

THE ENDURING NAVAHO

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8

Sisnaajini (Mount Blanca), Sacred Mountain of the East.

10-11

Tsoodzil (Mount Taylor), Sacred Mountain of the South.

12-13

Doko'oosliid (San Francisco Peaks), Sacred Mountain of the West.

14-15

Dibéntsaa (Mount Hesperus), Sacred Mountain of the North.

17

18

21

Lilly Benally.

22

The quiet overhead light in a hogan.

25

Portrait of a young boy.

26

Costume of the 1930's.

27

28

Once as Betsy and I left a hogan where she had been on a nursing visit, we encountered this woman carrying her small son and two lambs. Twenty-five years later we found the woman again, and while we were talking to her, her husband rode up with a small boy in the saddle in front of him. This baby turned out to be the son of the boy held by his mother in the earlier picture.

29

The women as we found them in 1955,

Re-set

33

34

35

Navaho twins.

36

Georgie Garcia.

37

Tom Navaho.

38

May Adson.

39

An old Navaho woman.

40

A portrait at Navaho Mountain.

41

Ason Kinlichine.

42

The letter.

43

<i>A typical Navaho posture,</i>	
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<i>Molian of Red Rock,</i>	45
<i>Old Lady Grey Salt,</i>	
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<i>Irene Yazzie,</i>	47
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	<i>The summer hogan</i>
	<i>of Old Lady Long Salt.</i>
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<i>Timothy's mother, who lives near Lukachukai,</i>	71
<i>Watching her grandchild,</i>	75
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<i>The trading post at Shonto is nestled in a small canyon of red sandstone. The post building,</i>	
<i>at the extreme left, is nearly surrounded by fine trees. The large hogan-shaped buildings</i>	
<i>at the right are the Shonto day school.</i>	

In those areas on the reservation where piñon trees abound, the Navaho gather the nuts to sell to the trader. Piñon nuts, though small, are very sweet and delicious, and are a substantial side crop for the People.

82

The old trading post at Red Rock has undergone several remodelings. Built of stone, its exterior walls have in recent years been plastered, and the interior modernized. The nice old barn was torn down several years ago.

83

In the warehouse at Red Rock, the trader stacks hides and wool. Here trader Troy Kennedy is examining wool for its quality and cleanliness.

85

Filling water barrels at the Valley Store.

86

Women returning from a trip to the trading post.

87

Roman Hubbell in his trading post.

89

The little shepherd.

92

93

During a long drought this boy brought his sheep eight miles to the nearest water.

94

Bringing home a flock of sheep on a windy day.

The nutritious grama grass of the West.

95

Navaho fences have very ingenious construction. Utilizing the natural crotches in piñon and cedar trees, a fence will be built by entwining cross pieces in the crotches. Such a fence is built without a nail, wire, or any fastening whatever. It simply holds itself up. It is sturdy and will last for years.

100

101

An irrigator turning water from a new source onto previously unbroken soil.

The Nakai family with a crop of melons on the bank of the San Juan River.

102

103

Irrigating a newly plowed field.

104

Winnowing beans on a small farm.	Agricultural exhibit at the Shiprock Fair.
	105
	107
The ancient cliff dwelling of Beta-ta-kin in the Navajo National Monument.	
108	
	The upper end of Canyon de Chelly from the air.
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	111
Many small farms cover the floor of Canyon del Muerto.	
	113
114	
A corn field and hogan at the foot of soaring cliffs.	
	115
After a rain in Canyon de Chelly.	
116	
Canyon del Muerto joins Canyon de Chelly a short distance above the mouth.	
	117
The White House cliff dwelling in Canyon de Chelly (1930).	
118	
Wool is still carded by hand.	
	125
At age 94, Old Lady Long Salt of Navaho Mountain was still spinning her wool.	
	127
Daisy Tauglechee produces many of the finest rugs.	
	129
The weaver is dyeing wool in a solution made from a native plant called Navaho Tea.	
This woman is preparing to dye wool with the yellow root of the Holly-grape.	
Because this rug is too wide to weave an entire row from one sitting position, the weaver commences several rows before moving over to complete them. Here the heddles are tied to every other warp thread.	
130	
	131
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. ABOVE, a stick is being used as a shuttle; AT LEFT, the usual hand method is seen. ABOVE, a diamond twill; ON THE RIGHT, a herringbone weave. The picture on the right also shows the top and side edge cords.	
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	<i>Since the erection of the new Tribal Council building at Window Rock, all Council meetings are held here. On the walls are beautiful murals depicting the life and history of the People, painted by the Navaho artist Gerald Nailor.</i>	
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A medicine woman.

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A modern medicine man and his children.

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