

Barbara Wright

SOUTHWEST ALL-INDIAN POW-WOW

MAGAZINE
35c



- ★ Souvenir of America's Greatest Indian Pageant at Flagstaff, Arizona, July 2-3-4, 1955
- ★ Authentic information in picture and story on all major Arizona Indian tribes

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INDIAN COUNTRY—Trips into the spectacular beauty of areas such as Monument Valley, above, may be planned with the assistance of the Chamber of Commerce. Here at the "Place of Coming Together" you are at the very center of the magnificent Indian country. (U.S. Indian Service Photo)

'The Coming Together Of The People'

For countless centuries the nomadic bands of Southwestern Indians moved in the summer months to the higher elevations of their vast country where water and feed was generally plentiful and where the hunter could expect to find deer, antelope and elk.

Here in the great pine forest the brave could coach his sons in the arts and crafts of the hunter and warrior, and here, too, the valleys afforded plots of rich alluvial soil suitable for the planting of corn, beans, squash and melons to relieve the tedium of the diet. Sometimes sufficient corn would be harvested to provide a store for winter.

The high country not only afforded the

Indian a friendlier summer climate and fed him and his large family well, but brought him closer to the Great Spirit.

Peoples in all ages have somehow found themselves closer to the Supernatural when on or near the high places, the peaks and the rocky crags of the great mountain ranges.

There are many, many references to this fact in the religious literature of all peoples. "I lift my eyes unto the hills, from whence comes my help," sang the psalmist.

The people of ancient Ur, the great kingdom of the Middle East, who built a rich civilization

(Continued on Page 22)

Information For The Pow-Wow Visitor

WHAT IS THE POW-WOW?

The Pow-Wow is a great Indian celebration staged each year at the Flagstaff Pow-Wow grounds in the city park at the foot of the San Francisco peaks, surrounded by the largest Ponderosa pine forest in the United States.

The Pow-Wow features daily street parades, afternoon rodeos and night ceremonial programs. Only Indians are permitted to participate in the big show, but white spectators are welcome.

WHERE DO WE GET TICKETS?

Tickets for all six Pow-Wow performances have been on sale since early June at the office of the Chamber of Commerce, 101 W. Santa Fe, just west of the Railroad depot.

Beginning July 1, at 9 a.m., tickets are on sale only at the ticket office in the grandstand at the Pow-Wow grounds.

Prices are: Reserved seats for rodeo and ceremonial performances, \$3 each; boxes, \$5 per person; \$30 for a complete box with six seats. Bleacher tickets, \$2, children \$1.

WHERE DO WE GET INFORMATION?

The general office of the Pow-Wow organization is maintained at the grandstand. The executive department is divided into sections, with a Pow-Wow board director at the head of each section. When you have a specific question or request, go to the office, where you will be directed to the proper official. You may also secure information concerning the Pow-Wow at the Chamber of Commerce office.

PHOTOGRAPHS

During the parades which are held each day at noon through the downtown streets of the city, you may shoot any picture you desire. During the rodeos you can shoot your pictures from the grandstand, but you will not be permitted to enter the arena unless you have made special arrangements with the Pow-Wow board.

(Continued on Page 33)



THIS MAGNIFICENT BEADED VEST and the horsehair headdress is typical of Plains Indians costume. Sioux from South Dakota appear at the Pow-Wow each year, their colorful, exciting war dance being one of the high spots on the ceremonial program.—(Ray Manley Photo)



EAGLE DANCERS are Pow-Wow ceremonial program favorites. Their graceful, swooping steps and the chanted accompaniment create a wonderfully realistic impression of an eagle gently riding the air currents as he watches for prey far below.—(Ray Manley Photo)



FINE BEAD WORK, rich fabrics, feathers and brilliant colors throughout add excitement to the spectacle of the Pow-Wow parade which moves through the city streets of Flagstaff as noon each day of the celebration.

—(Ray Manly Photo)



RIO GRANDE PUEBLO Indians are always well represented at the Pow-Wow. Their costumes are similar to those of the Arizona Hopi, and Hopi articles, such as the brilliant sashes shown here, appear in their garb, having been secured from the Hopi by barter.

—(Ray Manly Photo)



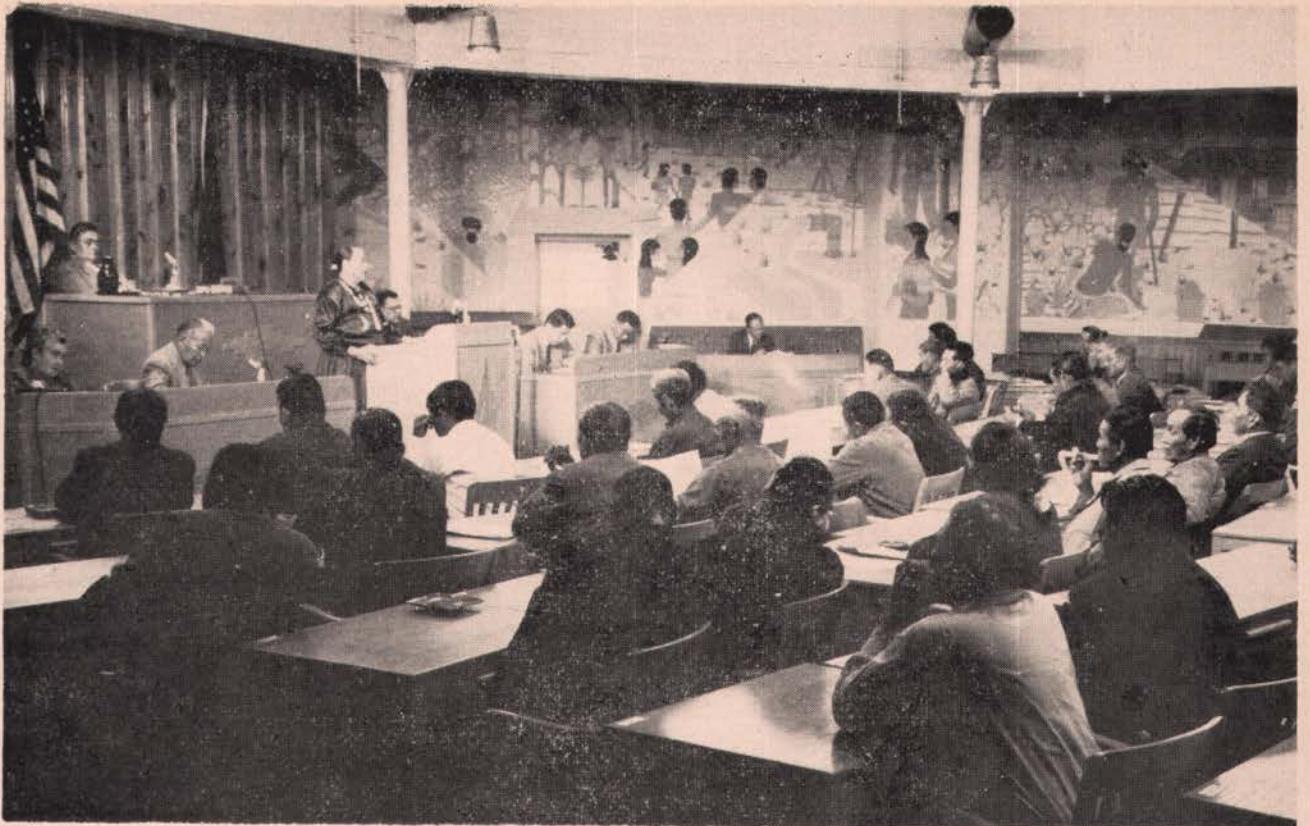
THE NAVAJO WOMEN are among the most skilled weavers in the world. Their famous 'rugs' or 'blankets' are noted for their wonderful artistry, brilliant colors and native designs. Many Navajo women can be seen weaving at the Pow-Wow. —(Milton Snow Photo, U.S. Indian Service)

The Navajo Face The Challenge:

The area of Navajo occupancy including the checkerboard area lying outside of the reservation in New Mexico, embraces nearly 16,000,000 acres of land. It is characterized by a number of distinct topographic features, including flat alluvial valleys at elevations of 4,500 to 6,000 feet; broad rolling upland plains between 5,500 and 7,000 feet; mesa lands of elevations of 6,000 to 8,000 feet; and mountains ranging from 7,500 to over 10,000 feet in altitude. Each of the four major types is cut by canyons ranging in depth from a few hundred feet to more than 2,000 feet, and each is broken by prominences rising as high as 1,500 to 2,000 feet. Most of the Navajo country lies between 5,000 and 7,000 feet elevation.

As in most mountainous country, the climate is determined largely by features of elevation and topography which partially subdue the influence of latitude. Increased humidity of high altitudes may bring about the development of transitional zone plant associations, while air drainage, sub-irrigations and northern exposures may produce similar associations in the heads of canyons 3,000

or 4,000 feet lower down. Within the Navajo country there are three distinct climatic zones including the cold humid climate of high altitudes, the intermediate steppe climate of the mesa and high plains, and the comparatively warm desert at the lower elevations. The three climatic zones are not separate by sharply drawn lines except where the division may be in terms of abrupt elevations. Generally, desert merges into steppe, steppe into humid. Wide daily, monthly and yearly fluctuations in temperature, high evaporation rates, periodic high winds, wet and dry seasons, and intense local storms are common to all three climatic zones. Of the nearly 16,000,000 acres in the Navajo country, only 3,500,000 acres are rated as good soils from a standpoint of production of vegetation. Only 1,663,800 acres, including a portion of the Hopi country, are rated as fair, poor, or unproductive, with a total of 2,205,000 acres of the reservation area proper being described as unproductive. Vegetation varies with soil quality, climate, altitude, and other such factors, but includes areas of grassland, meadow, weeds, sagebrush, browse, timber, barren lands, woodlands, and even aspen in the higher altitudes.



ONE OF THE MOST INTERESTING Legislative bodies in the country is the Navajo Tribal Council, shown here in session. The chairman sits behind the high desk at the extreme left. Murals depict Navajo scenes.

—(Milton Snow Photo, U.S. Indian Service)

Survival In A Changing World

These types generally merge in various combinations throughout the Navajo area. Coniferous timber, especially Ponderosa Pine, is adapted to the more humid portions at elevations above 7,500 feet. Commercial timber constitutes a highly valuable resource, especially on the Fort Defiance Plateau, and in the Chuska-Carrizo range along the New Mexican border.

Farming opportunities in the Navajo country depend principally upon soil slope and water availability. The most extensive dry farm agricultural area lies within the humid belt where agricultural soils typical of that zone are highly productive. Such crops as oats, other small grains, alfalfa, sweet clover, corn, potatoes, turnips, carrots, cabbage, melons, squashes, beans, and pasture grasses can be raised in the agricultural areas of the reservation. In the Shiprock area, there are areas of excellent irrigated farm land, with other smaller irrigation projects located at widely scattered points over the Navajo country.

Uranium and vanadium, as well as oil, gas and coal constitute important commercial resources of the Navajo country. The first oil field was

opened in the Shiprock area, namely the Rattle Snake Oil Field, in 1923, and the oil industry has been an important source of Navajo tribal funds since that time.

Although, a few Navajos live in houses built of stone, logs or lumber, the traditional abode is known as a "hogan." There are numerous types of hogans, but generally speaking it is a hemispherical or conical shaped structure of stone, cribbed logs, upright logs, or mud with a doorway facing eastward and a smoke hole located in the upper portion of the roof. The traditional hogan lacks windows, and has a hard packed dirt floor upon which the occupants sleep on sheepskins, lying with their feet to the fire and their heads to the wall. Actually, nowadays, many hogans have windows, stoves, chimneys, beds and other furniture.

In terms of Navajo social organization, the "family" is much broader in its application to Navajo society than the biological unit constituting merely the father, mother and offspring, although the biological family is the basic unit of

(Continued on Page 23)



THE APACHES of the San Carlos Reservation hold two great roundups a year on their 2,600 square mile rangeland. Each roundup ends with a cattle auction sale in the spring and fall, drawing buyers from southwestern states and beyond. Above, Apache cowboys are crossing the Gila River with a herd en route to the sales pens at Calva on U.S. 70, midway between Globe and Safford. These drives often total 65 miles from the higher ranges down to the desert to the Southern Pacific rail line at Calva and San Carlos.

(—Western Ways Photo)

The Apaches: Warriorland Economics

Arizona is renowned for its startling contrasts among its people and its countryside, but one of the strangest exists today on the San Carlos Apache Reservation in the eastern part of this great state. Descendants of Cochise and Geronimo, the mighty warriors of a hundred years ago and less, are today's rapidly progressing businessmen!

Side by side with brush wickieup and one-room frame houses on this mountain-desert reservation, one finds a modern supermarket, a major cattle industry with full use of the science of artificial insemination and a central business office with latest accounting machines.

The economic story of the Apaches is necessarily told against a background of strife and outright imprisonment of a tribal people. These Indians were the last to settle on a reservation in Arizona, literally forced into a comparatively small arid area along the Gila and San Carlos rivers. The official date is December 14, 1872.

For years the U. S. Army held sway over the affairs of these warrior peoples, who really were the remnants of numerically small bands, often

antagonistic to each other in pre-reservation days. Then, the Indian Bureau took over and policies fluctuated while government floundered in the face of the Indian challenge.

Finally, over the years of effort by government agency and individual officials, a beginning was made in breeding cattle on the 1,600,000 acre reservation. The land, with its higher grassy ranges and pine-covered mountains bordering the Black River on the north, made for excellent cattle country.

Aided by government personnel, the Apaches developed a cattle industry that soon took the form of cooperative associations in which up to 700 families owned and worked their cattle. The tribe itself set aside two ranges for herds—one to breed registered bulls to supply the association, and the other to supply funds for aiding the needy.

Thus, cattle became the basic industry of the reservation as the Apaches, under government inspiration, began to aid themselves through the resources of their reservation land. The Indian Bureau moved in experts in range conservation,

(Continued on Page 34)

Hopituh - Hopi - 'The Peaceful Ones'

The Hopis who dwell in a dozen villages on and near a series of mesas in northern Arizona are unique among American Indians in that they have retained a very great deal of their own way of life.

Hopis are proud of being Hopis, and suffer from no sense of inferiority in the presence of other peoples. While they admire the White Man's wonderful ways with mechanical things and his wealth and energy they consider him generally as a somewhat childish but clever being.

His ways, they know, are rude and sometimes crude, and his word is not always to be believed.

While the White Man talks much about religion, the Hopis say, he doesn't seem to try very hard to live by religious principles.

The Hopis on the other hand are very largely dominated by religion. Religion enters into most of the affairs of their daily life, and the year is marked by the series of great ceremonies in which most of the people play some part.

There are about 4000 Hopis confined in the small area known as "grazing district 6" although the maps show their reservation as an area several times larger. Most of this "Hopi reservation" is now occupied by Navajos.

This is the major problem confronting the Hopis and is probably the root of much of the strife and disagreement which, to the outsider at any rate, seems to characterize Hopi life today.

The Hopis simply have not enough land to maintain flocks large enough to provide them with the wool and meat they need for a decent level of subsistence.

Some supplement their incomes with part-time work in communities outside the Hopi country. And most Hopi families have farm land on which they raise corn, beans, melons and other things. Their farming is entirely dependent on rainfall except for the small settlement at Moencopi where there is some irrigation.

Hopi were organized into a tribe by Federal action in 1936. Actually they are not a tribe but a collection of independent villages which recognize relationships with other villages and sometimes form coalitions for various purposes.

Much of the government's difficulty with Hopi in the past score of years has been due to the Indian Bureau's attempts to deal with them as a tribe.

A movement is now underway to recognize the fact that the Hopi are not a tribe but a group

(Continued on Page 38)

THE HOPI INDIANS of northern Arizona perform a great many ceremonial and social dances, and are acknowledged everywhere as probably the best dancers in the world. Their performances at the Pow-Wow are social.

—(Western Ways Photo)



The 'River People' - The Pimas

When the first Europeans came to the Southwest through Mexico in the 16th century, they found Indians living in well-organized villages in the Gila and Salt River Valleys and tilling the soil along the river bottoms for a livelihood. Among the other tribes they were known as "the River People." To the Spaniards they became "Pimas," the name by which they still are known.

Part of the lands they occupied then were set aside by congressional action in 1859 for the use of the Pimas, and the Maricopa Indians who had joined them. Various executive orders modified the boundaries, the last change being in 1915 when a total of 372,000 acres had been set apart for the Gila River Pima-Maricopa Indian Reservation. Approximately 6,000 Indians now live on this reservation, headquarters for which are at Sacaton, Arizona, some 45 miles southeast of Phoenix.

An executive order of June 14, 1879, set apart lands east and north of Phoenix for the use of other Pima groups and Maricopas, subsequent orders bringing the acreage to 47,000 acres, known as the Salt River Pima-Maricopa Indian Reservation. Approximately 1,500 Indians reside on this reserve, tribal headquarters for which are near Scottsdale.

Several meanings have been ascribed to the

name "Pima". One common but erroneous belief is that it means "peaceful." It might well mean that, for the Pimas are a peaceful people whose proud boast it is that even in the bloodiest days of Indian warfare, no Pima ever spilled the blood of a white man. However, well-informed linguists maintain that Pima means "simple"—and to the Pimas, who were far more advanced than the desert tribes of Northwestern Arizona, Nevada and Utah when the white man came, that translation is extremely obnoxious. Yet the definition of simple: "not given to duplicity; straight forward", fits the Pimas. They are straightforward and they are friendly.

One of the earliest tribes to come under the influence of the missionaries several hundred years ago, the Pimas are Christianized to the point where little of their original culture and custom remain. All members of the tribal council and all significant tribal gatherings are opened with prayer. Many a chaplain in legislative assemblies could envy the prayers offered by red-skinned tribesmen whom he might regard as pagan and unlearned.

Churches of several denominations are found in the villages of the two reservations. Some of them are served by Indian pastors, educated for

(Continued on Page 27)

SALT RIVER PIMA—Lucy Enos, champion Pima basket weaver of the Salt River Pima-Maricopa Reservation, at work. Basket at her left, when completed, won first prize at the Arizona State Fair in Phoenix.

(U.S. Indian Service Photo.)





HAVASUPAI INDIANS dwell in Supai canyon, a tributary of Grand Canyon in northern Arizona. This small tribe, averaging less than 300, farms and raises stock in their canyon fastness. This is a view of one of their farming areas. —(Dal Harris Photo)

Havasupai: 'Blue-Green Water People'

The Havasupai (People of the Blue-Green Water) are not pit dwellers. They merely live near the bottom of the world's biggest and most beautiful hole in the ground.

Supai, the tribal village of the People of the Blue-Green Water, is 3,000 feet below the rim of Arizona's Grand Canyon of the Colorado. It is on the verdant banks of brisk and sparkling Havasu (Blue-Green Water) Creek as it crosses through Havasu Canyon to join the main stream of the Colorado River.

Havasu (also known as Cataract) Creek spills over a series of spectacular falls, one rivalling Niagara in height, in a 10-mile stretch of Havasu (likewise known as Cataract) Canyon, which is a part of the great Grand Canyon maze.

Long ago chased into the depths of the canyon by enemies, the Havasupai until recent years lived virtually cut off from the outside world.

Even today their connections are tenuous and laborious. Physical access to the village of Supai is attainable only on horseback—no wheeled vehicle can negotiate the two rugged trails—and by helicopter. Other communication is by a single strand of telephone wire, and by short-wave radio.

The very fact of their isolation is an impor-

tant factor in the present-day economy of the Havasupai. Transportation of and entertainment of tourists now is the chief reservation cash-in-hand industry.

The furnishing of saddle and pack horses and guide service supports several of the 34 reservation families. Members of other families bring cash to the coffers by working at Grand Canyon Village, the tourist center on the Grand Canyon's South Rim.

Otherwise the less than 250 people of the Blue-Green Water are dependent on garden plots and other small farming operations on a reservation of 518 acres, and opportunity to graze some cattle in Kaibab National Forest and Grand Canyon National Park on year-to-year permits granted by the National Forest Service and the National Park Service.

Tourists unable or unwilling to brave a three-hour horseback ride over a trail which drops 3,000 feet in eight miles should not include Supai in their itineraries.

But those who are able and willing will not soon forget the experience of virtually turning the clock back 400 years in an eighth of a day.

The Havasupai are a gentle and friendly people.
(Continued on Page 29)

Barren Papago Land Makes Life Hard

In their beautiful but barren land abutting the Mexican border, Arizona's Papago people are pawns in a congressional game of "Minerals, minerals, who's got the minerals?"

The Papago are the people who have not the minerals—nor have they much else.

They are the only Indian tribe in the United States denied control of the mineral rights on their own lands.

The reservation of the Papagos covers nearly half of Arizona's Pima County—right through the middle from the International Boundary on the south—and runs north into the counties of Maricopa and Pinal.

In the center of an established rich mineral area, it is the only Indian reservation in the United States which is open, as public domain, to mineral entry outsiders.

Second largest reservation in the United States in area (2,774,538 acres—4,404 sections of land) and in the state in population (approximately 7,000), it is the poorest Arizona reservation in point of resources now within control of its people.

Nature, in her compensating way, put wealth below the surface of Papagoland when she was niggardly with her favors on top. With this compensation of nature denied them by maneuvering of men, the Papagos are the paupers of Arizona's Indians.

The surface type of their terrain dictates that they should, if possible, become cattlemen. They have become cattlemen in a limited way by grace of the very vastness of their domain.

With about 200 families engaged in stock raising they have over-grazed their widespread but scantily browsed range in order to maintain a foothold in the business. They are combatting the over-grazing factor with intensive soil and water conservation, with range and herd improvement activities.

In defiance of the basic meagerness of the land which occupies portions of three Arizona counties, the Papagos for centuries have been "flash flood" farmers, and to some extent have developed irrigation from wells. But the very

nature and locale of the land has relegated the growing of crops to a minor role in development of the Papago economy.

Other resources are inherent in the Papago people. They are talented basket and rope weavers. With those and related arts and crafts they bolster their meager economy. They are lovers of horseflesh, and have developed some of the finest range horses in the Southwest.

The Papagos are hospitable and they are cleanly. No Papago village or isolated dwelling ever is the popular, cluttered conception of "an Indian camp."

But without control of their mineral rights, the Papagos are poor. And if such control is not attained, they are threatened with loss, as well, of surface rights, with consequent curtailment of surface production, comparatively paltry though it now is.

Continued mineral fillings by outsiders could in course of time checkerboard or slash to ribbons the wide domain of the Papagos, surface as well as subsurface.

Under U. S. land laws, minerals claims under specified conditions of development and time may become patents, thus erasing all claim of Indian control.

Already the tribe has locked horns with this threat, to the extent that opportunity and scant cash resources have allowed. It has, at tax sales, purchased within-reservation parcels of land on which outside patentees have allowed tax assessments to become delinquent.

In these efforts to hold their reservation intact, the Papagos have been forced to buy lands which originally were theirs, and having done so, to pay taxes on lands which originally were tax free.

The solution of the problem lies with Congress, which at the outset allowed it to be created.

For reasons not publicly bruited, the series of Executive Orders by which the Papago Reservation was established left the Indian lands open, as public domain, to mineral filings.

In 1932 Ray Lyman Wilbur, as Secretary of the Interior, sought to give the Papagos the same

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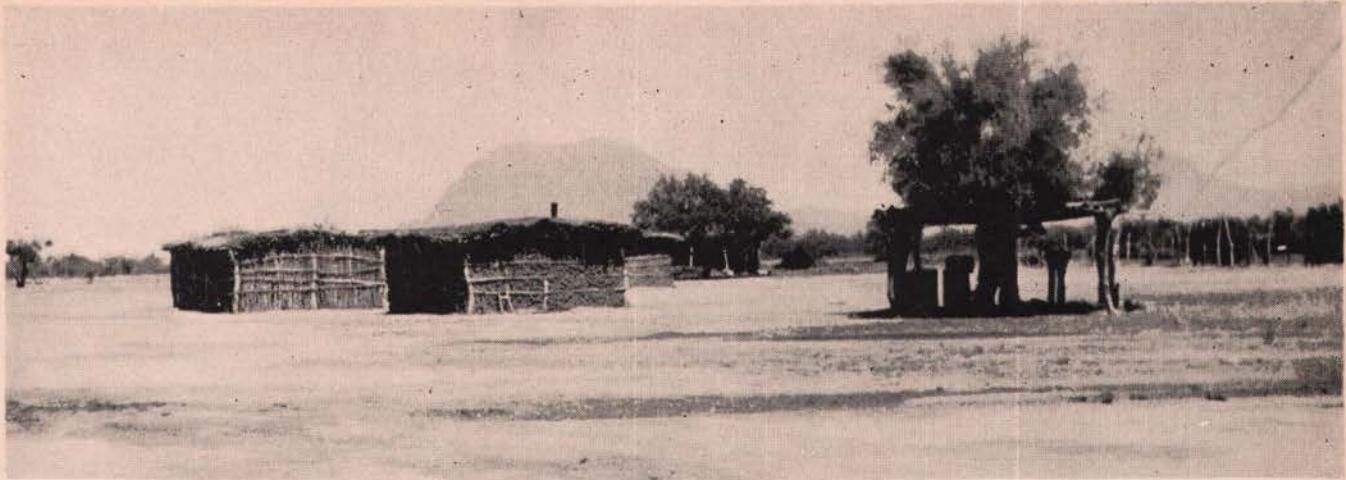
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rights as other Indians with regard to the minerals on their reservation lands. He approved and signed a Department of the Interior order withdrawing the lands of the Papagos from all forms of mineral entry or claim under the public land mining laws.

The Wilbur order stood until Congress in 1934 adopted the Wheeler-Howard Indian Reorganization Act, the basis of present-day self-government of the nation's Indian tribes.

Again reasons were not bruited, but before the Wheeler-Howard Act achieved congressional
(Continued on Page 31)

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THE YOUNG AND THE OLD—A group of young drum majorettes in one of the Indian bands performing each year at the Pow-Wow visit with an aged leader who tells them about events in the old days. Indians of many tribes meet on a friendly basis at the big Flagstaff 'Coming Together' each year.

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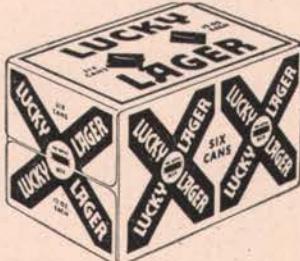
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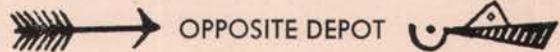
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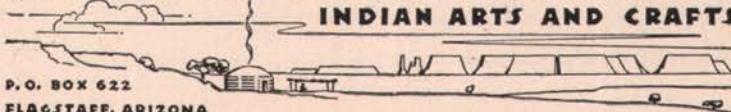
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Colorado River Mohave-Chemehuevi

Stubborn but at the time futile efforts of a Mohave Indian chief to befriend the white man—in the days before the soldiers came to enforce the white man's will—finally paid off along the silt-rich banks of the "American Nile."

In the potentially lush bottomlands of the once-roistering, now tamed Colorado River in the vicinities of Parker and Needles where since time prehistoric their people had lived at the mercy of the mighty river's unpredictable overflow, the Colorado River Mohave-Chemehuevi Tribes now occupy a reservation which is one of the richest, for its size, in the United States.

The wealth has been on deposit in the river's banks since time immemorial—126,860 silken-silty acres of soil amenable to subjugation for irrigation farming.

It was on deposit—with water to produce its dividends of maize, beans, squash and sunflower seeds dependent on overflow as uncertain as the brawling river's meandering course—when the Mohave chieftain tacitly proffered friendship to an early party of whites and was rebuffed.

The chief became concerned, so a story goes, when first he saw a wagon train plodding in its own dust across the desert en route to California. With a small party of his people he visited a

night camp of the train to make sign language overtures.

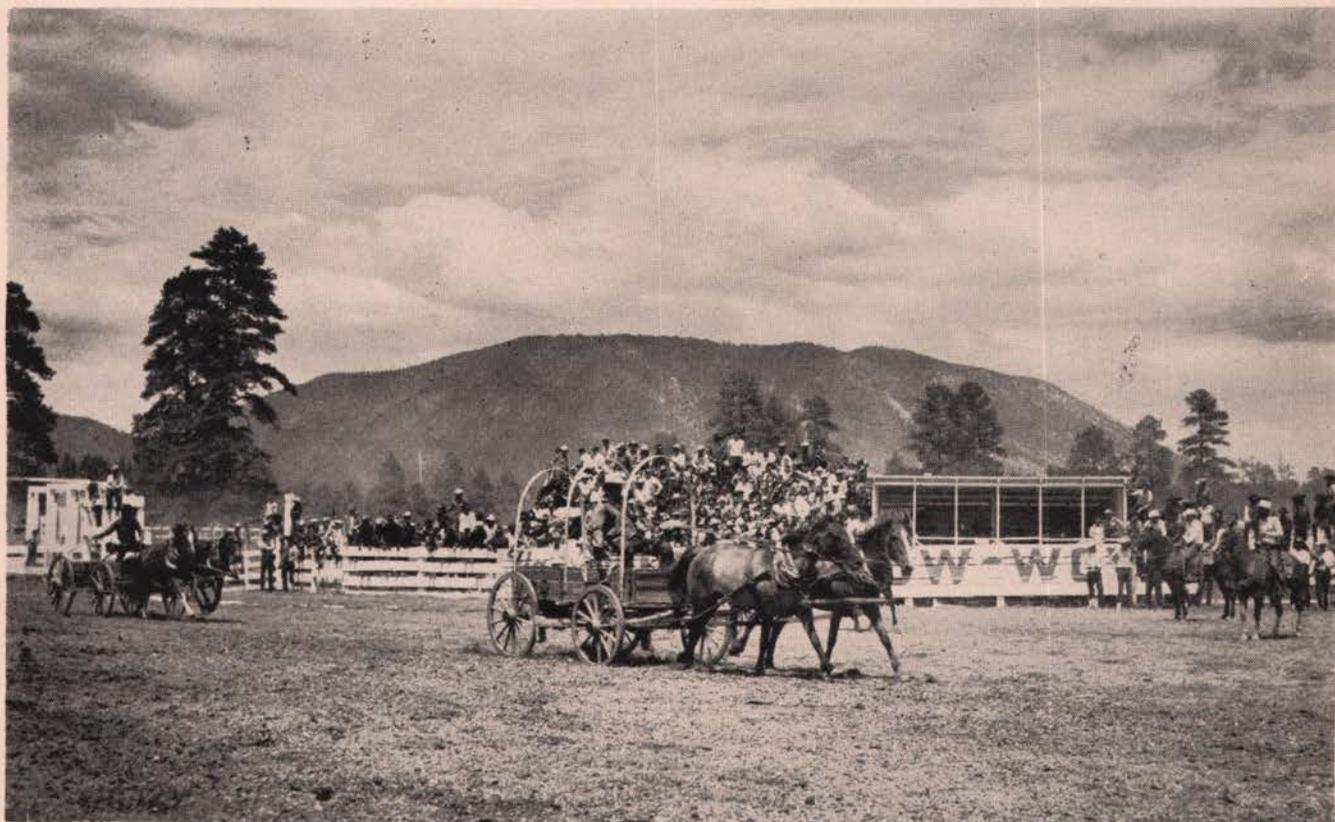
"Although we could not speak their language," he said later, "there was no doubt in our minds that they did not want to be friends. Their gruff voices and forbidding gestures warned us away.

"This made me very sad, and so hoping they would see we wanted to be friends, we followed them for four days, camping close to them at night and keeping them in sight during the day. But we found they did not want to be friends with us, so we returned to our homes."

Meantime the wagon train, spurred by presence of "hostiles," no doubt reached California sooner than anticipated. The Indian and non-Indian mind had not met, as they many times more would fail to meet before they reached common ground.

With perhaps prophetic insight the chief worried about that. Already he had worried about the seasons of drought brought by vagaries of the river. He worried more with the coming of the soldiers with their bang-sticks and bullets.

The chief wangled a way to Washington to
(Continued on Page 32)



WAGON RACE LIVENS AFTERNOON SHOW—One of the traditional features of the afternoon program at the Pow-Wow is the Indian wagon race. Above, a winner sweeps across the line for a nice cash prize. Usually about a dozen wagons enter the half-mile event.



ELABORATE COSTUMES—The Rio Grande pueblo tribes of New Mexico closely resemble the Hopi of Arizona in mode of life, costume, ceremonial and other ways. Trade between the New Mexico and Arizona pueblos is brisk, and includes such articles as the beautiful Hopi sash and belt shown here, left.

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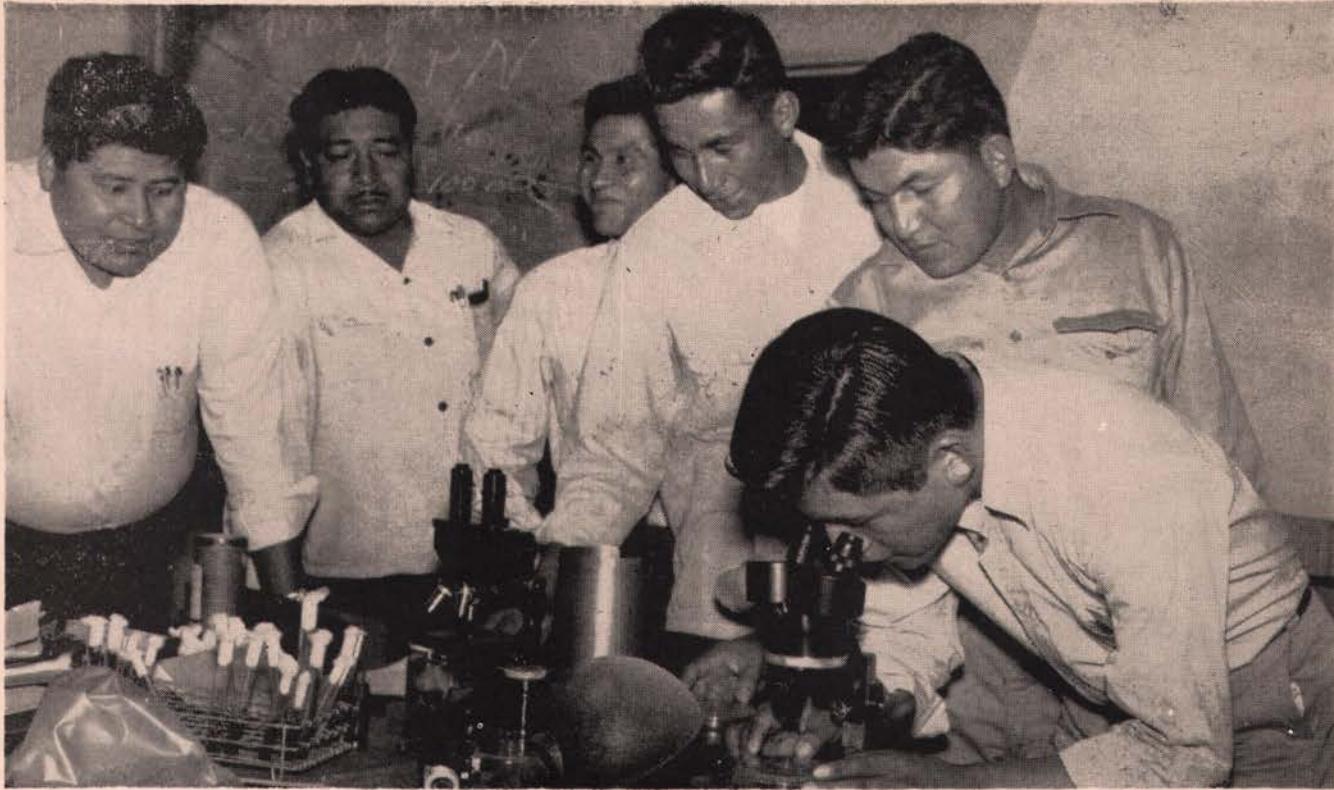
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INDIAN SANITARIAN AIDES—At Phoenix Indian School Sanitarium young Indians from all parts of the United States annually receive a six-week training course to become sanitarian aides. They are paid by the U.S. Indian Service during their training and after their assignment to their home reservations to carry sanitary knowledge to their people. This group is using a microscope in bacterial study. (U.S. Indian Service Photo.)



INDIAN TRIBAL POLICE—Tribal police officers from Arizona reservations in attendance at annual Indian Police Training School on the Phoenix Indian School campus. The training sessions are conducted by the Branch of Law and Order, U.S. Bureau of Indian Affairs, with co-operation of the Federal Bureau of Investigation.

Pow-Wow Program July 2-3-4

Mornings during the Pow-Wow may be spent walking about the great Indian camp in the pine forest surrounding the Pow-Wow grounds and visiting the many booths operated by the Indians, visiting Flagstaff's many fine business establishments, or attending the Hopi Craftsman Exhibition.

At noon each day the big Pow-Wow parade moves through the downtown streets of the city, starting near the underpass on west Santa Fe and ending near Emerson school between west Aspen and West Birch.

The rodeos are held each afternoon.

The night program, while subject to change, will probably be as follows:

	July 2	July 3	July 4
APACHE	Crown Dance	Crown Dance	Crown Dance
CHEYENNE	Lance & Shield Dance Slow War Dance	Drum Dance Victory Dance	Owl Dance Fast War Dance
COCHITI	Eagle Dance	Spring Dance	Corn Dance
HOPI:			Return
Adults	Buffalo Dance	Butterfly Dance	Hunting Dance
Children	Corn Dance	Blossom Dance	Happy Dance
JEMEZ	Buffalo Dance	Harvest Dance	Bow and Arrow Dance
LAGUNA	Hoop Dance	Hoop Dance	Hoop Dance
NAVAJO Adults)	Yei-Bei-Chei Fire Dance	Yei-Bei-Chei Fire Dance	Yei-Bei-Chei Fire Dance
OGLALA SIOUX	Scouting and Chief Dance	Victory Round Dance	Fast Omaha Dance
SAC-FOX	Indian Two-Step	War Dance	Chief Dance
SAN JUAN	Victory Dance	Deer Dance	Yellow Corn Dance
TAOS	Eagle Dance	War Dance	Hoop or Shield Dance
ZUNI (Adults)	Deer Dance	Harvesting Horse Dance	Basket Dance
NAVAJO (Children)	Yei Yazzie	Yei Yazzie	Yei Yazzie
NAVAJO	Grinding Song	Grinding Song	Grinding Song
ZUNI MAIDENS	Rainmakers Song	Rainbow Song	Grinding Song
	War Bow Soloist	War Bow Soloist	War Bow Soloist

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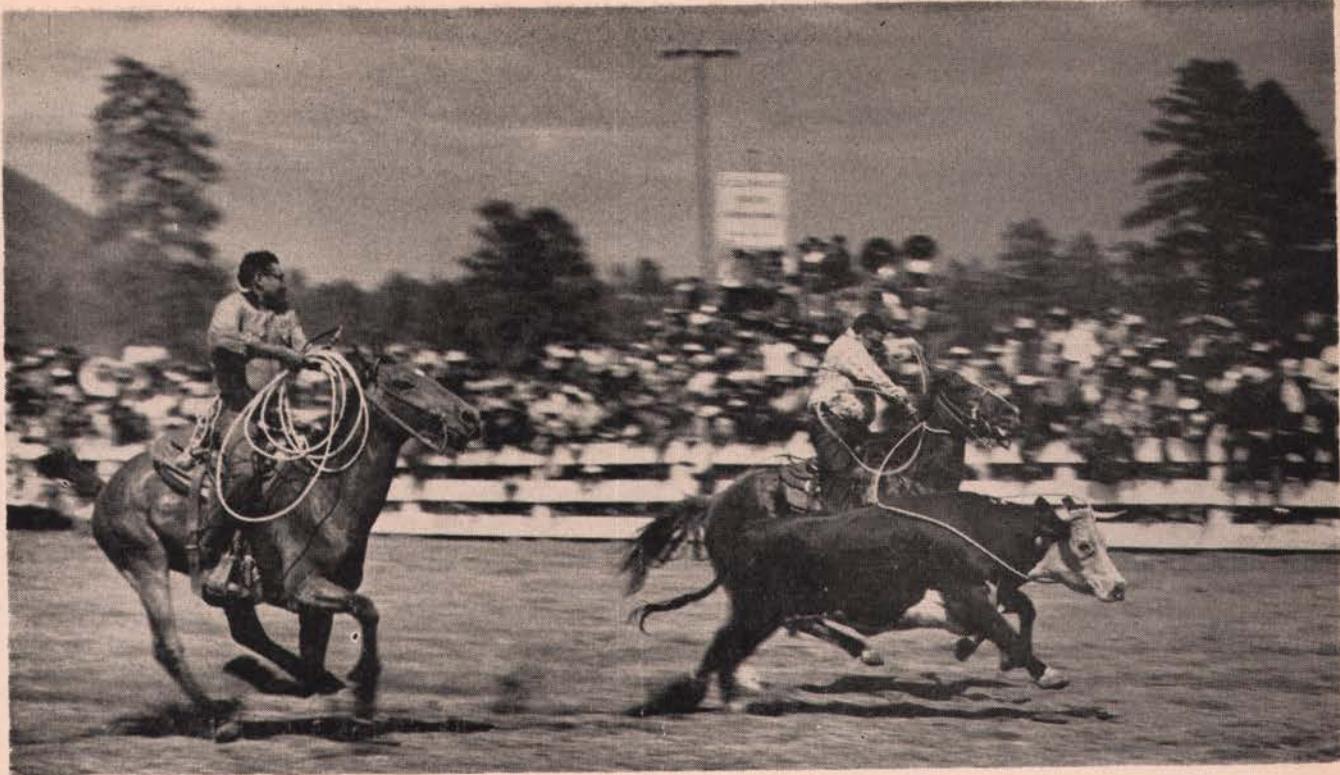
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THIRD MESA HOPI BASKET MAKER—The Hopis are among the most skilled of all American tribes in the several arts and crafts. Third Mesa Hopi make a distinctive type of basket. This Oraibi woman is making a plaque or basket exactly as her ancestors did for countless centuries. These and many other beautiful articles are on display at the Hopi Craftsman Exhibition.



HOPI INDIAN ARTS AND CRAFTS—The Hopi Craftsman Exhibition is open to the public, admission free, at the Museum of Northern Arizona, Fort Valley Road, 3 miles north of Flagstaff July 2-5, from 9 a.m. to 6 p.m. daily. Here is a view of a small part of the exhibition in the north end of the Museum patio.

The 22nd Hopi Craftsman Exhibition

Each year at the time of the Pow-Wow the Museum of Northern Arizona holds its widely-known Hopi Craftsman Exhibition featuring the arts and crafts of the Hopi Indians who live in the northeastern part of the state. Long before the opening of this exhibit Museum staff members visit every home in each of the eleven Hopi pueblos to collect the finest examples of craftwork now being produced. Kachina dolls, native silver jewelry, several types of basketry, decorated pottery, woven wool rugs, beautiful embroidered and brocaded ceremonial garments, and many other useful and decorative products of the Hopi are brought to the Museum especially for this exhibit.

No other Indians in the United States make such a variety of native products as do the Hopi. The Hopi Craftsman Exhibition offers the visitor to northern Arizona an unequalled opportunity to see this modern work which has its roots in the dim past of prehistoric times. Archaeological studies have shown that the ancestors of the Hopi have been making baskets since before 300 A. D. and pottery since 600 A. D. Weaving in cotton began about 900 A. D., but the manufacture of wool rugs and blankets belongs to the historic period after 1600, when the Spanish introduced sheep and goats. Silversmithing has been develop-

ed among the Hopi during the last sixty years.

The visitor to this year's exhibit will also see Hopi Indians demonstrating their crafts of weaving, basketry, silversmithing, and pottery-making in the patio of the Museum.

The Museum of Northern Arizona was founded in 1928 by a committee of Flagstaff citizens who felt that the anthropological, geological, and natural history treasures of northern Arizona should be preserved in this region. In 1936 the present museum was built at the foot of the San Francisco Peaks; it contains four exhibition galleries and a large patio landscaped with plants and trees native to the area. Three galleries are devoted to permanent exhibits of geology, natural history, and the past and present Indian life of northern Arizona. The fourth hall is maintained for special summer exhibits. This year these include the annual Junior Indian Art Exhibit from April 30 to May 15; Tracks and Trails from the Geologic Past, May 28 to June 19; the Hopi Craftsman during the Pow-Wow; the Navaho Craftsman from July 23 to July 31; the first annual Flagstaff Camera Club Exhibit, August 20 to September 18; and Peruvian Textiles from the Heard Museum in Phoenix, October 1 to December 1.

(Continued from page 1)

3500 years before the birth of Christ, erected mountains of brick on which to worship as their country did not afford naturally elevated places.

In the mythology and religious history of most Southwestern tribes this reference to the sacred character of mountains occurs again and again, most notably in that of the Hopi and Navajo.

Naturally the summer-long visits to the mountain country afforded an opportunity for religious ceremony, some requiring much elaborate preparation and many performers.

(To this very day, the great tribal initiation ceremony of Taos Pueblo, the easternmost of the Southwestern villages, is held high in the mountains in the middle of the summer. The Taos people are not nomads, but nevertheless attach this same religious significance to the high places.)

The Hopi Indians of northern Arizona, whose picturesque villages grace the tops of mesas 125 miles or so east of the San Francisco Peaks at Flagstaff, also attach great significance to the mountains. To them, the San Francisco Peaks are "Nuvatukyaovi", or "Place-of-high-snows". It is here on the Peaks that the sacred supernatural beings, the Katchinas, live most of the year. These Katchinas come to the Hopi villages early in the spring and stay until the "Home Dance" (going-home dance) in late July.

Following the Home Dance the Katchinas return to the Peaks, their home.

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Indians who originally ranged over much of the area immediately surrounding the San Francisco Peaks were the Cohonino, from whom our county, Coconino, gets its name.

These Cohoninos were the Supais, the Hualapais, the Yavapais, little tribes now centered on reservations in Havasupai canyon, near it on the west and south, and over in Yavapai county.

The big Pow-Wow held at Flagstaff each July Fourth weekend provides an occasion for Indian tribes all over the Southwest to move to the mountains for a few days and perhaps in a sense revive the ancient custom of the mid-summer pilgrimage to the high country.

Here at the Pow-Wow they meet on friendly terms, visit, swap stories, renew acquaintances, watch with great interest each others' performances in the great ceremonial area, conduct courtships, trade, buy and sell and have fun.

The Pow-Wow had its formal beginnings many years ago when local citizens, desirous of establishing a "different" sort of Independence Day celebration, decided to bring the Indians in on the program. That first big show was a "wild west" or "pioneers' day" celebration with heavy Indian overtones. Within a very few years the Indians had completely taken it over, and before long the celebration became the great Southwest All-Indian Pow-Wow.

The men who stage the show each year serve entirely without pay. Their goal is to provide a completely-Indian celebration, with heavy emphasis on authenticity of costume and performance.

Mornings during the big celebration are featured by Indian rodeos; and the evenings are devoted to the great spectacles, the ceremonial programs during which Indians of scores of tribes vie to present their social and ritualistic dances and other performances.

The great Flagstaff Pow-Wow, having its roots firmly fixed in remote antiquity, is a modern-day adaptation of the ancient "Coming Together of the People" and no doubt will continue as long as there are Indians, and non-Indians interested in our colorful, friendly, strangely different but very similar brothers, the Indians.

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(Continued From Page 5)

Navajo social organization. Traditionally, when a Navajo man marries, he goes to make his home with his wife's relatives, and his biological family then becomes one of several such units living in a group of adjacent hogans, and which are generally referred to as an "extended family." The latter may include husbands and offspring of the wife's sisters, the parents of one's wife, grandparents, uncles, aunts or other relatives of either spouse, and there may be as many as 20 or 25 persons or more included in such a group. Children play an important role in the economic activities of the family group, and at an early age are given minor tasks to perform, including the herding and care of livestock.

A number of extended family groups within given geographic areas of the Navajo country are loosely knit together into a larger sociological unit commonly referred to as a "community." However, there are few communities in the Navajo country in the sense of "village", or "town." By and large, the only towns or villages in the Navajo country are centered about Government installations, missions, etc.

In olden times, an important aspect of Navajo social organization and inter-group cooperation was in terms of the Navajo clan. However, although the clan still functions to limit the marriage choice, it is no longer as important sociologically as it once was. A person may not marry a member of his own clan or of his father's clan, and considers such persons as his close relatives.

Nowadays, Navajo men generally dress in western clothing, including levis, western shirts, cowboy boots etc. Some still make and use excellent moccasins. The women characteristically wear long fluted calico skirts, contrasting velveteen blouses, and often carry a Pendleton blanket draped over their shoulders. Both men and women wear silver and turquoise jewelry in profusion, wear earrings, bracelets, necklaces of coral and abalone, and use ornate silver buttons and belts. Some men still wear their hair long, tied in a knot behind their head with white woolen yarn.

In 1923 with the opening of the Rattle Snake oil field, it became necessary to develop some

type of representative Navajo tribal government, in order to execute leases of tribal land and resources in conformity with the provisions of the treaty of 1868. As a result, the Navajo Tribal Council was established, and in the ensuing span of 32 years, it has grown into a highly effective, democratic form of tribal government. The Council is presently composed of 74 members, plus a Chairman and Vice-Chairman, elected every four years by the Navajo people in 74 election communities or precincts. In addition, there is a 9 member Executive Committee known as the Advisory Committee, which carries on the routine business of the Navajo Tribal government under specific delegations of authority received from the Tribal Council itself. The Advisory Committee withdraws Tribal lands for mission, school, business and other purposes; grants mining leases and assignments, and performs many other duties of this type which it is not feasible to bring before the total Council for action.

By provision of the Navajo-Hopi Long Range Rehabilitation Act, the Navajo Tribe is authorized to develop and adopt a Tribal constitution. Such a constitution has been developed in proposed draft form, and is now ready for presentation to the Navajo people. After it has been thoroughly explained over the Navajo country, and after such changes have been incorporated into it as the peo-

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ple may desire, the constitution will be presented for adoption or rejection by referendum vote of the Navajo electorate.

Present Navajo population is closely estimated at approximately 78,000, which makes it the largest tribe in the United States.

For many years the Navajo people have been beset by many problems devolving about education, health, resources development, economics, etc. In an effort to provide necessary facilities and take necessary action to resolve some of the outstanding problems, the Congress in 1950, authorized the appropriation of \$88,570,000 over a ten year period for expenditure in 14 specific categories, including schools, hospitals, water supply, irrigation, roads, soil conservation, industrial development, resettlement on the Colorado River, surveys of natural resources, off-reservation relocation, communications, revolving loans, housing, and common service facilities. As of fiscal year 1955, a total of \$42,658,520 of the authorized total has been appropriated.

Both the Navajo people and the Bureau of Indian Affairs recognize the fact that education is essential to the solution of Navajo social and economic problems. As of the beginning of the current calender year, 22,146 out of the total of approximately 28,000 Navajo children of school age, were enrolled in schools of various types. This represents a substantial increase over the 16,096 enrolled in the 1953-54 school year, and the 14,662 enrolled in the preceding school year.

Commissioner Glenn L. Emmons is thoroughly familiar with Navajo problems, in view of the fact that he has lived for many years at Gallup, New Mexico, close to the heart of the Navajo country. The provision of school facilities for all Navajo school age children is a primary objective of his administration, and a super-human effort was put forth in 1954 to provide as many school facilities as possible by the opening of the current school year. The goal during the planning stage was set at 22,052 school seats, which was actually exceeded by the first of the calendar year. Schools available to Navajo children at present include day schools and reservation boarding schools located within the Navajo country proper, trailer schools, hogan schools, public schools, public schools in bordertowns where bordertown dormitories have been constructed to house Navajo children and permit them to attend non-Indian schools, and mission facilities. There are 28 boarding schools, 22 community schools, 10 day schools, 37 trailer schools, 18 hogan schools,

and 6 bordertown dormitories. There are presently 16,886 Navajo children enrolled in Federal schools of all types, including the off-reservation boarding schools, 3,900 in public schools, and 1,360 in mission schools.

Each fall a large number of Navajo children leave the reservation to enroll in schools located in Oklahoma, Oregon, California, Nevada, Arizona, Utah, and New Mexico. During the current school year, there is a total of 6,451 Navajo children enrolled in such off-reservation boarding schools, the largest of which is Intermountain Indian School at Brigham City, Utah. Many of the children enrolled in off-reservation schools, are over age children who have never previously been in school. In order to provide vocational skills, a knowledge of English, and other requisites for their future life, and permit them to live independently of reservation resources, a special accelerated five year program has been developed. During this five year period the essentials of an education are provided to this group of average children.

With relation to health, tuberculosis has long been a scourge among the Navajo. During the past three years, great strides have been made in wiping out tuberculosis in this area through the provision of beds by contract with a number of off-reservation tuberculosis sanatoria, and by other measures. At the beginning of the current calendar year, there were 461 Navajo patients hospitalized in such off-reservation sanatoria. In conjunction with the off-reservation hospitalization program, an effective case finding program is in progress, and in addition the new anti-tuberculosis drugs developed by the Cornell University Medical School and the New York Hospital have been in use for the past three years in the treatment of Navajo patients. The use of the drugs has drastically reduced the number of deaths from tuberculosis, and gives great promise of bringing the incidence of that disease down to the national incidence within a reasonable period of time.

Diarrhea is one of the most important diseases affecting Navajo children, and is responsible to a great degree for the high infant mortality rate. In fact, diarrhea as well as many of the other important diseases on the Navajo reservation, are preventable, and a great effort is presently being made to provide the health education necessary to eradicate them.

There are presently 5 hospitals available in the Navajo country, including the hospital at Crownpoint with a capacity of 56 beds, Navajo Medical Center at Fort Defiance with a capacity of 115, the Shiprock Hospital with a capacity of 41, the Tuba City Hospital (newly constructed with Long Range funds) with 75 beds, and the Winslow Hospital with 73 beds. In addition there is a 100 bed tuberculosis sanatorium operated by the Bureau of Indian Affairs at Fort Defiance,



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In recent years the Tribal Council has played a very active part in the development of health education and preventive medicine. Mrs. Anna Wauneka, daughter of the late Chee Dodge, and Chairman of the Tribal Council Committee on Health and Welfare, in conjunction with Mr. Paul Jones, presently the Chairman of the Tribal Council, have been especially active in the production of films, in the conduct of meetings, in the organization of health work generally, in the development of radio programs involving health talks, and many other methods. The five leading diseases treated among Navajos in Bureau hospitals are gastro-enteritis and diarrhea, pneumonia, venereal diseases, tuberculosis, and respiratory infections exclusive of pneumonia and tuberculosis.

The Long Range Act provided a total of \$20,000,000 for the construction of roads in the Navajo country. This total provided for the construction of 636 miles of primary road and 633 miles of secondary road. It was recognized by the Congress that the development of an adequate system of roads and the reservation was a primary necessity in opening the reservation as well as in the development of natural resources and the provision of adequate health and education facilities. Given first priority in the road construction work under the Long Range Program was the highway known as Route 3 which joins Window Rock on the east with Tuba City and Highway 89 on the west. Construction on this project is well along toward completion, and work has already begun on a road which will join Shiprock on the northeast with Tuba City via Kayenta. With completion of the 1955 road construction

program, presently being carried out under contract, Route 3 will be virtually a through highway permitting high speed travel east and west across the reservation through the Hopi country.

During the past 5 years, a total of 204 wells have been completed at various points over the Navajo country with federally appropriated and tribally appropriated funds. The Navajo Tribe has thrice appropriated \$250,000 for this purpose. Water in the Navajo country is a basic necessity, and it is lacking in many areas with the result that available range cannot be properly used, and inhabitants must haul their domestic water from great distances. Both the Tribe and the Federal Government have recognized the urgent need for water development, and are in the process of drilling as many wells, and installing as many charcos and other water storage developments, as possible.

Miscellaneous: The Navajo birthrate per 1000 population is 33.7, as compared to the U. S. general population where the rate is 24.7; the infant mortality rate per thousand population is 126.7 for the Navajo and 28 for the general population.

The first school constructed on the Navajo reservation was completed in 1883 at Fort Defiance, Arizona.

In 1953 Navajo sheep produced 2,061,223 pounds of wool with a value of \$746,693 and 159,907 pounds of mohair with a value of \$68,917.

In 1953 the total income from livestock and livestock products, including products consumed at home, was \$2,954,680, while during the same year the total value of sales and of farm products consumed at home totaled \$3,505,502.

The Navajo reservation has a carrying capacity of 512,922 sheep units of livestock, and in 1954, total stocking was placed at 484,395 sheep units.

The Navajo Tribal budget passed by the Navajo Tribal Council for fiscal year 1955 provided a total of \$2,247,401.59 of Tribal funds for a number of purposes. The purposes for which the money was appropriated include the operation of the Tribal government, resources development, business development, Tribal housing, law and order and other community services. In connection with law and order the Navajo Tribe provided a total of \$352,358 for the current fiscal year, including \$243,267 for law enforcement proper, \$43,390 for the judiciary, \$63,180 for Legal Counsel, and \$2,521 for the Law and Order Committee of the Tribal Council.



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(Continued From Page 8)

the ministry and fully ordained by the churches they represent.

Six day schools conducted by the Bureau of Indian Affairs provide for the elementary education of the Pima children. Buses travel the reservations twice daily to pick up students for school and return them to their homes at the close of the school day. Other buses provide transportation for the older students who attend high school in Mesa, Coolidge, Chandler and Casa Grande, under a contract between the Bureau of Indian Affairs and the Arizona State Department of Public Instruction, whereby the bureau furnishes education funds which are administered by the state. Elementary school curricula coincide closely with those of the state.

Many of the present crop of high school students are planning to go on to college and are seeking jobs to enable them to do it. Among the older members of the tribe there are some graduates of institutions of higher learning, mainly schools dealing with education for religious work primarily. At least three are graduates of music conservatories and one of these conducts an orchestra which now is making its second tour of European capitals. A few others are graduates of state colleges and universities.

Indian youths trained as sanitarian aides are doing much to assist in making the Pimas conscious of the value of sanitary surroundings. Working with and through the 18 Indian women's extension clubs on the two reservations, they have done much to assist bureau health personnel in reducing the scourge of the Pima baby—dysentery. The modern 40-bed hospital at Sacaton is well patronized by the tribesmen.

Yet the ways of the medicine man are not entirely forgotten. When the white man's medicine seems to be failing, one of the very few remaining medicine men may be called upon, particularly if the patient is an old person. Some time-honored legends dear to the heart of the Pimas still live. The story of the flood waters which rose higher and higher, until they enveloped the Pima families huddled atop the mountain and turned them to stone, is kept alive from generation to generation. So is the story of the land-



ONE OF A SERIES of photo portrait studies of Indians made several years ago by Mrs. Vi Noble of Indianapolis, Ind., this picture carries with it the feeling of the long drawn out struggle with which Indians have been faced and the scant hope of much immediate improvement.

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ing of the Ark on the mountains southeast of Sacaton. And there's the legend of the King rattlesnake and others that only especially trusted friends may be permitted to hear.

The peaceful Pimas have an outstanding military record with the various branches of the United States Armed Forces. Little known but none-the-less true is the fact that the first Arizonan to give his life for his country in World War I was a full-blooded Pima Indian. And Ira Hayes, the late hero of Iwo Jima, added luster to the Pima military hall of fame. Hundreds of other boys have left their reservation homes to serve their nation faithfully and well.

Economically the "River People" are relatively poor basically because their rivers now are poor. Long since, these streams have been harnessed by huge dams high above their lands and their waters diverted to the fields and cities of the white man. The "normal flow" upon which they used to depend in planning their crops has become irrigation water available only at scheduled times—and for a price.

Of the Pima lands, 55,527 acres are subjugated for cultivation—12,997 held by the tribe, and 42,530 acres in individual trust allotments. Some of the individual allotments, due to division through inheritance, are in tracts no larger than 10 acres, making individual operation difficult on a profitable basis.

Some 42,000 acres of activated land are within the San Carlos Irrigation Project, developed by the federal government along the Gila River below Coolidge and Florence, and of which Coolidge Dam and San Carlos Reservoir, considerably to the east, near Globe, are integral parts. The tribe holds also 8,000 acres of as yet unsubjected land within the San Carlos Project.

The tribe as a whole leases 6,400 of activated within-project land to non-Indian farmers, and has set aside 11,000 acres for a tribal farm, only about one-third of which is under cultivation because of water shortage. Previously operated by the Indian Service in behalf of the tribe, the farm enterprise since 1951 has been managed by a tribal farm board.

Indian residents of the Gila River Reservation officially are members of the Gila River Pima-Maricopa Community, formed under constitution and by-laws approved in 1936. A corporate charter was ratified in 1938.

The basic governing body is the tribal council. Officers are a governor, lieutenant governor, secretary, and treasurer.

The Little Brown Jug

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(Continued From Page 9)

ple. Foot trails on precipitous canyon walls of the Apache scourge which holed them up where they remain today, still are traceable. But the day of the Apache raider is past, and today the People of the Blue-Green Water have a warm welcome for visitors.

Modernization is coming to the Havasupai gradually and the hard way. The only motorized equipment on the reservation is a small farm tractor which went down the trails, piece by piece, in horsepacks. Main portion of the Episcopal chapel which dominates the village is a quonset hut, lowered into the canyon section-by-section by helicopter.

Main outside contact of most of the village residents is via their tourist visitors. Travelers into the canyon retreat should not be surprised to find their hosts as curious about them as they are about their hosts.

Tourist business is increasing. Aside from the startling scenic beauty it provides, Havasu Creek is a paradise for fishermen. Big and sporting rainbow trout multiply in its clear waters.

Of the two trails into Havasu Canyon, the one from Grand Canyon Village is the longest, chiefly used as a mail trail.

The usual tourist trail takes off from Hilltop, some 65 miles north of Peach Springs, the turn-off point on U. S. Highway 66.

The saddle and pack horses provided by the Indian guides and packers are kept at Supai village. Arrangements for trips to the village should be made sufficiently in advance to allow the horses to be brought to the canyon rim.

Contact with Supai Village, by telephone or radio, can be made through the Truxton Canyon sub-agency headquarters of the U. S. Bureau of Indian Affairs at Valentine, which has supervision over the Havasupai reservation.

Seat of the tribal government is Supai village. The governing body consists of four councilmen elected for two-year terms, and three hereditary sub-chiefs who are life members of the council.

Supai is an Indian village. Four white people live there—a field representative of the U. S. Indian Service, his wife, and a school teacher, all civil service employees, and a woman field worker of the Episcopal Missionary District of Arizona.

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(Continued From Page 11)

approval it had been amended to contain this specific provision:

"The order of the Department of the Interior signed, dated, and approved by the Honorable Ray Lyman Wilbur, as Secretary of the Interior, on October 28, 1932, temporarily withdrawing lands of the Papago Indian Reservation in Arizona from all forms of mineral entry or claim under the public land mining laws, is hereby revoked and rescinded, and the lands of the said Papago Indian Reservation are hereby restored to exploration and location, under the existing mining laws of the United States, in accordance with the express terms and provisions declared and set forth in the Executive Orders establishing said Papago Indian Reservation."

Bills now are pending before both houses of Congress to rescind that portion of the Wheeler-Howard Act, restore the effect of the Wilbur order, and preserve the mineral wealth of Papago land for the Papagos.

Under the reorganization provisions of the Wheeler-Howard Act the Papagos drew together the more or less loosely formed tribal organizations of the then politically autonomous village at Sells, Gila Bend and San Xavier to create, in 1937, the Papago Tribal Council, with headquarters at Sells, which also is the site of the central Papago Agency of the Bureau of Indian Affairs, headed by a superintendent.

The Papago Tribal Council is composed of 22 members, two from each of 11 district. Its officers are a chairman, a vice chairman, and a secretary-treasurer. Each district in turn is self-governing in purely local matters through district councils of five members. The tribe maintains, with federal participation in payment of salaries, a tribal court consisting of a chief judge and two associated judges, and a police organization.

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MOST INDIAN WOMEN are experts on horses. Here a Navajo woman sit easily aboard her mount as her husband stands by.

(Continued From Page 13)

plead with the President for the ancestral lands of his people. It took him two years, and upon his return he was so impressed with the number of white men about that he sent the President word the Indians needed a good white man to defend them against those not so good—in return for which the Mohaves never would draw bow in war.

By act of Congress March 3, 1864, the Colorado River Reservation was established and occupied by some 750 Mohaves, Chemehuevis and Kawaiis, some of whom had come down the river from the Needles vicinity with the rafts. An executive order in 1880 established the Fort Mohave Reservation near Needles.

Tentative meeting of the minds had begun—to reach fruition when white man's know-how conquered the boisterous Colorado for benefit of Indian and non-Indian alike.

Area-wise, the Colorado River Mohave-Chemehuevi Reservation is not impressive as Arizona reservations go. It is overshadowed by the Navajos' more than 16,000,000 acres, the Papago's nearly 3,000,000, the San Carlos and White Mountain Apaches' million and three-quarters apiece, the Hualapais' nearly a million, the Pimas' third of a million and the Hopis' more than half a million acres.

Impressive is the fact that nearly half of its total of 265,858 acres are amenable to inclusion in an agricultural empire, full development of which may be realized within the lifetime of present-day tribesmen.

Approximately a fourth of the potential farm land has been subjugated. Two-thirds of the remainder is subject to development through gravity-flow irrigation, and the rest through pumping from the river. Approximately three-fourths of the presently irrigated land is farmed by Indian families, including a few Navajos and Hopis admitted for colonization. Most of the remainder is under lease to non-Indian farmers. Major crops are alfalfa and cotton.

Much of the reservation area not subject to development for irrigation—138,998 acres—is usable as grazing land.

Additional resources of the Colorado River Reservation tribes include title to a power plant site at Headgate Rock Dam, gypsum deposits estimated at upwards of 25,000,000 tons, recreation

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sites in the developing play area along the Colorado River, and 1,015 lots in the town of Parker.

The Colorado River tribes were organized under constitution and by-laws approved in 1937, and are governed by a tribal council of nine serving staggered terms of four years, officers of which are chairman, vice chairman and secretary. Parker is the tribal headquarters for the population of approximately 1,200.

Tribal headquarters for the adjacent Fort Mohave Reservation, 38,382 acres and some 400 population, is Needles.

Administrative officers of the Bureau of Indian Affairs, headed by a superintendent, is at Parker, for supervision over both the Mohave reservations and the small Cocopah Reservation which has tribal headquarters at Somerton.

(Continued From Page 2)

At the night show, no flash pictures are permitted, because it would ruin the effect which the Pow-Wow management goes to such pains to create. After the show is over, you can make your own arrangements with Indian performers to pose. It's wise to ask these people for permission to take their pictures anytime except, perhaps, during the parade. Would you want your picture taken by some stranger who failed to secure your permission? Our Indian visitors feel about this just as you do. Respect their individuality and their dignity as fellow-citizens and human beings.

INDIAN CAMP

One of the most interesting features of the Pow-Wow is the huge Indian camp in the pine forest surrounding the Pow-Wow grounds. You will enjoy walking through the camp, but before you take any pictures, be sure and secure permission from the Indians. If you treat them with proper respect and friendliness, you'll find they quickly respond.

WHO STAGES IT?

More than 10,000 Indians representing a score or more of southwestern and western tribes swarm to Flagstaff early in July to put on the great tribal get-together, the Southwest All-Indian Pow-Wow.

GENERAL INFORMATION . . .

A non-profit organization of Flagstaff businessmen, "Pow-Wow, Inc." handles the countless details which go into preparation of the big three-day celebration.

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These men devote many weeks each year to carrying on this work, which results in the fast-moving, exciting, colorful events making up the big show. They work entirely without pay.

Who Are Members of the Pow-Wow Committee?

The men who work for months each year to stage the Pow-Wow represent a wide variety of business, professional and other interests. They include Ted Babbitt, merchant; Neil V. Christensen, attorney; T. M. Knoles Jr., bakery proprietor; Andy L. Wolf, insurance man; Bill Fennell, appliance dealer; Earl F. Insley, director of athletics, Arizona State College; G. W. Jakle Jr., committee secretary, who is chief accountant for Babbitt Brothers Trading Co.; Al C. Grasmoen, operator of the world-famous Arizona Snow Bowl winter sports area and proprietor of the Ski and Spur guest ranch; Robert Prochnow, businessman; Sturgeon Cromer, Supt. of Flagstaff schools. Bob Hansel, veteran rodeo director, stages the afternoon shows. Mr. Wolf is announcer for the rodeos; Howard Pyle serves as announcer for the ceremonial programs.

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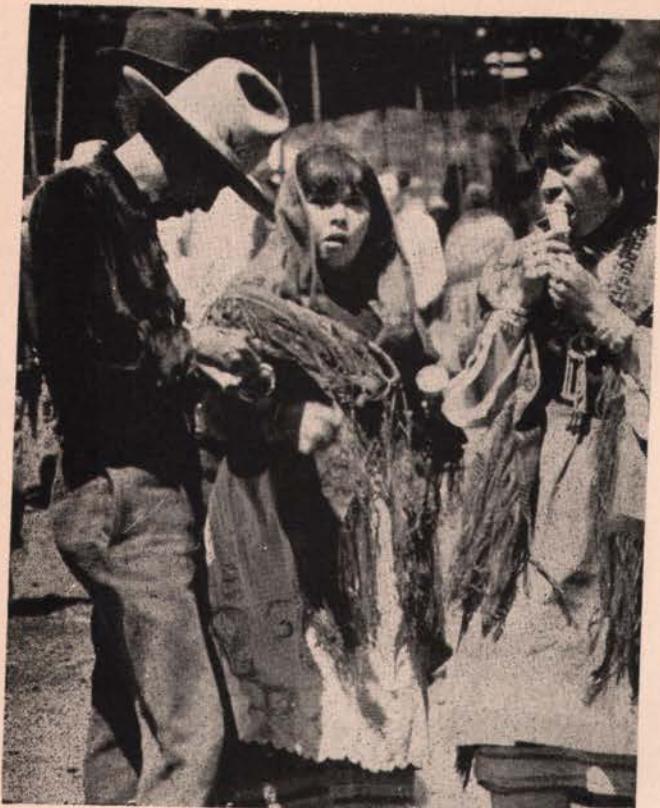
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INDIANS FIND TIME for fun and frolic between Pow-Wow events. Here the girl on the right enjoys the paleface delicacy of ice cream; the girl in the center looks inquiringly at the cameraman and the man on the left ignores the whole proceeding to concentrate on his activity of the moment.

(Continued From Page 6)

extension activities and others who laid down and helped carry out range control practices, the developing of water supplies and even the organization of the now famous cattle auctions.

The World War II years and the immediate post-war period brought high prices for the Apache cattle, whose fame spread because of the high quality—thanks to the development of registered bulls by the Tribe. During this time the tribal council began to look at costs and sources of supply, with the result that a store was established particularly to supply the cattle operations at wholesale prices. It was one short step to retail



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merchandising as the Apache People sought to buy from the tribal store.

The second step came with the purchase of two private trading posts at the second largest Apache village at Bylas, on U. S. 70, almost midway between Globe and Safford, Arizona. Meanwhile, improvement of the original store at San Carlos turned it into a modern department store, selling everything from groceries, meats, clothing and hardware to appliances, leather goods and finished lumber.

As tribal and association economics expanded, the need for vehicle repairs arose and an effort was successfully made to establish a tribal garage. The tribal council also encouraged farming by individual families and, with government help by way of matching funds and expert advice, launched a farm equipment program.

Throughout this mushrooming of Apache economics, the tribal council supervised operations and personnel. High cattle incomes tended to cover up inefficiencies and losses from inexperienced management. Then, began the day of reckoning.

With the slump in cattle prices, operational expense began to overtake current income. And where the Apache People had developed heavy buying habits in the tribal stores, over-extended credit began to rear its threatening head. The realization began to grow among tribal leaders that management was needed and quickly.

This, then, is the background for the present situation of Apache economics on a reservation of sheer contrasts. Modern management came into being in February, 1954, among a tribal people hardly two generations from deadly warfare - a people living almost wholly in brush wickieups up to 15 years ago, and still, do in small numbers.

Within a year of applied modern management the Tribe approved a revised Corporate Charter which turns over to the Apaches greater self-governing powers in business and economic development of reservation resources. The general management staff includes nine key men, two of whom are Indian, and responsible for a million-dollar retail trade, a two-million dollar cattle industry, the beginnings of a tribal farm pro-

ject that may eventually develop some 6,000 acres, and a central office which includes research projects and the publication of a monthly four to six page newsletter with news photos.

But the entire program is not without its serious problems. Management came in at a critical stage of tribal finances and in the face

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of gradual but steady government withdrawal from Indian economics. As rapidly as management takes on economic problems facing the Tribe, new ones emerged from the rapidly changing picture in American Indian Affairs. Furthermore, tribal finances are at a low ebb because of depressed cattle prices and it is very much of a case of pulling the Tribe up by its own boot straps.

Another sharp contrast with the presence of modern management is the educational status of the Apache youth. At the moment hardly a handful are in college and none are yet trained to take their places in management of tribal operations. Wherever possible Apaches are employed, such as clerks in the stores, cowboys on the range, farm hands on the land - but a whole generation awaits technical and professional training. The Tribe today has economic activities for which the People cannot undertake the responsibility.

Yet, tribal leaders are urging every possible development of resources towards the day when their children can return from training schools and colleges. They encourage every young boy and girl to finish school, draining tribal funds for financial help to keep them in school. This year, the tribal council has approved children of the seventh and eighth grades joining the high school students from the reservation to attend the public schools of nearby communities such as Globe.

There is still another aspect of education of which tribal leaders are very aware: adult education. The Apaches have today on their reservation an economic organization for which they have little or no understanding - so rapidly has the economic picture developed. In fact, there is a serious gap between the world in which the Apache live and their lack of understanding this modern world with all of its complicated demands and responsibilities upon people.

Tribal leaders themselves continue to have real difficulty in keeping abreast of this rapidly changing world, and they sense the driving need for an adult education program among their people to help bridge the gap.

Such a program is now in its formative stages under the direction of general management of the tribal enterprises. One of the outstanding tribal leaders has been appointed administrative assistant to the general manager to help interpret "in Apache for Apaches" the tribal program, to win the cooperative understanding of these people.

Perhaps, the contrast between the new and

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SILVER IN ABUNDANCE adorns the dress of this Indian woman. Necklaces such as she wears run in value up to hundreds of dollars.

the old on the San Carlos Apache Reservation is most sharply drawn on June 18 every year when the Tribe commemorates the passage of the Wheeler-Howard Act. Usually two or more Indian maidens have a "coming-out" ceremony that highlights the tribal celebration, which also includes rodeo, barbecue and sports events. Again, medicineman and "devil" (properly, the Crown) dancers hold sway.

For that matter, the medicineman retains definite importance among these people and even among the younger adult group. Social dancing in traditional tribal manner is held often nightly through summer months as the Apaches gather at one or another of the many cluster of houses or "camps." The desert night air throbs steadily

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to the beat of a drum till dawn as dancers move about in a circle, men and women.

Amid all these contrasts today, Apache and whiteman on the reservation feel that tremendous challenge in the very air. What will be the final outcome for this tribal people? Will their economic program succeed in the face of tight finances and in spite of social-educational handicaps? Will the coming generation take hold and carry on the economic activities of the Tribe?

No one ventures a definite answer. All are agreed it is a challenge well worth tackling for all the odds. At stake is the future of over 4,000

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men, women and children who have to telescope within a few years the centuries-long maturing of their fellow-Americans, if the Apache is to take his full-fledged role in modern life.

And this is the challenge facing the American Indian on every reservation today.

(Continued From Page 7)

of autonomous communities, and those who know Hopis and their problems feel sure that when this recognition of the situation as it really is comes about, many of the Hopi's problems will disappear or at least greatly diminish.

The Hopis built stone houses on their mesa tops just as their ancestors did a thousand years ago.

Their life is characterized by elaborate religious festivals and ceremonies, among the best known of which is the Snake Dance.

The Hopi are a sophisticated people, wise in the ways of dealing with other people, and wise in the ways of communal enterprise.

They recognize the value of fluency in English, and consequently there is no problem about schooling. Practically all Hopi youngsters go to elementary school. However, few can afford to go away from home for high school and college.

The ceremonies performed at the Pow-Wow by Hopis are social dances. Hopis are very reluctant to perform religious ceremonies at times and places other than those for which the ceremonies are intended.

They were called "Moki" or "Moqui" for many years, but finally their own name for themselves gained wide acceptance and they are now known as Hopi. They call themselves "Hopituh," the peaceful ones.

For centuries they have been recognized as peaceful by their neighbors in the Southwest. Hopi peacefulness sometimes takes some strange courses, but generally speaking they dwell in a degree of harmony, or would if their economic problems didn't cause serious interference with their way of life.

The Hopi agency is at Keams Canyon, and the superintendent is Clyde Penseneau.

The Hopi Villages can be reached via Highway 89, turning off a few miles north of Cameron and going east on an improved graveled road through Tuba City and on to Third Mesa.

The villages can also be reached by Highway 66 turning north near Winslow or Holbrook. Another route is northeast from Flagstaff via what is known as the "Turkey Tanks" road.

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NAVAJO GIRL AND WAGON—This photo, first published in the Pow-Wow magazine several years ago has since been widely reproduced. Taken by Milton Snow, U.S. Indian Service, a print of the picture now hangs in the office of the Indian commissioner at Washington, D. C.

Indian Country Trips

While you are here at Flagstaff in the very center of the Indian country, you may want to take some side trips to various places of interest. National Monuments and Parks are only short drives distant, and the Chamber of Commerce will give you information. If you wish to visit Grand Canyon or the Indian country without driving, you can make arrangements with Nava-Hopi Tours here in Flagstaff to plan a fine trip for you. Phone for information including prices and schedules.

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