

Flagstaff Public Library  
Flagstaff, Arizona

# Souvenir Program

## *Southwest All Indian*

# POW WOW

JULY  
2, 3, 4  
1939

FLAGSTAFF  
ARIZONA

25¢



Flagstaff Public Library  
Flagstaff, Arizona

# The WORLD'S GREATEST



*White Horse Lake, Williams*



*Grand Canyon of Arizona*



*Bill Williams Mountain*



*Mormon Lake*



*Betatakin Ruins, Shonto*



*Golf Course, Williams*

## COCONINO COUNTY

Coconino County is the second largest in the United States, 140 miles wide and 180 miles long. Within its borders are the second largest volcanic field, and the most extensive stand of yellow pine on the North American continent.

There are more than 40 fresh water lakes in the county, and all or parts of the Kaibab, Coconino, Prescott and Sitgreaves National Forests. Flagstaff, the County Seat, boasts the purest water in America, testing 99.52 per cent.

U. S. Highways 66 and 89 offer the motorist beautiful scenic all-year travel to this great wonderland.

Part or all of the Navajo, Hayasupai, Piute, Hopi and Hualapai Indian Reservations lay inside the county's borders, offering the visitor a chance to see more different Indians and their Ceremonies and Arts and Crafts, than any other spot on the map of the Nation.

The main industries of Coconino County are lumbering, stock raising (sheep and cattle), Indian trading, mining, resorts and farming.

The Santa Fe Railroad and motor transportation companies enter the county from east and west, north and south. There are modern hotels, auto courts and restaurant accommodations wherever the traveller desires to stop.

## See America First by Visiting

GRAND CANYON NATIONAL PARK  
 WALNUT CANYON NATIONAL MONUMENT  
 SUNSET CRATER NATIONAL MONUMENT  
 WUPATKI NATIONAL MONUMENT  
 NAVAJO NATIONAL MONUMENT  
 RAINBOW BRIDGE NATIONAL MONUMENT  
*(In Utah, but reached only through Coconino County)*

## SPORTS

Hunting: Buffalo, elk, deer, rabbit, turkey, quail, duck, geese, dove, band tailed pigeon, squirrel, and bear in season.

Fishing in all lakes and streams in season. A new snow sports area was opened in the winter of 1938-39 at Hart Prairie near Flagstaff. There are many fine recreational and camping sites maintained in the National Forests. A new auto trailer camp site was recently completed near Flagstaff. There are many guest ranches in the desert, canyons and forests of the county, as well as lake resorts.

# WONDERLAND

Coconino County  
*Arizona*

*Moencopi Pueblo, Tuba City*



*The Highway into Oak Creek from the North*



*Oak Creek Canyon from Schnebly Hill*



*Wupatki, Wupatki National Monument*



*Lake Mary*

*Rainbow Natural Bridge, Rainbow Natural Bridge Monument*



—Photos by Carson Studio

## Every Square Mile of Coconino County Offers Something New and Interesting to See

Ice Caves  
Bubbling Spring  
Meteor Crater  
Old Lee's Ferry  
Mt. Elden  
Navajo Canyon  
Oak Creek Canyon  
Black Falls  
Grand Falls  
Moencopi Village  
Tuba City  
Moencopi Canyon  
Moen Ave  
Lake Mary  
Sycamore Canyon  
J. D. Dam  
Fish Hatchery  
Aubrey Cliffs  
Lowell Observatory  
Tolchako  
Newberry Mesa  
White Natural Bridge  
Pumpkin Patch  
The Gap  
Cave Mountain  
Spring Valley  
Wildcat Peak  
Houserock Valley  
Shiprock Valley

San Francisco Mts.—Highest in Arizona  
Volcanic Craters  
Bottomless Pit  
Wilson Pueblo  
Elden Pueblo Ruins  
Bill Williams Mountain  
Colorado River  
Dinosaur Canyon  
Coconino Caverns  
Colorado River Bridge  
Painted Desert  
Petriified Forest (Cameron)  
Old Wolf Post  
Mormon Lake  
Cataract Canyon  
Gray Mountain  
Shadow Mountain  
Little Colorado Canyon  
Museum of Northern Arizona  
Two Guns  
White Mesa  
Elephants' Feet  
Volcanic Dike  
Inscription Rocks  
Mountain Parks  
Mormon Ridge  
Navajo Mountain  
State-Owned Buffalo Herd  
Paria Plateau

## ANNUAL EVENTS

February 4 and 5—Snow Sports  
May—Golf Tournaments, Flagstaff and Williams  
July 2, 3 and 4—Southwest Indian Pow-Wow  
August—American Legion Auto Races  
April to December—Special Exhibits of the Museum of Northern Arizona

## WILLIAMS, ARIZONA

Williams, the Gateway to the Grand Canyon, was named in honor of Old Bill Williams, the most famous of all Rocky Mountain trappers. Near the city are to be found Elephant Park, White Horse Lake, Wild Life Preserve, Kendrick Mountain, Bill Williams Mountain, Garland Prairie, and many other noted points of interest.

For further information on Coconino County write the chambers of commerce at Flagstaff and Williams.

# General Information

## Tickets

Tickets for all six performances of the Southwest All-Indian Pow-Wow will be on sale June 1st, 1939. They may be ordered direct from Pow-Wow, Inc., by mail, or purchased at local stores and the Chamber of Commerce. Tickets will be available at the Pow-Wow General Offices at the City Park on and after July 1. The ticket office will be open from 9 a. m. until 10 p. m. during the days of the celebration.

## First Aid Station

A first aid station in the south end of the grandstand will be maintained through the courtesy and cooperation of the American Red Cross, Department of Health of the State of Arizona, and the Department of Health of Coconino County. At least one doctor and a nurse will be in attendance at all times. An ambulance will be available through the courtesy of W. L. Compton, of the Flagstaff Undertaking Parlor. Any person injured on or about the grounds where the Celebration is held should apply for treatment immediately.

## Photographers

The Pow-Wow Celebration has proved to be a mecca for amateur movie and camera fans. They are welcome. Bring plenty of film. All general subjects are free. No charge of any kind is made, with the exception that where the photographer desires special poses of Indians he should with all due respect make arrangements with the Indians concerned. The Indians attending the Pow-Wow are a friendly, kindly people. There will be no trouble such as cameras being seized and films exposed to light as happens at some pueblos and at some celebrations on Indian Reservations. The photographer has but to observe the general rules of courtesy and he can shoot unusual subjects to his heart's content. Indeed, the Pow-Wow Celebration offers almost unlimited and more opportunity for color, scenery and Indian subjects than can be obtained elsewhere.

The grandstand is close in to the track, overlooking everything taking place in the arena. With the fast films obtainable now pictures can be made at the Pow-Wow shows at night as well as during the afternoon. However, certain rules regarding the making of pictures at the six performances must be enforced. No flash bulbs or extra lighting facilities in or from the grandstand will be permitted. Because of the danger to unauthorized persons in the arena during the Rodeo, absolutely no photographer will be permitted inside the track anywhere. No press photographer or news reel cameraman will be allowed inside the prohibited space unless he has proper credentials, and any such arrangements should be made well in advance of the celebration so as to assure a spot from which such news shots can be made.

## Recordings

Surreptitiously taken recordings of chants and songs at the Pow-Wow have been made. But when such recordings are manufactured without permission or arrangement with the Indians concerned they are illegally so, if they are on the regular programs. Pow-Wow, Inc., has, and intends to protect the rights of the Indians when such recordings are made. Permission for the making of recordings of the chants may be obtained if such requests are from bona fide institutions and if the Indians concerned are compensated.

## Police

In addition to regular Pow-Wow police, city and county officers will be on the grounds at all times. Police officers will be available at the Pow-Wow General Offices located under the grandstand. The telephone numbers of the law enforcement authorities are:

Pow-Wow Police (City Park).....	111
Sheriff's Office, Coconino County.....	39
Chief of Police, City of Flagstaff.....	15

## Indian Village

Several hundred acres of the Coconino National Forest adjoining the City Park have been set aside for the Indians visiting the Pow-Wow to camp in. Water and firewood are free. Roads have been constructed to open up larger areas of the pine forest for use of the Indians. One must actually walk through the Indian Village to realize the great number of Indians who are camped in the forest setting. Visitors are welcomed by the Indians. Some of them usually have handiwork of their tribe for sale. Especially the Navajos who bring blankets and silver jewelry; the Hopi with baskets, pottery and blankets; the San Domingo bring great strands of turquoise beads for sale to both Indians and whites; the Apaches have baskets and trays; the Zuni and Laguna offer fine hand made silver jewelry for sale. To the man who desires to buy such products direct from the Indian, and invariably the seller is the actual maker, the Pow-Wow Indian Village is a golden opportunity.

The social dances in the village, on ground especially set aside, are free and whites may not only watch them but join in.

## Downtown Parades

The Pow-Wow is exclusively the Indian's Celebration, and his "show." Many whites ask to join in the downtown parades, but there is a strict rule that no whites shall be permitted to take part in the Pow-Wow programs or parades in any manner displacing Indian participation. Please do not ask to be permitted in the parades. Absolutely no whites will be allowed to enter the parades.

## General Offices

During the days of the celebration the general offices of the Pow-Wow organization will be located under the grandstand at the City Park. The executive department is divided into sections, each with a member of the Pow-Wow Board of Directors in charge. Before the celebration opens business may be transacted in the city at the offices of the business men who make up the Board of Directors, or with Gladwell Richardson, the program manager.

## Sale of Programs

The official Souvenir Program will be sold on newsstands before and after the celebration in July. During Pow-Wow week programs will be available at the City Park and on the streets in downtown Flagstaff. The program will be mailed postage prepaid anywhere in the United States on receipt of 25c. Such mail orders should be sent to Pow-Wow, Inc., Flagstaff, Arizona.

(Continued on Page 32)

# THE SOUVENIR PROGRAM

## Southwest All-Indian

# POW-WOW

Published Annually by Pow-Wow, Inc.  
FLAGSTAFF, ARIZONA

## 10th Annual Southwest All-Indian Pow-Wow

### JULY 2, 3 & 4, 1939

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### Board of Directors

DAN B. MILLECAM.....	President
LEIGHTON CRESS.....	Secretary-Treasurer
T. M. KNOLES, JR.....	Member
H. L. HUFFER.....	Member
JOHN G. BABBITT.....	Member
HENRY C. MCQUATTERS.....	Member
VAUGHN WALLACE.....	Member
<hr/>	
GLADWELL (TONEY) RICHARDSON.....	Program Manager

### Rodeo Officials

#### Arena Director

Carl Beck, Supt., Western Shoshone Res.....Owyhee, Nev.

#### Head Field Judge

Ed Ford.....Crownpoint, N. M.  
*Supervisor, Land Management District 15*

#### Riding Judges

Marcus Chukno, Navajo Tribe.....Leupp, Arizona  
Leon Wilson, Pima Tribe.....Phoenix, Arizona  
Harry Stevens, Maricopa Tribe.....Laveen, Arizona

#### Race Horse Judges

Lee Bradley, Navajo Tribe.....Kayenta, Arizona  
Leon Sundust, Maricopa Tribe.....Laveen, Arizona  
Ralph Roanhorse, Kiowa Tribe.....Anadarko, Okla.

#### Dead Line Judge

Frank Bradley, Navajo Tribe.....Kayenta, Arizona

#### Tie Judge

Frank Beecher, Hualapai Tribe.....Peach Springs, Arizona

#### Chute Boss

Foster Marshal, Havasupai Tribe.....Supai, Arizona

#### Corral Boss

Bob Curley, Navajo Tribe.....Redlake, Arizona

#### Timers

Jerry Malone, Navajo Tribe.....Leupp, Arizona  
Ben Jackson, Tonto Apache Tribe.....Cottonwood, Arizona

#### Parade Boss

"Tommy" Thomasson, Supt. Canoncito Res...Canoncito, N. M.

#### Indian Interpreters on Public Address System

Apache—Coles Russell, Apache Tribe.....Camp Verde, Ariz.  
Navajo—Arthur Bowman, Navajo Tribe.....Tohatchi, N. M.  
Havasupai/Hualapai—Elmer Watahomogie, Havasupai Tribe.....Grand Canyon, Arizona  
Hopi—Harry Keyopa, Hopi Tribe.....Tuba City, Arizona  
Piute/Ute—Stanley Bullet, Piute Tribe.....Moccasin, Arizona  
Other Tribal Interpreters Will Be Added If the Indians Request Them.

The photo used on the cover of the Souvenir Program was posed by Chief Joe Sekakaku.

 The first printing of this program was done by THE COCONINO SUN, Flagstaff, Arizona.

# Proclamation

## CITY OF FLAGSTAFF

Office of the Mayor  
FLAGSTAFF, ARIZONA

WHEREAS,

Flagstaff is the scene of the annual Southwest All-Indian Pow-Wow Celebration and Rodeo attended by twelve to fifteen thousand Indians of many tribes who participate in this, their own celebration, and

WHEREAS,

This outstanding exclusively Indian event, bringing many Indian tribes together, and whites as interested spectators, tends to promote a common interest, and good will and friendship, and

WHEREAS,

Thousands of people interested in the Indians' welfare, Indian sports, culture and lore attend this great celebration from year to year, and

WHEREAS,

The business men of the City of Flagstaff are hosts to the Indians of the West, and the continuance of this unique All-Indian Celebration depends largely upon the assistance and cooperation of our citizenry,

THEREFORE, I,

The undersigned Mayor of Flagstaff, through the authority vested in me, do hereby proclaim a period of public celebration and exhort the people of Flagstaff to do everything possible to express their hospitality to the Indian and white visitors at the Pow-Wow Celebration.

Done at the City Hall on this, the 10th day of June, A. D. 1939.

Signed:

A. G. PILCHER, Mayor

Attest:

C. T. PULLIAM, City Clerk

H. L. HUFFER

JOHN G. BABBITT

F. L. DECKER

M. E. KUHN

F. A. CHIAPPETTI

T. A. STAHL

Members, City Council



R. T. JONES  
GOVERNOR



**Executive Office**  
State House  
Phoenix, Arizona

W. B. KELLY  
SECRETARY

January 27  
1939

GREETINGS FROM THE GOVERNOR OF ARIZONA TO  
THE INDIANS OF THE SOUTHWEST

Dear Friends:

Pow Wow. It is my pleasure to welcome you to another

We are proud to play host to you, proud descendants of the mighty warriors who ruled the plains and hills of the southwest. We hope you will enjoy this celebration and return next year with your friends and relatives.

The Southwest Indian Pow Wow has become one of the greatest all-Indian celebrations in the nation. It is strictly YOUR celebration and we want you to keep it that way, to impress your own personalities upon it, but above all to get a barrel of fun out of it.

Wishing you a year of continued health and happiness, believe me

Very sincerely and cordially yours,

*R. T. Jones*  
GOVERNOR.

RTJ:rc

Enc:

# The 10th Annual Indian Pow-Wow

**W**HEN THE Indian participants from tribes scattered over the entire west gather for the 1939 Pow-Wow celebration, nine momentous years will be behind them. At the initial celebration, when the annual Flagstaff July affair was given over exclusively to the Indians, less than one thousand attended. Last year there were approximately 10,000 Indians at the celebration. Not less than 12,000 (this figure based on the percentage of yearly increase) are expected on July 4, 1939. Not since the old days when the army rounded them up tribe by tribe have so many Indians gathered in one group as will be seen at the Pow-Wow Celebration.

The extent to which the Indians have interested themselves in a show that is strictly their own, although financed and managed by a small board of white directors without pay, is shown by the high rate of increasing attendance.

The merchants of the City of Flagstaff act as hosts to the Reservation Indians, donating several thousand dollars to provide them with two big meals each day of the celebration. Only about 70% of the Indian guests camp in the forest park. The rest stay at local hotels, auto courts and private camp grounds, eating their meals at downtown restaurants.

The wagons in the parades are Navajo owned. The Navajo come from forty to more than one hundred miles. The Havasupai ride their horses across the Coconino Plateau from their homes at Grand Canyon and from Havasupai Canyon. Some of the Hualapai, Mojave, Piute and Ton-to Apache Indians will ride across the open country driving rope stock and spare mounts to the Pow-Wow. Near-

Page Six

ly all other tribes, especially Indians attending from New Mexico, Colorado, Utah, California, Montana, Nevada and other states, bring their rope horses and race horses by truck or trailer.

200 Indian cowboys take part in the rodeo contests. Less than one thousand are engaged as performers on the night programs, which this year will mean that about 11,000 Indians will come solely as spectators enjoying themselves on a vacation visiting friends in their own tribe, and of other tribes.

The setting at Flagstaff, with the

background of the San Francisco Peaks, the highest in Arizona, is an ideal one for the greatest of all Indian Celebrations in America. Water and fire wood is plentiful for the campers. The stately pine forest, with a clear lake on one side, provides scenery for this great encampment symbolic of the Indian lore and woodcraft so popularly imagined and sought for by the public in general.

No whites take part in any way in the six Pow-Wow programs. They are  
(Continued on Page 24)

## *"Playtime in the Hogan"*



—Photo by Milton Snow

# POW-WOW PROGRAM

*Sunday, July 2, 1939*

**10:00 A. M.**

Parade begins to assemble at Railroad Underpass on Santa Fe Avenue.

**12 NOON**

Downtown Parade. Starts at the Underpass on Santa Fe Avenue, follows Santa Fe Avenue to Agassiz, along Agassiz to Aspen Avenue, and continues along Aspen back to the City Park. First Section of the parade will be led by the Moencopi Hopi Indian Concert Band, Tuba City; Section Section will be led by the Hualapai Indian Band, Peach Springs; and the Third Section will be led by the Navajo Indian School Band from Leupp. Important Indian Chiefs will head the parade each day.

**1:30 P. M.**

## ***America's Only ALL-INDIAN Rodeo Begins***

**Music by the Indian Bands**

- (1) Grand entry of Indian cowboy contestants and race horses in the Arena.
- (2) Indian Girls' Beauty Contest. (To select the "Rodeo Queen.")
- (3) Saddle Broncho Riding Contest (First Section).
- (4) Calf Tying Contest (First Section).
- (5) One-mile Bareback Cow Pony Race.
- (6) Saddle Broncho Riding Contest (Second Section).
- (7) Calf Tying Contest (Second Section).
- (8) One-Mile "Free-for-All" Horse Race.
- (9) Bulldogging.
- (10) Bareback Broncho Riding Contest (First Section).
- (11) Half-Mile Bareback Cowpony Race.
- (12) Team Roping.
- (13) Trick and Fancy Roping—Chief Stanley, Cherokee Indian.
- (14) Bareback Broncho Riding Contest (Second Section).
- (15) Half-Mile "Free-for-All" Horse Race.
- (16) Wild Cow Milking Contest.
- (17) Exhibition Broncho Ride by a Navajo Girl, Opal Balloo.
- (18) Cowboys' Relay Race. (String of Three Horses, 1½ Miles).
- (19) One-Mile Horse Race between Havasupai and Hualapai Tribes.

- (20) Chuck Wagon Race.
- (21) Steer Riding Contest.
- (22) Exhibition Steer Ride, Navajo Girl, Opal Balloo
- (23) Mule Race.
- (24) Wild Horse Race.
- (25) Blanket Race, War Bonnet Race, Potato Contest, Moccasin Race, Tug-of-War, Bed Race, and other events will be added with these as time during the Rodeo program allows.

## ***Night Ceremonial Program***

**Music by Various Indian Bands During the Program**

**8:00 P. M.**

- (1) Overture by the Moencopi Hopi Indian Concert Band, Tuba City.
  - (2) War Dance—Kiowa.
  - (3) War Chant—Mounted Navajo Indians.
  - (4) Peace Dance—Crow.
  - (5) Victory Dance—Hopi.
  - (6) Spear Dance—Zuni.
  - (7) Devil Dance—Tonto Apache.
  - (8) Black Ant Dance—Navajo from Lukachukai.
  - (9) Round Dance—Apache.
  - (10) Dog Feast Dance—Kiowa.
  - (11) "From the Hills"—Song by Elizabeth Davis, Navajo.
  - (12) Rainbow Dance—Zuni.
  - (13) Burning Pitch Ceremony—Navajo.
  - (14) Corn Dance—Hopi.
  - (15) Crow Dance—Crow.
  - (16) Quail Dance—Piute.
  - (17) Harvest Dance—Havasupai.
  - (18) Porcupine Hoop Dance—Jemez.
  - (19) "The Water Carrier's Song"—Two Zuni Girls.
  - (20) Black Crow Dance—Zia.
  - (21) Reed Dance—Piute.
  - (22) Rain Dance—Havasupai.
  - (23) Sunflower Dance—Hualapai.
  - (24) Long Arrow Dance—Jemez.
  - (25) Fire Dance—Navajo.
- In addition there will be special numbers by members of the Hopi Indian Band.

**10:30 P. M.**

Several Indian social dances in the Village. (Until sunrise).

# POW-WOW PROGRAM

*Monday, July 3, 1939*

8:00 A. M.

Grand Council. Meeting of the Indian advisory committee for breakfast and discussion of the 1940 Pow-Wow Celebration, in the Main Mess Tent. Members of the Grand Council include Indian Chiefs, members of Tribal Councils, Indian Leaders, Head Men, and specially elected representatives from Indian communities desiring a voice in planning the events of the 1940 celebration.

10:00 A. M.

Assembling of all units of the parade beginning at the Railroad Underpass and extending to the City Park.

12 NOON

Downtown Parade, following the same course and led by the bands as on the preceding day.

1:30 P. M.

## *All-Indian Rodeo at City Park*

Music by Various Indian Bands

- (1) Grand entry parade of Indian Cowboy contestants and race horses into the Arena.
- (2) Saddle Broncho Riding Contest (First Section).
- (3) Calf Tying Contest (First Section).
- (4) One-Mile Bareback Cowpony Race.
- (5) Saddle Broncho Riding Contest (Second Section).
- (6) Better Indian Babies Contest.
- (7) Calf Tying Contest (Second Section).
- (8) One-Mile "Free-for-All" Horse Race.
- (9) Bulldogging.
- (10) Bareback Broncho Riding Contest. (First Section).
- (11) Half-Mile Bareback Cowpony Race.
- (12) Team Roping.
- (13) Trick and Fancy Roping by Chief Stanley, Cherokee Indian.
- (14) Bareback Broncho Riding Contest (Second Section).
- (15) Half-Mile "Free-for-All" Horse Race.
- (16) Wild Cow Milking Contest.
- (17) Exhibition Broncho Riding by Navajo Girl, Opal Balloo.
- (18) Cowboys Relay Race. (String of three horses, 1½ Miles).
- (19) One-Mile Horse Race between Havasupai and Hualapai Tribes.

- (20) Chuck Wagon Race.
- (21) Steer Riding Contest.
- (22) Exhibition Steer Ride by Navajo Girl, Opal Balloo.
- (23) Boys' Calf Race.
- (24) Wild Horse Race.
- (25) Indian Games, as intermissions during the rodeo will permit.

## *Night Ceremonial Program*

Music by the Indian Bands During Program

8:00 P. M.

- (1) Overture by the Moencopi Hopi Indian Concert Band, Tuba City.
- (2) Badger Dance—Hopi.
- (3) Specialty Dance—Kiowa.
- (4) War God Chant—Mounted Navajos.
- (5) Bull Buffalo Dance—Crow.
- (6) Blackbird Dance—Zuni.
- (7) Cliff Dwellers' Dance—Apache.
- (8) Sun Dance—Lukachukai Navajo.
- (9) War Dance—Apache.
- (10) Eagle Dance—Kiowa.
- (11) "The Herder," sung by Elizabeth Davis, in Navajo.
- (12) Pottery Dance—Zuni.
- (13) Feather Dance—Navajo.
- (14) Melon Planting Dance—Hopi.
- (15) Tree Dance—Crow.
- (16) Grass Dance—Piute.
- (17) Peach Dance—Havasupai.
- (18) "Pottery Making," song by Two Zuni Girls.
- (19) Fancy Dance—Jemez.
- (20) Drum Dance—Santa Ana.
- (21) Singing Coyote Dance—Piute.
- (22) Seed Dance—Havasupai.
- (23) Cactus Dance—Hualapai.
- (24) Spotted Crow Dance—Jemez.
- (25) Arrow Swallowing Fire Dance—Navajo.

10:30 P. M.

Until Sunrise, Indian Social Dances in the Indian Village.

# POW-WOW PROGRAM

*Tuesday, July 4, 1939*

10:00 A. M.

Parade assembles at railroad underpass on Santa Fe Avenue.

12:00 NOON

Downtown parade starts from the Railroad Underpass over the same route followed the previous days. The three main sections are led by the same bands as on the first day of the Pow-Wow.

1:30 P. M.

## *All-Indian Rodeo At City Park*

Music by the Indian Bands

- (1) Grand entry of Indian Cowboy Contestants and Race Horses in the Arena.
- (2) Indian Women's Horse Race, 1/2 Mile.
- (3) Saddle Broncho Riding Contest (First Section).
- (4) Calf Tying Contest (First Section).
- (5) One-Mile Bareback Cowpony Race.
- (6) Saddle Broncho Riding Contest (Second Section).
- (7) Calf Tying Contest (Second Section).
- (8) One-Mile "Free-for-All" Horse Race.
- (9) Bulldogging.
- (10) Bareback Broncho Riding Contest. (First Section).
- (11) Half-Mile Bareback Cowpony Race.
- (12) Team Roping.
- (13) Trick and Fancy Roping, by Chief Stanley, Cherokee Indian.
- (14) Bareback Broncho Riding Contest (Second Section).
- (15) Half-Mile "Free-for-All" Horse Race.
- (16) Wild Cow Milking Contest.
- (17) Exhibition Broncho Ride by Navajo Girl, Opal Balloo.
- (18) Cowboys' Relay Race. (String of three horses, 1 1/2 Miles).
- (19) One-Mile Horse Race between Havasupai and Hualapai Tribes.
- (20) Navajo Chicken Pull.
- (21) Steer Riding Contest.

- (22) Exhibition Steer Ride by Navajo Girl, Opal Balloo.
- (23) Belled Calf Contest.
- (24) Wild Horse Race.
- (25) Women's Tug-of-War, and other Indian games and contests will be held as time during the rodeo permits.

## *Night Ceremonial Program*

Music by the Indian Bands

8:00 P. M.

- (1) Overture by the Moencopi Hopi Indian Concert Band, Tuba City.
- (2) Weaver Dance—Hopi.
- (3) Chicken Dance—Kiowa.
- (4) Hot Dance—Crow.
- (5) Deer Dance—Zuni.
- (6) Comanche Dance—Hopi.
- (7) Rain Dance—Apache.
- (8) Chant at the Water Hole—Mounted Navajo Indians.
- (9) Bead Dance—Lukachukai Navajo.
- (10) Hunting Dance—Kiowa.
- (11) "The Weaver," Native Song sung by Elizabeth Davis.
- (12) Doll Dance—Zuni.
- (13) Growing Yucca Ceremony—Navajo.
- (14) Thunder Dance—Apache.
- (15) Owl Dance—Crow.
- (16) Crane Dance—Piute.
- (17) The Twin Gods Dance—Havasupai.
- (18) Horse Tail Dance—Jemez.
- (19) "The Bead Song"—Two Zuni Girls.
- (20) Hunchback Dance—Lukachukai Navajo.
- (21) Sun Dance—Piute.
- (22) Pinon Dance—Havasupai.
- (23) Arrow Makers' Dance—Hualapai.
- (24) Rattle Dance—Jemez.
- (25) Mud Dance—Navajo.

10:30 P. M.

Until Sunrise, Indian Social Dances in the Village. (The foregoing programs are all subject to additions and changes).

# 'ROUND THE WORLD BY J. HOWARD PYLE

THE THRILLING EXPERIENCE OF THE FIRST RADIO ANNOUNCER TO BROADCAST  
A COMPLETE PROGRAM OF REAL INDIAN CEREMONIALS EVER PUT ON THE AIR

**S**UDDENLY, everything was quiet! Even the half spent sighs of sheltering pines were lost in the hush as the bronzed bodies stiffened in silence, and smoldering ceremonial fires revealed stoic wonder in thousands of piercing black eyes. Stranger things may have happened, but not to these people. In another moment they were watching the voicing of words that were circling the world with this greeting for the peoples of thirteen foreign countries and the whole of the Americas . . .

"The National Broadcasting Company, through Station KTAR in Phoenix, Arizona, invites you to attend America's Greatest All-Indian gathering, the Annual Flagstaff Indian Pow-Wow Celebration.

"Here, more than ten thousand American Indians, representing thirty-odd tribes, have gathered for that famous and traditional ceremony . . . smoking the pipe of peace. During the next few days these Indians will participate in a continuous round of native contests, climaxed each evening by sacred and spectacular Indian ceremonials.

"The Place of this colorful meeting is Flagstaff, Arizona . . . to the Navajo, the place of "Many Houses" . . . to the Hopi, the place of "Snow-Clad Peaks" . . . to the Havasupai, the place of the "Peaks That Were Covered By Water!" Certainly there could be no more perfect setting for this great Nahshi, as it is called by the Navajo Indians.

"At the moment we are looking upon a magnificent array of breath-taking costumes; headdresses and painted warriors impressively displayed against a moonlight bathed background of ancient Indian dwellings nestled beneath Arizona's even more ancient snow-covered mountains. In this striking cavalcade of American Indians we are given an opportunity to review pages of the past that would not be complete without ceremonial dancers in full regalia . . . bareback riders from many tribes . . . wiry Indian mustangs and race horses, the pick of the Southwest's far-flung ranges . . . Indians in holiday dress made distinctive by priceless strands of roughly-cut blue-green turquoise and hand-made jewelry of native silver.

"These are the stalwart and justly proud descendants of the first Americans who ruled this continent from ocean to ocean for untold centuries before the coming of the first European."

Then our microphones were forgotten as the thousands who had curiously

watched the beginning of the world-wide radio broadcast were chilled by the blood-curdling whoops that came from the hideously painted faces of a hard-riding band of horsemen who managed to pull their excited ponies inside the dancing light of the ceremonial ring. Round and round they went and faster and faster, the terrific pace finally carrying the leader of the party out into the darkness of the night to be followed by rider after rider until all that remained was the echoes of those shrieking yells and hammering hoof beats.

Action of a different kind took place immediately, however! The Kiowa Eagle Dancers appeared and soon the chant of a prayer-song to the Great Spirit was filling the air with new meaning. The bravest of the Kiowa warriors were asking to be made as

swift as the eagle in flight, as courageous as the eagle in battle, and as keen-eyed as this monarch of the skies.

Not to be outdone by the fervence of other tribesmen, the Yaquis of Old Mexico responded with Montezuma's War Dance which is said to have originated at the time the Spanish first brought cattle into Old Mexico. The costumes and action of this typical war preparation ceremony left no doubt in our minds concerning the seriousness of the ritual side of the Indian's life.

Every emotion he knows is a part of some traditional dance or chant. How thoroughly we realized this in the presence of the Arapaho's Ghost Dance which we saw done with such fidelity we were left almost speechless by the magic power of Indian symbolism.

(Continued on Page 40)

## *When New Radio Broadcasting History Was Made*



*When the National Broadcasting Company made arrangements to give a world wide broadcast of the Pow-Wow Celebration Program, J. Howard Pyle, Program Director; Andy Anderson, Chief Announcer and Chief Technician; and Harold Haughawout, Technician, all of Station KTAR, Phoenix, were sent to do the job. Above, during a moment of the first Pow-Wow Broadcast, Mr. Pyle and Chief Taptuka, famous Hopi baritone, featured on the Pow-Wow night programs.*



## Navajo Sun Dance

At one time in their history nearly every Indian tribe in America held a Sun Dance on special occasions. The ceremony appears to have spread from the Great Plains tribes to their neighbors. The Sun Dance as adopted by the Navajo did not enjoy great favor. It was abandoned after a few short years, according to their legends. The Sun Dance as shown at the Pow-Wow is a revival by the Navajos of Red Lake. The chants used in the ceremony relate some of the adventures of the Hero Twins during the search for their father, The Sun. It is something on the order of a War Dance, but is not so held in importance by the Navajo. Costumes consist of old style Navajo trousers and shirt; headdresses of eagle or hawk feathers, silver jewelry, spears, war clubs, and shield of skin painted yellow in the center with a border of blue and red.



## Navajo Mounted Chanters

Their numbers are "Chant At The Water Hole," "Tall War God Chant" and "Sunset Chant." The costumes are buckskin fringed trousers, velveteen shirt, handkerchief band around head to which feathers may be attached, and spears.

The white horse is greatly desired by the Navajo. Frequently the chanters all ride bare-back into the arena mounted on white horses. When black or bay horses are used, the chant leader always rides a white horse.



## Santa Ana Water Drum Dance

This ceremony was originated many years ago by a medicine man from Santa Ana Pueblo. It is strictly a healing ritual, and is patterned after the Navajo Yeibetchi. It is an adaption from the Navajo, except that no masks are worn. It is sometimes called the "Pot-Drum Dance" as the name comes from the Navajo water drum held and beaten by the dance group leader who stands facing the dancers during the entire ceremony.

The dance is held at the Pow-Wow by Chic Sandoval, who obtains permission of the Santa Ana medicine man to use the ceremony.

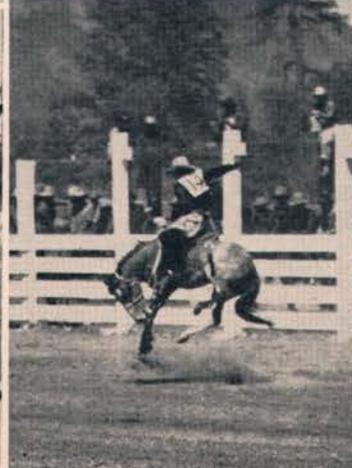
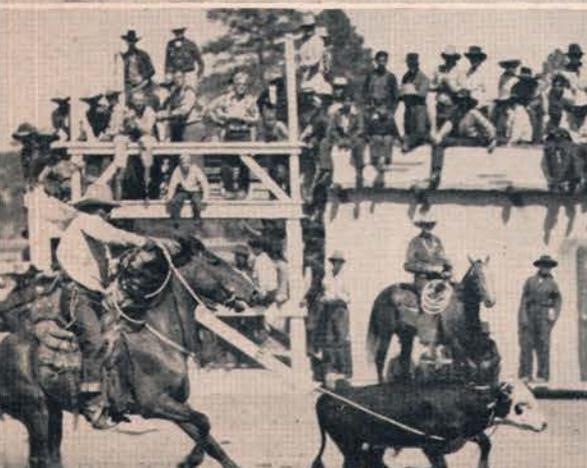
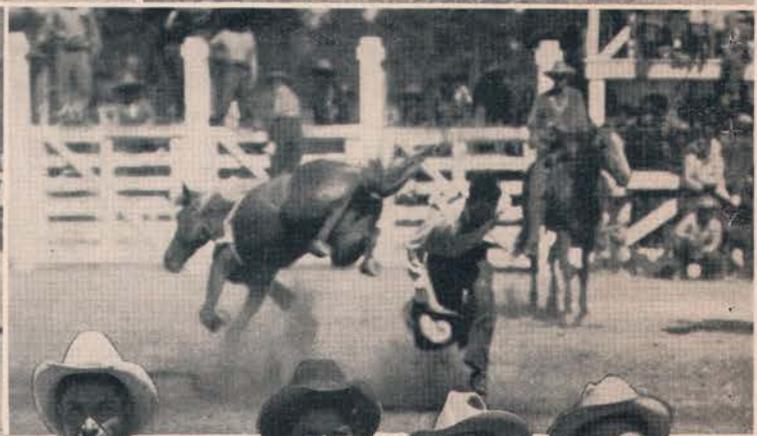
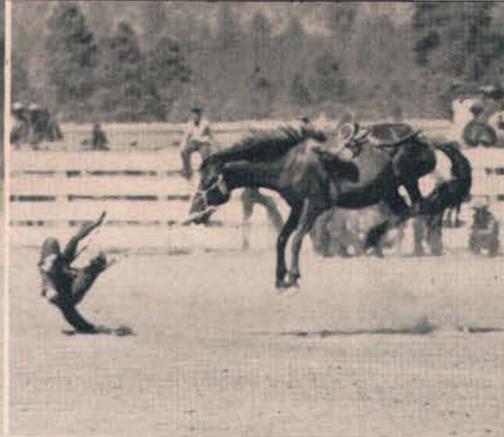


## Hopi Hoop Dance

This Hoop dance is the public portion of a prayer for agility and strength by growing youths. Keeping perfect time to the beat of an enormous log drum and the chanters, the dancers pass the willow hoops over various limbs, and finally over their bodies. They leap in and out of the hoops, whirl them in the air, and otherwise execute a well-timed rhythmic gyration. The signs of the hoop on the body are painted in white, blue, red and black.

The general costume consists of red moccasins, woolen belt, rattles, rain sash and porcupine bristle top-knot.

The Hoop dance may be given during the dedication of a new kiva, or important social affair.



# The Pow-Wow Indian Rodeo

"TURN 'em out mean!" say the Indian cowboys, and turning them out mean is about the easiest thing the corral and chute bosses can do. The pitching bronchos and the cattle used come from the Reservations; all Indian owned stock. The Indian cowboys are not professional rodeo hands. They but do at the Pow-Wow Rodeo those things they have learned, and do every day in carrying on their range work. Their records compared with that of the professionals is very good.

The stock used almost takes the rodeo show away from the cowboys. The timer's whistle does not halt the pitching bronchos, as with trained rodeo stock. Barriers and high wooden fences and hazing, fails to bother the bulls, cows, calves and steers used in the roping, riding and bulldogging events.

The pitching bronchos ridden at the Pow-Wow are grueons, sabinos, blacks, bays, pintos and paints. Of a hundred head forty will be stallions. The "bronchos"—and that is a misnomer—are of

the biting, sunfishing, cartwheel-turning, leaping, high kicking, bawling, dodging kind. After watching the show one also might add the barrier jumping type. Some of them try to get up into the grandstand with the spectators. Several have been known to join the musicians in the band stand. Barriers mean little to these mean bronchos. It takes a reinforced catch pen to hold them.

The bronchos enter the riding chutes well enough, for they have been driven through them many times to the feeding grounds. (Many of them are so wild and mean their feed must be dropped on the ground. They will not eat out of a nose bag or a feed box.) But on the afternoons of the rodeo when they get into the chutes to find the side opening gates closed, then the fun starts. The chutes have been built unusually high, yet some of the critters manage to get fore-feet over the sides or ends. Saddling is a very tough job, requiring an extra large crew, with cinch hooks

and special equipment to do it properly and speedily.

The side opening chutes have the gates turned the wrong way, that is it has been necessary to rearrange them to open opposite from toward the center of the grandstand. The gate tenders must be quick about their work. The first spot of light showing sends the bronchos toward it in a mighty whirling leap. The broncho's fore-feet hit the ground; whether he is out of the chute or not the tough time the cowboy on him has to maintain his seat starts right then and there with a vengeance.

No other rodeo has to hire so many pick-up-men, chute and corral handlers, catch-pen men, and men who otherwise have nothing more to do than just seeing to the safety measures to prevent as few injuries of Indian cowboys as possible.

Said one pick-up man, "I never seen such blasted ornery an' mean hosses. Pick-up man tries to come alongside 'em an' they dodges the other way. They buck all the time even when it looks like they've quit an' gone to runnin'!"

The Pow-Wow Rodeo is perhaps the nearest thing to the old time rodeo shows of yesteryear. Certainly its most thrilling aspects are the stock used, the enthusiastic spirit of the Indian cowboys, and the speed with which events are run off.

And the Indian cowboys who enter the rodeo contests ARE cowboys. All too frequently for the peace of mind of the rodeo officials a dusky cowboy strides up to the entry man. He wants in the rodeo. What event does he desire?

"What event?" the Indian asks, astonished. "Gimme the works!"

The "works" he gets—the entire list of contests. There are few of them who cannot team tie, wrap up a calf, bulldog a steer, ride a bull, top off a bare-back broncho, or stay in the saddle on the back of the meanest of the stallions, with equal skill. The average number of events entered by one Indian cowboy is usually four. Which means that IF the rodeo organization entered only 100 cowboys, there would still be 400 individual events in the arena each afternoon. Last year 180 Indian cowboys took part in the rodeo. 100 more were regretfully turned away because there was no more stock to be had on such short notice. For the 1939 rodeo show the Pow-Wow organization hopes to be able to accept all contestants who come to the Celebration.

The first year a full rodeo was held  
(Continued on page 39)

## Results Of The 1938 Pow-Wow Rodeo

### SADDLE BRONCHO RIDING CONTEST

1. Earl Paya, *Havasupai tribe*.....Supai, Arizona
2. Herman Bowman, *Navajo tribe*.....Tohatchi, New Mexico
3. Claude Susanyatame, *Hualapai tribe*.....Peach Springs, Arizona

### CALF TYING

1. Henry Stevens, *Maricopa tribe*.....Laveen, Arizona
2. Hansen Mott, *Apache tribe*.....Scottsdale, Arizona
3. Leon Sundust, *Maricopa tribe*.....Laveen, Arizona

Time: 3 calf average, 25 2/5 seconds

### BARE-BACK BRONCHO RIDING CONTEST

1. Herman Riggs, *Navajo tribe*.....Leupp, Arizona
2. Fred Riggs, *Navajo tribe*.....Leupp, Arizona
3. Billy John, *Navajo tribe*.....Leupp, Arizona

### BULL RIDING

1. Raymond Arviso, *Navajo tribe*.....Crownpoint, New Mexico
2. Fred Riggs, *Navajo tribe*.....Leupp, Arizona
3. Billy John, *Navajo tribe*.....Leupp, Arizona

### TEAM ROPING

1. Lorenzo Sinyella and Lewis Sinyella, *Havasupai tribe*.....Supai, Arizona
2. Jackson Jones and Jack Jones, *Havasupai tribe*.....Grand Canyon, Arizona
3. Jack Jones and Bill Wescogame, *Havasupai tribe*.....Supai, Arizona

Time: 3 steer average, 23 4/10 seconds

### WILD HORSE RACE

- Winner: Wayne Freeland, *Navajo tribe*.....Crownpoint, New Mexico

### BULLDOGGING

1. Leon Sundust, *Maricopa tribe*.....Laveen, Arizona
2. Benjamin Arviso, *Navajo tribe*.....Tohatchi, New Mexico
3. Jim Keith, *Diegueno tribe*.....El Centro, California

Time: 3 steer average 17 2/5 seconds

(Leon Sundust, on July 2nd pulled his steer down in 8 seconds flat)

### WILD COW MILKING

1. Bill Doka, *Apache tribe*.....Scottsdale, Arizona
2. Clyde Pioche, *Navajo tribe*.....Lake Valley, New Mexico
3. Jack Jones, *Havasupai tribe*.....Grand Canyon, Arizona
4. Paul Arviso, *Navajo tribe*.....Crownpoint, New Mexico

# MODERN HOPI POTTERY

By T. J. TORMEY, Ph.D.

The archaeologist is interested in the pottery of the Southwest because it is one of the best means of reconstructing the history of early man. He can pick up a pottery sherd and state with considerable authority that it was originally made about 850 A. D., 900 A. D., or some similar date. The archaeologist uses such terms to describe pottery as Coconino Gray, Deadman's Black-on-White, Rio de Flag Brown, Sunset Red, Tusayan Corrugated or Deadman's Fugitive Red.

The purchaser of pottery today will be interested to know that much of the ancient pottery was produced by the same methods now in use. The so-called Hopi pottery is especially well made, is durable, is useful, and is attractive.

Undecorated pottery (not commonly offered for sale in curio stores) is now made on all of the three Hopi mesas. This pottery is used for ordinary domestic purposes. The finest painted pottery comes from the east mesa. While these potters are spoken of as Hopis, actually they are a group of Tanoan Indians who have lived with the Hopis so long that they can be differentiated only by their language differences.

The quarries from which the potter's clay comes are centuries old. Usually two types of clay are collected, a hard light gray clay used for building the body of the vessel and a finer white clay often used for an outer coating or slip.

Once the clay lumps are gathered, they are broken up and ground into a fine powder. The clay is powdered on a metate (grinding stone) with a mano (hand stone). When the powder stage is reached, the clay is sifted. The usual procedure for sifting is to choose a spot where a gentle breeze is blowing and drop the powder from shoulder height to a cloth spread on the ground. The finely ground powder is collected for use, while the coarser material is re-ground.

The finely powdered clay is mixed with water and thoroughly kneaded to a doughlike consistency. It is then placed in a pot and covered with a damp cloth to be used as needed.

In making a piece of pottery, a quan-



*Hopi Potter and Weaver at Museum of Northern Arizona.—  
Photo Courtesy Museum of Northern Arizona*

tity of clay sufficient to form a base is taken from the supply and placed in a basket or large pottery sherd in front of the potter. The lump of clay is moulded into a base, usually a very shallow disk shaped piece.

When the base dries slightly, it is often taken from its support and placed directly on the ground. A thin gourd or wood scraper is used to remove excess clay and to thin and smooth the walls. Another mass of clay is taken from the stored supply and shaped into a rope of less than one-half inch in diameter. The end of the rope of clay is pinched to a point on the rim of the base and by progressive pinching is coiled spirally upward to form the body of the vessel. The gourd or wooden scraper is again employed after the vessel dries slightly.

Corrugated pottery is accomplished at this stage by scraping only the inside of the vessel and leaving the outside with pinched or indented coils. If the scraper is used both inside and outside the vessel, another coating of very fine clay mixed to the consistency of heavy cream may be applied to the scraped surface with a rag. After drying slightly, the surface is polished vigorously with a fine grained, smooth surfaced pebble.

After another period of drying the potter is ready to paint the design. Much effort is expended preparing the pigments for the designs. The organic shade which is used carbonizes to a deep black when fired. If there is iron in the

clay, it will turn yellow or buff in an oxidizing atmosphere and a considerable amount of iron in the clay will fire red. Buff, yellow, red, orange, and black constitute most of the color decorations on pottery.

The pigments are ground on a stone palette and mixed with water to form a paste. A fibre is used to apply the mixed pigments to the surface of the vessel. The patterns are predetermined. Sections are blocked out, outlined, and then filled in with pigment. Note the complexity of the design on the next piece of Hopi pottery you pick up and then imagine yourself doing the job free hand.

After painting, the vessel is dried in the shade for several days. The vessel with its fellows is fired. The slow firing of the Hopi pottery does much to insure its durability. The fire is started with wood, allowed to burn down to coals, dried sheep manure is piled on the coals, and the inverted pottery carefully stacked above it. Chunks of fuel are then built around and over the pottery. Firing is a difficult task requiring care so that vessels are not broken or discolored by "smudge spots."

Most curio stores in Arizona sell Hopi pottery. Beautiful examples of the modern work can be seen at the Museum of Northern Arizona in Flagstaff and may be purchased there during Hopi Arts and Crafts week, the first week in July. A Hopi woman potter, chosen because of her skill, will be making pottery there during the week. She learned her trade from her mother by watching and working year after year. She is a master craftsman.

You will wish to have some Hopi pottery for your home. Its deep red, orange, and yellow will add a decorative note. If you wish to buy a big bowl for serving those Sunday evening salads, the dealer or the Museum will gladly tell you how to make the bowl hold water. There are a large variety of shapes and sizes in Hopi pottery. We think you will like it.

# This Is The Land Of The Navajos

**W**HEN you think of Navajo Indians, your first thoughts are probably of rugs and weaving, which have made their culture famous throughout the world.

But now, and for several years, the Navajos have had more important problems than weaving—practical problems of keeping the grass growing on their ranges to restore Nature's balance between soil, water and vegetation, and preserving the land for their children. Generally, the problems of the Navajos are about the same as the problem of western farmers and range men whose grass-lands and ranges are not covered with the same amount of grass as in former years.

This is the Navajoland in northern Arizona, northwestern New Mexico, and southern Utah, where 16 million acres of canyons, mesas, plateaus, valleys and mountains form a big segment of the drainage of the Colorado River and its branches. The Navajoland lies mostly between the San Juan River on the north, the Colorado River on the northwest, the Little Colorado River on the southwest and south, and the Chaco wash on the east. The Little Colorado and the Colorado Rivers meet along the western boundary just a little north and east of the Grand Canyon.

The Navajo people are very much like other people who have lived in an almost unlimited rugged country. They first adapted themselves to life by hunting and farming. Later, they had small flocks of sheep which they raised for their own use, subsistence flocks. For a few years they lived successfully, satisfying their immediate needs with their small flocks and little farming areas.

Then they began to raise their sheep commercially, increasing the number of sheep. At the same time the Nava-

jo population increased from eight thousand to fifty thousand people. The Navajo found themselves face to face with grass and other land resources getting worse and worse.

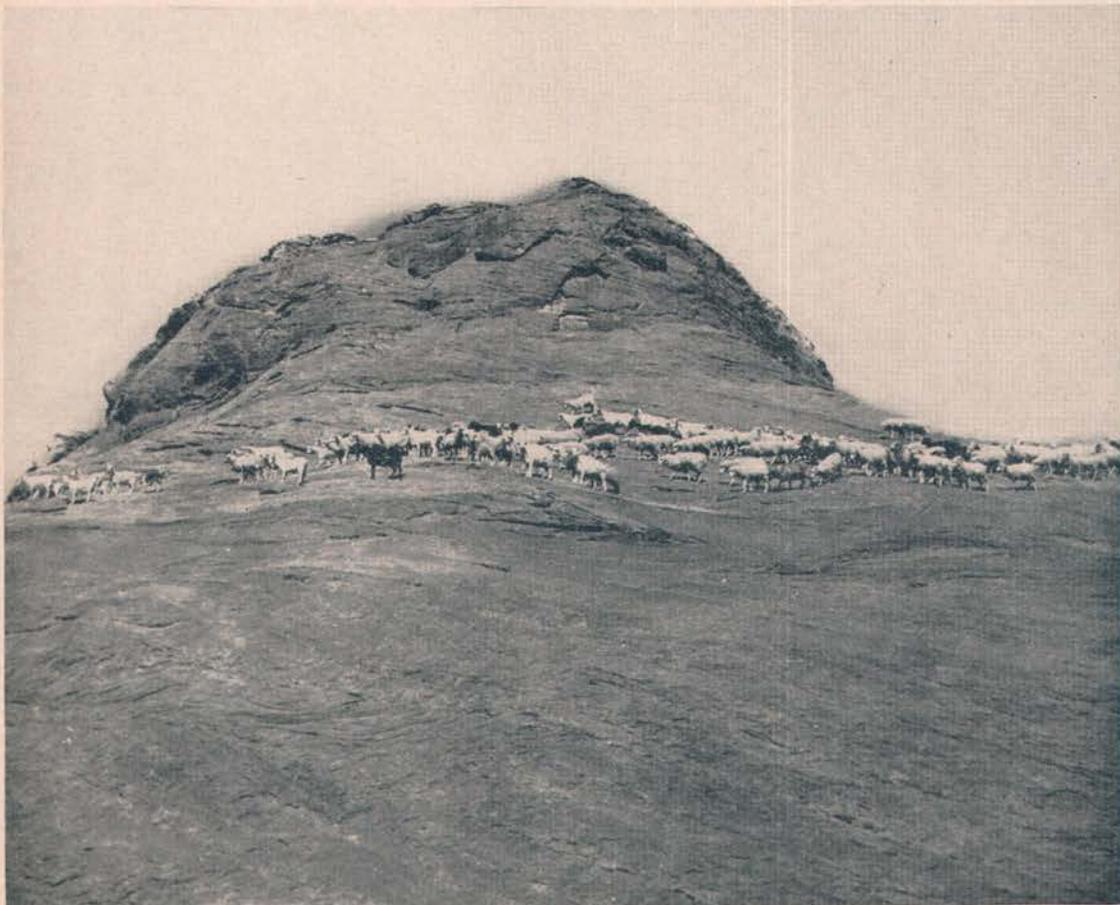
In 1868, when the eight thousand Navajos were returned to their homeland, they had only a small handful of sheep. But as their population increased, and their number of sheep increased, they overgrazed their land. Without the protection of grass, the land began to blow and wash away. Gullies or arroyos started. The land resources generally dwindled. The Indian traders, the coming of the railroad, and the development of the western country by the white people encouraged the Navajo to increase their livestock hold ~~ing~~, especially sheep, from the small subsistence flocks to big commercial-sized flocks. When they had only a few stock, they were distributed evenly with each family owning a few sheep. Today thousands of Navajos have no sheep or only a few, while some Navajos have four or five thousand head. The Navajoland now has about 800 thousand sheep and goats, 25 thousand cattle, and 50 thousand horses.

This concentration of sheep damaged their land in several ways. The tremendous increase in sheep over the years grazed the ranges too heavily to let the grass thrive. But that was not all. The Navajos did not handle their stock in ways that would make the best use of the grass. One reason was that the supply of water was poorly distributed. Formerly, when many families had only 50 to 150 sheep, the job of handling the sheep was done by the children and women. In caring for their sheep, the women and children, doing the job of men, drove their sheep to and from the hogans and the watering places and feeding areas, over the same ground day after day. The continuous trampling of many hooves destroyed acres of grass already overgrazed.

The water on the Navajoland has not only been poorly distributed, but it is also scarce because of the low rainfall. With much of the grass land overgrazed, and the vegetation practically denuded to the extent arroyos dug crooked ways down slopes and across valleys, more and more of the water from the low rainfall was wasted.

The rainfall ranges from the low point of 7 inches a year in Western Navajoland, most of this descending in torrential rains, to 20 inches in the eastern-central portion where the mountains are. The land of the Navajos at best has a very delicate natural balance of soil, water and vegetation like most of the south-western range country. This balance is now upset to the extent that even the Navajos

(Continued on page 40)



Sheep on the high, bare wall of Navajo Canyon near Inscription House Lodge Trading Post

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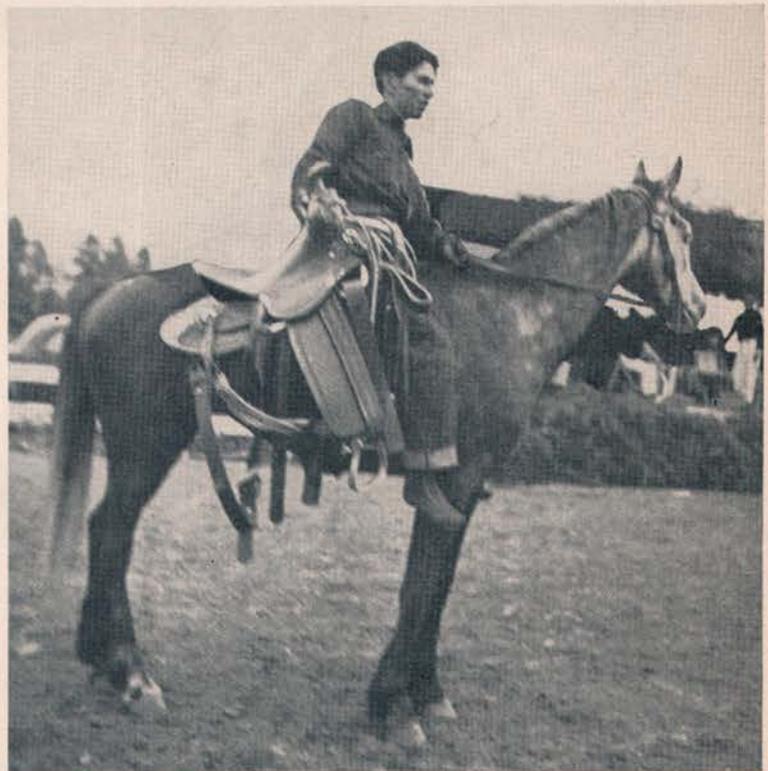
Navajo Rugs  
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Flagstaff, Arizona

### Heap Big Prize!



The Doc Williams Saddle Trophy is the hardest fought for prize at the Pow-Wow Rodeo. The fastest bareback cowpony at the Celebration, determined by three days of elimination races, is awarded the Trophy Saddle on July 4.

# A Few Tribes At The Pow-Wow



Henry Chee Dodge, Last Of The Navajo War Chiefs

## Navajo

**E**STIMATED today at 50,000 the Navajo tribe is the largest in the United States. It also occupies the largest Indian Reservation in America, over 16,000,000 acres, consisting principally of high plateaus, canyons, and desert areas. These "Bedouins of North America" are stock raisers, owning thousands of cattle and horses. And sheep and goats number slightly more than one million. The women are noted weavers, producing the famous Navajo fabric, miscalled a "rug," of native design and color.

The great Navajo country lies largely north of the Santa Fe railroad in Arizona, but does touch into Utah and extends well into western New Mexico. It is governed by a single agency, at Window Rock, Arizona. The present superintendent is E. R. Fryer. The Navajo Tribal Council, with headquarters at the agency, is headed by J. C. Morgan, an educated Indian recently elected to office.

Navajo products are: Wool, hides, furs, pinons, rugs, silver, jewelry set with turquoise, sheep, goats, cattle, some mineral and timber leases and a small amount of curios and novelties. Their business amounts to several million dollars a year which is carried on largely by licensed traders doing business over the far flung areas of their great domain.

Their ceremonials expand from a one night healing chant to nine day elaborate rituals. Some of them are: Endih (Squaw dance), Mud dance, Yeibetchi, the five mountain chants (Fire dances), Hail chant and Bead chant. Lesser known "dances" are, the Red Ant dance, Sun dance, Buffalo dance, Salt dance, and the Devil Chasing chants. Of legerdemain their most noted tricks consist of the Cactus, Arrow

Swallowing, Producing Rat, Growing Yucao and the Burning Pitch ceremonies.

Pottery and baskets, once made by them, are now almost entirely confined to a very few potters and basket weavers in the region of Navajo Mountain. All are for ceremonial use exclusively. Most Navajo buy the wedding basket, which is used in all ceremonies, of Piute manufacture. The one type of pottery still made has a rounded bowl with a high, narrow top. This is used as a water drum and to cook ceremonial meal in and other ingredients for the healing rites. The Navajo call themselves "Deneh", or, The People.

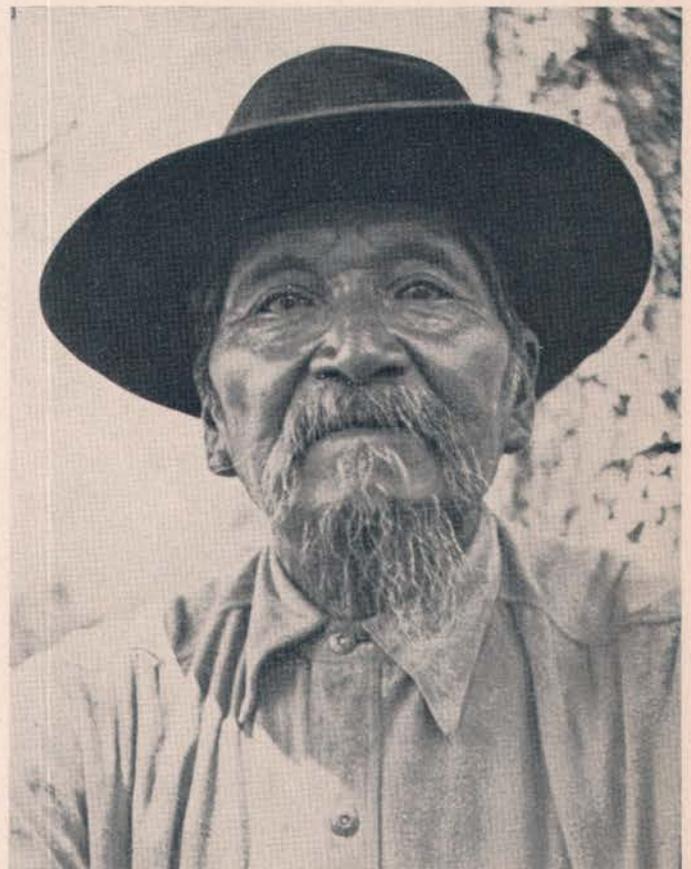
## Havasupai

The count of the entire tribe of the Havasupai is 201. They are of Yuman stock, were known to the Spaniards as Cosninos, and are today called Cohonino by the Navajo. Their name, which is derived from three others, Haah, Vasu and Pai, means "People of the Blue Water." Their canyon, Havasu, or Cataract Canyon, is often called "The Land of Sky Blue Water." This derives from the meaning of their name and from the fact that there is to be found blue water where they live.

Not all the Havasupai live down in the beautiful canyon. There is a small village of them near Grand Canyon village in the national park, where baskets are made for sale to tourists. Some of them live in the south towards Peach Springs with the Hualapai.

The main industries of the Havasupai are stock raising and farming. They are a friendly people, although often

(Continued on page 36)



Chief Watahomogie of the Havasupai

# The Story Of The Pow-Wow

THE word celebration is ambiguous. Indians were holding gatherings like the Pow-Wow (sports and ceremonial events) at least 2,000 years before white men came to the shores of the new world. They held celebrations during colonial times and in the southern United States before the Indians were gathered together and forced to emigrate to the then wilderness of the Indian territory (Oklahoma) on a larger scale than in New England.

The Pow-Wow is not the oldest Indian celebration nor the only one in America.

There is one celebration in Oklahoma called a "reunion" by the related Choctaw and Chickasa Indians attending that has been taking place three to four days during the first week of July on Blue river near Tishomingo, since at least 1845. The total number of Indians attending this celebration has varied from 200 to 1,000 since 1900. The largest family assisting with this reunion celebration are descendants of John Colbert, a famous chief and once governor of the Chickasa Nation.

Nearer to the Pow-Wow is the Gallup, New Mexico, Inter-Tribal Indian Ceremonial. The 1939 show will be its 19th consecutive. There are many others, all established for a good many years. The Crow Tribal Fair, Crown Agency, Montana; the Anadarko, Oklahoma, American Indian Exposition; the Moencopi Hopi Fair, Tuba City, Arizona; the Apache, Arizona, and the Mescalero Fair, New Mexico. One of the few established in recent years is the Navajo Tribal Fair at Window Rock, Arizona.

The roots of the Pow-Wow begin far in the past. Indians were an integral part of the first celebration ever held at what is now Flagstaff, but for almost fifty years whites recognized only their participation, not the need of a celebration strictly for them.

The first known celebration at Flagstaff of which there is record was a one day affair July 4, 1876. It was from this celebration Flagstaff acquired its name.

## *Pow-Wow Program Manager*



*Gladwell "Toney" Richardson*

Previous to that time the city was known by either one of two names—those of local springs used as watering places by travellers—Leroux and Antelope springs.

A party of immigrants travelling by slow wagon train reached Antelope spring July 3, 1876. Deciding to lay over to rest before going on, it was agreed that the following day something appropriate to celebrate the National Independence day should be done. The immigrants were not returning from California as a few historians have declared. They were travelling westward when they made their memorable stop.

As usual when travellers halted at the spring for any length of time Indians began to gather. They were Havasupais, Hualapais, Navajos and Hopis. The women of the train produced pastries the best they could with the materials they had along. The Indians and the men of the company had but to go into the surrounding pine covered mountain slopes to bring in turkey, deer and ante-

lope to reinforce the fare for the feast on the Fourth.

An ex-Hualapai scout, undoubtedly as he claims well past the hundred mark, tells that during the morning of the celebration songs were sung by the immigrants. Most likely these were patriotic numbers. There were rifle matches between the immigrants. The Indians contested with bow and arrow. A few horse races were run between Indians, and also between Indians and whites. Native Indian wrestling matches were held. The Indians, too, sang some of their tribal songs. The Havasupais gave a version of their Thanksgiving dance.

At noon when the feast was spread on the ground the Indians were invited to partake. Afterward tobacco was passed around, and there were a few more games and songs to finish out the day.

In one of the immigrants' wagons was a star spangled banner. When the flag was brought out the question of a suitable pole would not do. A young man of the party

more agile than most cast his eye on a slender pine tree about forty feet high close to the spring.

Seizing an axe he climbed the tree, chopping off the limbs and the top. The flag was affixed and the young man descended. He turned, grinning, and said: "There is our flag staff!" Through that casual incident the city under the turquoise skies at the foot of the highest mountains in Arizona received its name.

The first white men the San Francisco Mountain region were trappers, prospectors and traders. They immediately contacted the Indians of the region. Into the trappers' camps the latter came and  
(Continued on page Thirty-eight)

### *PHOTOS ON OPPOSITE PAGE*

*Hopi Girls of the Hopi Buffalo Dance.—(Photo by Cecil C. Richardson)*

*A Navajo Camp in the Indian Village at the Pow-Wow.—(Photo by Jeff Ferris)*





# Navajo Indian Traders

**I**N the early summer of 1830 Charles and William Bent rode through the tall grass of the far flung prairie bordering the Arkansas river and paused on a knoll near the junction of the Purgatorie. Before them stretched a vast virgin empire. The ground was scarcely marked by the foot of man. There were hardly any buffalo, and the mountains in which raiding red warriors could lurk were well placed in the distance.

The Bents sat their horses on neutral ground of which a Comanche chief had told them. In their minds they could see more than the waving grass of the lonely prairie. They visioned a trail stretching more than one thousand miles eastward to civilization as represented by the still young United States of America. There were other trails south and west into then Spanish country. Northward others entered the Indian country of the high Rockies. On these threads of trails extending into the far spaces, known and unknown, they saw caravans of Indians, trappers, hunters and wagon trains. Perhaps also the dark lines of troopers riding in the dust behind flapping pennons.

All these things meant trade to the Bents.

"This is the place," said William Bent.

Thus in 1830 the ground was broken and adobe walls erected that for twenty years was to be known as Bent's Fort on the Arkansas, and when those same walls crumbled to dust, "Bent's Old Fort." On the edge of the far Indian country Bent's Fort was the first of the American Indian trading posts in the great Southwest.

Some historians write that civilization followed steel rails. But the progress of civilization did not follow steel rails, the American Army, the noted trail blazers such as Fremont, the trappers and hunters, nor yet the settlers who scarred the fertile land with the plow and built homes. All these things were civilization.

The traders, particularly the Indian traders, were the trail blazers and the fore-runners of the march of civilization across the American continent in the



Top to bottom: Inscription House Lodge Trading Post, Tonalea; Crownpoint Trading Post, Crownpoint, New Mexico; Redlake Trading Post, Tonalea; Tuba Trading Post, Tuba City, and Kerley's Trading Post, Tuba City.

winning of the great west. All else followed them.

The fort-like posts went up along the rivers and streams, on the vast prairies and in the mountain passes. The trading posts had to be forts for protection; as self-contained as possible to make them. Behind these venture-some men were left dim paths soon to be trampled into dust by the people to come.

In Arizona and New Mexico north of the California-Santa Fe trail the flood tide of civilization passed by a huge country leaving it bulging like an island in the sea. Because of its inaccessibility, its remoteness from nowhere, settlers scarcely scratched the borders of the domain that is today the province of the Navajo.

The first white traders in the Navajo country came from the Mountain Men, in some cases men who won fame in that band known as "Carson Men." They traded from the pack sacks carried on

their horses and mules. At this time, too, the army's sutler stores, and stores on the eastern fringe of the Navajo country, were carrying on a trade with the Indians. During the 1860's this vanished to nothing, but by 1868 when the Navajos were returning to their old homes from Bosque Redondo, a new type of trading establishments began to spring up. These were the first of the permanent posts deep inside the Navajos' country.

Where did these first traders come from, and what manner of men were they? In a land far across the Atlantic there was a barracks room brawl and an affair on the "Field of Honor" in the gray dawn. A young officer of the Prussian Guards makes one good thrust and a superior officer falls to bleed his life out on the ground. Herman Wolf made a bad mistake in slitting this officer with his blade of steel, one that even the influence of his rich family and the power of his brother, an officer in the Prussian Guards, could not allay.

Wolf, filled with the spirit of adventurers, did not propose to remain in the homeland, a disgrace to his family. He made a fast ride to the border of a neighboring country, and came to America. In the course of his wandering he joined the band of far westerners known as Mountain Men. From the first Wolf was something of a mystery to the southwest. His very silence about himself and his family smacked of a story perhaps better left untold. When "high silk hats" ruined the beaver trade, Wolf took himself alone to the uncertain, meandering banks of the Little Colorado river in Arizona. While the Navajo were held prisoners at Bosque Redondo, Wolf trapped beaver for the pittance they would bring, and hunted gold. In 1868 he located a spot west of Winslow on the Little Colorado river that appealed to him. At first his trading was done from camps, but about 1870 he established himself in a stockade post at a river crossing that was afterwards to be called "Wolf's Crossing."

Wolf did not at first remain constantly at his post. He travelled up and down the river. The coming of the railroad into northern Arizona in 1881 brought his roving to a standstill. Thereafter he ventured seldom from his trading post. His freight was brought from the railroad at Canyon Diablo, only a few miles to the south. And the railroad was a means of bringing something else from the land across the sea to Wolf—Rhine wine.

Wolf was known far and wide among  
(Continued on page 35)

## PHOTOS ON OPPOSITE PAGE

3 winners in the 1938 Better Indian Babies Contest.

Apache Indians watching the rodeo.  
(Photo by Carson Studio)

Sioux baby and mother.

Part of the line-up of papooses in the Better Indian Babies Contest.

Navajo mother with baby cradle.

Zuni girl singers (2)

# Blue Water Canyon

BY  
MELVIN T. HUTCHINSON

"SUPAIS? You blamed well right they're good people. They're the best people in the world!"

That statement was made in 1932 by a veteran Grand Canyon park ranger to my partner and me after we had visited Havasu Canyon, isolated hermitage of the Havasupai Indians, as a part of a three months' exploration of northern Arizona on foot during summer vacation from college. There will be plenty of Havasupais at the Pow-Wow this year and you will find them friendly, genial folk. They are superb cowboys and lovers of good horses. Each year the all-Indian rodeo at the Pow-Wow draws the small hermit tribe out full force from their beautiful canyon home, which is one of the tributary canyons of Grand Canyon and a place of intriguing enchantment, mystery and amazing superstitions for those willing to endure a few hardships to penetrate its depths.

Havasupai means Blue-water-people, the name coming from the clear blue river that bursts forth from scorching sands of the canyon floor to turn the lower half of the canyon into a place of charm, irrigated garden plots, orchards, thicket choked wilderness and the most beautiful series of waterfalls that mind can imagine.

When the spring quarter of Flagstaff State College was over in 1932, Bill Martin, now a mail carrier in Phoenix, and I decided to see Havasu Canyon, Grand Canyon from both rims and the bottom, the great Kaibab Forest and as much of the Navajo and Hopi reservations as three months of walking would permit. We outfitted at Parks, getting two burros with pack saddles to carry equipment and supplies. Ignorant of the eccentric ways of burros, it took a week to reach Grand Canyon village.

From Rowe's Well, just outside Grand Canyon village, to the little cottonwood grove, midway down Havasu Canyon, is 47 miles of hot, dry, rough trail. Along this stretch there was no water fit for human consumption, though a few seeps the last 10 miles, from which the burros could drink.

Pushing our burros fast because of need for water, we reached the brink of Havasu Canyon the second day out of Rowe's Well. About the time we reached the canyon rim a battered old car overtook us, carrying two smiling Havasupai boys, with mail and supplies.

"Hal-lo-o-o," they sang out in slow, pleasant greeting.

Awaiting the car were eight Havasupai horsemen with as many pack horses and extra mounts for the two boys. They greeted us in the same



*One of Series of Water Falls in  
Havasau Canyon*

soft, slow tones, grinning widely at our raggedly packed burros. We were to learn that the friendly "hal-lo-o-o" and wide, genial grin are the two most pronounced characteristics of the friendly Havasupais.

From the rim down descent is made by Topocobya trail, which might well be called "goat-slide" instead. It zig-zags sharply down an almost straight drop of 2,800 feet over slippery rock, sliding shale and gravel. To the left of the trail, about a mile off under the rim, is Topocobya Spring, hardly more than a seep, where the Havasupais' great herd of wild horses water and graze.

We had trouble forcing our burros to attempt the trail. Part way down the pack slipped on our younger burro, tying her up like a sack of spuds. While we were rearranging the pack, the Indian train overtook us. Whooping and snapping ropes and quirts, they presented a breath-taking picture of master horsemanship. Sitting up straight and carelessly at ease, fanning the tails of their pack animals before them, they swung around us over an almost impossible detour and rode hell-bent-for-leather down the crazy trail. Lemuel Payja, in charge of the packers, stopped to express sympathy over our mishap with the burro pack and told us of a seep four miles further that would supply water for burros.

The afternoon sun beat down on the sheer walls of red and gray limestone and we sweltered in the oven-like heat as we toiled over rocks and deep, hot sand that made up the floor of the canyon. Two hours later we reached the

moss coated seep. The water collected in two shallow basins about the size of a bath tub. The burros drank, but we could not so we soaked our parched bodies in the water to absorb its coolness. We made a dry camp that night.

It took till noon next day to make eight miles to the cottonwood clump and the river. The deep sand became burning hot and one burro rebelled six times, rolling over on its back to get its feet out of the searing hot sand. Finally we sighted the cottonwoods. Even the burros sensed what they meant and hurried.

We rounded a slight bend and a musical roar of gurgling water reached us. After 47 miles without it, water became the most wonderful thing in the world. Running water! It was hard to believe. Yet, out of the canyon floor, that had been burning dry for miles, water was seeping, pouring, even gushing. Two hundred yards from its source the river is 20 feet wide and waist deep. While the burros drank, Martin and I waded out to the middle of the stream, clothes and all. Later we took off our clothes and lay in the soft sand of the stream bed, absorbing the coolness of the water that rolled over us.

From the cottonwoods the Supai village is but a short distance. Here live the tribe of about 200 isolated Havasupais and here are their fine gardens of beans, corn and melons and productive peach orchards, figs and other fruit. In early Flagstaff days dried peaches from Supai were considered great delicacies by the handful of whites living here.

Overlooking the village are two great rock pillars, accepted as tribal gods. Havasupai like to speak English, the men dress like white cowboys, but religious beliefs and faith in tribal medicine men are as staunch as they were centuries ago, when legend has it they split off from the Hualapais and went down into the beautiful little canyon to make their home.

In the yard of the agent in charge was the only plot of grass. Here grazed the only cow. Some chickens are raised, but the Indians care little for chickens or eggs for food.

Sings were being held nightly by medicine men for the 19 year old son of the chief medicine man. At sundown medicine men gathered on each side of the canyon and others at the bedside, shaking gourd rattles and chanting loudly to drive the evil spirit out of the canyon. The sings end at dawn

(Continued on page 31)

# 10th Annual Hopi Craftsman

**A**T the Museum of Northern Arizona, during the week of July 1 to 5th, you will find a colorful exhibit of Hopi Indian arts and crafts in an unique setting of surprising charm.

This exhibition, known as the "Hopi Craftsman," was organized by the Museum in 1930, and has become an annual affair receiving wide-spread interest. All material is personally collected by staff members, from individual craftsmen on the reservation. This necessitates two collecting trips, in the early spring and immediately before the exhibition.

The Hopi have grown to feel that this is entirely their own exhibition and they cooperate accordingly, by sending a group of craftsmen to demonstrate their various handicrafts. A weaver, an old embroiderer, the two basket makers, a potter, and a silversmith, each with their crude materials and hand-fashioned equipment, will create before your eyes the beautiful crafts of their people. The Museum entertains these workers during the five days of the exhibition and their native costumes and primitive methods of manufacture lend charm and atmosphere to the affair—it is indeed a colorful picture against the background of their sacred mountains, the ancient home of those legendary god-like beings, the Katchinas!

These exhibitions have a four-fold object: (1) to encourage the manufacture of objects of artistic and commercial value which have fallen into disuse and are becoming rare; (2) to stimulate better workmanship among all the people; (3) to encourage the development of new forms of art of purely Indian design and the application of old arts to modern uses, and (4) to create a wider market for Hopi goods of the finest type.

The "Hopi Craftsman" exhibition is a scientific experiment, not a commercial enterprise. Indian material is sold for the Indians without profit to the Museum. The exhibition is supported by private subscription from public spirited individuals desiring to assist the work.

The Hopi pueblos are lo-

cated on three mesas, one hundred miles northeast of the San Francisco Mountains across the valley of the Little Colorado, overlooking the Painted Desert and the blue snow capped peaks rising against the western sky. Of the twelve villages now inhabited, only one, Oraibi, stands on the mesa where the Spaniards first saw it. The inhabitants of all the others, which were originally located below the mesa tops, took fright and moved above to locations more defensible.

The present village groups are referred to as First, Second, and Third Mesas. Of the towns on First Mesa, Walpi is the oldest and Sichomovi a sort of suburb, while Hano, which is composed of a group of Tewa people, was admitted about 1700. Of the Second Mesa towns, Shungopovi and Mishongnovi are the oldest, Shipaulovi hav-

ing been established after the coming of the Spaniards. On Third Mesa, Oraibi is the most ancient of all the Hopi pueblos, and Hotevilla and Bakabi are comparatively recent.

The arts of the Hopi are extremely varied and methods of manufacture have remained practically unchanged since the coming of the Spaniards, though many of the finer skills have disappeared. The men are the weavers, meccasin makers and jewelers. The women are the potters and basket makers. While the villages of the three mesas have certain arts in common, each mesa specializes in a distinct type of work. The manufacture of heavy undecorated household pottery is common to all the villages and it seems likely that decorated pottery, though made only on First Mesa today, was formerly made in most of the towns. The art of textile weav-

ing is general. Basketry, however, is localized in a most peculiar way, and is practiced on two mesas only. The women of Second Mesa make a heavy, coiled basket of yucca fiber, with grass core. A few miles to the west, on Third Mesa, Oraibi and its related towns make an entirely different type of woven wicker basket. First Mesa, with its three towns perched on the rock of Walpi, does not make baskets but manufactures practically all the decorated Hopi pottery now on the market. It is interesting to note in this connection, that on each one of the three mesas a different dialect is spoken, and the people of Hano, on the rock of Walpi, also speak Tewa, Rio Grande tongue that is understood on First Mesa, but not by the other pueblos.

The discoveries of modern science prove that the Hopi and his cultural ancestors were skilled workers in the civilized arts far back into prehistoric times. His wares were evidently in great demand and traveled along ancient trade routes to far distant people, where they are recognized today by the anthropologist.

In the ruined ancestral pueblos of the Hopi are found beautiful examples of the  
(Continued on next page)

## *Hopi Drum and Katchina Doll Makers*



—Photo Courtesy Museum of Northern Arizona

## 10th Annual Hopi Craftsman Exhibit

(Continued from preceding page)

potter's art and basketry. Precious fragments show that cotton textiles of fine quality and intricate design were woven in color, or sized and painted. Remarkable kiva wall paintings in brilliant polychrome have also been discovered. A great diversity of techniques in all the arts is indicated everywhere.

From the middle of the XIIIth century, the arts of the Pueblo people of the Southwest expanded and developed steadily, rising to a climax immediately prior to the advent of the Spanish conquerors. This important event definitely checked all further development and a gradual decline ensued.

The Hopi, due to their fortunate isolation, were able to retain their cultural traits, and live and work today very much as they did when the first Spaniards found them nearly four hundred years ago!

The Museum of Northern Arizona is endeavoring to encourage and revive the ancient and beautiful arts of the Hopi, for it is felt that the Indian has an important contribution to make toward our mutual civilization. His art is unique and beautiful, and purely American. He is a creator of design and a master of abstract form. We have welcomed the art and the folklore of all nations and they have enriched our culture, but the art of our own native American has remained comparatively unappreciated. Certain of the crafts have suffered severely from modern commercial methods and are in grave danger of disappearing entirely if they are not properly fostered while a knowledge of their technique still remains. At the same time, it is the aim to create an appropriate market for high class material and spread correct information relative to its history and manufacture, thus creating a background of intelligent interest and understanding.

The "Hopi Craftsman" exhibition is competitive, not only between individuals, but between villages. The Indian puts his own price on material and receives cash for his work, which is all transported free of charge to him.

The exhibition is open to the public free, as the Museum of Northern Arizona is a non-profit making institution. Location: three miles north of Flagstaff on the Fort Valley Road; Museum hours, 9 a. m. to 5 p. m. every day!

## The 10th Annual Indian Pow-Wow

(Continued from page six)

welcome, and attend as interested spectators. The main idea of the Pow-Wow is to promote friendship and goodwill between the two races; to further a knowledge of each beneficial to both.

On any one day the number of white visitors at the Pow-Wow will be less than one fourth of the crowd. But they come from all the 48 states of the Union, and from foreign countries.

The Pow-Wow is incorporated as a non-profit making organization. It is not, contrary to the claim of some self-styled rival celebrations, commercialized. The Indian is not being exploited in a celebration show to extort money from the whites who attend. No financial surplus remains after the celebration. Actually the gate receipts carry only about one third of the cost of producing the celebration. All revenues are used for feeding Indians, lease of Indian rodeo stock, rodeo prize money, for wages to performers on the night program, and in a small way to publicise the Indian and his arts and crafts.

A glance at the night ceremonial programs will show that more than sixty different Indian dances will be given at the 1939 Pow-Wow. There will be Indian singers (All

songs in the singers, own tribal tongue) on every program also. This large number of Indian ceremonials tops anything else in the way of variety and entrancing, seldom seen, Indian rituals elsewhere. These ceremonies are authentic in every respect. To be viewed separately and on the Reservations of the Indians who produce them at the Pow-Wow would require two years of travel and time.

No Indian ceremony is given on the Pow-Wow program that would be offensive to the tribe from which it comes. In some cases tribal councils months beforehand approve the performance of their group putting them on. In all cases Indian leaders are asked for permission for their ceremonies to be shown at the Pow-Wow.

The dance ceremonial which is really the public portion of a ritual of several days, is not given for the exclusive benefit of the white spectators. The Indians of other tribes enjoy the dances of their neighbors. It is a common custom among pueblo tribes to invite their friends on special occasions, perhaps at the time of dedicating a new kiva, to visit them and show their dances. Such is the friendly spirit describing the interchange of tribal ceremonies at the Pow-Wow.

Through the Pow-Wow Indian Grand Council, which is actually a controlling advisory board, the directors who work on the Pow-Wow Celebration the year around, learn the wishes of the many tribes and communities concerned. All of them who desire may have two or more representatives present. All the departments of the organization are discussed and criticised. A majority of the Indians may ask for new contests, new dances or ceremonials, or a correction of some fault in Indian Relations, which is done. The executive committee desires above all else to provide, and does so when the majority rules it, the events and the kind of a celebration the Indians themselves want. To this extent the Indians are cooperating fully. Having taken the Pow-Wow on as their show, they are not only providing the programs but are also assuming more and more executive authority necessary for its production.

The Indians ask that there be certain white officials connected with the Pow-Wow Celebration. With so many tribes participating, a good many of them hereditary enemies but who meet at Flagstaff on neutral ground in growing friendship, they deem it wise Indian officials of no one tribe predominate.

Only twice in ten years has there occurred a flare-up of temperament between two different tribes. Considering the continual wrangling ever present at white celebrations this record speaks for itself. The tribesmen select their own contest judges, Indians of course, and abide by their decisions.

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### PHOTOS ON OPPOSITE PAGE

*Navajo weaver at her loom.*

*Navajo women watching the night ceremonials.*

*The Winners of the Indian Girls Beauty Contest of 1938. Left to right—Gertrude Bowman, Navajo, 3rd; Elizabeth Davis, Navajo, 2nd; and Mary Shupela, Hopi-Tewa, 1st.*

*Navajo woman combing her friend's hair.*

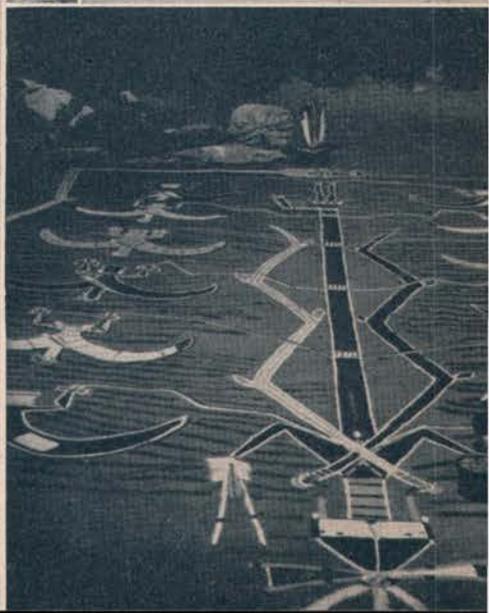
*Navajo woman rider.*

*Navajo and his burro steed!*

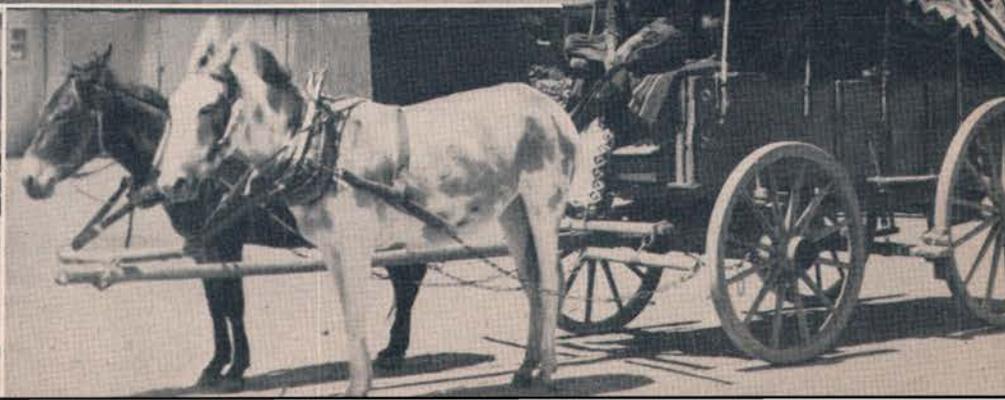
*Winners of the Indian Girls Beauty Contest of 1937. Left to right—Gertrude Silver, Navajo, 1st; Bona Fesson, Navajo, 2nd; and Jean Taptuka, Laguna, 3rd.*

*This papoose has come to see his first Pow-Wow.—(Photo by Mrs. S. I. Richardson)*

*Navajo Sandpainting.—(Photo by Mrs. S. I. Richardson)*









## The 10th Annual Indian Pow-Wow

(Continued from page twenty-four)

The Indians at the Pow-Wow are a singularly friendly bunch. In other areas where they have cause to view white visitors with some reluctance, especially the unthinking man with a camera, they go out of their way to meet and talk to them. The camera fan finds the Pow-Wow a happy hunting ground. In some cases where special pictures are posed for it might be well to offer some small remuneration, yet on the whole the camera fan may (and he does!) bang away as long and often as he likes. The Indian cowboys won't want him out in the arena to get run over, nor the medicine man disturbing his performance with flashlight bulbs at night, but otherwise everything is free as the cool air blowing through the tops of the big pine trees.

There is never a dull moment at the Pow-Wow. Indeed, while the Indians can stand it without a wink of sleep, few whites seldom last the exciting twenty-four hours of the day—for three whole days and nights! The Indians begin arriving for the Pow-Wow all of the week before. As soon as a few hundred camp in the forested park the social dances are held every night. There are three of them, The Navajo Squaw Dance (Endi), The Kiowa Dance, which was brought to the southwest from Oklahoma by Chic Sandaval 12 years ago, and the Apache Rain Dance.

The night of July 1 there is no sleep at all. The social festivities end at sun-up. Very shortly long lines form at the cooking pits for the first meal of the day. With food disposed of, a few tons of beef, bread, potatoes, beans, melons, onions, etc., along with barrels of coffee and tea, it is time for the parade to form.

Out of the continual activity and milling about of massed Indians in the encampment, riders, decorated wagons, dance teams, small units and individuals, race horses and rodeo contestants wind their way out of the forest to the three main streets west of the City where every section of the parade is put together unit by unit to be on time to follow the Indian Bands into town at exactly noon.

The paraders are hardly back at the great encampment before the rodeo in the arena is ready to go. By the time the contestants have vied their skill, five thirty p. m. is at hand, and the last general meal of the day is waiting to be issued.

The encampment has not had time to settle down before the night performance of ceremonials is at hand. The Indian bleachers overflow, men, women, and children spill over into the arena about the long line of blazing cedar wood fires that waft an ever pleasant aroma toward the bright stars.

The riot of color during the afternoon has now shifted to a surprisingly even more fantastic glamorous display. Stalwart Indian men stand aside, or sit together, wearing red, blue, green, yellow, purple and black silk and velveteen shirts. Heads are adorned with high peaked sombreros and colored neckerchiefs. About the waist will probably be at least one silver belt. Bracelets on the arms. About the neck, necklaces of fine old silver, wampum and turquoise beads.

Near the firelight and just out of the dancers' way sit Indian women, their gaily colored, voluminous dresses and rich hued velveteen and silk plush shirts partly covered by shawls and robes. They wear even more jewelry than the men.

Here and there throughout the throng of dusky faces shining in the firelight shows an Indian dressed in buckskin, and another in feather headdress.

There are papooses in cradles, held tightly in the mother's arms or laid carefully across the lap. There are the wood and buckskin cradles of the Navajo, the willow woven ones of the Hualapai and Havasupai, the grass and willow cradles of the Hopi, a few buckskin and beaded ones of the Apache.

## Band Master



*Edward Nanonka, Bandmaster of the Moencopi Hopi Indian Concert Band, Tuba City, Arizona. Under his direction the Hopi Band has become widely known, and is considered the best of all Indian bands in the West today.*

And of many more tribes constructed of hides, wood, grass and other materials.

The Indians are at the Pow-Wow in all their holiday dress and collection of fine old jewelry. They are happy, enjoying themselves. They have come to celebrate, and they are celebrating twenty-four hours of the day.

For most of them the Pow-Wow visit will be the only time of the year they will be away from their plateau, prairie, or canyon home.

### PHOTOS ON OPPOSITE PAGE

*Navajo girl in the ceremonial Beil.*

*Navajo mother and papoose.*

*Bill Lewis, of the Kiowa dance team.*

*Navajo woman.*

## The Pow-Wow Board of Directors



Back Row, left to right—Henry C. McQuatters; Dan B. Millecam, President; T. M. Knoles, Jr.; John G. Babbitt  
Front Row, left to right—Leighton Cress, Secretary-Treasurer; Harold Huffer; Vaughn Wallace

### 'Round the World

(Continued from Page 10)

Nor is the Hopi War Chant, sung by Chief Taptuka and Jean Taptuka of that Ancient Hopi village of Oraibi, Arizona, any less impressive.

In fact millions will never forget the fullness of that hour as the magic of radio gave world-wide expression to the Navajos' "Chant of the Tall War God"; the "Yeibetchai Prayer Dance" as done by the children of the Navajos; the Navajos' "Red Ant Dance;" the song of "The Great Warrior" as sung by a

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little Mescalero Apache girl; the Zuni "Water Carrier's Song"; the Hopi "Buffalo Dance"; the Zia "Crow Dance"; the "Devil Dance" of the Apaches the Zuni "Rainbow Dance," and the "Clown Dance" of the Hopi.

Out of this contrasting pattern of the American Indian at his native best came a climax that was packed with utmost significance.

Without a word of warning the brief seconds of silence that followed the final acts of the dancers and chanters were thrillingly punctuated by the famous Hopi Indian Band playing that all-American favorite, the "Stars and Stripes Forever." A beautiful pinto

stallion pranced toward the center of the ceremonial ring proudly bearing perfect reminders of America's yesterday and today; Chief Taptuka of the Hopi tribe, magnificently garbed in white buckskin and feathered headdress. In his strong right hand he gripped the oak of a staff that carried the red, white and blue of his flag and ours.

Yes, it was Fourth of July eve, and what a privilege it was to say so as the National Broadcasting Company carried our "good night" to the people of Austria, Belgium, Czechoslovakia, Denmark, France, Germany, Holland, Hungary, Italy, Norway, Poland, Sweden, Switzerland and the Americas.

## Blue Water Canyon

Continued from page 22)

and are repeated night after night. After we left the canyon we learned the boy had died. He was popular, a great rider and son of the chief medicine man. A big pow-wow was held all night. Next morning the men and boys rode up and down the canyon, crying out their grief. The body was dressed in finest cowboy regalia, ornamented chaps, silk shirt, neck kerchief and sombrero. Two beaded and a Navajo silver belt were placed with him, also revolver, quirt, spurs, four pairs of pants, a suitcase of other clothes, camera and pictures and even the medicine and dishes he had used. Four of the best horses were killed to accompany his spirit.

While camped in the cottonwoods we had many visitors. All were friendly and curious. Some of the older men, who could not speak very good English, were content to sit on their horses and look at us for an hour or more at a time, grinning agreeably when we attempted conversation. Others talked freely but chiefly asked questions. They were proud of the beauty of their canyon and continually asking how we liked it and why we did not swim more in the river. Since we rarely missed three swims a day, we did not know what more to do to show our appreciation.

Below Supai village the canyon turns into a jungle of underbrush, trees and wild grape and gourd vines. After a couple of days rest we moved down into that section. Our visitors fell off to practically none and we wondered until told at the agency that the lower section of the canyon is believed haunted. Now and then a harried looking Indian rode hurriedly through the jungle to round up a stray horse, but he never stayed long and always made his invasions during the bright part of the day. There is too much talk by dead people.

Unconsciously we picked the worst of all places for our camp, almost at the vine and brush tangled mouth of Crematory gulch, where probably more spirits gather for Pow-Wows than any other place. Years ago the Havasupais cremated their dead in this gulch. Caverns in the gulch walls are blackened by many fires.

Like the Navajos, the Havasupais fear death, believing ghosts are hovering around. Present burial grounds are somewhere in the lower part of the canyon, location known only to tribesmen. If dusk overtakes a burial procession, the body is placed in a safe niche or cave until next day. Fear of ghosts is a fixed real one and many stories are told by those having had experiences with ghosts. Once a mail carrier, several hours late, told of having to push a ghost off his horse three times before he could continue with government business. The story was accepted by his squaw and tribesman as reason enough for being late.

Camped where we were, between the roar of two great waterfalls, with the rapidly running river between sucking and gurgling, and darkness filled with eerie whistles of night birds, we could easily imagine how such sounds could be mistaken for ghost talk. One specie of bird had a mourn-

ful whistle that made one think of a lost hunter calling again and again for his faithless dog.

The canyon is one of surprises and beauty. Little box canyons branch out on both sides of the main canyon. The series of waterfalls are beyond description. One, Mooney falls, has a straight drop of 196 feet over a cliff grotesquely incrustated with wierd lime formations left by the heavily impregnated blue water. There are five big falls, all beautiful.

Below Mooney falls a small spring-fed stream drops into a natural swimming pool in the river, making a fall of about 40 feet. It is the most beautiful of any of the falls. Water drops in a spray over moss and fern covered rocks that hang out concave fashion. Behind the fall are recesses in the rock, dense with ferns and moss. The base, coated with light green moss, graduates slowly down to the river. Different shades of green vegetation, harmonizing with the dull red sandstone, make a delightful sight.

In this little canyon of charm, fertility and mystery, reside the superb Havasupai horsemen whom you will see perform in the Indian rodeo. They live in hogans of mud, rocks and poles, similar but a little more squat than the Navajo hogan. The women weave shallow baskets and plaques, but agriculture and horse trading are the chief industries. Each year roundups are held and wild horses caught and broken for riding. Many of these horses are traded to the Hopis and Navajos for jewelry, rugs and other handicraft or food products. This continual dealing with wild horses and the fact that only two trails into the canyon must be traveled on foot or horseback make the Havasupais natural horsemen.

A visit to Havasu canyon is well worth the effort. From a plane it stands out as a patch of refreshing emerald green dropped below a great mass of rocky, barren bluffs. To visit it, horses can be arranged for by writing the agent at Supai. Entrance can be made by the easier trail out of Seligman or via Topocobya trail out of Grand Canyon village. Indians with horses will meet you at either trail head. You'll find them friendly, eager to show you their canyon home.

## Indians

There are more Indians, 50,000 of them, residing on reservations in Arizona than in any other state in the union.

## Sacred Salt Lake

About 45 miles south of Zuni, New Mexico, there is a salt lake that has been used by Indians of the southwest for untold centuries. Although today almost all salt used by the Indians can be purchased at the nearest trading post, many of the tribes still make annual pilgrimages to this sacred salt lake to obtain a few pounds for ceremonial use.

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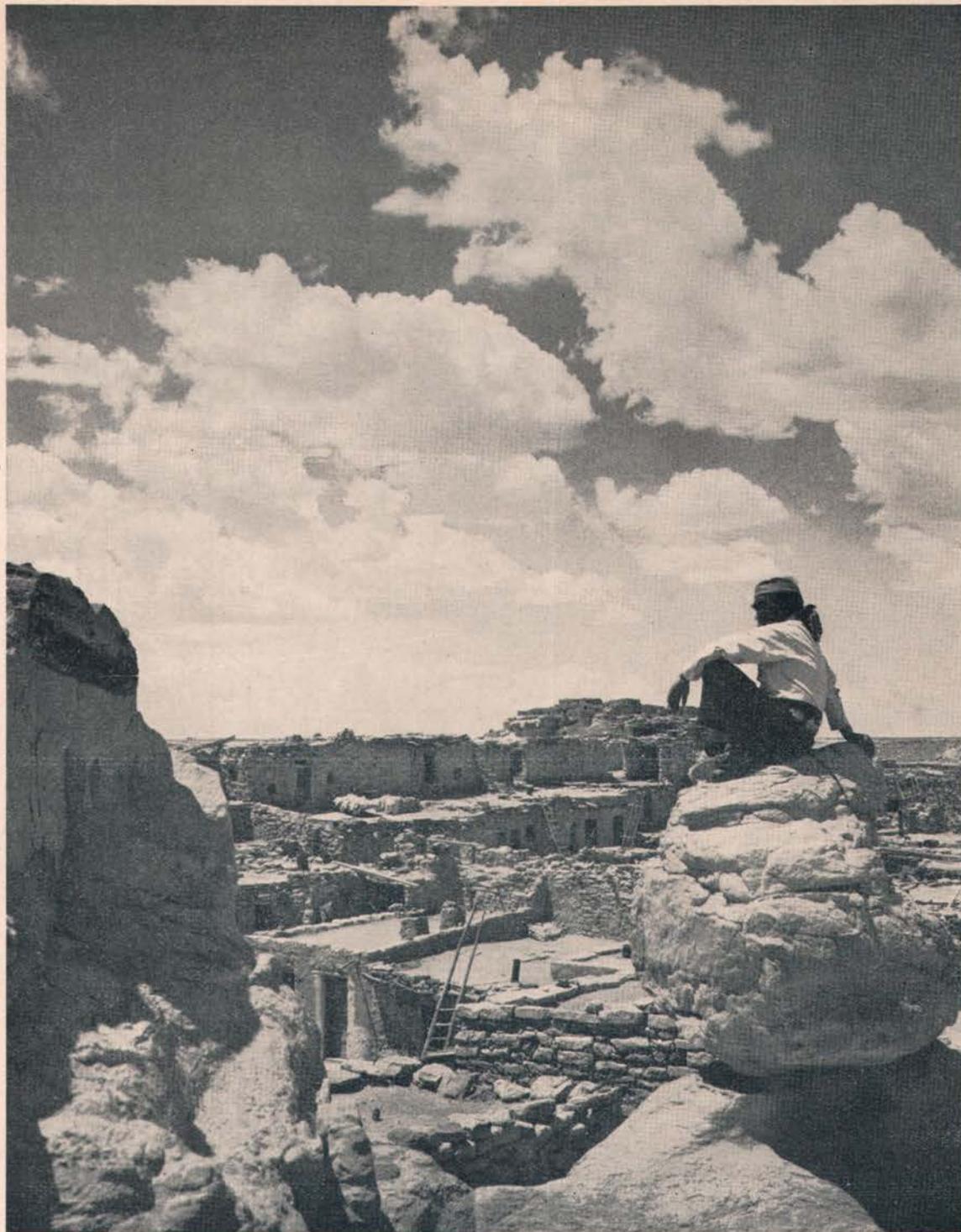
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"Hopi Vista"

By Milton Snow

### ***Car Parking***

A force will be on hand to direct motorists to parking space. This area will consist of two places, one inside the entrance gate to the City Park and the other just south and extending along the city limits to Santa Fe Avenue.

### ***The Time Schedule***

The advertised time of the parades, the afternoon and night shows, is the exact moment they will begin. The programs are so long, with so much to do during the hours covered that no loss of time whatever can be permitted. Buy your tickets beforehand and come early if you wish to see the entire program without missing any event. The downtown parades have not been one minute late in five years.

*Page Thirty-two*

#### **PHOTOS ON OPPOSITE PAGE**

*Indian maids lined up for the judging of the Indian girls Beauty Contest*

*"Apache" Dance  
(Photo by Carson Studio)*

*Kiowa Indian*

*Part of the feeding enclosure in the Indian Village*

*Indians watching the night ceremonial program*

*Chief Taptuka, noted Hopi baritone*





## Navajo Indian Traders

(Continued from page 21)

the Navajo Indians. His post was called by them, "Beaver House." The last few years of life were kind to Wolf after his wide roving of the west. Aged and infirm, his head a mass of white, he died September 3, 1898. The day after he was buried at Canyon Diablo, a tall, square shouldered man of military bearing descended from a transcontinental train at Flagstaff. He announced himself quietly as Major-General Wolf of the German army. After the passage of more than half a century he had finally succeeding in locating his brother—too late.

. . . Fred Smith, of Texas, knew Herman Wolf at Bent's Fort and in the bands of Mountain Men. Smith in company with Bill Mitchell and W. E. Siefert, also graduates of the Mountain Men, traded with the Navajos from pack mules. They ventured all over the Navajo country before the establishment of trading posts, and cut their names with the date, 1861, in Navajo Canyon.

From Guy Smith comes a line of Indian traders, from uncle to nephews. George and J. H. McAdams followed in Guy Smith's footsteps, and S. I., Hubert, and C. D. Richardson in theirs. The first McAdams' came in search of Smith, but never found him alive. Where Smith died is unknown. The Navajos claimed the Piutes killed him. The Piutes placed the blame on the Navajos. In either event it is certain that Guy Smith lost his life beside a lonely campfire in a remote canyon somewhere in western Navajoland.

There are practically no existing records of the hardy Indian traders before the 1880s. They came, performed their actions and passed from the ken of man down the sands of time without getting their adventures on the printed page. The doings of most of these men have become legends only.

Around the dawn of 1870 Charles Crary with a partner named Stover established a trading post near the present site of Ganado, Arizona. The late Don Lorenzo Hubbell, with C. N. Cotton, bought the partners out in 1874. Also in 1870 a man whose name seems to have been forgotten entirely, established a trading post at Tuba City. This post has passed from one owner to another, and is still doing business. The present store is owned by Babbitt Brothers Trading Company of Flagstaff, and managed by Earl Boyer.

The establishing of a ferry at Paradise Canyon on the Colorado river, a place later to be called Lee Ferry, brought into existence a Mormon colony there. At a small store horses, mules, cattle, flour, sugar, coffee and dry goods were traded to the Navajos for furs, hides, wool and blankets. John D. Lee is known to have operated the trading post in 1872. In the year 1874 Jacob Hamblin, "the Leatherstocking of the Southwest," with the help of a son carried on the post.

Also in the year 1874 Joseph Lee, a son of John D. Lee, moved up Tokesjay Wash from Tuba City to within three or four miles of Redlake (Tonalea) and built a small stone trading post that did business for the next decade. Joe Lee, a son of this man, relates that trade goods were freighted all the way from Salt Lake City via Lee Ferry. Indian products were in turn sent north over the same route.

Building of the permanent trading posts did not bring to a close the itinerant traders, or those who ventured into little known districts to spend a few months of the year trading with the Navajos. One of these was Jonathan P. Williams, who came early into the Indian country. With his sons, W. S. Williams and Benj. F. Williams, who were later to settle at fixed posts, he packed trade goods into the farther reaches of the Indian country. For some years, operating out of Winslow, the Williams' set up summer trading camps at El Capitan, Cow Springs and at Navajo Mountain.

By the middle of the 1880s temporary trading camps were abandoned for permanent sites, yet by 1900 a good many of the first trading posts were deserted for more prominent places as the Navajo population moved away from them. A few

such old trading posts that now exist only as historical sites are Wolf Post, Blue Canyon, Tokesjay, Lee Ferry, Houck, The Cornfields, and Willow Springs. There are many more scattered over the great domain of the Navajo in New Mexico and Arizona.

More than 200 Navajo trading posts are doing business today. The traders operating them are largely men who entered the employ of a trader as youths and "grew up" in the business. In this category are the men who are the sons of traders. Lorenzo Hubbell, of Oraibi and Winslow, is the son of Don Lorenzo Hubbell. Joe Lee, operating on Black Mountain, is the son of Joseph Lee and has been engaged in Indian trade more than sixty years. Others are Richard Kerley of Tuba City, and Ed Kerley of Kayenta, the sons of John Kerley, well known Indian trader who did business around Tuba City over thirty years. The Taylor boys of Cow Springs trading post are the sons of John Taylor, Tonalea.

It is to be remembered that though the vast area now held by the Navajo tribe is looked upon as having always been occupied and owned by the tribe, that is not the case. The Indian traders ventured into what is now the province of the Navajo long before it was actually set aside as a reservation. In 1868 the Navajo were given a small reservation. From that date until the present the reservation has been gradually extended until it includes nearly 17,000,000 acres. Each addition to the Navajo domain took in settlers, white-owned land and Indian traders. Some of this land was purchased by the government, but where a trader held only a squatter's possession he was either preempted or brought under control of the Indian Bureau.

There must be some control of Indian trading, for protection of both Indians and honest white traders from the unscrupulous inroads of dishonest fly-by-night traders. The real traders would have it no other way, yet from the very instant of the Indian traders' incorporation under control of the Indian Bureau, the Indian trader has been "hounded" by a succession of Indian Bureau officials, missionaries and nosey busybodies who have come into the Navajo country solely for the purpose of stirring up trouble.

Strange as it may seem, the history of the Navajo Indian trader reveals few instances where the Indian has been exploited. On the fringes of white civilization as it rolled westward Indians were cheated and robbed. There can be little doubt of it. However this did not occur in the Navajo country; yet the belief persists among those who do not know the calibre of the men who took their lives in their hands when they entered the Navajos' domain in the old days.

The maxim of the old traders, one that is in force today, was: "Never lie to an Indian, never cheat an Indian, and never promise him more than you can do—and then not do it."

All down through Indian trader history to the present

(Continued on page 44)

ALWAYS A FRIENDLY GREETING AT

**KERLEY'S**

General Merchandise Curios  
Rare Navajo Blankets a  
Specialty

Located in the Heart of the  
Far-Famed Western Navajo  
Empire



**KERLEY'S TRADING POST**

Tuba City

Arizona

## A Few Tribes At The Pow-Wow

(Continued from page 17)

a little shy in greeting and talking to whites, yet a people of many kindly qualities. Almost the entire tribe, led by Chief Watahomogie, attends the Pow-Wow. However they leave a few of their people to watch the homes while the main group is away.

The land of the Havasupai is filled with legends and traditions. Some of the natural wonders abounding in their canyon are believed to be gods who are there to protect them. Every square foot of their country has a story of its own. Before the extension of the American government westward to include their region the Havasupai practiced cremation, just as the Mojave Indians do today. On Crematory Point a few ashes and bones are all that are left of this old custom.

The Havasupai own many peach trees, to which they long ago dedicated a special ceremony, the Peach dance. Where they obtained the first peach trees has become a mooted question, some authorities maintaining the Spanish left them with the Havasupai, while others insist that the Mormon pioneers were responsible.

Most of their stock grazes on the plateau about Havasupai Canyon. The forest there abounds with deer. The Havasupai produce a native tanned buckskin having the entire length of the legs and the ears and nose left on, which is so greatly favored by Navajo medicine men many trips are made between the tribes solely for the purpose of trading blankets for buckskin.

### Hualapai

The population of the Hualapai tribe is 440. Their reservation of 750,000 acres lies largely north of U. S. Highway 66, extending from Peach Springs, to and bordering on the Colorado River. There are, however, two or three other small units to the south and west of the main reservation. Their name means "Pine Tree People" and they are distant "cousins" of the Havasupai.

The women of the tribe weave fine baskets very similar to those of the Apache. Their beadwork, which was almost wholly learned in the schools, is equal in pattern, color and skill to that of the Mojave. The main industry of the tribe is stock raising, some of the Hualapai owning several hundred head of fine, improved cattle. They do a considerable amount of farming in and around Peach Springs. A Hualapai rodeo and fair is held annually at Peach Springs.

In the wars against the Apache and other tribes, the Hualapais were enlisted by the U. S. Army as scouts. The man believed the oldest in the southwest now living, is Hualapai Jim Mahoney, who can recall when the first white men entered his country. He says that before he saw his first white man he came to hunt deer in the forest where the Pow-Wow Celebration is held.

One of the Hualapai legends tells how a warrior hero, Pachitha'awi made the Grand Canyon. Their tribal lore is extensive, but until recent years many of their ceremonials were laid aside. Their most faithfully kept one has been the Memorial Day burning of food and clothing. They use two main healing rites which correspond to those of several other tribes of Yuman stock.

### Hopi

The last census of the Hopi tribe placed the population at 2,515. In 1882 the Congress of the United States sought to set aside a 2,472,329 acre reservation in the center of the Navajo country for their exclusive use, but to this the Hopi would never agree. They claimed then, and still insist upon

it, a slice of the southwest larger than all of the north half of Arizona.

The Hopi country is 105 miles from Flagstaff. Moencopi, a village once claimed by Oraibi pueblo, lying far to the west at Tuba City, is 77 miles from Flagstaff.

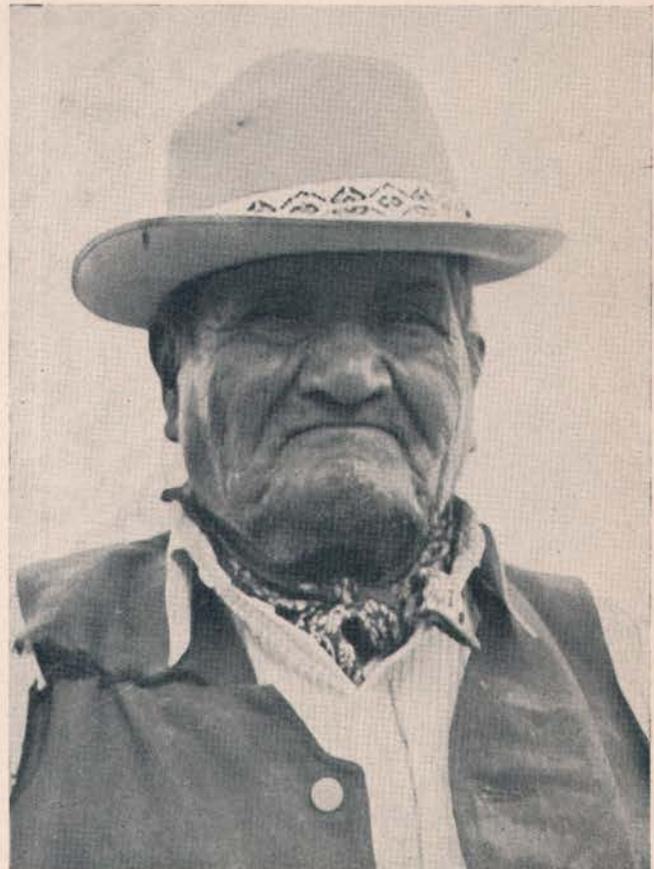
The nine pueblos in Tusayan proper—a name for their province handed down from the days of Spanish exploration in the southwest—are located on three important mesas. The easternmost mesa, known as first mesa, contains the villages of Walpi, Sichumovi and Hano. On the second or middle mesa are located the lesser known villages of Shipaulovi, Mishongnovi and Chimopovy. On the third and far western mesa are found Oraibi, Hotevilla and Bacabi.

Oraibi by proof of tree rings is the oldest continuously inhabited town in North America. Bacabi is a modern offshoot of the inter-village strife of Old Oraibi. Moencopi, too, is a stepchild of Oraibi and was previous to 1875 a farming community occupied only during the agriculture season. Because of the raiding Navajos the people living there retired to Oraibi during the dark winter months. None of the Hopi towns except Oraibi occupies its original site. Fearing Spanish vengeance and also because of the terrible inroads of raiders from other tribes all the villages were moved from the open, low lands to the mesa tops following the pueblo rebellion of 1680.

The village of Hano is not Hopi, but Tewa. The Tewa people fled persecution by the Spanish in New Mexico early in the 18th century and sought safety among their friends the Hopi. They were given the site of present Hano on the steep mesa trail leading to Walpi and Sichumovi, and were soon called the "Keepers of the Trail." Raiders had first to overcome the Tewa warriors before being able to sack the remaining two rich pueblos.

Perhaps the most interesting of all the Hopi pueblos, and one very dissimilar to all the others because of its construction alone, is Moencopi. Here lived some 13 fam-

(Continued on page 37)



"Hualapai" Jim Mahoney, 114 Years Old

(Continued from page 36)

ilies when the Mormon pioneers from Utah, venturing into what is now Arizona, decided to found a colony at Tuba City. The fertile farming lands coupled with the supply of good water drew their interest. The Hopi then there, renegades ostracized from Oraibi because of tribal political differences and unable to return to the eastern mesas during the winter, were hard put to exist against the inroads of the Navajo, who had destroyed their crops in the field and killed them off until only the 13 families remained. These families were discouraged and very desperate. They were about to retire to some other place when the Mormons arrived to make a deal with them for land and water.

The Mormon wagon trains came in and settled. Under the new arrangement the 13 families thrived unmolested, being also added to by immigrants from other Hopi villages. Dissatisfaction around Oraibi and Hotevilla sent many outcasts to Moencopi and even today it is known among Indians as the place of "renegades." If these thrifty, hard working, honest people are renegades then it would be a blessing if all the southwest was peopled with them.

Moencopi holds no snake dance, not having a snake priest or a snake clan, but it does have a continual repertoire of ceremonies. There is in August a Moencopi Hopi fair exhibit of unusual value for so small a group.

### *Piute*

The Piute Indians (sometimes spelled Paiute) are members of the Shoshoean family. They number approximately 3,476, residing largely on small reservations in five states, although there are a few in nearly every state of the Mississippi River. The Piutes were, and are, wanderers. They are distant relatives of the Shoshone, Hopi, Comanche, Snake and Bannock Indians. No other linguistic stock is so widely scattered and cut up into small bands as the Piutes.

The spelling of their name "Piute" is a better, more pronounceable contraction of the old "Paiute." Their name comes from Pai-water, and Utes, which they were. Pai-ute means "Water Utes"; Utes who lived near a great body of water said to have been in Nevada.

Arizona has a population of 128 Piutes residing on their own reservation at Moccasin. Another 32 live with the Navajo in the region of Navajo Mountain and at Willow Springs. California claims 356 Piutes, while Nevada has the greatest number of all, 2,462; Utah 254, and Oregon has 276. There are a few other Piutes scattered about in other states as well.

The Piutes are dark, inclined to be short and stocky. They have been, literally, pushed from pillar to post, hence their occupying small, arid reservations so widely scattered over the West. Even in Nevada where their population reaches the highest number there are several reservations on which they live.

The Piutes of Moccasin are fine stockmen, obtaining most of their income from cattle raising. Other than articles made for their personal use they produce little in the way of handcraft for sale to the public.

### *Zuni*

The Zuni Reservation is in McKinley and Valencia counties, New Mexico. The main pueblo, Zuni, is 43 miles south of Gallup. The present population numbers 2,021. Principally agriculturists, the Zuni gain their livelihood from crops and sheep, although silver, bead work, and pottery making brings them a steady cash income.

The Zuni were the first of the pueblos in the southwest to be contacted by Europeans. Here came the Negro, Estavanico, advancing ahead of Fray Marcos de Niza, in 1539,

to meet ignoble death because of his indiscretions. Only one of his party escaped to bear warning to the good Fray, who mounted a high hill, probably Corn Mountain, viewed the golden glow on the roofs in the setting sun and retreated whence he came bearing a later discredited tale of buildings made of gold.

The Zuni are short, heavy set people, the friendliest of all New Mexico pueblo dwellers. Even the small children playing in the street of the aged village will pause to smile and wave a hand at the passing pale face. A camera in the town will not start a riot or bring the local policeman with an exorbitant demand for money, but it would be only common courtesy for the tourist desiring to take pictures to ask somebody about it. No real pale face is ever barred from their ceremonials, but the Mexican is.

### *Maricopa*

The Maricopa Indians are of Yuma stock. They live along the course of Salt river northeast of Phoenix, Arizona, and on the Gila river to the south. They are physically, the largest and muscular Indians of all the southern Arizona desert tribes. The men took to the white man's horse on their first coming to the southwest. Perhaps this may account for their physical condition. Certainly every last male Maricopa is a cowboy and a good one.

The industries of the Maricopas are wood cutting, farming, canal ditch work, cattle raising, basketry and pottery. The men dress as the whites about them do. The women wear loose flowing garments, skirts and shirt-waists similar to the Apache, Hualapai and Havasupai women.

The Maricopa live among the Pima Indians. Some of them in adobe houses like the Pima build. Yet here and there scattered over Pimeria are to be seen grass thatched bee-hive shaped huts. These are also the homes of the Maricopa, who despite their long years of residence among, and their inter-marriage with the Pima, refuse to give up completely some of the distinct forms of their own culture.

The pottery from the hands of the Maricopa women is often believed to be that of the Pima. Most of the so-called Pima type pottery to be purchased in the curio stores and tourists places abounding in Phoenix is really that of the Maricopa potters. The two types are difficult to distinguish apart. The greater difference lies in the fact that the Maricopa potter uses a better clay, bakes the moulded piece longer and applies an excellent slip and a finer grade of paint in creating the design on the finished product.

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Complete Lubrication

Check Chart System

Sanitary Rest Rooms

Twelve New Cabins

*No. 1—Santa Fe at Beaver*

*No. 2—At College Entrance*

## The Story Of The Pow-Wow

(Continued from page 18)

as in the old days presents were exchanged and tobacco brought out. The pipe of peace was smoked. Every tribe who then claimed some part of the San Francisco Mountains as hunting grounds have legendary stories to relate of the long ago time of the arrival of the first whites.

Following the July 4, 1876 celebration and naming of Flagstaff the next celebration actually on record is that of the summer of 1882 when the Atlantic and Pacific railroad, now the Atchison, Topeka & Santa Fe, built the right-of-way into Flagstaff. The traders then were well established in the Indian country. The Mormons had set up settlements and homes. Sawmills were operating about Flagstaff, as well as stockmen who preceded them.

The celebrants of 1882 were sheep herders, cowboys, lumberjacks, railroaders, Indian traders, Mormons, storekeepers, saloon men, hunters, freighters and prospectors. What was more natural than that they should invite their friends, the Indians, to join in? The coming of the railroad meant opening up of northern Arizona to further settlement. It brought business, prosperity and a direct connection with civilization. There is small wonder that immediately a time was set aside in which to give joyful thanks to the importance of the railroad to Flagstaff.

The Indians took part in all the games and feats of skill during the celebration. More, they added a striking touch to it that the white could not produce—their tribal ceremonies. The lumberjacks did their stunts. The cowboys exhibited their roping and riding skill. In both these types of events the Indians contributed. Even in tree cutting, lopping and log rolling, for the Indians were working in the woods right along with the white lumberjacks. Indians were employed by the stockmen and in the riding and roping events of the small rodeo they competed successfully with the white cowboys.

Horse racing was a very important part of the celebration. In this the Navajos and Havasupais participated by entering their fast horses. At that celebration the Indians and white contestants competed on equal terms. There was no distinction of any kind made.

The Flagstaff celebrations were always considered neutral ground. Woe be unto the white or Indian who transgressed this unwritten law by laying for an enemy. Tribes residing afar might go to war with each other the following month. Cowboys and some Indians might, as they frequently did, fight out their differences along the rivers or on distant ranges a few days afterward, but at the celebration no feuds or hatreds might come to the surface.

Over the scene lay only joy-making and conviviality. From the first the Indian broke his so-called stoic silence. Nowhere in the west today can there be found Indians who are more friendly, more ready to meet other Indians and whites on the level of friendship.

In that long ago time, whether they could speak a word of the Indian's tribal tongue or not, whites slapped them on the back, grinned and said—because they knew no other greeting to give the Indian—"Hello, John!" The Indian was prompt to maintain the festive spirit of the occasion by answering promptly, because he could speak the vowels and believed the two words must be the white man's proper greeting—"Hello, John!"

The whites needed the Indian as a friend in those days. But it was a real need, whereas in so many localities of the old west the opposite has been true, with, the truth must be told, transgressions from both sides.

Almost all Indians could speak the English words "Hello, John!" and it came to be a term of greeting to a friend. Flagstaff was considered so favorably by Indians as a place of friends that the words began to be used in some of their chants to definitely mean Flagstaff.

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Many an eastern tourist in the southwest venturing into Indian country to view a native ceremony has been shaken to his shoes to hear the chanters shout in the middle of their song, "Hello, John! Hello, John!" The tourist is usually at first incredulous and thinks perhaps he did not hear right, that a similarity of phrases or vowel sounds in the two tongues must account for it, only to hear within another minute the English words very distinctly, "Hello, John! Hello, John!"

July celebrations were held regularly after 1882. As the city continued to grow just any ground anywhere would not do. The celebration was shifted to an open prairie where the Arizona State College buildings now stand. When ground was broken there for the first institution the celebration was established at the far end of South San Francisco street. A race track was laid out and a small, wooden grandstand erected.

Of this latter race track the Coconino Sun of August, 1889, says, "A cowboy filled with something or other was discovered riding his horse around and around the race track. When an officer inquired where he thought he might be going the cowboy replied that he was on his way home to the ranch and would the law please go away as he had a good many more miles to go."

After 1900 the annual celebration missed an occasional year. Previous to the turn of the 20th century the celebration bore no particular name. Everybody came to it. Everyone was welcome to such amusements, feasts and fun as the frontier town could afford. But after 1900 the celebration bore such titles as Annual Rodeo, Cowboy Days, Flagstaff Celebration, Days of '49, July 4th Celebration, and Frontier Days.

Many fraternal organizations and civic clubs, the Elks,  
(Continued on page 45)



**Hotel Monte Vista**  
Flagstaff's Distinctive Hotel  
Fireproof

DINING ROOM                      BUFFET                      COFFEE SHOP  
Flagstaff, Arizona  
FRANK E. SNIDER, Mgr.

## Pow-Wow Indian Rodeo

(Continued from page 13)

in connection with the Southwest All-Indian Pow-Wow, the contestants were largely only Arizona Indians. Today, however, the rodeo contestants list will show cowboys from Utah, Colorado, New Mexico, California, Nevada, Montana, Oklahoma, Wyoming, Idaho and Oregon as well as from Arizona, participating.

A great many of the rodeo contestants from Arizona and New Mexico appear to "run in the family." As witness the Bowmans: Arthur, Herman, Bahe and Eddison of Tohatchi, N. M. Too, there are more of the Bowmans, who sometimes take part in the rodeo as well as their mother, a lady 80-odd years old who rode a winning horse in the women's horse race last year.

But the Bowmans do not make up the

largest single family of contestants. It would be difficult to determine the family that does send the largest number of cowboys to compete at the Pow-Wow Rodeo. Take, for instance, the Riggs' from Leupp, Harry, Peter, Billy John, Fred, Lucas, William, and John. Of the Havasupais, the Sinyellas, Lorenzo, Joy and Louis do much toward completing their tribe's participation. Lorenzo and Louis Sinyella as a roping team took off the championship prize in the 1938 Team Roping Contest. Other Havasupais who are excellent cowboys are the Wescogames, James, Dallas and Bill. Then there is also Jack Jones and Jackson Jones.

From Crownpoint and Tohatchi, New Mexico come the Navajo Arvisos, Juan Raymond, Paul, Benjamin, Jack, and Kenneth, who are certain to take prizes in the regular events and in the free-

for-all and bareback cowpony races. From Moccasin, come the Piute brothers, Dan, Fred and Stanley Bullet, whose fast rope horses are almost sure to help place them in some of the prize money.

Not to be outdone by other tribes there is yet another Navajo family, Harris, Bob, Joe and Stanley Curley, of Leupp, who are of that same breed when registering for the contests, "Gimme the works!"

Among the many brother duos are Leon and Louis Sundust, Maricopa Indians of Laveen; Albert and Warren Nelson, Apache of Fort McDowell; Herbert and Bill Doka, Apaches, Scottsdale; Ralph and Bill Roanhorse, Kiowas from Oklahoma; Alfred and Clye Pioche, Navajos, Lake Valley, New Mexico; Lloyd and Claude Susanyatame, Hualapais, Peach Springs; Bill and Ed Pilcher, Apaches, Scottsdale; Foster and Johnny Marshall, Havasupais, Havasupai; Earl and Ralph Paya, Havasupais, Grand Canyon; Leo and Kelvin Little-singer, Navajos, Heiser Springs; Wayne and Raymond Freeland, Crownpoint, New Mexico; Homer and Phil Hatrick, Blackfeet, Gutierrez, Idaho, and Jack and Roy Black, Utes, Mancos, Colorado.

With so many contestants entering the rodeo and native game events there can be no slack time during the afternoon performance. If the Pow-Wow Rodeo is not the fastest-run in existence, then a good many people who sit in the grandstand would certainly like to know where it is located. Every cowboy must have his try at the day money, which is awarded all three days, along with final money on the fourth of July. This means that exactly on the scheduled second the rodeo program must get under way. The Grand Entry and the Star Spangled Banner from the band opens the show. The long line of contestants and race horses barely retire from the arena before the riding chutes are bursting open to catapult bucking bronchos. From there on the spectator can do no less than hold to his seat. He will never be bored, for not one single moment is wasted during the afternoon.

A long time ago, to please the spectators and to keep from getting them jammed up, those who followed the printed program saw that rodeo officials tried to run off the events in regular order. The pause between events as small as it was, was just too much after all. Trying to get through what amounts to a ten hour program in five affords no momentary delays whatever. As fast as the "safety" men and the judges can handle the events, something is turned loose. The order of the Arena Director is to turn out whatever is ready. Inasmuch as plenty of help at the chutes and corrals tends to make "everything ready" at once, the spectator need never

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## ARENA DIRECTOR



Carl Beck, Superintendent Western Shoshone Reservation, Owyhee, Nevada, is serving his fourth time as the Pow-Wow Rodeo Arena boss.

## **Pow-Wow Indian Rodeo**

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be surprised to see three or four events going on before his eyes. Nor need he be alarmed that a mix-up will cause accidents. There are men down there in the Arena to see they do not happen.

An average afternoon scene will be that of a calf roper on the south end of the arena wrapping up his scrapping calf in record time, a bulldogger twisting his steer down a little beyond him, a wild cow milker doing his stuff in the center of the arena, while before the riding chutes another cowboy will be winning money by sticking to the hurricane deck of a wild broncho—or else getting up out of the dust. This means plenty to look at to entertain the spectator. But wait, what's this? A chute is opening, however there appears to be something wrong. The crowd in the grandstand tenses, and then a ripple of amused excitement breaks out. It is only the clowning Hualapai cattle baron, Frank Beecher of Peach Springs, coming out of a chute on a mule, riding backwards.

As a rule few bucking bronchos are turned out before the arena is cleared. The only other time is when the cowpony race horses are coming in, fifteen to twenty of them, in a dead heat for the finish line. The bronchos are really as mean as they are claimed to be. It is, of course, dangerous to have anything else in the Arena they can barge into.

The wild horse race is a thriller. The horses used are the "culls" from the bucking string. If there can be said to be culls from the picked herd that is leased for the Rodeo. This is the most dangerous event of the entire afternoon, for which reason the officials permit the contestants to have more handlers than the regular rodeo rules allow.

In addition to the rodeo events there are fill-ins such as potato, blanket, war bonnet, moccasin and mule races that are put on whenever possible. But only if time can be found to use them. At the end of the first hour if the events are ahead of an always overcrowded schedule, an added attraction will be given. This also includes women's horse races, womens tug-of-war, and so on.

The Indian Girls Beauty Contest, which has always been a main feature of the Pow-Wow Celebration, to select the Rodeo "Queen" is properly held the first afternoon of the show, yet it may not be the first event on the program as advertised because of the time lost in getting the shy Indian maids into the arena before the judges.

The Better Indian Babies Contest, another popular main feature of the celebration is held on the regular rodeo program because the night performance

is so full it would be impossible to hold it then.

Carl Beck, Superintendent of the Western Shoshone Reservation at Owyhee in Northern Nevada will be the Arena Director. Superintendent Beck, formerly of Navajo Service, will serve at his fourth Pow-Wow Celebration, as the most important man in the Arena. There are few white men who know more Indians personally, to be able to call them by their first names, than Carl Beck.

Ed Ford of Navajo Service, Supervisor of Land Management District 15, at Crownpoint, New Mexico, as head field judge will be the second most important white man in the rodeo arena. Except for these two men, so well liked by the Indians, there will be few other white handling departments of the program. The Pow-Wow organization always tries to fill every job connected with the celebration with Indians, but alas, they attend the Pow-Wow to celebrate and are not interested much in helping to work the rodeo.

## **This is the Land Of the Navajos**

(Continued from page 15)

who have subsistence farming areas where they raise corn and squash with flood water, do not have the water they formerly had. It is wasted through the arroyos and washes.

Navajoland has been an almost unlimited country. It has been so through the years. The Navajos have been able to spread out over more land to meet their needs for more grass. But they now are backed up against the maximum limits. They have all the available land. They have turned around and are looking back at their washed and blown away, overgrazed and almost bare land, realizing they have to change their ways of stock raising and farming to check the losses due to soil and water. Their problems are quite similar to thousands of farmers and range men in other parts of the West and the Nation. They need to restore the balance between, soil, water and vegetation.

The work of Navajo Service is to help the Navajo correct the unbalancing of Nature, largely by improving the range and management of stock. The Navajos are no more hesitant about making the needed changes in the ways they use their land, than other Western range men and farmers. They adopt new ways of using their land as they see the benefits of the new methods. Like the white people of the West.

The first step to restore the balance of soil, water and vegetation on the Navajos' 16 million acre reservation was

to establish demonstration areas to show what could be done through range and stock management to increase forage and control soil erosion. Another early step was a survey of the land to find out how many sheep, cattle and horses the grassland would carry. The third step was to reduce the livestock numbers by about 40 per cent. The survey proved that to maintain sheep production in the future, improve the ranges, revegetate the ranges, and control erosion on the better land, the number of sheep would have to be cut down 40 per cent. This reduction was needed to regain the natural balance which had been upset. In some parts of Navajoland the number of stock have already been reduced, while in other places the reduction is going on at the present time.

The next move has been to build stock water tanks and other structures where the water flows down through the washes to gather the water for stock and distribute the stock over more of the range rather than let the animals concentrate around a few watering places, and to spread the water out over grassy areas. This has already proved of great advantage to the Navajos.

Other measures have been taken to increase production on the land that the Navajos are using for flood water farming.

How is this working out?

Soil erosion control work in Navajoland is going forward successfully, but it will take a long time for much of the range land to be fully as grassy as it once was. Some of the worst land will never come back to its natural condition. A big majority of the land is already showing improvement. The demonstration areas, first established, are showing up best.

The demonstration area at Ganado, in the heart of Navajoland, is a good example of what can be done to regain Nature's balance and preserve land for the future use of the inhabitants. Here is the brief story of Ganado, Arizona.

The area was established in 1934 under agreement with the Navajos. To demonstrate the value of managing ranges and stock properly, the Service surveyed the range to find the carrying capacity. The carrying capacity was set at 400 head of sheep. Four hundred head of typical Navajo sheep were taken out of the flocks in the vicinity of Ganado and put into a common flock in the demonstration area under control. The herd was managed by a local Navajo Indian according to the plans and practices suggested for range by the Service.

This is what happened after one year

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# Boulder Dam And Navajo Indians

**W**HAT possible relationship can there be between Boulder Dam and the Indians?

In Navajoland 50 thousand Indians are working on the very practical problem of keeping the grass growing on their ranges to restore Nature's balance between soil, water and vegetation, and to preserve the land for their children.

The problems of the Navajos are about the same as those of other western farmers and ranchers whose grasslands and ranges are not covered with the same amount of grass now as in former years.

Start at Boulder Dam in the upper Black Canyon of the Colorado River, southeast of Las Vegas, Nevada. Where the mighty river forms the State boundary between Arizona and Nevada.

The Boulder Dam project is of unusual interest to several million people in the West because it is a dramatic and spectacular engineering accomplishment by which water is harnessed for irrigation, flood control, holding back the silt, and manufacturing hydro-electric power. Farmers in Imperial Valley, Palo Verde, Yuma and other irrigation areas that will get water from the All-American and other canals, and the people in San Diego, Los Angeles, other towns and cities that will get domestic water or electric power from the dam, have followed the progress of the Boulder Dam project with special interest.

How many know the life and efficiency of the huge water reservoir above Boulder Dam, and the future of the tremendous power, irrigation and water supply investments below the dam, are greatly affected by soil washed off the Navajo land several hundred miles above the dam?

Boulder Dam is the highest dam in the world; being 727 feet high from the foundation rock to the roadway along the crest. Towers and parapet ornamentations extend 40 feet or more above the crest. The length of the dam along the crest is almost 13 hundred feet and the width across the crest is 45 feet up and down stream.

The reservoir behind the dam will hold 30 and one-half million acre-feet of water when full. That is enough water to cover 30 and one-half million acres of land one foot deep. Enough water to cover New York State to a depth of one foot, or to give every person in the United States 80 thousand gallons. The reservoir covers 229 square miles, quite a little larger than Lake Tahoe in California and Nevada.

The reservoir probably will never be

filled to capacity with water. Less than half of the reservoir will be used to store water for irrigation of lands below the dam. A little less than one-third of the reservoir will be used for flood control. That is, almost a third of the capacity of the reservoir will be ready to take in all the heavy flood waters that may come down the river from above the dam. The rest of the capacity of the reservoir will be used to hold the silt brought down by the river from Navajoland and other parts of the watershed draining into the river and its tributaries.

Engineers estimate that the Colorado River will carry down and deposit into the reservoir about 137 million acre-feet of silt a year. That is one foot of soil from 137 million acres of land. The engineers estimate it will take about 50 years to fill up the part of the reservoir reserved for silt. If nothing is done to reduce the amount of silt brought down-stream by the river, the active life of the reservoir will be about 200 years.

This means that sometime in the future the accumulating silt will reduce the value of the investments in irrigated lands, in canals to carry the water to them, and in the special devices made to transport domestic water to towns and cities. When silt begins to fill up a reservoir two kinds of losses occur. First, the capacity of the reservoir to hold water is reduced by the amount of silt that accumulates and finally may fill the reservoir. Second, the silt fills the deep bottom of the reservoir and spreads the water out over more surface. The bigger the surface of the water, the more the water evaporates. At the present time the water in the reservoir behind Boulder Dam evaporates at the rate of 600 thousand acre-feet a year. As the silt increases and the water spreads out, the water will evaporate faster. All these losses will increase in the future.

Where the Colorado River roars past Bright Angel Creek it carries an average of more than 225 million tons of silt a year. This is an average each day of 617 thousand tons of silt.

Grand Falls on the Little Colorado River, which joins the Colorado a little east and north of the Grand Canyon, is higher than Niagara. During flood stage the air around the cataract is filled with fine particles of mud from the spray of the churning water. Chunks of soil, some of which weigh several tons, are torn from the banks as the river cuts through Navajoland.

Navajoland forms a great segment

of the drainage of the Colorado River and its tributaries. About one-third of the silt deposited in the reservoir behind Boulder Dam comes from Navajoland. This makes the soil conservation work of the Navajos of unusual importance to the people who depend on the life and efficiency of the reservoir.

The work of the Soil Conservation Service is to help the Navajo Indians maintain the balance between soil, water and vegetation. This seems to work out best by properly managing the ranges and stock grazing. Conserving soil and water on the Navajo land is working out successfully, but it will take a long time for much of the range land to be fully as grassy as it once was.

The long-life future of the Boulder Dam project partly depends on the success the Navajos have in reducing the losses of soil and increasing the grass on their land.



*Navajos near Grand Falls*

## *Navajo Canyon*

One of the least known spots in America today is Navajo Canyon, located on the Western Navajo Reservation. In this fertile canyon live Navajos who have never seen a railroad train, who have been no closer to civilization than Tuba City, a small village. Seventy miles long, this canyon contains Inscription House Ruins, a part of the Navajo National Monument, cliff ruins that have never been viewed by white men, bubbling springs, dinosaur tracks, and many other interesting wonders.

## Apache "Devil" Dance

The Apache Devil dance signifies the triumph of good over evil. The theme is carried out in pantomime all during the ceremony. The devil, with cow bell attached to one leg, a cross headdress, and body painted in symbolic designs, makes the first appearance on the dance ground. He reconnoiters, searching for Good to devour, and disappears. The swordsmen, masked in black, wearing wooden headdresses and carrying wands, march in singing sacred songs. The devil returns and attempts to overcome them, but is finally put to rout.

The name "Devil" dance has been attached to this ceremony by white men. It is more properly a "Crown" dance, and called by the Tonto Apache the "Cliff Dwellers" dance.



## Hopi Shield Dance

"Defend me from arrow points, on mighty shield of strong hide"—so runs an old chant of the prairie tribes. The Hopi shield dance borders the line of solely social dances. But it was seized upon by the athletic Hopi as a prowess demonstrator, and before holding this ceremony the Hopis pray all of the preceding night.

Symbols on some of the shields are, Rain and Clouds, Thunderbird, The Four Cardinal Points, Swastika and The Whirlwind.



## Taos Horsetail Dance

It was such an important event when the Indians of the Southwest acquired horses they dedicated a ceremony to the occasion.

Wearing horsetails and carrying a wooden stick, the dancers stomp and prance during the ritual in imitation of horses. The dance is a prayer for the acquisition of many horses. Harkening back to the day when the Navajo, always the greatest of all stock owners among Indians of the West, were rounded up by Kit Carson, and other Indians "fell heir" to their quadrupeds, it is no surprise to know the songs of this dance say little about "purchase" of horses.



## Navajo Red Ant Dance

This ceremony comes from a section of the complicated Mountain Chants. It came into being, according to legend, during the Creation of the Navajo at a place in the Underworld called "Where-It-Was-Always-Night." Only the Ant People lived there. During their wandering in this land of night the Chief of the Red Ant People was of great service to the Navajo clans. He went part way with them toward the fifth world, but was afraid of Mother Earth and Father Sky.

Yeibetchi, the Grandfather of the Yei, always accompanies the two boy dancers painted and costumed as the Red Ant Chief. They dance inside willow hoops to which are attached sacred turkey feathers.



## ***This is the Land Of the Navajos***

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of properly managing the flock: The forage increased considerably. The sheet washing was decreased. And in the spring of 1936, the lamb crop of the flock in the area was 90 per cent. The lamb crop of flocks in the vicinity from which the 400 head of sheep was taken showed an average of only 55 per cent. The sheep in the demonstration area sheared seven and one half pounds of wool while the other sheep sheared but 4 pounds. Because the wool of the sheep in the area was in much better condition, and of better quality, it brought a premium price over the wool of the other sheep. In the fall of 1936, at market time, the lambs within the area weighed an average of almost 70 pounds, while the other lambs averaged a little over 50 pounds.

More than that, the lambs in the demonstration area were all about the same size, weight, and age, and more easily handled by the traders. The lambs outside the area were of varying ages, sizes, and weights.

These actual facts taken from only one of the demonstration areas in the Navajoland show what soil conservation principles and practices of range and stock management are doing to improve the income of the Navajos. At the same time soil losses are being checked and Nature's balance restored.

One of the other encouraging features of the work of Navajo Service in Navajoland is the field days which the Navajos attend. At these field days the Navajos see how proper stock and range management, proper methods of shearing and lambing are carried out. At marketing time they see the direct results of all these efforts to control erosion on Navajoland.

## ***A Little Known Kit Carson Story***

Kit Carson, the Great Warrior, had no trouble in subduing the Navajos? Writers who touch on stories of his life either do not know, or else ignore completely the fact that he did not have everything his own way in rounding up the Navajo tribe during the 1860's. There is a high rock near Fort Defiance on which Kit Carson sought refuge for 20 hours. A band of Navajo warriors cut him off from his troops and scouts, and all but "lifted" his hair before a company of cavalry made the rescue. This item was published widely in the frontier newspapers of the time, and was again mentioned in an issue of *The Coconino Sun*, published at Flagstaff, in 1889.

## ***The Rodeo Queen Of 1938***



*Wearing a hand woven blanket of black, red and white, and old type Hopi costume entirely, dimpled cheek, dusky Emmalie Mary Shupela, Hopi-Tewa maid from Polacca, Arizona, was judged the winner of the Pow-Wow Indian Girls Beauty Contest, and reigned as "queen" of the Rodeo during the 9th annual Pow-Wow Celebration.*

## Navajo Indian Traders

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time trading posts have been robbed, burned, and the lives of the trader and members of his family endangered. Not only that, the ground near old trading posts still holds the bones of traders once there who were murdered. The Navajos themselves deplored crime in such instances and did all in their power to prevent it. The traders were their friends and they wanted them. They were, and are, an outlet to dispose of Indian products and a means of obtaining merchandise they need.

What manner of man is this Navajo trader of today? He may even be an Indian, or of Indian descent. The modern trader invariably speaks Navajo fluently. He is clear eyed; face tanned to a coffee brown; slow in speech for he has lived long years in the desert and plateau country where no conversation is carried on except only when necessary. He is a kindly man, understanding and seldom if ever aroused to full anger. He knows and likes the people among whom he has cast his lot. Originally he went into the Indian country for gain. But in a short time the continual battle and worry over the fluctuating prices of Indian products brings a surprising stoicism to him. There is no other business as precarious as that of Indian trade. Weeks before there can be a market quotation from afar, the trader is buying wool, hides, pelts, pinons, cattle and sheep, hoping he has paid the Indian all the outside market will allow him to, and that he will dispose of the products at a price permitting him to break even on the transaction.

The trader is the Navajos' banker. In lieu of pawn he credits the Indian on the books. And this type of credit, a common everyday transaction of a white patronized store in the towns and cities, is surreptitious credit, according to the government regulations. Or, briefly, "uncollectable" as far as the constituted authorities are concerned. The trader takes silver jewelry and wampun beads as pawn to secure the Indian's credit. It is left with the trader until the Indian has produce of some kind to sell. The trader must hold this security for at least one year. Most of them hold pawn two, three, five years or even longer if there is ever a possibility the Indian can redeem it.

The intercourse of the trader with the Indians reaches far beyond the limits of trade. There was a time until recently when the integrity of the trader was so highly valued by the Navajos that he was a judge of small disputes, an intermediary between factions. He issued patent remedies and doctored them when they were sick. He was also a clearing house for information among Indians and the white administrators.

An old-time Indian trader was asked his description of a trader's functions among the Navajo. After considerable thought he replied, "He brings them into the world, feeds and clothes them while they live, and buries them when they die."

The trader's family lives with him at the post. His children sometimes are born there. Their first steps are taken in the post and about it. They learn Navajo words as quickly as they do their own tongue.

The trader's children on reaching school age are usually sent "out" to school. Again, however, they may be tutored at home until they reach the advanced grades, when they are boarded in a town on the edge of the reservation to attend school.

Who are some of the Navajo traders? Selected at random, the following list, which is not intended to by any means cover all traders engaged in business, gives also the descriptive or unusual names of some of the Navajo trading posts.

### ARIZONA

Sawmill Trading Post, C. S. Adams, Fort Defiance.

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Black Mountain Trading Post, Joe Lee, Chinlee.  
Denneho'tso Trading Post, Charles Ashcroft, Denneho'tso.  
Kinteel Trading Post, Dora Balcomb, Wide Ruins.  
Stateline Trading Post, J. W. Bennett, Lupton.  
Bonita Trading Post, Alex Black, Bonita.  
The Gap Trading Post, Johnny O'Farrell, Gap.  
Dilkon Trading Post, Joe Bush, Dilkon.  
Navajo Mountain Trading Post, Jack Owens, Navajo Mountain.

Canyon De Chelly Trading Post, Camillo Garcia, Canyon De Chelly.

Cedar Point Trading Post, H. W. Gibson, Cedar Point.  
White Mound Trading Post, J. A. Grubbs, Houck.  
Cow Springs Trading Post, Johnny Taylor, Cow Springs.  
Toadlena Trading Post, George Herring, Toadlena.  
Pinon Trading Post, George Hubbell, Pinon.  
White Cone Trading Post, R. A. Humble, White Cone.  
Pine Springs Trading Post, W. S. Stehle, Pine Springs.  
Round Rock Trading Post, Vernon Jack, Lukachukai.  
Kaibeto Trading Post, Ralph Jones, Kaibeto.  
Klagetoh Trading Post, Klagetoh.  
Steamboat Trading Post, Lester Lee, Ganado.  
Bitahochee Trading Post, J. B. Stiles, Bitahochee.  
Marble Canyon Trading Post, Lorenzo Hubbell, Marble Canyon.

Bitterweed Springs Trading Post, M. C. McGee, Bitterweed.

Greasewood Springs Trading Post, W. E. McGee, Greasewood.

Teesto Trading Post, James McJunkin, Teesto.  
Thunderbird Trading Post, L. H. McSparron, Thunderbird.

Indian Wells Trading Post, R. E. Nichols, Indian Wells.  
Redlake Trading Post, W. S. Young, Redlake.  
Sunrise Trading Post, Sunrise.

Little Colorado Trading Post, Hubert Richardson, Cameron.

Inscription House Trading Post, S. I. Richardson, Inscription House.

Shonto Trading Post, Harry Rorick, Shonto.  
Salina Springs Trading Post, Salina Springs.  
Round Top Trading Post, H. T. Shillingburg, Round Top.  
Castle Butte Trading Post, Skeet Stiles, Castle Butte.  
Nah'ahtee Trading Post, Shealy Tso, Sheep Dip Canyon.

### NEW MEXICO

Star Lake Trading Post, R. G. Smith, Star Lake.  
Red Rock Trading Post, C. J. Stalworthy, Red Rock.  
Crystal Trading Post, E. A. Taylor, Crystal.  
Rocky Point Trading Post, A. J. Tietjen, Rocky Point.  
Two Wells Trading Post, Claude Walker Two Wells.  
Two Grey Hills Trading Post, D. L. Walker, Two Grey Hills.

Hogback Trading Post, W. Wheeler, Hogback.  
Red Mesa Trading Post, R. H. McGee, Red Mesa.  
Mancos Creek Trading Post, R. H. McGee, Mancos Creek.  
Crownpoint Trading Post, James Matchin, Crownpoint.  
China Springs Trading Post, A. G. Myers, China Springs.  
Sweetwater Trading Post, A. E. Palmer, Sweetwater.  
Coyote Canyon Trading Post, Francis Powell, Coyote Canyon.

White Horse Trading Post, Dan Rangell, White Horse.  
Temple Rock Trading Post, N. J. Richards, Temple Rock.  
White Rock Trading Post, Jim Gibson, White Rock.  
Crater Mountain Trading Post, Blake Bowlin, Crater Mountain.

The majority of Navajo traders live anywhere from forty to nearly two hundred miles from a railroad and a base of supplies. There is a weekly or twice weekly mail service available to them of late years, but the post office is in,

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## The Story Of The Pow-Wow

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cowboys, merchants and the Chamber of Commerce, all had their try at operating the annual show. Whenever the celebration missed a year it bobbed up with a new sponsor the following year.

"Frontier Days" was produced as late of 1925. This was a pageant of the old west, with hold-ups, neck-tie parties and all the fixings. Ox teams hooked to prairie schooners and driven by men who pioneered to Arizona in them, were seen in the parades. Indians and cowboys competing in the rodeo rode side by side, and pioneer women dressed in the clothes of a past day walked in the parade with the Indian women.

Thereafter the celebration took on the tone of a general rodeo for awhile. As usual the contestants were Indians and whites. The show was moved to the City Park. After movie producers in Hollywood learned of all the free western "atmosphere" and color attending these celebrations cameramen were dispatched to make shots. During the 1927 and 1928 shows actual pictures were filmed around Flagstaff, with most of the important rodeo and Indian scenes shot during the performance in the arena.

The 1928 celebration proved a financial flop. Coupled with this was the fact that for several years the contestants and the spectators were made up of about 65 per cent Indians.

In the spring of 1929 there arose some talk of completely abandoning the celebration. However, and fortunately, a number of the business men of Flagstaff were familiar with the long history of Indian participation. Not the whites so much but the surrounding Indian tribes who looked forward to their one big outing of the year, were going to be gravely disappointed in the failure of the show to materialize. Indian participation had always been large. Perhaps that was a part of the difficulties jeopardizing the celebration. For the financial load was then, as it is today, carried entirely by whites.

The pioneers of Flagstaff were seriously concerned over abandoning the celebration. They knew that to the Indian it was already steeped in tradition and prestige. Said an important business man who established himself in Flagstaff in the 1880's:

"This show must be held, no matter what the monetary loss may be. You younger people are forgetting the symbolic smoking of the pipe of peace this celebration represented in the old days. We were friends of the Indians. We needed them. A man alone or with only one companion could come and go freely in this land because of that existing friendship. There were other difficulties to be faced besides lurking enemies, accidents on the trail, water and food when supplies ran low or else were exhausted. Our Indian friends were to be depended upon in such emergencies. The yearly celebration here for more than two generations—it started so long ago even the Indians have forgotten how it came about—has become an existing actual vow from both races that 'So long as the grass shall grow and water run in the rivers' the white man and the Indian here will live in peace with one another and shall be friends in all the term implies. They need us. We need them.

"Let us not follow in the steps of other whites in the Great West who have ruthlessly and unthinkingly broken the bonds of friendship that were long established, by here at Flagstaff saying to the Indian, 'Do not come to visit us this Fourth of July. Or any other Fourth of July. We are through with you. We don't need your friendship any more. We don't want you any longer!'

"Indian eyes are turned toward Flagstaff this one time of the year with the same spirit that our children look forward to Christmas. The Indian comes here to cast aside his

everyday cares, his peculiar problems that must ever be with him. He comes to celebrate, to enjoy himself, to meet other Indians, to renew friendships. I, myself, meet here Indians who were close friends many, many years ago. We clasp hands, and there is an occasional tear for they know and I know, circumstances prevent our meeting except at this one time, and it may be the last on this earth. The Grim Reaper, Time, is cutting us down one by one. It may well be that many more of us old-timers shall pass on to the Happy Hunting Grounds before we meet at the Pow-Wow once more, or have occasion to meet elsewhere. By all means let us hold the celebration this year that a few of us old-timers, Indians and whites, may meet only to shake hands and break bread together once again."

The white cowboys who took part in the older shows changed to a new generation. A group of younger men who sought only personal gain at the rodeo. These entered protests against competing with Indians. As there were nearby rodeos where the white cowboys could go on the Fourth of July, the citizens of Flagstaff told them very politely to attend the strictly white cowboy rodeos, that inasmuch as Indians were assuming almost all control of the contests at the Flagstaff celebration, then they would turn it over to them.

Emissaries were dispatched to the various Indian groups. Did the Indians want the Fourth of July show continued solely as their own, where whites would be welcomed only as interested spectators? Without one moment of quibbling the Indians announced that they wanted the annual affair.

So the celebration might not come upon dire days again, and so it could be the better handled, far-seeing business men proposed placing it on a permanent working basis. While they cast about for a suitable organization to operate the celebration, the Elks club went ahead with the 1929 show. Arrangements were made to hold a few Indian games and horse races at the City Park during the afternoon of two days. At night Indian ceremonies would take place in tents on a vacant square downtown in the city.

Mike Kirk, genial Irishman, Navajo Indian trader from Manuelito, New Mexico, was engaged by the Elks club to superintend the Indian programs. He thereby became the first arena director, or program manager, of the Pow-Wow. A good many citizens of Flagstaff believed the celebration should have a distinctive name of its own. Loren Cress, Flagstaff business man, proposed the title "Pow-Wow." Pow-Wow caught on quickly and there has never since arisen any idea of changing the name of the annual Fourth of July celebration.

The 1930 two-day celebration of the Pow-Wow, with more Indians attending than the year before, was again under the auspices of the Elks club (with local business men bearing the cost) and entirely at the City Park. Jack Fuss was the program manager.

The Chamber of Commerce took over production of the celebration in 1931. Jack Fuss was retained as program manager. The third annual celebration began to lose much of its "wild and wooly" western atmosphere in that undesirable portions of some of the white man's concessions were eliminated entirely as being out of their proper places at the Pow-Wow where the two races were allegedly meeting on equal footing.

The fourth annual Pow-Wow, 1932, almost came to grief early in the year when the banking institutions of the nation were closed because of the depression. For awhile it appeared there could not be a Pow-Wow because the organization's money was in one of the closed banks. The business men took stock of the situation. Such men as Fred W. Moore, C. J. Babbitt, G. A. London, Joe Babbitt, Ray Babbitt, Joe Kellam, G. T. Midgley, Paul Coffin, Major W. W. Midgley, M. J. Pilkington, Ken Webber, Ted Spencer, Del

(Continued on page 47)

# The Greatest Of Them All?

**C**LAIMING the title of being the "Greatest" Indian celebration would be a doubtful honor. However, the Pow-Wow could rightly advance such a supposition, but as the statistics of the five top celebrations show, the attendance, both Indian and white, is not big compared with rodeos and sports events in large cities. For the size of the cities and towns where the five largest real Indian celebrations are held, the number of tribesmen attending each of them is something to consider.

There are many so-called Indian cele-

brations held over the country. Few of them are actually bona fide projects. Those used in the statistics given below are worthwhile celebrations (Fairs, shows and rodeos or a combination of all three) and are doing an immense amount of good toward bettering Indian relations in the nation. The Pow-Wow has no competitors, has no quarrel of any kind with any of the other four top-ranking celebrations, wishes them all the success and good will in the world, for their high aims are exactly like those of the Pow-Wow organization. Lest some of them might consider the

statistics given here purposely shows them in an adverse light in comparison with the others only numbers are used to designate them, with the Pow-Wow being named.

The figures of the other celebrations compared with the Pow-Wow were arrived at by: General statistics, part count, part estimate, by one or more officials connected with the celebrations; parade statistics, by actual count. Where there was not enough information available, or for some reason a proper figure unobtainable the item has been left out.

## GENERAL STATISTICS

Maximum Seating Capacity General admissions per show (whites).....	2,900	1,500			2,200
Average Paid Admissions per show.....	2,500	1,250			300
Total Admissions.....	15,000	7,500			1,800
Number of Indians attending celebration.....	9,846	1,201	3,564	1,809	3,600
Tribes represented by more than 100 people.....	12	4	4	3	1
Tribes represented by less than 100 people.....	26	8	10	4	9
Cost of celebration partly or fully subsidized by local, state, or federal political body....	No	Yes	Yes	Yes	Yes
Celebration on Indian Reservation or within 25 miles of one.....	No	Yes	Yes	Yes	Yes

Pow-Wow	No. 1	No. 2	No. 3	No. 4
2,900	1,500			2,200
2,500	1,250			300
15,000	7,500			1,800
9,846	1,201	3,564	1,809	3,600
12	4	4	3	1
26	8	10	4	9
No	Yes	Yes	Yes	Yes
No	Yes	Yes	Yes	Yes

## PARADE STATISTICS

Paid Performers.....	246	387	110	75	25
Women and Men Riders.....	792	108	328	524	64
Contestants in Parade (identified by numbers).....	180	None	None	62	69
Indian Wagons, or other vehicles (not autos).....	48	59			37
Number of Indians riding in Wagons.....	288	177		47	10
Race Horses.....	65	5		47	10
Total Number of Indians in Parade.....	1,506	672		895	266
Livestock in Parade.....	1,133	233		633	217

The above figures are for 1938. The Pow-Wow will have 3,000 Indians in the 1939 parades. It is very likely the parades and attendance of the other four celebrations will increase during 1939.

## Flagstaff Motor Village COTTAGES

E. D. BABBITT MOTOR CO.



Neighborhood Service

Mr. and Mrs. John Weston, Mgrs. Highway 66

## ONE STOP DRUG STORE SERVICE



FRED W. MOORE

Everything A Modern Drug Store Should Have

## The Story Of The Pow-Wow

(Continued from page 45)

Strong, W. H. Switzer, Walt Bennett, and others, took the lead in planning to hold the annual celebration despite the depression and the organization's funds being impounded in the bank. The business men as a whole had faith in the celebration and they knew the Indians' paramount interest in it. They dug down into their pockets and brought forth sufficient funds to underwrite the fourth annual Pow-Wow and it was held without any difficulty whatever.

The fifth annual celebration, 1933, made the sponsors of the Pow-Wow aware more than ever of the advisability of an organization that would necessarily have to promote the Pow-Wow twelve months of the year. Its importance had grown steadily until the business men who had produced it so far could not devote all the time necessary to the Pow-Wow's production. Jack Fuss, program director for four years, engaged in outdoor advertising, warned that he could scarcely devote more than 60 to 90 days of his time to promotion of the show. G. A. London, executive secretary Flagstaff Chamber of Commerce, declared that the business of the Pow-Wow was increasing to such an extent that it was vitally necessary for the celebration to be dissolved from the activities of the Chamber of Commerce with an executive board of its own.

At the first business meeting early in 1934 sponsors of the Pow-Wow drew up articles of incorporation, and a certificate of incorporation was issued by the Arizona Corporation Commission March 21, 1934. The incorporators were M. J. Pilkington, K. L. Webber and F. W. Moore, all of Flagstaff. The organization was then officially "Flagstaff Celebrations, Inc."

At a board meeting May 9th, 1934, the incorporators, and G. A. London, acting secretary, elected Henry C. McQuarters president of the board of directors, C. T. Pulliam vice-president, T. S. Spencer secretary-treasurer, R. G. Williams and J. D. Walkup members. The new directors were informed of their election and the operation of the organization was turned over to them. Program manager Jack Fuss resigned, and the fifth annual Pow-Wow celebration was produced with the board of directors handling the ceremonial programs, and Carl Beck directing the afternoon arena performances.

From the first the title "Flagstaff Celebrations, Inc." seemed unworkable in connection with the high ideals of the Pow-Wow, "To further promote, manage, direct and hold Indian fairs and cultural exhibitions and displays of every kind and description for the purpose of educating the public in regard to the cultural developments and achievements of the Indians." Therefore in 1938 the directors amended the articles of incorporation, changing the name to "Pow-Wow, Inc."

During the first years of the Pow-Wow the Indian attendance varied from 800 to 1,500. They lived about 100 miles from Flagstaff, were principally Navajos, Havasupais, Hopis and Hualapais. The celebration was held only two days. The afternoon shows consisted of Indian games, a few rodeo events, with a few Indian dances thrown in to complete the afternoon. The night programs were entirely Indian dances and chants. The Indians were fed as guests of the city by issuance of raw food—flour, meat, coffee, sugar, melons, beans, etc., which they cooked themselves at their individual campfires.

The seventh annual Pow-Wow brought many changes in the celebration. The Indian attendance had increased much, and brought to the Pow-Wow Indians from afar who did not bring their cooking utensils. Therefore the Pow-Wow built cooking pits and issued cooked food. The shows were five, three night and two afternoon. Bronco riding and calf tying was added to the rodeo, and the night performances increased in length.

The eighth annual Pow-Wow ushered in the six big performances. All three afternoons consisted of top-notch rodeo events judged and ruled under the regulations of professional rodeos, with the exception that strictly native games and contests were held according to ground rules laid down by the Indians. The full program of rodeo events required heavy investment in equipment and an addition was made to the grandstand at City Park to accommodate the increase in white attendance. No Indian dances were held during the afternoon, there being no time for them. The three night shows were lengthened to about two hours. The 1937 Pow-Wow saw the broadcasting of the first complete and authentic Indian ceremonials ever sent out over the air. The National Broadcasting Company used an hour of the first night's program. (See another page for details of this history-making incident).

The ninth annual Pow-Wow, 1938, proved a grand success as far as the Indians were concerned. Their attendance moved upward from about 1,500 in 1935, to 9,846 in 1938. The white attendance has remained at about the same level during the last three years. This is largely due to the fact that only a limited number can be seated in the grandstand.

The Pow-Wow has never been a financial success. It is not intended to be insofar as the organization having money left over from the cost of the celebration's production each year. The continued increase—12,000 to 15,000 being prepared for at the 1939 Pow-Wow—in Indian participation has raised the cost of feeding, the rodeo prize money, and the cost of the night ceremonial programs because of added dance teams. Except for the main rodeo events, the programs are being constantly changed. Each change requires a different set-up in equipment, and more money. Insofar as possible, all money is paid to Indians. The Pow-Wow board of directors are continually faced with the problem of finding new sources of income for each succeeding celebration. The gate admissions actually pay for about one-third of the cost of the celebration.

(Condensed from "Pow-Wow" by Gladwell Richardson).

## Navajo Indian Traders

(Continued from page 44)

usually, another Indian trading post twenty-five to fifty or more miles away.

The Indian trader tries to move his accumulated Indian products in bulk, but this is not always accomplished, especially silver jewelry and Navajo rugs. Gradually over a period of years the trader will manager to build up a list of purchasers whom he furnishes hand-woven rugs and hand-hammered silver jewelry set with turquoise. A direct from the trader purchase means the buyer is obtaining Indian products at the closest possible figure. The trader would rather "get his money out of a rug" than make a profit on it.

The Navajo trader's profit is in his trade goods. He figures a definite percentage on the cost. Yet taking into consideration that no interest is charged on open accounts or on credits secured by pawn, and the fact that an average amount of such accounts so secured or unsecured will be a total loss, and the distance it is necessary to freight merchandise, it is amazing that the traders can take such a short percentage of profit and still remain in business.

(Condensed from "Kings of the Far Places" by Gladwell Richardson).

## Oraibi

Oraibi pueblo in Arizona is believed to be the oldest continuously occupied village site on the North America continent.

# The Zuni Doll Dance

**T**HIS is the only Zuni ceremony that the New Mexicans, descendants of the hated Spaniards, are permitted to see. The other pueblos combined their native ceremonies with those of the Catholic church to a great degree. But the Doll Dance is the only time that the Zunis permit any concession being made to the religion of the conquerors of the pueblos of the Southwest. Even here it is of such remote relation that the facts are buried in antiquity.

The central object of this Zuni ceremony which takes place in the fall of the year on the Reservation, the definite date never being set until shortly before the dance, is the doll-sized wooden image of a saint. Some authorities declare the image to be of the Virgin, yet judging by the shape of the head and the square cut of the hair the features of the doll are entirely masculine. Certainly the image is of great age and it may be true as the Zunians claim, that it has been in their possession 300 years.

At Zuni on the day of the Doll Dance the image is brought out into the plaza, where guarded by men shouldering ancient guns, it is placed in a shelter hung with many beautiful textiles of native weaving, and buckskins. The finery of the doll has begun to fade with the passing decades. The clothes in which it is dressed are said to have come with the doll on its initial entry into Zuni life. It is equipped with jewelry and a leather bag suspended from the neck into which coins or small valuable objects are dropped. Food and larger gifts are deposited at the foot of the pedestal on which the doll sits all during the day of the ceremony.

The doll is viewed publicly only at Zuni. It is never carried from the Reservation and dances to its honor and glory afar are given without the image's participation. Such Doll Dances among neighboring Indians are common.

The dance begins sometime during the morning and lasts the remainder of the day. There is usually a main chorus of from ten to twenty men and a drummer, although very soon after the opening song spectators invariably join in until the plaza swells and roars with voices.

The leader of the chanters is dressed in old Zuni fashion, cloth trousers, flowered designed or richly colored shirt, much jewelry, a red sash about the waist and a rolled neckerchief on the head. In addition the leader carries a bow and arrow. The other chanters are attired in white cloth trousers, colored shirts, with a red squaw belt over the right shoulder and fastened on the left side to another belt much in the fashion of a Sam Browne belt.

The dancers are boys and girls, their numbers while not definitely set at any figure must always be equal. That is, the same number of girls as boys must be in the dance.

The girls wear the blue-black hand woven dress over which is draped the white Hopi kirtle. Around the hem of the skirt and at the sleeve ends peep the edges of Mexican lace. The headdress is a whorl of blue macaw feathers touched with eagle down. From this arrangement thin strips of silk ribbons and brightly colored cloth reach down almost to the knees. As usual the girls of Zuni wear turquoise and silver jewelry to the amount of a good many hundred dollars. Their moccasins are black soled, white topped. The legs are wrapped thickly to the knees. They carry turkey feathers in each hand, making the graceful short up and down motion with each hand, first the right, then the left.

The boys hold their clipped hair with a colored silk neckerchief wrapped about the head. The upper portion of their bodies is bare, sometimes adorned with painted symbols. They wear a short dance skirt (frequently this is worn over a pair of white trousers) and a Hopi-type cotton sash having long fringed, knotted ends. Their moccasins are blue.

The buckskin uppers end at the ankle where there may be tied a small bone rattle. The boys carry a fluffy feather-tipped rattle in the right hand and occasionally a feather or sprig of evergreen in the left. The gourd rattles keep time to the beat of the drum.

The dance step is exactly like that of the Green Corn Dance. The dancers form two lines, boys and girls facing each other for about half of the chant, then break momentarily while one boy and one girl dance facing each other, approaching to within about three feet. This individual set lasts scarcely more than a minute, at the end of which the lines reform until the end of the ceremony. The entire time of the dance is usually a fast and furious twenty minutes altogether. However, it is repeated by that group, or another, as long as the spectators demand it.

## No Millions Of Indians

Millions of Indians never did populate what is now continental United States. James Mooney of the Smithsonian Institution, Washington, once estimated that at the time of Columbus' discovery of America, there were only 846,000 of them.

## Indian Corn

Maize, or Indian corn, was surely once the Staff of Life of the red man. It was prepared in dozens of different ways, many of which are still in use. Some of the ways in which it is still used as food are piki, green corn roasted with and without the shuck, dry corn boiled, hominy, meal cakes, mixed with meat and baked in shucks, baked in round flat pieces on hot rocks, baked as a pudding in the ground on hot coals, green corn ground and dried corn bread, corn meal mush, and blue corn pie which is blue corn ground fine and stirred in a pan of hot water until it thickens sufficiently to be eaten with the fingers.



Apache Devil Dance

# Santo Domingo Green Corn Dance

**A**T SANTO DOMINGO the Green Corn Dance is held annually on August 4. It is a highly improved prayer with a two-fold-purpose; to the deities that be for maturing of the corn and to protect it from enemies.

The first to appear from the kiva are the clowns. They are called also "Delight Makers" and "Koshare" by whites. They wear moccasins and g-strings. The rest of the body is bare except for paint. The main body of the paint is a whitish gray for the Summer People, and brown for the Winter People. Over the main color are painted bands of horizontal black, on legs, arms and torso. The face is painted gray or brown with the nose, eyes and mouth outlined in black. The deep black hair is matted with gray clay, to which dried corn husks are attached. A medicine pouch is worn on the right hip, a roll of dried rabbit skin at the waist, strips of rabbit skin about each ankle and sprigs of spruce carried in the hands complete the costuming of the clowns.

While the burlesque antics of the clowns, chasing children, making advances to women, darting in among the spectators, weaving about through the lines of dancers proves amusing, the clowns are actually in charge of the religious observances down to the last minute detail of the complete ceremony.

The dancers are of two groups from their respective kivas, the Summer People who dance first, and the Winter People who follow. The chanters follow the drummer out onto the dance ground in the plaza. The first of the Summer People to appear is the rain priest, who pauses on the kiva long enough to take down the standard hanging there. The standard is a pole about ten feet in length. At the tip is a whirl of brilliant parrot feathers. The embroidered banner is the hand woven rain sash worn by the men during the dance. The upper side is tied with buckskin thongs to the pole. The main part of the banner is white, with a bright colored border on the outer edge. The upper and lower edges are embroidered with symbolic designs. The standards of the two divisions, placed over the kivas, differ only in these designs. Eagle feathers are attached to the sides and corners of the standard banner.

The rain priest marches away from the kiva bearing the standard toward the chanters about the drum. There he pauses and with the first appearance of the dancers he begins to wave the standard back and forth in the air. All the dancers are to pass beneath the beneficial properties of the sacred banner. The first actual dancer out of the kiva is a man. He is followed by a woman, another man and another woman, and so on until the entire group of Summer People emerge from the ground.

The women are barefooted and wear blue-black old style pueblo dresses. The dress has green and red piping of wool yarn on the left side and down near the hem. Each woman wears many bracelets, finger rings and strings of turquoise and wampum beads. The hair is down, hanging free over the bare brown shoulders. Their headdress is a thin wooden tablet painted the color of the sky. On this is added designs representing the sun, moon, rain and clouds. The top of the tablet is cut in the shape of mesa and cloud. To the points of the tablets are attached small eagle down feathers that sway in the air to the motion of the dancers. A red squaw belt about the waist completes the costume of the women. They carry small twigs of pine in their hands.

The picturesque costume of the men dancers consists of

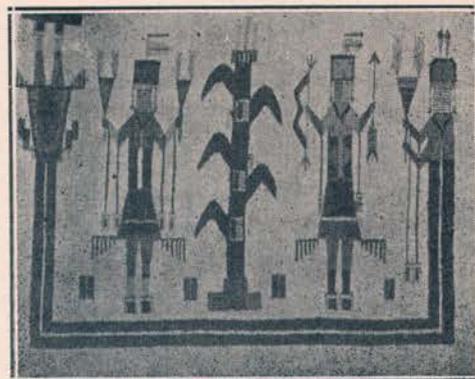
the rain sash having embroidered designs, eagle feathers in the hair, large sea shells at the throat, strings of beads, white cotton hand woven rain belt, long tasseled streamers hanging down the right leg, fox skin with head tucked into the belt behind whorls of parrot and woodpecker feathers, feathers tied in the hair at the top of the head, turtle shell rattle tied to the left knee, a skunk skin mask fastened to each ankle above the moccasins, and painted arm band of skin. They carry a gourd rattle decorated with painted designs and fluffy feathers in the right hand, and spruce twigs in the left.

Clear of the kiva and as they pass beneath the waving standard the single file of men and women dancers split into two lines. The men line up together facing the drummer and the chanters. The women assemble immediately behind them. The first song has been chanted while the whole procession has assumed the proper positions. The first of a series of four songs now begins, whereon the line of men dancers turn about to face the women. The men bring their prancing steps high off the ground. The women dance demurely, eyes downcast, their bare feet scarcely moving upward from the ground. The line of men swings away from the women, and again they turn, coupling up, one man and one woman, and all move forward together. These formations are repeated until the four songs are sung.

The procession of Summer People moves off, and in come the Winter People. Throughout the afternoon the two groups alternate until just before sunset, when both appear together for the final dance.

## NAVAJO-HOPI TRADING CO.

P. J. MCGOUGH



*Get Your Indian Handicraft  
In The Indian Country*

HAND-MADE INDIAN JEWELRY  
PETRIFIED WOOD JEWELRY  
ARIZONA SOUVENIRS

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*Visitors Welcome*

Opposite Depot

Flagstaff, Arizona



### *Jemez Porcupine Hoop Dance*

Moving in accurate step at fast time, White Cloud, noted dancer from Jemez Pueblo, uses several hoops in the Porcupine Hoop Dance. Fig. 1, the beginning of the dance, using one hoop. Fig. 2, proceeding to 2 hoops, and Fig. 3, the beginning of the most spectacular part of the dance. Using three hoops, passing them over the body is an intricate piece of clever dexterity, but, Fig. 4 shows White Cloud after having tossed the hoops on the ground, picking them up with his toes and passing them upward over his body. They are thrown into the air over the head of the dancer by use of the upper arms and caught in the hands. White Cloud and the Jemez Dance group led by George Yepa is a spectacular feature of the Pow-Wow Ceremonial program at night.



## Unsolicited Comments About the Pow-Wow

"An anthropological spectacle the greatest we have seen anywhere on the globe. The Pow-Wow night ceremonials were well worth the several thousand miles we spent in rushing here after we heard about the Pow-Wow Celebration in, of all places, London, England!"—*Dr. and Mrs. J. E. Hantsouth, world travellers, Sydney, Australia.*

"There is nothing else in existence to equal the Pow-Wow Celebration that we have seen, and we have seen nearly every Indian fair, rodeo, ceremonial or gathering of one sort or another on Indian Reservations in the United States and Canada."—*Helen, Jack, Rose and Paul Maintree, Toronto, Quebec.*

"This is my fifth visit here in a row. Each year I bring more of my friends, and they in turn bring some of theirs the next. In fact, we are an increasing band of commuters to the Pow-Wow from Chicago. Every celebration has been different and interesting to an inestimable degree."—*Mr. Hannibal Meir, Chicago, Illinois.*

"The best thing I like about the Pow-Wow is the interest and encouragement to preserve the old Indian ceremonials which the younger generation of educated Indians have been about to forget."—*Mrs. Warren Hastings Seymour, Washington, D. C.*

"Professional rodeos had sated me when I stopped off here and saw the first of the All-Indian Rodeos. The Indians at Flagstaff have revived the colorful features of the old rodeos when a rodeo was a rodeo and not a professional broncho busters picnic."—*Mr. Henry C. Brown-Smith, Kansas City, Missouri.*

"Grand, and charming, and wonderful in that the Indian's lore and rituals are at last authentically portrayed to the people who attend the Pow-Wow."—*Miss Margaret Neinsmith, New York, N. Y.*

"The Indian cowboy is finding his own at the Pow-Wow, showing whites what some of us have long known, namely that the Indian cowboy is just as skilled in his range craft as the white-skinned cowboy."—*Mr. Robert Atwood, Panama City, Florida.*

"I never before realized what we owe the American Indian for a culture we whites have borrowed greatly from him."—*Miss Tallahassee Mead, Richmond, Virginia.*

"I believe the Indians at the Pow-Wow are proving, by exhibiting some of their dances and ceremonials to white view, the ignorance and the misguided aims of some white shows and organizations who are using white professional dancers to portray Indian dances as being "authentic" and "exact." They are nothing of the sort, and are but poor attempts to exploit the Indian dances that are miserable failures."—*Mr. Robert A. Hall, Mason City, Iowa.*

## Pinon Bread

The Navajo Indians make a pinon bread that is really a pie. The pinons are parched before grinding, hull and kernel on a metate. Sugar is added until the bread is slightly sweet. It is then allowed to stand in a pan until some of the oil dries off. No water is used.

## Navajo Tribal Fair

"NITSA-HO-NA-NI," which means "the big meeting" in the Navajo language, or the Annual Navajo Tribal Fair, is expected to draw hundreds of friends of the tribe from many parts of the country as well as more than 10,000 Navajos to picturesque Window Rock, Arizona, in September. Definite dates for the second annual gathering at the tribe's new fairgrounds have not been set. Wide interest is being shown in the Navajos' own celebration.

The tribe's best weavers and silversmiths will soon put the finishing touches on hundreds of exhibits to be entered in the competitive arts and crafts exhibit. Many Navajos have already made provisions to enter sheep, cattle and horses in that division and reservation farmers are preparing to enter the keen competition promised in the agricultural section.

The wildest horses of the reservation will be rounded up for the three-day afternoon rodeo which will feature native Navajo games and other novelty field sports.

Built by Navajo Civilian Conservation Corps workers, the tribal exposition grounds is outstanding for its colorful mountain background, pine log buildings and a grandstand seating 3500 persons which has been carved from a hillside. There is a half-mile race track and five chutes for rodeo events and powerful flood lights to illuminate the arena for night ceremonials and other events.

The plant also includes a large arts and crafts building, model hogan, a typical school room and exhibition stock barns containing stalls for more than 100 animals. On one side of the grounds are special camping areas for Navajos and visitors.

Membership on all committees includes tribal leaders who are eager to elevate the standards of Navajo livestock, agriculture and arts and crafts. Only the finest work of the tribe will be offered for exhibition and cash prizes will be awarded the best weavers and silversmiths who will be presented to the stadium audience when the awards are made.

E. R. Fryer, superintendent of the Navajo reservation, who is taking an active part with the Navajos in planning their fair, declared that every effort will be made to encourage individual initiative through public recognition of superior work.

Approximately \$2000 in prizes will be awarded.

Sponsored by tribal leaders to encourage the Navajo to make the most of what he has, the various exhibits at the fair will feature horses, cattle, sheep, hogs, poultry in the livestock section; and the finest work of the weavers' art and choice turquoise and silver work in the arts and crafts division.

From the sixty-five reservation irrigation projects and dozens of dry farms will come corn, beans, melons, wheat and other products of the soil.

Improvements to the fairgrounds plant, located two miles from the capitol of the Navajo Nation, include an enlarged natural grandstand and a native market.

Attendance this year is expected to exceed by far the number who attended from throughout the reservation and from foreign countries and many parts of the United States last year.

## Hopi Baskets

The Hopi make three distinct types of baskets. The twilled yucca types are made on all the mesas where the art is practiced. The coiled basket, the most beautiful made by the Hopi, are distinctive of the second mesa, at the villages of Shipaulovi, Shungopovi and Mishongnovi. The wicker work is to be found on the third mesa, the villages of Oraibi, Hotevilla and Bacabi.

# Business Firms And Individuals Who Underwrite The Pow-Wow

Arizona Lumber & Timber Co.  
Arrowhead Service Station  
Anderson, Dr. E. A.  
Art Music Shop  
Arrowhead Lodge  
American Steam Laundry  
Arizona Grocery Company

Ben Franklin Store  
Bennett, Frank  
Babbitt Brothers Trading Co.  
Babbitt, James E.  
Black Cat Cafe  
Babbitt, E. D. Motor Co.  
Babbitt, Herb  
B & M Cafe  
Buck Lowrey's Service Station  
Brownie Cleaners  
Bank of Arizona, The

Coconino Abstract Office  
Chocolate Shop  
Carson Studio  
Chiappetti, F. C.  
Cactus Gardens  
Creighton, Dr. C. C.  
Cress Brothers  
Coca Cola Bottling Co.  
Cooper's Pool Hall  
Commercial Hotel  
City Barber Shop  
College Inn  
College Texaco Service Station  
Cheeves, Russell  
Chamber of Commerce, Flagstaff  
Coconino Sun, The

Double Circle Garage  
Deacon Inn

El Pueblo Auto Court  
Em's Tavern  
Economy Store, The  
El Patio Grill

Flagstaff Steam Laundry  
Flagstaff Auto Supply Co.  
Flagstaff Electric Light Co.  
Flagstaff Furniture Co.  
Flagstaff Journal, The  
Flagstaff Pharmacy  
Flagstaff Indian Store  
Ford, W. S.  
Frank's Place  
Fronske, Dr. M. G.

Gassman's Gift Shop  
Gregg, Marie

General Petroleum Co.  
Goble, R. E.

Huie, Bill  
Harper Furniture Co.  
Haydee Lane Service Station  
Home Cafe  
Huckleby Newsstand  
Harmon, Ken  
Halstead Lumber Co.  
Harry Moore Liquor Co.

Ideal Hotel  
Isham-Spencer Insurance Agency

Jolly, Ed  
Jones Grocery

Knox Auto Court  
K. C. L. A. Flyer

L. A. Albuquerque Express Co.  
Longley's Barber Shop  
L-18 Market  
Legionnaire Inn  
Lightning Delivery Co.

Morrow Motor Co.  
McGough, P. J.  
Mackey, Dr. A. J.  
Miller, Dr. E. A.  
Murphy, Dr. Floyd  
Mangum, Judge Karl  
Mountain States Tel. & Tel. Co.  
Moore Drug Co.  
Milk Depot, The  
Midgley Food Market  
McCuddin, W. C.  
Men's Shop, The  
Monte Vista Coffee Shop  
McKinney, D. L.  
Miller, Judge Max  
Maxwell's Newsstand  
Motel Inn  
McKeith, W. B.  
Motor Inn, Joe Angle, Mgr.  
Mode O' Day Shop

Nava-Hopi Tours, Inc.  
Nehi Bottling Co.  
Nackard's Ready-to-Wear Store  
Northern Ariz. Whol. Liquor Co.  
Olivers' Barber Shop  
Office Bar

Pyland, Joe  
Peak Inn  
Pay'n Takit Store  
Pure Food Bakery  
Powder Puff Beauty Parlor  
Pilcher, Dr. A. G.  
Paso Del Norte Hotel  
Penney, J. C. Co.  
Pilkington Motor Co.  
Pine Hotel  
Porter, N., Saddle & Harness Co.  
Phoenix, Ariz.

Richfield Underpass Service Station  
Ralph Hubert, Mgr.  
Richfield Oil Corp.  
Rees, Mary Ethel  
Riordan's, Incorporated  
Rose Tree Cafe  
W. B. Raudebaugh  
Rio Grande Oil Co.  
Rancho Grande

Spearman Bowling Alleys  
Sprouse-Reitz Co.  
Shell Oil Co., H. L. Huffer, Agent  
Sauer & Hutchinson Grocery  
Sears Roebuck & Co.  
Southwest Lumber Mills, Inc.  
Shell Service Station No. 1908  
Switzers' Hardware  
Standard Oil Co.  
Walter Evans, Agent  
Shell Service Station  
Wilbur Caffey, Mgr.  
Schmidt, Joe  
Sechrist, Dr. Chas. W.  
Sandvig, Mae, Beauty Shop

Tissaw Electric Shop  
Tinnin, O. B.  
Texaco Oil Co.  
J. L. Sharber, Agent  
Tocu's Cafe

Vandevier, Sheriff Art

Western Auto Supply Co.  
Wilson-Coffin Trading Co.  
Webber Brothers Garage  
Weatherford Hotel  
Wilson, Wood & Compton  
William Cafe  
Wheeler Grocery  
Williams, R. G. "Doc"  
Wilson & Coffin Garage  
Waldhaus Garage

The Mountain City Of

# FLAGSTAFF

ALTITUDE 6907

Under Turquoise Skies In The Center Of The Enchanted Empire

Arizona State College  
Lowell Observatory  
Museum of Northern  
Arizona

**ACCOMMODATIONS**  
Seven Hotels  
Fourteen Auto Courts  
Sixteen Restaurants  
9 Nearby Guest Ranches  
Inspected by U. S. Public  
Health Service

**CLIMATE**  
Average Sunshine, 310 days  
Average Rainfall, 19.09 in.  
Average Snowfall 9 feet  
Av. Summer Temperature,  
60 degrees

**INDUSTRIES**  
Farming  
Cattle Mining  
Sheep Lumber Mills  
Indian Trading



The San Francisco Peaks

**RECREATION**  
Horseback Riding, Hiking, Tobogganing, Skiing, Swimming,  
Hunting, Fishing, Mountain Climbing, Golfing.

Five Public Schools  
Mormon Institute  
Southwest Forest Station  
Seven Churches

**TRANSPORTATION**  
A. T. & S. F. Railroad  
Greyhound Bus Line  
Santa Fe Trailway Bus Line  
Central Arizona Bus Line  
Nava-Hopi Tours, Inc.

**WATER**  
One hundred million gallon  
storage from melting snow,  
99.9% pure by test.

**ANNUAL EVENTS**  
Southwest Indian Pow-wow  
American Legion Auto Races  
National Guard Encampment  
Southwest Missionary  
Conferences  
Snow Bowl Snow Sports  
Golf tournaments

Make Flagstaff headquarters for your trips to the lands of romance: the Indian Reservations, lakes, forests, mountains, Painted Desert, Cliff Dwellings, the National Monuments, the rivers and valleys and Grand Canyon National Park.

Write the Chamber of Commerce for Detailed Information

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