"Business Council" was formed to act for the Council. Those chosen were Chee Dodge, long a powerful leader in the tribe, Charlie Mitchell, and Dugal Chee Bekiss.

In 1923 the first Navaho Tribal Council was elected, holding its first meeting on July 7th of that year. The Chairman was chosen outside the Council membership with one of the delegates being selected as Vice-Chairman. Thus Chee Dodge became the first Chairman of the Navaho Council, serving from 1923 to 1928. Meetings of the Council were called by the Navaho Agent of the Bureau of Indian Affairs, rather than by the Commissioner, and could be held only in his presence, the meetings to be held for a period of two days annually. This first Council, bringing together one delegate and one alternate from each of the six districts, was soon found to be inadequate and was followed with revisions; a second in the same year, and again in 1927 and 1928, when voting rights for women were added. Only the outline of Navaho Government as it has progressed since its inception is given here, interesting as it is, for a full account would entail many pages.*

In 1927, Superintendent John Hunter of the Leupp Agency in the Southwestern part of the reservation, developed a local community organization called a Chapter. Meetings of this group made it possible to bring together the people of the region where representatives from the Bureau of Indian Affairs could discuss the Bureau's efforts for the betterment of agricultural conditions, the improvement of livestock, and the necessity for schools. This Chapter plan proved most beneficial

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* For a fuller account see the Navaho Year Book, 1951-1961,

as the people gathered to discuss their problems among themselves as well as with the officials. The idea spread quickly to the other districts, bringing better understanding between the Navaho people and the Bureau.

In 1931, the Council was increased to its present number of seventy-four delegates, these to be elected by the people of the districts in accordance with the population of each district. Those first ballots were pieces of ribbon of different colors, each candidate having a selected color. Leadership beyond the local level was still difficult for the people to comprehend, and by 1936 there were criticisms that the Council Membership was not representative of the Tribe. It was the issuance of grazing controls that brought home to each locality the fact that the Council members rather than the local head men were making the decisions.

Voting registration was adopted in 1938, and ballots with pictures of the candidates on them were used, as there were still many voters who could not read or write. There have been attempts to draw up a Constitution for the Navaho Tribe, but as yet no satisfactory document has been achieved.

Many changes have come about from ~~this time~~ the late 1930's to the present, as the Navaho People as a whole have been learning the ways of government. During these formative years from 1923 to 1938, there were four Chairmen of the Tribal Council: Chee Dodge, Desha Chischillige, Thomas Dodge (Chee's son), and Henry Taliman. The growth of the Tribal Government continued and the time for the Council meetings was increased from four days a year to one hundred, being divided into four sessions. Compen-

plates 122-124 from here to end of chpt.

sation for both Council and officers had likewise increased as the demands on the individuals' time have lenthened until today the positions of officers are full-time ~~requirements~~ responsibilities. With the election of Jacob Morgan in 1938, progress was accelerated, and though there have been controversies, the work of the Council has held a steady forward movement. Chee Dodge was again elected Chairman in 1942, (with Sam Ahkeah as Vice-Chairman), holding this office until his death near the end of his term. An Advisory Committee ~~was~~ has been formed to take care of business when the Council ~~was~~ is not in session, and enlargements and improvements in the structure of the Navaho Government ~~were~~ have been adopted as their need became apparent.

The administration of Sam Ahkeah, 1946-1955, marked a point of great change and development for the Navaho People, for his sound and wise judgement brought many beneficial acts of legislation. He continued the organization of the Tribal Government, bringing capable Navaho into positions previously held by non-Indian personnel wherever they met the approval of the Navaho Agency and the Commissioner of Indian Affairs, for it has been the policy of the Bureau to help the Navaho develop their own government as individuals came forward with the ability to serve.

Sam Ahkeah commenced a survey of the mineral resources of the reservation which eventually led to the discovery of uranium ore and new oil fields. It was Sam, who, with his staff and attorney, located Tribal funds accumulated from oil revenue between the years 1922 and 1946, deposited in the National Treasury to the credit of the Tribe. Realizing that the interest

from this money was not coming into the Tribal Treasury, Sam went to Washington where he discovered the sum of $200,000 in accumulated interest. With these funds available, Sam planned other new developments for the benefit of his people.

To the outsider it seems that on the whole the wealth that has come to the Tribe has been wisely used, yet in the 1963 election campaign, unproved accusations of misappropriation of funds were made. After sixteen years of comparatively smooth progress, controversy has arisen in the Council following the election of Raymond Nakai, the present Chairman. As a reaction to his eagerness to bring quick reforms with his administration, differences of opinion have emerged between the older councilmen and the newly elected younger members, resulting in a division in the Council. Good may come from this, for the people as a whole have become aware that some Tribal matters have come to a standstill, bringing about the realization of the importance of each individual vote. These troubled times may well lead to a more truly democratic government, even, possibly, a two-party system. The situation at Window Rock today may be compared to a time when a President of the United States is elected by one party while the majority of the Congress belongs to the other. Doubtless the 1967 election will resolve many of these differences.

Aside from this momentary situation, the record of progress and development of the Tribal Government since its beginning in 1923 is most remarkable, for the People, who formerly had no governing body other than the leadership of chosen head men, now are welding themselves into Tribal unity showing great advancement in consideration for the people as a whole.

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RECENT TRIBAL LEADERS

Sam Ahkeah

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

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

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

little realizing that his father was a well-known personality at the Capitol, as Sam, of course, had been present for Senate hearings on Navaho Tribal affairs during his years as chairman of the Tribal Council.

Paul Jones

Following Sam Ahkeah's two terms in office, eight years of steady growth, Paul Jones was elected Chairman in 1954, serving for two terms. Continuing Sam's program, many new projects he also were commenced, including the building of community centers, the development of the Tribal Park system with the establishment of the first Tribal Park at Monument Valley, while other parks are still pending.

Large sums of money were coming into the treasury from the uranium mines and the new oil fields. Much of this income has been soundly invested, the rest providing many new benefits for the Tribe, such as greater water development, new and better roads, new hospital facilities in collaboration with the Public Health Service, the establishment of the Education Scholarship Fund, the Tribal Enterprises, and the ten-day work program whereby every Navaho in need of work is guaranteed ten days of work a month -- an impressive list of accomplishments.

Paul Jones, whose administration continued this great progress of the Navaho People, was born October 20, 1895, near Tohatchi, New Mexico. Following his elementary schooling, he served for three years as an interpreter for a missionary doctor of the Christian Reformed Church. He entered high school in Englewood, New Jersey, and obtained his college education at Calvin College in Grand Rapids, Michigan. During World War I, he served one year overseas in France, Germany and Italy. As

he had been gassed during the war, he was physically unable to continue his education after his release from the Armed Services.

Following two years on the reservation, during which time he recovered his health, he entered a business college in Grand Rapids, but before completing his course he took a business position in Chicago. In July, 1933, he returned to the reservation with his family to commence work for the Bureau of Indian Affairs, which he served in several capacities, including interpreter and liaison representative at Window Rock. Later he was district supervisor at Piñon, Arizona. He was elected chairman of the Tribal Council in 1955.

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Mr. Jones is a member of the New Mexico Commission on Indian Affairs (appointed by the governor), the Arizona Commission on Indian Affairs (appointed by the governor), the Arizona Civil Rights Advisory Commission, the Governors' Interstate Indian Council (composed of members from seventeen states), the National Boy Scouts of America, and the President's Committee on Job Opportunities, and served as a delegate to the Fourth Inter-Indian Conference in Guatemala. He has been awarded the Silver Beaver Medal by the Boy Scouts of America, and the Practical Humanitarian Award by the Federation of Women's Clubs, Washington, D. C.

J. Maurice Mc Cabe

J. Maurice Mc Cabe, 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. As 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 Tohatchi, New Mexico, October 18, 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 received his elementary education at the Tohatchi 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~~ a Chemical Company where he was employed.

Following the election of Paul Jones as Chairman of the Tribal Council, Maurice was asked to continue his services as Treasurer, and to assist Mr. Jones in the complex affairs of the Tribe ~~following~~ after the uranium and oil and gas developments had ~~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, which was needed ~~for~~ to meet the increasing executive demands of Tribal business. To ~~meet~~ accomplish this, he sought the advice of a Remington Rand expert to establish the most efficient record system for the ever-growing files of the Tribe. When an emergency stock feeding program was needed at a time of extreme drought, the United States U. S. Government sent large quantities of surplus grain to aid small Navaho stockmen who were threatened with high losses. To keep exact ~~records~~ account of this transaction, Maurice procured IBM machines to keep complete these records in accordance with the Government regulations. The reorganization of the Tribal offices has now been accomplished, and under Maurice's direction, continues in a most efficient manner.

Maurice has been active in other fields concerning the Navaho People. He was a leader in the establishment of the Education Scholarship Fund; the development of Boy and Girl Scout organizations on the reservation; and most recently in

the establishment of the Navaho Youth Camp, now under construction, which will benefit not only Navaho boys and girls, but also children from other Camp organizations.

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

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

Annie Wauneka

Large in stature, vigorous and strong in both mind and body, Annie Wauneka is a ~~most~~ dynamic personality. Daughter of Chee Dodge, the first Chairman of the Tribal Council, Annie was born April 10, 1910, and received her early education in the reservation schools. In 1951, Annie was elected to the Tribal Council, the first woman to serve in this capacity, and she was shortly named Chairman of the Committee on Health and Welfare, a position she still holds.

On July 1, 1955, the United States Public Health Service assumed the work of the Department of Health of the Bureau of Indian Affairs, and soon thereafter expanded both its facilities and services. Annie Wauneka's role became, almost immediately, one of interpretation and communication. Her achievement has been tremendous in helping to carry out this increased program for Navaho health, as she has fulfilled her part with great determination. One of the first problems to be undertaken was in the field of tuberculosis, for there were many Navaho afflicted with this disease. Contagion and germs were two totally unknown concepts, and had no meaning to most of the Navaho People, ~~so~~ therefore, Annie undertook an educational program instructing her people in antisepsis, attempting and to win not only their cooperation in combatting the further spread of the disease, but also ~~to have~~ their faith in the white doctors.

The Public Health Service arranged with a number of sanatariums in several of the western states to include Navaho patients.

Annie persuaded many ill Navaho to accept this offer, and during those early years of this program, she visited every hospital, and talked to all the Navaho patients, urging them to learn how to prevent contagion, ~~how~~ to accept the rest cure, and to listen to the instructions of the doctors. A number of these patients, finding themselves in ~~such~~ totally strange surroundings and among people they did not know nor to whom they could talk, became homesick and ran away. Annie brought them back, teaching them to understand the necessity for their convalescence. She helped produce a motion picture illustrating the cure and prevention of tuberculosis, and acted as interpreter for the doctors and as a liaison personage whenever one was needed. All this was an heroic task which Annie pursued vigorously, using her own knowledge and persuasive powers to win these many Navaho into acceptance of their condition and the necessity for its cure.

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

Plate 129

As Annie herself has said, "Now I must work harder than ever," and indeed that is what she is doing. With tuberculosis

now well under control and diminishing, other problems are occupying her attention, such as dysentery among Navaho children, and Alcoholics Anonymous groups. She has her own radio program, broadcasting regularly in the Navaho language from a station in Gallup, reaching the many Navaho who today have radios.

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

HEALTH AND EDUCATION

Shortly after the return of the Navaho to their own country following the exile to Fort Sumner, the first effort to offer an educational program resulted in complete failure. A small day school was opened at Fort Defiance in 1870 with a very few children attending. They stayed to satisfy their curiosity and to receive some clothes which were donated, then they vanished, and all efforts to bring them back proved fruitless. In 1883, the first boarding school was started at Fort Defiance, fraught with problems of insufficient funds and ~~help~~ staff. This school also lasted but a short time. Then the Government turned to the Missionaries, who were appearing on the scene wanting to be of some benefit to the Indians, and suggested that they establish both missions and schools. There were four early missions, each adding a school as soon as possible. The first was a Methodist school at Hogback, near Farmington, which soon was moved into that town. The second was the mission at Saint Michael's, established by the Franciscan Order in 1898, with a school opened in 1902 by the Sisters of the Blessed Sacrament. The Presbyterian Mission at Ganado, Arizona, was the third, established in 1901, with a school opening the following year and a hospital ten years later; and the fourth was a mission founded by the Christian Reformed Church at Rehoboth, near Gallup, also in 1898, with a school opening shortly thereafter. Other denominations followed in several areas of the reservation, some with special emphasis

on medical aid.

Many trials and tribulations beset these early endeavors caused by the natural suspicion of both Navaho children and their parents, many of whom did not wish their children away from home where they were needed to tend the sheep. The policy of forcing the children to go to school was an unfortunate one. It is a matter of record that there were even instances of physical brutality due, doubtless, to lack of understanding of Navaho ways, and the sheer frustration on the part of some staff members at finding themselves so isolated, so helpless in performing their tasks under conditions of hardship and remoteness.

Slowly the Indian Service progressed with many varied endeavors; new schools were built, and some children did attend. But the policy of forcing education on the Navaho provided many stumbling blocks. For a long time children were forbidden to speak Navaho, or to wear Navaho clothes, and everything possible was done to try to superimpose our culture onto that of the Navaho. Some children from twelve to sixteen were sent away to schools in California and a number of schools in the east, with the intent to merge into our society, but this was too much to expect in a few short years. More than 95% of these children came home where they found themselves misfits, for they were unaccustomed to reservation life.

With the coming of the New Deal a policy was adopted, due in part to the road improvement program, to develop new day schools, bringing children to school by bus, just as in any

county in the country. ~~Also~~, other one practical development of the new policy was the establishment of a number of trailer schools located in areas where small children could reach them from their homes, giving these youngsters the advantage of early education. These were big steps in the progress of education ~~advance~~ and soon many well-trained teachers with ~~more~~ modern methods in teaching and with better understanding of the Navaho undertook ~~these~~ new teaching jobs. Some teachers created a desire on the part of the children to learn; some teachers even conducted adult education classes in the evenings, with people coming from miles away to attend ~~these classes.~~ Navaho teachers were also coming into the picture, bringing, of course, the best possible relationship between children and teacher. But there were still many more children of school age than there were facilities for them. The Indian Service Educational System continued to grow and improve, until there came a day when many children were clamoring to go to school. Yet there were also those who were, and some who still are, shy and diffident, and there are backward areas, as in every state in the union, but there are many hundreds who are absorbing their school work like little dry sponges, and who go on into fields of more advanced learning.

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The ~~same~~ slow process in education is paralleled in medicine. For many years it was unthinkable for a Navaho to turn to a white medicine man. But slowly progress has been ~~was~~ made in such fields as the eye disease, trachoma, and other special lines. Since World War II ~~the war,~~ young non-Indian ~~white~~ doctors have come to work at some of the hospitals and health centers, finding themselves filled with enthusiasm for ~~over~~ the people and the work to be done, and for the first

time bringing a new psychological approach to their endeavor. And though there have been supersititions to overcome, as well as the difficulties of winning trust, they doctors have forged ahead with progress in many ways. It has been here that Annie Wauneka has done so much in the field of interpretation, one of the doctors' major problems. They did not know that it was forbidden for a younger person (who was acting as interpreter) to ask his elders many personal questions. The doctors were puzzled by the vagueness of many answers. But Annie had a solution; there must be a glossary prepared of medical terms in English and Navaho, ~~and~~ with a simplified explanation as well. Annie was insistent that this be done. ~~So~~ a young Navaho woman was selected to go to the pre-medical school at Cornell University, where she spent two years preparing this glossary. ~~This~~ It has been highly successful and of great benefit to the many doctors working on the reservation.

Through help from the Education ~~Endowment~~ Scholarship Fund, the first Navaho doctor is now practising at the Kayenta hospital, and there are many Navaho nurses (both registered and practical), dentists, and technicians, with many more in training. As this number grows, there will come a day when the Navaho will care for their own.

Since the Public Health Service took over the Indian Bureau medical program, there have been many ~~new~~ developments, such as new hospitals, new health centers, and new health stations with accompanying services. Also there have been several privately sponsored clinics such as that conducted by Cornell University at

Many Farms where I found a Navaho technician at work with the Cornell doctors. While there is yet ~~so~~ much to be accomplished, as everywhere else, the acceleration of medical care for the Navaho during the past ten or fifteen years has accomplished a great deal ~~done so much~~ for their benefit.

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Enduring Navaho
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Education Scholarship Fund

One of the most worthwhile acts of the Tribal Council has been the establishment of ~~an~~ the Education Scholarship Fund for higher learning. In 1953, a sum of five million dollars (later increased to ten million) accrued from oil, gas, and uranium earnings, was set aside for the special purpose of giving aid to honor students who were selected for these grants. One of these students is Herbert Blatchford, who graduated from the University of New Mexico in 1956, where he majored in education. His first work was for the McKinley County Public Schools as an Attendance Counselor, working out ~~from~~ of Gallup, New Mexico. In these schools Navaho children were being accepted with the regular school body, and it was Herbert's duty to check on any absentees. I went ~~out~~ with Herbert into the area surrounding Gallup, to see just what his field work was in this capacity. At one hogan there was an eleven-year-old girl who had been absent from school for several weeks. Herbert went directly to the child, not to the parents. We entered the hogan where Herbert ~~commenced~~ began talking to the child. Seeing that she was very shy, I thought my presence there might be disturbing to her, ~~so~~ and I went outside to wait. Soon I heard voices in conversation as Herbert was getting answers to his questions. Then there was a long quiet talk from Herbert as he told the child how important it was for her to continue her studies, and ~~all that it~~ what her schooling could mean to her in later life. When they joined me outside, the child was smiling happily, seeming pleased indeed with all she had learned from her counselor.

As we drove off, I asked Herbert what had been the difficulty. His answer, "Oh, teacher trouble." Then I learned that there were a number of ~~new~~ teachers in the Gallup Schools who were new to New Mexico and ~~to~~ unfamiliar with Indian children. ~~And~~ in the course of our conversation it emerged that Herbert had organized an evening class ~~with~~ for these teachers to help them ~~to~~ understand the Navaho children. This he did on his own initiative, showing unusual judgement in finding a practical method to solve some of the problems of these children. ~~Finding~~ Realizing that he needed some knowledge of law, Herbert returned to the University for a year's work in this field.

In 1963, the members of the Tribal Council, together with representatives of McKinley County and the city of Gallup, appointed Herbert as manager of the Gallup Indian Community Center. There had long been a great need in Gallup for ~~some~~ a place where visiting Indians could get a night's lodging for a nominal cost, ~~have~~ a place where they could meet, and have some form of recreation, a place with a cafeteria, and other facilities. This building, erected in 1952 through the Navaho-Hopi Rehabilitation Act, was operated for a number of years by the Unitarian Service Committee. Now the Board of Directors of the Community Center has taken it over, and is operating it with the united help of the Navaho Tribe and the city of Gallup.

Plate 136

In addition to all the work as manager of the Center, Herbert is acting also as a counselor to any young Navaho who are seeking employment off the reservation, or are having difficulties in their present jobs. He sponsors good educational programs

and supervises various recreational activities for all ages as they come to use the facilities of the Center. At present he is also working with the New Mexico Commission on Alcoholism and Alcoholics Anonymous groups in the big effort to overcome the drinking problem in this area. He gave me encouraging figures, that more than ~~fifty~~ 50 percent of those treated are remaining in good health. It is to be hoped that this progress will continue, for ~~this~~ alcoholism has been a serious problem ever since the Indian prohibition law was repealed.

In whatever future work Herbert undertakes, his clear thinking and scholarly mind will stand him in good stead. He has an extraordinary ~~use~~ command of the English language, and may someday prove to be an able writer.

e) Scholarship

Another honor student to be educated through this ~~Endowment~~ Fund is Nancy Rose Benally (Evans). Nancy Rose was born in Shiprock in 1938, ~~going~~ She went first to the grade school in Shiprock, then to the Indian School in Albuquerque, and then to the University of New Mexico where she majored in biology. As Nancy Rose thought it silly to waste whole summers while getting her education, ~~so~~ she enrolled in the summer schools at the University of New Mexico and also the University of Colorado. The result, of course, was that she graduated in three years instead of four. She went right on to get her Master's Degree, which she received in 1961 at the age of twenty-three. Continuing her studies, she completed two years towards her Doctorate, acting also as a research assistant to the ~~Physiologist~~ head of the Department of Physiology at the University, as well as doing part-time research at an Albuquerque hospital.

Photo 137

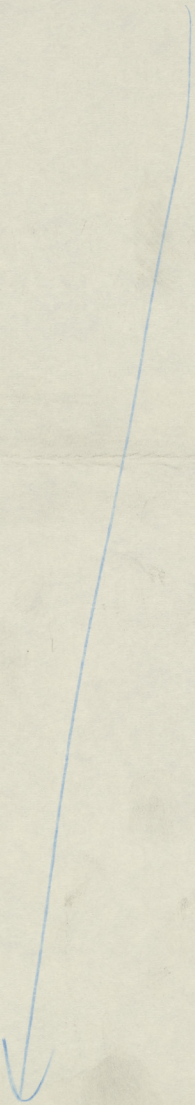
Start 1.

In 1963 she married a young Navaho, Alexander Evans, who was on his tour of duty with the army. When her husband was sent to Panama, Nancy returned to her parents' home at Beclabito until after the birth of her daughter. By that time the situation in Panama was such that families of service men were not permitted to join their husbands, so Nancy Rose has been working with the New Mexico State Welfare Department in Shiprock. Until this young man's release from the army, at (ed) When this interim is over, and with her knowledge, ability and experience, Nancy Rose's the future should hold promise for a position I hope she will find a position where her talents can be used to the full.

Nancy Rose's parents are fine old-type Navaho who, though they speak but little English, passed on their capacities to an

Following Alexander Evans' return to his family, he and Nancy Rose moved to Window Rock to assume work for a new Tribal project, positions they both still hold.

able daughter. This young woman is a superlative example of the Navaho ability to learn new ways and a new kind of life, yet ~~to~~ retain the ~~finest~~ best of traditional ways.



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

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

These are but three of the honor students who either have been, or are being, helped through the ~~Endowment~~ Scholarship Fund. There are many others, following a variety of occupations, such as doctors, dentists, nurses, and lawyers, ~~and other professions,~~ all

of them bringing back to their own people the benefits of their learning, for a stipulation with each grant is that ~~each~~ the student must devote a minimum of two years' service to the Tribe following the completion of his work.

This Education ~~Endowment~~ Scholarship Fund is ~~one of, if not~~ probably the most valuable of all the Navaho projects, giving many young people of ability the opportunity to receive the highest education. From this group will doubtless come the leaders of tomorrow. That the Tribal Council had the wisdom to establish such a Fund shows again the ability of these people to make practical decisions for the benefit of the Tribe. Many of these Councilmen were older men who had not had such opportunities themselves and who were willing to plan far ahead for the future of their people.

(Plates 144-147 from here to end of chpt.)

During the past thirty years, it has become more and more necessary for young Navaho men and women to seek employment off the reservation. Those who had learned to speak English were the first to do so. For many years now, both the Santa Fe and the Union Pacific railroads have employed Navaho men for maintenance work along their lines, and occasionally one may see them boarding a train for work at some distant point. Many others go into off-reservation parts of New Mexico, Arizona, Utah and Colorado for seasonal crop harvesting. A good many young women find employment of various kinds in restaurants or motels, in the nearby towns. Many also have studied typing and have taken the place of former Indian Service typists at Window Rock, where they have proved to be efficient and skilled office workers.

The Indian Service has made some effort to relocate families, which has been partially successful, some Navaho moving to California, Colorado, the larger cities of New Mexico and Arizona, and even farther afield where they have found satisfactory work for their livelihood.

As many of the new projects on the reservation have developed, more opportunities for Navaho people have arisen at home, such as work in road building, ~~work~~ in the oil fields, in the uranium mines, in the saw mill project, and in other lines of endeavor ~~work~~ replacing the sheep industry on the over-used land. Mechanical ability seems to be natural to all young Navaho boys, and they find work in garages along the border towns of the reservation. ~~And~~ it is interesting to see the skill with which these young men handle big machinery, so far removed from their old life of a generation ago.

LAW AND ORDER

The development of the Department of Law and Order has been slow, for traditionally every individual Navaho is a free agent and no one should try to impose his will upon another. For many years there were few serious offences, and those that did occur were usually handled by the head man of each clan. As disputes among the Navaho were relatively minor, they were settled by arbitration.

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

The Bureau of Indian Affairs was responsible for the maintenance of law and order on the reservation until 1953 when the need for a Tribal Police Force became acute in the Checkerboard Area, off the reservation. The State of New Mexico could not handle these Indian problems and asked for help from the Tribe. This area has long been a veritable no-man's land as far as policing was concerned. For example, bootleggers from surround-

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* Navajo Year Book. 1951-1961.

S-1580.
Enduring Navaho
U. of Texas

ing communities went out to the area with quantities of cheap liquor, selling it to these Indians and demanding the immediate return of bottles so that no evidence was left behind. The State agreed to help police this area if its force were augmented, so six Navaho policemen were trained and equipped for this work. These men were This was the beginning of the Navaho Police Force. It has grown steadily since, and today there are approximately two hundred enforcement officers with sufficient administrative personnel.

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

Plate 1, 40

The Tribe has just completed a wonderful new Law and Order building, situated within the Window Rock grounds. This is a handsome building of modern design containing the last word in police and prison facilities. On the second floor are two court-

rooms with adequate chambers for the judges, a law library, and the finest of modern equipment.

Whenever new projects are commenced by the Tribe, the Council sends for top-ranking experts to give advice on the best possible ways to proceed. They call in expert architects, engineers, lawyers, geologists, and men of other professions, their judgement being always to seek the very best. Following the creation of the Indian Land Claims Commission by the Congress of the United States in 1946, the Tribal Council, under the Chairmanship of Sam Ahkeah, passed a resolution to employ an attorney to function both as a claims attorney and as general counsel. Sam went to Washington to secure the services of Mr. Norman M. Littell, a prominent corporation lawyer, and a ten-year contract with him was approved by the Council in July of 1947. As the new mining activities developed, the need arose for continued legal counsel at Window Rock, so consequently in 1951 the Tribal Council acted to employ a resident attorney to function under Mr. Littell's direction. In order to obtain the maximum benefits for the Navaho People, highly competent advice was necessary to execute not only mining, oil and gas leases, but also and 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, to render service to individuals whose interests need protection.

During the period of work on the Land Claims, I joined archaeologist Richard Van Valkenburg b) at a meeting held in the

eastern part of the Checkerboard Area, where he was seeking help from older Navaho men in his effort to locate Old Navaho-land 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~~ at which time again I joined the group to watch the work in progress. Some old sites were found near our camp, and from the logs valuable tree-ring data ~~was~~ were obtained. One of these men who helped was Georgie Garcia (p.), who at seventy-eight was still surprisingly active. Much archaeological evidence was gained that summer to establish proof of Navaho habitation in areas no longer within the present reservation boundary.

The Land Claims work is finished now and awaits the decision of the United States Supreme Court.

THE CHECKERBOARD AREA

East of the present boundary of the Navaho reservation, is the land known as the Checkerboard area where disputes over land ownership have prevailed for many years. When the Navaho People returned from Fort Sumner in 1868, many of them, regardless of the Government-decreed reservation boundaries, drifted naturally to their former homes where they and their forebears had lived for many generations. Some of these homes were in this eastern area. By 1875 some non-Indian sheep men in New Mexico began to graze their stock where the Navaho lived. Disputes over ownership arose as fences were built to keep Navaho stock away from water sources they had long used.

When the Santa Fe Pacific Railroad was built in 1882, some portions of the right-of-way crossed the southern portion of the reservation proper. Here the Federal Government granted to the Railroad every other section of land on both sides of the track, taking away from the Navaho much of their good grazing areas. Under the leadership of Manuelito, a group of head men went to Washington to plead with President Grant for the return of this land, but to no avail. Other land north of the San Juan River was offered instead. However, some exchanges did occur in a few regions, leading to the naming of this large area as the Checkerboard. Various efforts to make adjustments were attempted during the ensuing years, backed by several non-Indians who had fair dealing at heart, but land speculators managed to defeat these efforts.

At the time of the Homestead Act in 1916 the Navajo People could have filed for this land, but who was there to explain to the People who had lived on this land for generations that they must establish legal claim? Within the Checkerboard Area 49 percent of the land was Navajo owned, 20 percent was under federal control, 16 percent was owned by the railroad, 7 percent was state land, 3 percent was owned by the New Mexico-Arizona Land Company, and 4 percent was privately owned by non-Indians.

Secretary of the Interior Harold L. Ickes withdrew the entire four million acres of the Checkerboard Area from entry in this disputed area. Between 1933 and 1935 the Governor of New Mexico, and Senators Bronson Cutting and Carl Hatch, prepared an Act to define these reservation boundaries. The Bill passed the Senate in 1935, but before it reached the House of Representatives, Senator Cutting was killed in an airplane accident. As he had been the chief proponent of this Bill, the opposition was now able to caused its withdrawal for reconsideration, with the end result that the Bill was dropped. Through the Arizona Boundary Bill (1934), some land along the southern boundary of the reservation in Arizona was purchased by the Federal Government and added to the reservation. In New Mexico, however, some disputed land still exists, and in the meantime the Navaho Tribe has purchased several large ranches. It is certainly to be hoped that the Indian Service will be able eventually to restore land areas to which the Navaho have an inherited claim.

Plate C-13

TRIBAL RESOURCES

When the Tribal Council voted in 1940 to establish a Department of Resources, the first two resources on the list were the Saw Mill Project (which had been in limited operation previously) and the Arts and Crafts Guild. There are many thousand acres of fine timber on the reservation in the Chuska Mountains, and in smaller amounts elsewhere, and with the supervision of the Forest Division of the Bureau of Indian Affairs, the Saw Mill Project was commenced at a site some forty miles northwest of Window Rock. Selected trees were cut and brought to the mill, where some two hundred Navaho men were trained in the best methods of handling lumber and in the concept of sustained yield forestry. Over eighteen million board feet of lumber were produced per annum at this original site. With expanded industry in sight, a new location was selected and a new up-to-date mill with ~~the finest of~~ modern equipment was built around fifteen miles northeast of Fort Defiance. This new mill has more than doubled the capacity of the former plant, and today there are more than four hundred Navaho men employed at the mill and some forty-odd non-Navaho. A small housing area has been built for these people near the mill called NAVAJO. This industry is netting the Tribe an income of several hundred thousand dollars a year.

Plate 148 v 149

The discovery of uranium ore on the reservation in 1950 sent a wave of excitement throughout the Southwest. Much pros-

pecting was done, and more sources of ore both large and small were located with a rush of excitement reminiscent of the old gold mining days. Roads were both improved and newly built in order to haul ore by truck to the processing plant at Shiprock. When more ore was discovered in the Monument Valley area and farther west, two additional plants were built, one at Mexican Hat and another at Tuba City. The vast barren desert east of the Monuments provided unsuspected riches for the Navaho Tribe as well as work for many men, for here a large open-pit mine was produced. On the top of the northern end of the Lukachukai Mountains, several shaft mines yielded many thousand tons of uranium ores. I visited one of these and was taken down into the mine where it seemed strange indeed to find Navaho boys deep underground hard at work as miners. The peak year of the uranium mining was reached in 1962 when some 379,000 tons of ore were produced, adding immense revenue to the Tribal Treasury.

Though the first oil discovered on the reservation was as long ago as 1921 when the Rattlesnake dome was discovered near Shiprock, new fields were found in 1957, also in this northern district of the San Juan River basin, particularly in the Four Corners area. More than one thousand new oil and gas wells are now operating, bringing in high revenue. The first years of production from these new fields brought in many millions of dollars in leases and bonuses, while the annual royalty of some twelve million is of prime importance to the Tribe.

Another recent development has been a strip coal mining

site, south of the San Juan River between Shiprock and Farmington. This coal is being converted into power at the site, and a new power line now extends over the Chuska Mountains to the Window Rock area and beyond, bringing electricity for many purposes.

Plate 156

The Glen Canyon area is offering other new developments. Generated by the giant turbines at the new dam, great pylons carry the pulsing rhythm of electric power for 150 miles across the desert. This source of power will be tapped in the future when the need for it arises.

On the whole, these recent rich earnings from the Department of Resources are being wisely used. On some Indian reservations where sudden large sums of money were received, the money it was distributed to the individuals. This resulted in quick expenditure. The Navaho have made not only good investments, but also have used funds to develop programs of many sorts created for the benefit of all the Navaho people. Having known some of the individuals for nearly twenty years who now hold such responsible positions, I find it most heartening to see how they have risen to the challenge of their respective departments, and to see the ability they are showing in executive posts. Certainly they seem to have the good of the Tribe as a whole at heart.

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while individual gain seems held at a minimum.

Plates C-14, C-15, C-16, C-17

Plate 157

THE FAIRS } 18^ Weiss Ser II

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

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In addition to the crafts exhibits, there are many other forms of competition and entertainment. The members of the Gallup Ceremonial Committee ~~authorities~~, finding that some dances by Southwestern Indians were on the verge of disappearing, offered special prizes for their revival. While all dances are parts of religious ceremonials, the presentation of some as isolated units seems to be permissible. These dramatic events take place at the Fair Grounds before a capacity-filled grandstand for all performances, while additional spectators seek every possible vantage point to witness both afternoon and evening events. During the daytime there are athletic competitions of many sorts, and with these and the evening entertainments, the four full days of the Ceremonial are filled

plates 158-164 this page - kept

with a variety of interesting things to watch. The Navaho play an important part in the Ceremonial, for they lead the opening parade carrying the flags and partaking in all the equestrian events.

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

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

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

A few years ago, a small traveling carnival made its appearance at the Shiprock Fair. Here were the usual lot of

booths with throwing contests, a Ferris wheel, and other "rides", all of which were eagerly enjoyed by all ages. Somehow the Shiprock Fair, though much smaller than the others, is more fun, perhaps because it is less sophisticated and pretentious, though recently the drinking problem ~~is becoming~~ has been much too evident.

Plates 171-178 from here to end of chpt.

In 1938, not long after the establishment of the Navaho Seat of Government at Window Rock, the Tribal Council voted to mount a Tribal Fair. Grounds were laid out not far from the Government buildings, and for four years the fair was conducted in September. During World War II, this fair was suspended, to be reactivated in 1951. Since then it has grown in scope and activity, and is now the big event on the reservation. Modeled somewhat after the Gallup Ceremonial, the fair has always a fine craft exhibit, and large displays of agricultural exhibits in the new Gorman Hall. There are excellent quarters for the livestock displays and facilities for judging the specimens which come in from all parts of the reservation. There is a race track surrounding the rodeo arena (they even have a mechanical race starter), a loud speaker system and all modern equipment. The spacious grandstand holds many spectators. The opening event in this arena is one of many galloping horses, as the Navaho young men ride in with the band playing and flags flying. This is also a four-day fair, with new daily events and competitions in the arena. One interesting contest is for women to see who can chop wood and light a fire in the shortest time. There are also evening events, small bits from ceremonials, dances by visiting Pueblo dancers, and other events to interest the spectators.

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

tuberculosis, and Alcoholics Anonymous, ~~and~~ it is interesting to see crowds of young men watching. School exhibits are displayed here, and ~~a booth for~~ subscriptions to THE NAVAHO TIMES, a weekly publication in English.

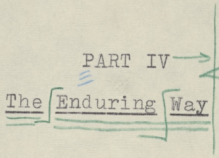
~~This large building~~ has many unique features; it can be partitioned off into classrooms; it can be made into a sports area for boxing and wrestling; it can be made into two basketball courts (a game well loved and well played by the Navaho boys); and ~~the building~~ can also be turned into an auditorium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

Recently, since the erection of the new Arts and Crafts Guild Building, the old one at the fair grounds has been made into a small museum containing many exhibits of year-round interest. A small children's zoo has been added to the south of the building, containing wild animals and birds found on the reservation.

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

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

Plate 177



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TRADITION

When the Dinéh, the Earth People, emerged into this world, they were taught by the Holy People the right way to conduct the many acts of their everyday living, how to gain a livelihood, how to build a hogan, ~~and~~ how to perform the myriad activities of their lives; and above all, how to adapt to their environment for good or evil through the harmonious use of ceremonials. Springing from the Creation Story in which the development of man is established, the legends contain the origins of the ceremonies, the answers to fundamental questions, and the reasons for the many taboos. There seems to be no clearly defined Supreme Being in Navaho thought; however, there is the knowledge that through ceremonial rituals certain of the Yei (the Holy Ones) can be encouraged to assist with supernatural powers. It is the Yei who regulate whether good or evil comes to the Dinéh; but not all the Yei are good, ~~so~~ thus there is constant supplication to win favor of the good Yei, and to override the influences of the evil.

Misfortune, accident and illness are caused by disharmony, either direct or through social controls known as witchcraft, and every effort is made to overcome these, and to propitiate and create perfect harmony with the good. This is accomplished through the complex and intricate patterns of ceremonialism. Performed by the esoteric medicine men who have the knowledge and the influence, these ceremonials are the embodiment of

natural consequences and abstract symbolism, expressed through song, through the dry paintings (sand paintings), and through the correct use of ceremonial objects and substances.

When a patient is uncertain in determining which ceremony is necessary to produce the required healing, there are diagnosticians who perform this service. These are the hand tremblers, the star gazers, and the listeners who consult the patient and through their ability, determine the course to follow.

When it has been decided which ceremony is to be given, the medicine man or singer, as he is more correctly called, who knows that particular ceremony is summoned and preparations are set in motion. Stemming from the Creation Story, more than fifty ceremonies, or chants, of varying range and complexity all lead to the restoration of harmony. Everything must be done in the prescribed way as told in the legends. So it is the spiritual, emotional, psychological, and physical needs, and in this order, that are treated to attain this desired harmony and consequently healing.

The most revered ceremony, a relatively simple one, is the Blessing Way, the Hozhoji, the center of Navaho religion, in which Changing Woman plays a predominant part. This does not require the elaborate ritual of most of the others, and may be performed by anyone who knows it. As its name implies, it is an act of balance, a blessing for a person, a place, or an act, such as the commencing of a new blanket, and it comes from Changing Woman, regenerator of life, the everlasting One.

Many smaller rites such as the puberty ceremony, the initiation ceremony, the marriage ceremony, and numerous others

are conducted frequently. The great ceremonials such as the Mountain ~~Chant~~ way or the Night ~~Chant~~ way, with their variations, are less frequently given. As these particular ceremonies last for nine days and nights, they are very costly affairs requiring much preparation, but others are of shorter duration. While the first days of these long chants usually concern only the patient and family, it is on the ninth day that great numbers of people come from far and near to watch the ceremony of the final night and to partake of its benefits.

During these large ceremonials, sand paintings are executed within ~~the~~ a hogan often specially built for the rituals. Directed by the ~~medicine man,~~ singer his helpers create the proper design by trickling sand of different colors through the fingers onto a base of neutral-colored sand spread over the hogan floor. Commenced in the morning, ~~it~~ the painting is completed in mid-afternoon, when the patient is brought in and placed upon it, ~~while~~ the medicine man then takes sand from certain symbolic sections of the design, and ~~rubbing~~ rubs it onto the patient to absorb the causes of the illness. When these rites are completed, the entire sand painting is wiped out, but during that brief time when it lies complete on the hogan floor, it is an extraordinarily beautiful example of abstract art, every part of which is replete with significance. Hundreds of these designs, some completely abstract, some partially pictorial, all with different purposes, are stored in the memories of the medicine men who direct their execution. Many contain the stylized symbolic figures of some of the Yei, the sun and the moon, or some of the helpers of both gods and

Plates 182 + 183

men such as Big Fly (the messenger), Coyote, Bear (which the Navaho revere), or other animals and birds. In many sand paintings one sees the Four Sacred Plants -- Corn, Squash, Beans and Tobacco -- drawn in decorative designs. Many paintings are encircled by the Rainbow Goddess for protection, the opening (for there is never a complete enclosure) ~~is~~ always to the East; some are encircled with entwined serpents, some with a simple border.

Native pigments are used in making these remarkable designs. For some ceremonies, such as Blessingway, vegetable pigments are used, crushed petals from flowers, pollens, cornmeal and pulverized charcoal for black. In the large sand paintings, the pigments are crushed red sandstone, yellow ochre, white gypsum and charcoal made from burnt scrub oak. In the Night ~~Chant~~ way, the black must be made from dry cedar charcoal. A grey blue is obtained by mixing white sand or gypsum with charcoal, a pink from a mixture of red sandstone and white, a brown by mixing yellow ochre and charcoal. Pieces of bark are used as trays to hold each color, though today one sees paper plates or cups as receptacles. The making of these paintings ~~are~~ is done with skill and certainty by many helpers as the pigments trickle from between their thumbs and forefingers in steady strokes.

At the great ceremonials there will be as many as five different sand paintings on ensuing days, each with its special ritual at the end; all part of the healing ceremony which moves steadily forward in its prescribed order to the climax of the final night.

THE MOUNTAIN ~~CHANT~~

In the late fall of 1932, Betsy sent me word that there was to be a Fire Dance at Lukachukai, and she hoped ~~that~~ I would be able to join her, as she expected to go with a number of Navaho people from her area. The Fire Dance, she wrote, was the final night of the Mountain ~~Chant~~. She suggested that I arrive early in November as she was not certain of the date. The day after my arrival we set forth in our respective cars, Betsy taking five Navaho with her, I taking four with me. We drove up over the Lukachukai Mountains from Red Rock, arriving at the location in the afternoon of the eighth day of the ceremony. And what a sight greeted us! We found ourselves near the base of the great red sandstone cliffs which jut out into the broad expanse known as the Chinle Wash. Rich green piñon and cedar trees were scattered along the base of the cliffs, and where the slope dropped, soft grey-green sagebrush took their places. We put up our tent on the outskirts of the activity, Timothy eagerly helping us. He was full of excitement, for he had never seen a Fire Dance. We spent the afternoon watching all the preparations for the day and night to follow. Near us was a huge shelter, newly constructed, where busy cooks were already preparing food for the entire assembly. Here we learned that the patient giving the ceremony and his family furnish food for all who come. It is customary, however, for visitors to contribute by bringing flour, sugar or coffee, and we were

most courteously thanked for our donations. We watched the butchering of sheep and goats, saw huge kettles being prepared for cooking mutton and goat meat, saw specially constructed stone and mud ovens where women were baking great quantities of bread. We saw men hauling water, and men hauling wood, not only for the cooking fires, but for the ceremonial fires during the night to follow. We watched the making of a great wood pile near the ceremonial hogan. It seemed large enough to last a whole community for an entire winter, yet it was completely consumed the following night. As we came near the hogan we heard the voices of the singers as they performed the eighth-day rituals. We were afraid we might displease our host if we approached so we listened from afar. It never occurred to us that we might have asked to see the ceremony, and that possibly we might have been invited to watch.

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As evening came, a crowd gathered, standing in a circle to watch rehearsals for the dance to be performed the following night. This lasted for some time, then there was a silence as a man stepped out into the center near the firelight. In his high-pitched voice, which carried easily for considerable distance, he spoke long and earnestly, then suddenly we heard two familiar words, "Washingdon" [sic] and "Roosevelt". We had forgotten that it was election day; it was strangely wonderful to hear the election returns in another language so far removed in thought and feeling from twentieth-century America. Then the singing resumed and finally we crept into our sleeping bags, falling asleep before the singing ended.

A bustle of excitement filled the air the next morning, and after our breakfast, we watched a crew of men bringing in freshly cut cedar and piñon boughs and constructing a huge circle, or corral, near the ceremonial hogan. They stacked the boughs more than six feet high, intertwining the branches and completing the circle, except for the entrance to the East. The corral must have been more than two hundred feet in diameter, the boughs so closely interwoven that little wind came through. One crew brought long dry logs, stacking them on end in the center of the corral for the bonfire to be lighted later in the night. So absorbed were we in watching this that we had not looked about us, but suddenly we were aware of fresh activity, and looking up we saw Navaho people coming from all directions, down through the trees, in from the valley, in covered wagons, on horseback, in open wagons, in a few cars. Most came in family groups, some singly on horseback or on foot, all dressed in their very best, the women with freshly washed long full cotton skirts, beautiful blouses of reds, blues, purples, yellows and greens, filling the landscape like a kaleidoscope. Never before or since have I seen anything to equal the color of that day, with the great red cliffs for a background and this medley of color moving through the changing greens of the foreground about us as this gathering of the Dinéh assembled. All day long they came, tethering their horses, greeting one another by the quiet, gentle hand clasp so distinctly Navaho, partaking of the food prepared and constantly renewed within the cook shelter.

As the sun fell behind the distant mesas, the medicine man emerged from the hogan, followed by his assistants. Taking his

medicine pouch from his belt, he commenced sprinkling corn pollen as he entered the corral, moving slowly clockwise around the circle, singing the Blessing Song in which the others joined. As he returned to the hogan, the people began to move into the corral, finding places for themselves, some close to the green wall of branches, some in front, forming an audience several rows deep. We entered too, Timothy finding a place for us where we would be able to watch the night's proceedings. We had brought blankets with us, for the evening was cold, and we settled down to watch. Soon there were little fires all about, lighted for warmth, and with a coffee pot always close by.

Just at dark, when the ritual was finished in the hogan, the medicine man, his helpers and the patient came out, entering the corral to take their places at the westernmost side of the circle, where they turned to face the East. A pathway was kept clear between them and the great bonfire, soon to be lighted. A group of singers came in, each with a rattle in his hand, dancing around the bonfire as it was ignited, which quickly illuminated the scene. When these dancers had completed their prescribed group of songs, others entered to take their places, so that the singing never ceased. To this ebb and flow of dance and song, the special events of the night were added from time to time; the tricksters who made yucca grow before your eyes, and who performed other magic tricks. A girl danced before a basket containing a single feather which rose on end in the basket, swaying slightly with the rhythm of the song.

Years later at the Gallup Ceremonial, we saw again one of the special events from the Fire Dance. The dimly lit singers

kneeled before the fire, while dancers carried great frames or wands decorated with eagle feathers, and symbolic eagles riding high above symbolic suns. This recalled vividly the night we had spent at Lukachukai, so long ago.

As the night wore on, a group of four fire dancers came into the corral, each carrying a long strand of cedar bark which in turn they ignited at the bonfire, then as they dashed madly around the blazing logs, they flayed both themselves and each other with the burning bark. They were clad only in breech cloths, their bodies painted with a light-colored clay which must have been very heat resistant. Another special event of the night was performed by two of these dancers. One lifted a piece of burning pitchy wood from the fire, holding it over the cupped hands of the other dancer who washed his hands in the dripping burning pitch. Doubtless there were other events which have now faded from my memory, but what impressed me the most throughout that mysterious night, was the sight of those wonderful firelit faces of the people as they sat wrapped in their blankets watching the sequence of events ~~as they~~ that took place.

Plate 155

During the night the aromatic fragrance of burning piñon and cedar wood filled the air, and occasional gusts of wind blew smoke in our eyes, stinging them greatly. One family, patients of Betsy's, saw us sitting there, and thinking we had nothing to eat, brought us boiled mutton and coffee. They all gave us welcome, considering our comfort as we watched the unfolding drama. There must have been several hundred children there that night, but not once did we hear a child or baby cry. All were absorbed

as long as they could stay awake, then they slept quietly until they were rested.

Just before the dawn came, a great lot of logs were thrown on the ebbing fire, and as the first signs of breaking day appeared over the cliffs, the fire dancers came rushing in for the last time. Snatching burning strips of bark from the fire, they first circled it four times, then running to throw the burning strips over the corral wall in each of the four directions, they broke open the wall to the South, the West and the North, so that all could leave the corral in the direction in which they lived.

As the sun came up, lighting the crests of the red cliffs and soon sending rays of sunlight across the scene, we watched the people preparing to return to their homes. Finally I timidly got out a camera to make a few pictures of groups near us as they loaded their wagons and harnessed their horses. We treasure the memory of that night, the vision of those wonderful faces, the spirit that emanated from them, and the friendliness of these people so filled with the benediction of their experience, that it gave us a deep insight into Navaho character. More then eighteen hundred people were there that night and only five or six ~~white~~ non-Indian visitors including ourselves. Never had we been in such a large gathering where all the people were so well behaved, for at this time, 1932, there were no problems of alcoholism ~~such as~~ that too often appear at ceremonials today. Only recently I found a trader who had been present that night and he told me that of all the many ceremonials he had seen during a period of forty years on the reservation, that night was the finest he had ever seen.

Plates 186-188 from here to end of chpt.)

The summer after we saw the great Fire Dance, Betsy wrote me that she was going to spend several weeks camped up on the mountain above Red Rock, as ~~there~~ were many of her people up there with their sheep for summer pasture, and there had been an epidemic of influenza. She came down to Red Rock to meet me, and after stocking up with supplies at the trading post, we drove up to a lovely meadow where she had previously pitched her tent.

We took a walk across the meadow where we found some ~~fine~~ edible mushrooms, which we eagerly gathered to improve a steak we had brought for supper. As we were returning to the camp-site, we suddenly saw a silent figure standing at the edge of the woods watching us. He proved to be a medicine man of Betsy's acquaintance who greeted us with quiet reserve and walked back with us to our camp. A sudden summer thunderstorm broke loose, and with Timothy joining us we took shelter under the tent fly to await the passing of the storm.

Moved by a spirit of friendliness, the medicine man asked Betsy if she would like to see his medicine pouch. We watched with interest as he untied the buckskin thongs, greatly worn from long use, and laid out the contents before us. For a medicine bowl he had a turtle shell in which he mixed the herb remedies he carried in a number of small leather bags. This shell had been given him by a very old medicine man who had used it all his life. It was cracked and it leaked, and our friend asked Betsy if she could get him another. (This I was able to send her after my return home.) Then there were two strange objects

which turned out to be the skulls of wild cranes. We had seen the bills of these bird heads protruding from the pouch. The neck ends were bound with colored worsted, and decorated with feathers and small bits of shell. These, we were to learn later, were part of the special paraphernalia required for the Knife Chant, one of the rituals practised by this man. There were also prayer sticks, special bags of corn pollen, some fetishes, some stones from the Sacred Mountains, and a few other objects. We were ~~most~~ very interested to see all of this collection and to see the reverence with which this medicine man handled his ritualistic possessions.

Somehow our conversation (and this all through Timothy, Betsy's interpreter) drifted to telling stories. I cannot remember what prompted us to tell the Greek tale of the Gorgon's Head, but after the tale was told, the medicine man asked Timothy to tell us that the Navaho had a story something like that; he wished he could tell it to us, but it was forbidden to tell it in the summer-time when it thundered and he must wait until after the first frost; besides it would have taken three days and three nights to tell. As Betsy never did find the opportunity to hear the story, ~~so~~ this is one more of the countless folk tales of the Navaho we do not know.

When the storm was over, we were ready to cook our evening meal, and we ~~asked~~ invited our visitor to join us. I broiled the steak over an open fire, cooked the mushrooms, and served what I thought was an excellent meal. But the steak was too rare for Navaho taste, and neither Timothy nor the medicine man would touch the mush-

rooms, ~~so~~ somewhat crestfallen, we endeavored to find something else more to their liking.

THE BLESSING WAY

In addition to the blessing of every new hogan, ~~this~~ the Blessingway ceremony is also conducted whenever a new building is completed on the reservation. At the time of the opening of the large new school at Crown Point, I went over for the occasion. There were many visitors, both ~~white~~ non-Indian and Navaho, gathering for the dedication ceremonies, and there was much preparation of food.

As the scheduled hour approached, the school children marched into the new building, joining the visitors to form a large semi-circle just inside the western door of the main entrance hall. Then rugs were placed on the floor, the medicine man (Manuelito Begay) and three other singers took their places on the rugs, the ceremonial basket containing sacred corn pollen and a special pouch holding stones from the Four Sacred Mountains was placed before them, and their chanting began. There are no special features to this ceremony, only the reverent, simple prayers of benediction for the use of the building and the blessing of those who participate ~~partake~~ in its activities ~~purpose~~.

In all ceremonies one must leave by the ~~eastern~~ to the East exit (should there be one in any other direction). At this ceremony, Herbert Blatchford was present, and when it was finished, I saw Herbert step quickly behind the chanters to lock the western door so that no one could use it. Then all went out to the courtyard, through the door to the East where chairs and benches had been placed for the dedication ceremony to be conducted by the school

officials. The school band played, the children took their places, parents and visitors found theirs, and the usual ceremony for such occasions took place.

When this was over, the Navaho lingered to talk before going to have their feast. It was here that we watched women making fry bread in the most enormous skillets I have ever seen. A spirit of gaiety was present with everyone having a wonderful time, as great quantities of fry bread melted away and gallons of coffee disappeared.