup> meaning between the rocks, hence canyon. Many have thought that the name Del Muerto came from the Spanish bombardment of Massacre Cave in 1804, but there is no evidence whatever that this branch canyon had any name until 1882 when Colonel James Stevenson entered the canyon on an archaeological expedition. Members of two earlier expedition made no mention of any name other than De Chelly. In a cave, later called Mummy Cave, Colonel Stevenson found two mummies, and in recognition of this find, he called the canyon "Cañon de los Muertos", later condensed to Canyon del Muerto.\*

\*ORIGIN OF THE NAME, CAÑON DEL DUERTO  
by David L. DeHarport.  
El Palacio Vol. 67 No. 3. June 1960

Lastly came the Navaho in the early part of the eighteenth century. This is still an inhabited region for some three hundred Navaho live and raise their crops within the Canyons, sheltered by their high protective walls. As visitors travel ~~up~~ the Canyons today, they are conscious of small farms of corn and alfalfa, but it is only <sup>ro</sup> ~~from~~ the air that the full extent may be seen.

Throughout the summer irrigating ditches bring water from higher regions as it flows down the Canyons following heavy thunderstorms. There are small peach orchards in Canyon del Muerto whose origins stem from trees brought to the Hopi Villages by seventeenth century Spanish Padres. In September, the Navaho dry quantities of peaches to be stored for winter use.

The Canyons can be treacherous as well as beautiful. Few visitors realize how water can accumulate following the great thunderstorms of this western region. Sometimes a storm will be miles away, not even visible from the lower part of the Canyons, yet with incredible speed the runoff accumulates, rushing down the Canyon floors sweeping everything in its path. There are areas of quicksand, too, where many an automobile has become bogged down and even submerged to the dismay of unsuspecting travelers. The Canyons twist and wind, creating one beautiful vista after another when the lowering light of afternoon <sup>L</sup> ~~misty~~ <sup>f</sup> ~~fies~~ and enhances, and giant shafts of rock, sunlit against a shadd~~ow~~ wall, are silhouetted in majestic beauty.



There is a delightful legend of how the Canyons were made.

"Coyote went to the People begging them to give him some fire. At first they refused, for he was well known as the mischief maker.. After repeated entreaties, some one said "Oh, give him some." So they gave him some flint stones. He tried and tried but could not make a spark. Finally he became angry and threw the stones on the ground whereupon a great spark was lighted which quickly set fire to the dry brush. It burned and burned into a rushing fire and Coyote ran away. The earth split open from the great heat beneath the fire and finally Water Pourer came to put it out. This started the washing down of the Canyon walls, making them deeper and deeper. Today, when you stand on the rim you can see how the Canyons would all fit back to-gether.

*Coyote*

3 previous pages missing

The next morning was Friday, the opening of the Window Rock Fair, so we broke camp and prepared to leave. We stopped at the Trading Post as I wanted to tell Mr. Nelson about the loss of my case in the event that any of the items showed up at his post. I bought some food for lunch and when I joined Maria at the car she was talking to two older Navaho People near by. She told me that these people wanted to know if we would take them to Window Rock. I said that we would be glad to but that I wanted to go back to the Valley Store first to see if my case had been found. So we all got in the car, the man riding on our camp beds in the back of the station wagon, the woman in front with Maria and me. Maria was engrossed in conversation and I soon realized that she was telling the woman about my missing case and also about my book, for she soon got it out to show the pictures. Neither of these people spoke any English, so what all the talk was about. I had to guess ~~xxxxxxxxxxxxxxxxxxxx~~. There was no one around the store when we got there, so I went inside to speak to the trader. No sign of the case.

Getting back into the car, I started to turn around to head for the Fair, inwardly bemoaning the loss of much valuable equipment as well as the exposed negatives of Chairman Paul Jones and the Tribal Council. The woman spoke to Maria asking me "to go around that hill where it would be quiet". I couldn't imagine what she wanted but I have never failed to follow such a lead. We drove three or four miles to a place out of view of the highway, with not even a hogan in sight. Then she asked me to stop. She got out of the car asking us to join her. She told Maria to put a rug down on the ground and asked me to get out a case like the one I lost. I still couldn't imagine what this was all about, but I said nothing and followed directions. Maria told me to kneel down beside the woman. Then to my complete surprise she began a hand trembling ceremony over me. Hand tremblers are ~~2~~diviners, ~~DIAGNOSTICIANS~~, and they are also sought out by the Navaho People to find lost articles.



I could see Maria in wide eyed wonder as the woman proceeded with the ritual, as I watched the shadow of the trembling hand and arm in front of me and listened to the encantation. This lasted about fifteen minutes. Then the woman spoke to Maria telling her that three boys had taken the case from my car. I was not to worry as nothing would be hurt. I was to come back to the store in four days, that two boys would bring it back. I thanked the hand trembler for her services and made a small donation. Then we all decided that it was lunch time, so we made some sandwiches and had our lunch right there.

We drove on to Window Rock and as we approached Maria told me that our new friends wanted to go on in to Gallup. As there was something about the car that needed fixing, I decided that we might just as well go on in to town and spend the night there. So we parted with these two, some 125 miles from the Valley Store. We never saw them again.

Saturday morning we returned to Window Rock and the Fair where we spent an interesting and busy day. Sunday, I took Maria back to Gallup to put her on the bus for she had to return to her job the next morning. There was other work I had intended to do in the Shiprock area, but instead of taking the direct road north, I decided to go the long way around. So I returned alone to Chinle, spending the night there. Monday morning, the fourth day, I went on to the Valley Store. The trader said he did not have the case, but that two boys had just been there asking if that case had been found. I thought that they were probably seeing if the coast was clear, so I left the reward money and postage with the trader, and knowing that they would recognize my car, I thought the best thing to do was to go on my way. A few days after I reached home, the case was returned, its contents complete and unharmed.

This was a most interesting

Part II  
B.

Navaho Cray 13

Color - Red Blended



Bah Lueis  
Spurs

The raising of sheep, the spinning of wool, the weaving of textiles, are age old activities in many parts of the world where fabrics of great variety and use have been produced. When the Spanish Conquistadores first came to the American Southwest in 1540, they brought 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 a well perfected loom 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 <sup>Fifteenth</sup> ~~eleventh~~ <sup>AD</sup> century. 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 Onate came up the Rio Grande Valley to colonize New Mexico, he also brought sheep, fine Merino stock, for domestic use. Here the Pueblo Indians soon learned the use of wool, and as production of sheep spread, the western Pueblo <sup>Indians</sup> ~~villages~~ of the Zuni and Hopi villages soon were weaving woollen 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. Here 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. Doubtless the Navaho learned the art of weaving from some of these Pueblo groups with whom they came in contact, and from whom they often stole sheep.

In his book NAVAHO WEAVING, the noted authority Charles Avery Amsden



gives a clear picture of this association between Pueblo and Navaho, and the development relating to weaving that followed. The Navaho are quick to adapt a craft or technique from others, soon developing a style and character of their own in the creation of their products. One interesting difference between the two groups is that among the Pueblo Indians, it was the men who were the weavers, while among the Navaho it has always been the women, with a few rare exceptions. Navaho weavers commenced their weaving with wool, never cotton, and they soon excelled their teachers in the craft, producing blankets of unique and beautiful design and color. The Navaho have never changed in their use of the upright loom, nor have they made ~~any~~ changes in its construction. The Spanish settlers ~~on~~ the Rio Grande Valley brought with them from Europe the knowledge of the horizontal loom which they built of native wood, teaching the Pueblo Indians how to use it, but the Navaho have steadfastly continued to use the upright aboriginal invention.

While the earliest example of Navaho weaving is a fragment of a blanket from Massacre Cave in Canyon de Chelly, <sup>dated approximately 1804</sup> ~~bombarded by the Spanish~~ ~~Soldiers in 1804~~, there are earlier references to this craft contained in letters from a number of Spanish writers. These remarks, together with their chronological dates are interesting indeed. The earliest <sup>one</sup>, 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 again to the Navaho "The Navaho Nation has 700 families, more or less, with 4 or 5 persons to each one, in its five divisions of San Mateo, Zebolleta, Chuska, Chilli, with 1000 men at arms; 500 tame horses, 600 mares with their corresponding stallions and young; 700 black ewes, 40 cows 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 seen 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 the 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."

The picture evoked by these quotations shows that within the thirty two years between 1780 and 1812, Navaho weavers, through their imagination, versatility and increasing skill, gained weaving supremacy in the Southwest.

A later picture is given by Charles Bent in 1846. " The Navaho could be found anywhere from Coconino Plateau in Arizona to the buffalo plains of West Texas. They rarely ventured as far north as the Arkansas River. They did, however, go often to Taos to trade, many of their woven blankets finding their way to Bent's Fort (on the arkansas) as trade goods highly valued by the plains <sup>tribes</sup> ~~Indians~~"\*

*get correct quote*



## THE PROCESS

### The wool

The sheep that have been produced by the Navaho People ever since 1869, are small, are resistant to the desert heat, 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, and they are also comparatively free from grease. The staple of the wool is long and wavy, and particularly suited to Navaho methods of 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 Merino or 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 traders and the sheep and wool buyers want heavier meat producing animals and heavier fleeces, but the Navaho women who largely control the sheep, want their old stock which produces the best wool for 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 time it has been transformed into a fine rug brings a greater return than the wool that is sold. There are some areas on the reservation where the heavier breeds are being raised to-day, but little of this wool is used for weaving.

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 a fine yarn and rugs made of mohair bring a premium.

### Shearing

In early times, sheep were shorn with the use of any piece of thin metal that could be honed to as sharp an edge as possible on a stone. But when metal shears were first brought to the trading posts, the Navaho were quick to use them. The shorn wool is sorted carefully, separating the longest hairs from the warp, removing the shortest to be sold as wool, and saving the remainder for spinning weft. Burrs and other matter sticking to the wool are carefully removed.

### Washing

Usually only greasy wool is washed. Using the pounded roots of the yucca plant for soap( still preferred by most weavers), ~~putting this pulp into water and bringing it to boil, the mixture is then~~ poured over the wool as it lies on a slanting rock or board, repeating until all the dirt, sand and grease have been removed. The wool is then spread out in the sun to dry, then stored in sacks ready for use.

### Carding

When the 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. The old 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 wants to produce a good grey color, she mixes wool from black sheep with that ~~from~~ white as she cards the wool. This method makes the finest grey used in many rugs.



### Spinning

The Navaho still use the same type of spindle they learned to make from their Pueblo teachers. 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, preferring to use their spindles of ancient origin. Wool is spun two or three times, occasionally more, until the desired fineness of thread is achieved, through the process of twisting and pulling the loose fibers until a firm, strong thread is produced.

### Dyeing

Using a wide variety of native plants, the Navaho produce dyes of many colors and shades. There are two exceptions, indigo and black; the wool from black sheep is never a true black tending to a brownish tinge. Good black dye is made from a mixture of twigs and leaves of sumac boiled four or five hours, then added to a mixture of powdered native yellow ochre and an equal amount of pinon gum, stirred together over a fire until a fine black powder is formed. The tannic acid of the sumac acts as a mordant to produce a rich, permanent black. Indigo was imported <sup>in lumps</sup> by the early traders and was used extensively until the end of the 1890s. Occasionally some of this dye is still made. The indigo, tied in a cloth was suspended in a large jar of urine which acted as a mordant. The wool was placed in the jar and left until the desired <sup>depth of color</sup> shade was obtained. The mordant used with most native plants is an impure alum found in limited quantities in certain regions on the reservation, while certain plants require moss or lichen.



Aniline ~~dyes~~ Diamond dyes were brought to the Navaho CC country in about 1880 by the trader at Fort Defiance who taught the weavers how to use them. At about the same time, G Germantown yarn, Saxony yarn and cotton wapp were also introduced, soon bringing a great change in the character and quality from the Navaho looms.

### The Loom

The structure of the loom is both simple and practical. It consists of two parts- the weaving frame and the stationery upright poles and cross beams which hold the weaving frame while in use. Looms are made of native wood- poles of a desired <sup>hight</sup> ~~length~~ being set into the ground with top and bottom cross beams. Usually the top cros beam is held in place by natural crotches at the top of the upright poles, while the lower beam is securely tied at the bottom of the loom frame. These cross beams support the weaving frameafter the warp has been strung to it.

When a weaver has determined the size of the rug or blanket she will make, she first prepares her warp. A ~~temporary~~ warping frame is made of four poles, two long ones, cut some twelve to eighteen inches longer than the rug to be woven. On top of these poles she places two shorter cross pieces, sometimes broomsticks, <sup>tying</sup> ~~using~~ each corner very securely, care being taken that all sides are parallel and the measurements accurate. She then raises this frame a little above the ground on low supports, just high enough so that a wound ball of warp thread will pass beneath the cross sticks. <sup>Tying</sup> ~~tying~~ one end of the warp thread at the top ( usually the upper left hand corner), the ball is then passed over and under the lower



~~the lower~~ stick, then over and under the top stick, continuing until the sufficient number of threads have been wound. The winding of the warp is most carefully done, the weaver making certain that the threads are straight, the tension even, and that there are no twists or crossed threads. She ties the last thread at the diagonal of the first tie.

Next she adds the edge cords. These consist of two or three ply twisted strands of weft threads which have been measured twice the width of the rug, so that they will make a double edging. The edging is woven in and out of alternate warp threads, keeping the spacing and tension even, for both the top and bottom edges. Next comes the preserving of the shed- the cross formed at the center of the warp by the over and under winding of the warp threads. She places a small reed (the length of the rug width) on each side of the cross, tying them to hold this cross in place. The four temporary poles of the warping frame are then removed, leaving a mass of warp threads, but in which the shed is preserved by the reeds, and the top and bottom edges holding the ~~edges of the~~ warp in place. The edges are then tied to the weaving frame cross bars, by weft threads which wind around the bars holding the edges securely to it. Sometimes this winding thread is placed between every two warp threads, sometimes three or six, depending on the size and whether the rug will be woven of coarse or fine material. The bottom cross piece of the weaving frame is then tied to the bottom cross beam of the stationary loom, and the top

piece is laced to the top cross beam by a rope, using large loops by which the tension of the weaving frame can be adjusted. Again care is used to see that all dross pieces are parallel.

The next procedure is the tying in of the healds( oreddles) to form the shed through which the weft is passed. The healds are tied to every other warp thread for simple basket weave, or to other combinations of threads for any other weaving pattern the weaver desires. Sometimes several healds are used in intricate patterns. The loom is now set to commence weaving the rug. Everything about the loom has been made of simple native material and is completely functional.

### Weaving

The simple tools used in weaving number only two, the comb and the batten, though every weaver will have several sizes of each. The comb is made of a hard wood into which tines have been cut, like a fork, perhaps three inches in length, with a handle carved out at the opposite end. The comb is used first to beat down the weft as it is passed through the shed. The batten, also made of hard wood, is a slightly curved piece of wood about thirty inches long and three wide, though smaller sizes are also used. The batten has two purposes, first to open the shed by inserting it between the lines of warp, then turned edgewise, to make a space in the shed for the insertion of the weft threads; second to press down firmly the weft when the width of the line is completely the degree of firmness struck with both the comb and the batten assures the tightness of the weave. A true shuttle has never been used



by the Navaho, as they insert the weft with their fingers or, when weaving plain long stripes, a small stick is used, around which weft thread has been wound. But as so many of the designs require only a few inches of a given color at a times, the nimble fingers of the weavers seem very adequate. As weaving is done in a sitting position, many weavers do not complete a whole line at a time when this would require moving, so they will ~~xxxx~~ weave several inches from the position before moving on to complete the line. The shed is changed with the shed rod and the healds.

The variety of weaves attained by the Navaho are many. From simple basket weave, to the diagonal and dimond twills, and the rare two faced blanket which has a different design on each side. Add to this, the variations of color and pattern and the weavers choice is great.

Most of the designs are carried on the weavers mind. She does not use a diagram or drawing or counting of threads. The exceptions are some of the very intricate patterns of sand painting rugs, or some of the early classical designs. Then the weaver makes a sketch in the sand. This is a remarkable feat, for the weavers have many interruptions, and are sometimes away from the loom for days at a time, yet they know at just what stage of the design they left when called away. Skillful hands and tentative minds quickly resume an interrupted task.



## THE BLANKETS

From the beginning of Navaho weaving, blankets and mantas were made for clothing. Blankets worn by both men and women, and mantas, consisting of two oblong pieces, fastened at the shoulders and tied about the waist with a woven sash or belt, were the dress of Navaho women for many years. Surplus blankets, as the chroniclers have told us, were made for trade. The great period of Navaho weaving was from about 1800 to approximately the time of the exile, 1864. While there were some fine blankets made following the return from Fort Sumner, a period of decadence had set in.

During this Classic period, Spanish traders brought a fabric known as Bayeta to trade to the Indians. This cloth was imported from England to Spain, thence to New Mexico, and while it was called by the Spanish name, it was really English Manchester cloth, or baize. Red color predominated, a special shade of red, which took the fancy of the Navaho weavers, who, after careful scrutiny, unraveled it, re-pun and re-wove it into the intricate patterns of these early blankets. Many of the finest known examples contain the beautiful Bayeta merged into the textile along with the native handspun wool. Many of the serapes and blankets of this period were so firmly woven that they were waterproof. They were in great demand and were highly prized.

From about 1890 until the early years of this century, Navaho weaving deteriorated. The weavers commenced making coarser fabrics largely for sale to the tourist trade as floor rugs. To a considerable extent the traders were responsible for this change. With this making of rugs rather than blankets, borders were introduced with patterns of very different character from the fine,



vigorous designs of the classic period. Rug making grew to a great business, with practically the entire output being sold to the American public. A few traders, notably the Hubbells, McSparron, and J.B. Moore, revived the use of vegetable dyes in the regions of their respective posts. Slow at first to find a ready market, to-day these rugs are in great demand.

Occasionally very large rugs have been made measuring twenty or more feet wide by nearly forty feet long. Special looms had to be built to accomodate such size, but they were or are always built to the same general specifications. Rugs of finer texture have appeared in recent years. One weaver, Daisie Tauglechee, spins strands so fine that her woven fabric counts one hundred and ten threads to the inch.

Weaving is still a major industry among the Navaho whose yearly output is               rugs and saddle blankets of various sizes. Throughout the nearly 175 years that the Navaho women have been weavers, they have produced an extraordinary variety of product. Moving quickly from the first simple striped blankets to the superb examples of the classic period, through a time of decadence, ~~and~~ now there is a new surge for fine quality. The variety of design seems endless in its unique use of geometric shape, the spacing of line and color, and the harmony of the whole- there are never two exactly alike.

Weaving is unquestionably the great craft of the Navaho. The finest examples of blankets and rugs are to be found in all the leading museums of the world, as well as in many choice private collections. The new building of the Navaho Arts and Crafts Guild at Window Rock, with its contents of weaving, silver jewelry and other crafts is evidence of the vigorous production of Navaho craftsmen of to-day.



The art of silversmithing among the Navaho commenced in earnest soon after the return from Fort Sumner, though there may well have been earlier efforts. That a few individuals knew the craft of blacksmithing before the exile is recorded in Richard Van Volkenberg's "History of the Navaho People". He attributes this knowledge to Captain Henry L. Dodge, the first civil agent to live in the Navaho country, though there may well have been some previous knowledge of the craft. Captain Dodge was a veteran of the Washington Expedition of 1849, and he both understood and sympathized with the Navaho. Following his appointment in 1853, Captain Dodge built a house on the Eastern slope of the Chuska Mountains not far from Sheep Springs, commencing his work with a Congressional appropriation of \$5000. One of the first things he did was to bring a blacksmith, George Carter, an ex-soldier, to teach smithing to the Navaho in his area. He also brought a Mexican silversmith. But Captain Dodge's career was of short duration for he was killed from ambush by the Chiricauhua Apaches south of Zuni in 1856 while on a hunting trip with a group of Navaho Chiefs.

It is probable that the Navaho had worked in metal even in the 18th century, and that inability to obtain silver may well have been the reason that they did not work in this medium at an earlier date. While there are a number of references of Navaho people wearing silver jewelry prior to the exile, it was probably made by Spanish, Mexican or even Pueblo people. The Spanish brought silver ornaments to New Mexico where the Navaho doubtless saw them, and they may have purchased, traded for or even stolen some of these. Many of the designs later adopted by the Navaho were of Spanish origin such as the so called Squash Blossom, which in reality is the pomegranate blossomlangg used by the Spanish in Europe fashioned for buttons of brass or silver, and in iron for ornaments for spurs.

One of the first Navaho to ply the blacksmith's trade was Atsidi Sani, who became known as a maker of bridle bits and knife blades. In his authoritative book THE NAVAHO AND PUEBLO SILVERSMITHS, John Adair tells of Atsidi Sani learning the silversmith's art from Nakai Tsosi, a Mexican craftsman who lived near Mount Taylor.



As There seems to be no record of any silver work by the Navaho prior to the exile to Fort Sumner, it must have been after their return in 1868 that practise of the art commenced. That it spread rapidly is evident from all the early records of the period between 1870 and 1880, for by the time that Dr. Washington Mathews was stationed at Fort Wingate at the latter date, there were a good many proficient craftsmen. Dr. Mathews employed two Navaho silver-smiths whom he established near his residence where he might observe them at their work, and he left for posterity a detailed account of the art as practised by these two men. Some fifty years later, Father Berard Haile also left a similar record of his findings over a wider area, for he had been making this study as well as many others during his long years on the reservation.

The fine work of the early Navaho smiths was produced with the simplest of equipment, and though during the following decades new tools were added to the smiths work bench, the technique is basically the same.

#### THE FORGE

The forge was a square structure of stones and adobe mud, built to a convenient height with the rear slightly elevated. Air tubes were made of two pieces of wood, grooved and fitted together and lined both inside and out with adobe. The smith sat crosslegged on the floor of his hogan or wherever he had his forge. In later years benches or chairs are used to give a more comfortable sitting position for long hours of work.

#### BELLOWS

The bellows was made of sheepskin in the form of a sack about eighteen inches in diameter. Held distended by three or more hoops of willow twigs. One end of the

bellows was firmly secured to a nozzle and fitted into one of the tubes leading to the forge. The other end was closed by tacking the sheepskin to a round disk of wood containing a leather valve in the center. The bellows had two handles of different lengths, the longer projected downward, resting on the ground, the upper worked the bellows. As the number of silversmiths increased, traders stocked commercial bellows in their posts.

#### ANVILS

The very earliest anvils were simply hard stones. Later peices of iron such as parts of plows, or wagons were used. After the coming of the railroad, pieces of rails were used and still are used by many smiths. An anvil was fastened to the top of a large log cut to the right height for comfortable work.

#### CRUCIBLES

\* The early crucibles for melting silver were made of clay and baked hard in a fire. They were about three or four inches in diameter and had an outward curved rim and one or more spouts. These were not very durable and were replaced by commercial crucibles when these became available. Some smiths have found that cup shappedpieces of prehistoric pottery from a ruin, served the purpose and were more durable than any.

#### MOLDS

Some molds are made of ingots for casting a bar of silver to be worked into a bracelet or other ornament. Molds for making casts are incised in a soft stone, preferably pieces of volcanic tuff, a very light pumice-like stone which is found in several places on the reservation. All molds for casting are greased with mutton



tallow. Molds for beads are cut into iron or hard wood, smooth surfaced, so that the silver coin or sheet can be pounded into the depression making a spherical half or a bead. Later two of these are soldered together to make the round bead.

\*The incised pieces of toff for casts are cut to approximately the right size and shape and the surface perfectly smoothed. A cover piece is then fitted to each mold making as tight a fit as possible. Grooves are cut at one end of the incised piece to permit the entry of the molten silver, while two other grooves are cut for air passages

#### SMEETING FUEL

Charcoal has always been used for smelting fuel. It is prepared during the summer months by making a large fire of pinon or juniper branches. After the flames have died down and only glowing embers remain, the coals are smothered with earth and allowed to cool.

#### BLOWPIPE

Orininally the blowpipe was hammered out of a piece of brass or copper wire, bent into a tube with a curved, tapering end. It was used in soldering with a lamp or wick of twisted cotton soaked in tallow. The modern blow torch is a highly priced tool used today by most smiths. Some ingenious individuals have fashioned torches from cans by fastening a spout on one side and an opening on the opposite side into which a rubber tube was fastened. Blowing through the tube produced enough pressure to blow the flame out of the spout.

#### SOLDER

~~Solder is made from borax, originally a native kind~~  
Solder is used with borax as flux to make it flow better

## MATERIALS

Some of the ~~very~~ early smiths worked in copper and brass, making rings and bracelets. The first silver to be used was American coin silver, melted and fashioned to the desire of the craftsman. When the United States Government put a stop to the use of coins for this purpose, sometime in the 1880s, the traders soon procured Mexican pesos <sup>silver</sup> in their place. The Navaho smiths preferred the pesos for it had less alloy and was somewhat softer. As the traders began to buy jewelry to sell, they provided silver in one ounce slugs in quality of fineness approximately that of the coins.

## STONES

Turquoise first was used in the 1880 period. The traders procured stones from the mines near Santa Fe, and later from mines in Colorado in Utah. Sometimes there were stones already cut, sometimes in chunks that must be shaped and polished. Early stones were set in a deep bezels, with the edges coming slightly over the top of the stones, holding <sup>them</sup> ~~it~~ securely in place. As craftsmen acquired greater skills they were able to set stones in a lower setting. Other kinds of stones also were used, malachite, garnets, cannel coal.

## CLEANING

The Navaho like their silver well polished, <sup>it</sup> ~~it~~ is cleaned by dipping in in a diluted solution of nitric acid, then put in a bowl of water and brushed with a wire brush. It is buffed either by hand or with a buffing pad attached to a grindstone, with the pad well covered with jeweler's rouge.

Cleaning used to be done with native alum, then polished with buckskin, about 15 days



*Insert see other eqns*

*add want*

The skill of the Navaho craftsman lies in his ability and judgement in all phases of his work. Sprinkling a little borax on the silver as it melts, reduces the melting point; it must be heated to just the right degree of even moltenness; it must be poured quickly and evenly, or a slight crust forms causing brittleness and later cracks. There is great skill in using the hammer correctly, striking blows with the edge of the hammer, and blows of even strength. The smith must learn to use his dies correctly, placing them exactly and striking the die with just the right amount of force. These are some of the techniques that require time to achieve.

Primarily the Navaho made jewelry for his own adornment and that of his family. It was not long, however, until there was a ready market and a growing demand for his products. Just prior to 1900, the Fred Harvey Company realized this potential market, and began to place orders with traders who had silversmiths in their regions. Soon came a demand for lighter (in weight) pieces at lower cost, so that soon silversmiths were producing two types of jewelry. the old heavy peices for his fellow Navaho, and light weight cheaper jewelry to sell to the white man.

The traders began to stock better tools for the smiths, dividers, files of many sizes and degrees of fineness, metal worker's saws, and gasoline blow torches. The smith usually made his dies with which he stamped designs on bracelets and other pieces, from all sorts of worn tools, old cold chisels bolts and other pieces of scrap. The Navaho never wastes anything, he always seems to find a way to put worn out scraps to use. And seldom does he ever make two pieces alike, there is always a difference, giving his work that unmistakable quality of hand work, and the uniqueness of Navaho design.

The Navaho learns the techniques and methods of his craft from



watching another smith. This is usually a relative, and an apprentice pays for his instruction by helping his teacher as soon as he is able. In rare cases when a man is learning from a non relative, he pays for his apprenticeship in sheep, or cash, or some other way. The Navaho, when he does not have the money to buy the tools he needs, shows great ingenuity and resourcefulness in his ability to fashioning tools he needs from old or other material.

#### ARTICLES OF JEWELRY

- CONCHAS The round or oval disks made for ornamenting belts and bridles. Sometimes very simple, sometimes ornate with design or turquoise studding.
- BUCKLES Silver buckles for belts and bridles-metal buckles for girths.
- BRIDLES Headstalls mounted with silver bars with various degrees of ornamentation. Conchas are sometimes used at joints with larger bars, sometimes a pendant from the cross piece over the head of the horse.
- KETOHS Long ago the Navaho adopted the use of a leather wrist guard as a protection from the snap of the bow string. Later silver ornaments were added to the guard, or ketch. Some of the very finest of the silversmiths art are ketohs. Some are of solid silver, many are beautiful casts, some set with turquoise. To-day they are worn as ornaments and are always worn on dress occasions. As these have never been made for commercial use, they are the finest of the silversmith's art.
- BRACELETS There are many types of bracelets; simple bands of silver one to two inches wide with simple or ornate decoration. Some have mounted turquoise or other stones. Some are narrow bracelets with or without stones. Then there <sup>are</sup> ~~is~~



narrow bracelets with stamped design; and many types with mounted turquoise. There are cast bracelets with open design and with or without turquoise.

#### NECKLACES

There are necklaces made of hollow beads for many sizes and shapes, constructed in two pieces and soldered together. Sometimes the so called squash blossom ornaments are strung at intervals between the beads. Many necklaces have pendant Najeh- a design similar to the Arabian hand of Fatma ( probably brought to New Mexico by the Spanish). Some early Najeh had two little chiselled hands at the ends to ward off the evil eye. This is doubtless a Navaho adaptation, and one also finds small circles with inset turquoise at the ends. Sometimes this nearly circular design is double. There are many other types of necklaces; strings of turquoise, of shell ground into very fine beads; strings of coral.

#### RINGS

The earliest rings were plain silver bands, soon some had simple incised designs. The use of turquoise appeared in the early 1880s. Some cast rings are made. Most rings now have insets, usually turquoise, but also malachite and garnets, or cannel coal, occasionally polished petrified wood.

#### PINS

There are pins of many shapes and designs, both with and without turquoise.

#### EARRINGS

Several types of earrings are made. Round circular hoops with unfastened silver beads strung on the hoops which move. Flat slightly decorated rings; pendants, narrow cone shaped with spreading flowerlike petals at the ends. The most widely used earrings for men are pieces of turquoise, drilled at one end for the insertion of string to be attached to the ear.

#### BUTTONS

The variety of buttons is great, both hammered silver as well as cast. There are many sized and many shapes.

Buttons with small turquoise insets; plain silver discs, some with incised designs. Coins are often used which have loops soldered on one side. Buttons are used as ornaments of collars, cuffs, blouses, leggings, moccasins; on pouches and narrow leather straps.

UNUSUAL  
PIECES.

The Mother-in-law bells are made from quarters hammered to thin bell shapes by pounding a round headed bar into a corresponding recepticle of hard wood or iron. Small clappers are fastened to the inside. A bell is fastened to the end of a short string of beads. These are made for older women who wear them on their belts to notify their sons-in-law of their approach.

The Powder Horn was a gracefully designed recepticle to hold a charge of powder. It had a handle on one end, the whole object being shaped like an elongated letter "S". A small chain was fastened to the center for attachment to a belt. When bullets were available, powder horns were no longer made, and as many were probably melted down to make other articles, they soon became very rare.

Tobacco Canteens were beautiful small containers, seldom made any more, and there are only a few in existence, mostly in Museums and private collections.



When the Navaho Arts and Crafts Guild was founded in 1940 under the direction of Rene D'arencourt of the National Indian Arts and Crafts Board, the first manager was John Adair whose keen interest in and knowledge of the products of the Navaho weavers and silversmiths made him the ideal person to commence this activity. Ambrose Roanhorse, one of the most skilled Navaho craftsmen, was his assistant, and together they made a solid beginning for the Guild, <sup>setting the highest standards for materials & workmanship.</sup> Following World War II, when the Guild was re-activated, other managers took Mr. Adair's place, one of whom trained a young Navaho, Ned Hatathli to follow in his footsteps.

In 1951 the Guild was made a Tribal Enterprise, with Ned appointed as the first Navaho Manager. The Guild grew rapidly under Ned's management as more and more craftsmen brought in their products for sale. Housed at first in the old log building at the Fair Grounds, the Tribe had now erected a beautiful new building in the highway approaching Window Rock where fine facilities display great quantities of rugs, jewelry and other items coming from the skilled hands of the Navaho. The total output from the looms and forges on the reservation is great, for in addition to all the many traders both on and off the reservation who handle these products in quantity, the total amount of sales by the Guild alone came to a quarter of a million dollars in 1963.

Ned Hatathli went on to become a member of the Tribal Council in 1955, serving in this capacity until 1960 when he was made director of Tribal resources, the position he now so ably holds.

Away from the reservation, there is a quantity of imitation Navaho jewelry on the market. Any purchaser will do well to go to reliable shops or direct to the Guild at Window Rock, where all items bear the seal of the Arts and Crafts Guild, and all are of unique Navaho design.

Ambrose Roanhorse, whose superb work as a master silversmith, has won him many awards, including a decoration from France, is now teaching at the Vocational School at Fort Wingate, near Gallup, where boys and girls are opportunity to learn all the Navaho Crafts, but other occupations such as carpentry, shoe making, leather work and dressmaking, trades that will equip these students for their future lives.



Amherst Class

These three pictures show clearly the process of weaving. The shed stick at the top of the warp, then three heddle sticks, then the battens, one turned on edge to spread the warp, the other flat, showing insertion in the warp. Above, a stick is being used as a shuttle; at lower left, the usual hand method. Upper left is a diamond twill; on the right, a herringbone weave. This also shows the top and side edge cords.



## THE BLANKETS

From the beginning of Navaho weaving, blankets and mantas were made for clothing. Beyond personal needs, as the chroniclers have told us, surplus blankets were made for trade. The great period, known as the classic period, was from approximately 1840 to the end of the nineteenth century. During the earliest part of this period, possibly even before, Spanish traders brought a fabric to trade to the Indians known as bayeta cloth. This was imported from England to Spain, thence to New Mexico, and while it was called by the Spanish name, it was in reality English Manchester cloth. Red color predominated, a special shade of red which took the fancy of the Navaho weavers, who, after careful scrutiny, unraveled it, re-spun and re-wove it into the intricate patterns of these early blankets. Many of the finest examples of Navaho weaving contain the beautiful bayeta, merged into the textile along with the native handspun wool. Many serapes and blankets of this period were so firmly woven that they were waterproof. They were in great demand and were highly prized.

From about 1890 until the early years of this century, Navaho weaving deteriorated. The weavers commenced making coarser fabrics largely for sale to the tourist trade as floor rugs. To a considerable extent the traders were responsible for this change. With this making of rugs rather than blankets, borders were introduced with patterns of very different character from the fine, vigorous designs of the classic period. Mr. J.B. Moore of Crystal, seems to have been the first to suggest the idea of borders to the weavers of his area. This suggestion carried across the mountains to Two Grey Hills, where it was developed and has been used extensively ever since. In the early 1880s, Mr. C.N. Cotton left Ganado to establish



to ~~establish~~ a wholesale business in Gallup, for he was intent on developing an eastern market for both blankets and rugs. With the coming of the railroad in 1882-83, the outlook for such a business increased. As the Fred Harvey Company of the Santa Fe railroad built its Harvey Houses along the length of the line, they not only used Navaho rugs in their buildings, but developed shops where the travelers might purchase both rugs and other Indian made handicrafts. Rug making grew to a great business, the entire output being sold to the American public.

In 1920 Miss Mary C. Wheelwright of Boston, who at that time had a shop carrying Indian made articles for sale, had a talk with trader L.H. McSparron at Chinle. One of the questions Miss Wheelwright asked was did he know if the Navaho weavers still knew how to use their old vegetable dyes. Both Miss Wheelwright and Mr. McSparron deplored the trend of commercial dyes and the loss of the fine old designs. McSparron agreed to see what he could do to interest the weavers in his region to return to the old dyes. After some experimenting, some of the waavers produced borderless simple designs with the wool dyed by their old native methods. Mr. McSparron was able to sell these at a higher price than those made of commercial dyes, and to sell them as fast as the weavers could produce them.<sup>4</sup> This was the beginning of another great change in the production of rugs, for other traders soon followed McSparron's lead, and today, thousands of these beautifl<sup>v</sup> rugs are on the market.

The Two Grey Hills area, however, has continued the border patterned ~~rx~~rugs which are woven with undyed wool, white, grey, brown, and black wool, the latter, however, is dyed with black dye to produce a true black.

Occasionally very large rugs have been made on special order,



measuring twenty or more feet wide by nearly forty feet long. Special looms had to be build to accomodate such size, but they were, or are built to the traditional specifications. Rugs of extremely fine texture have appeared in recent years, from the Two Grey Hills area. One weaver, Daisie Taugleshee, spins strands so fine that her woven fabric counts one hundred and ten weft threads to the inch. Others are now following her lead, but so far these are still bordered rugs and of the undyed wool except for the black.

Throughout the nearly 175 years that the Navaho women have been weavers, they have produced an extraordinary variety of product. Moving quickly from the first simple striped blankets to the superb classic period, through a time of decadence, until in very recent years when a new surge of fine quality has appeared. The variety of design seems endless in its use of geometric shapes, the spacing of line and color, and the harmony of the whole, for there are never two exactly alike.

The variety of weaves is also great, for following the old original choth<sup>e</sup>s that were woven, there were shoulder blankets, ponchos, serapes, saddle blankets, both single and double weave, rugs, Yei blankets, ( sand painting blankets) saddle girths, sashes, garters, hair-cords, stockings and leggings. Weaving is unquestionably the great craft of the Navaho. The finest examples are to be found in all the leading museums of the world, as well as in many private collections. The new building of the Navaho Arts and Crafts Guild at Window Rock, with its contents of weaving, silver jewelry and other crafts is evidence of the vigorous production of the craftsmen of to-day. When the quantity of crafts of all kinds sold by the many traders and shops all over the Southwest and else where, the aggregate is most impressive.

J. Maurice McCabe, at present Director of Business Administration, is a thoroughly dedicated person in the service of his people. He has a great sense of order, one of the basic qualities of Navaho life, now transformed into modern methods. At the beginning of Sam Ahkeah's second term, in 1951, Maurice was appointed Treasurer of the Tribe, a position he held for many years. At the Tribal Government developed he became more and more absorbed in tribal work. Though he won a scholarship award, given by the John Hay Whitney Foundation for further study in business administration, he finally declined the scholarship due to the need for his work for the tribe.

Maurice McCabe was born at Tohatachi, New Mexico October 18th, 1923. He is a direct descendant of Barboncito, one of the great early leaders of the Navaho People and one of the signers of the Treaty of 1868. Maurice recieved his elementary education at the Tohatachi School, at the Mission School at Ganado, Arizona, and at the Mission School at Rehoboth, New Mexico. He graduated from the Methodist Mission High School at Farmington, New Mexico in 1941. Shortly thereafter it was discovered that he had tuberculosis and he was sent to a hospital in Phoenix, Arizona. Though bed-ridden for about two years, he studied business and business law, and when he was able to be up and about, he entered a business college, finding employment as a bookkeeper on the side. In 1946 he was promoted to the position of office manager for the Chemical Company where he was employed.

Following the election of Paul Jones as Chairman of the Tribal Council, Maurcie was asked <sup>not only</sup> to continue his services as Treasurer, <sup>but also</sup> ~~and to assist~~ Mr. Jones in the affairs of the Tribe which had greatly accelerated following the uranium, and oil and gas developments, ~~and as the need for expert business administration became increasingly demanding.~~ In 1957, by resolution of the Council, Maurice's position was changed to



Executive Secretary with special designation of duties, and a specific directive to propose a reorganization of the Tribal Staff, to meet the ~~increasing~~ executive demands of the Tribal business. To meet this demand, he sought the assistance of a Remington Rand expert to establish the most efficient record system for the increasing files of the Tribe. When an emergency stock feeding program was needed at a time of extreme drought, and the U.S. Government sent large quantities of grain to small Navaho stockmen who were threatened with high losses, Maurice procured IBM machines to keep complete records in accordance with the Government regulations.

The reorganization of the Tribal offices has now been accomplished, and under the direction of Maurice McCabe, continues in a most efficient manner.

Maurice has been active in other matters concerning the Navaho People. He was a leader in the establishment of the Tribal 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 ~~Navaho~~ under construction, which will benefit not only boys and girls, but other Camp organizations which are in need of such benefits.

While I was at Window Rock in 1954, I wanted to include Maurice's portrait to my Tribal Government series. Finding that one of his great prides, was the Council room with its fine murals depicting Navaho life and history executed by Gerald Nailor, I took him over to the Council room for a background. A few years later, when I was there again, I found that he had instituted nice desks with name plates for the members of the council. This had been inspired by a visit to the United Nations.

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

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, ~~xxxx~~ rendering service to individuals in the protection of their interests.

During the period of work on the Lands 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 ~~locating~~ 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 to work in progress. Some old sites were found and from the logs valuable tree ring data was obtained. One of these Navaho men was George 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 was to establish proof of Navaho habitation in areas no longer within the present reservation bounds.