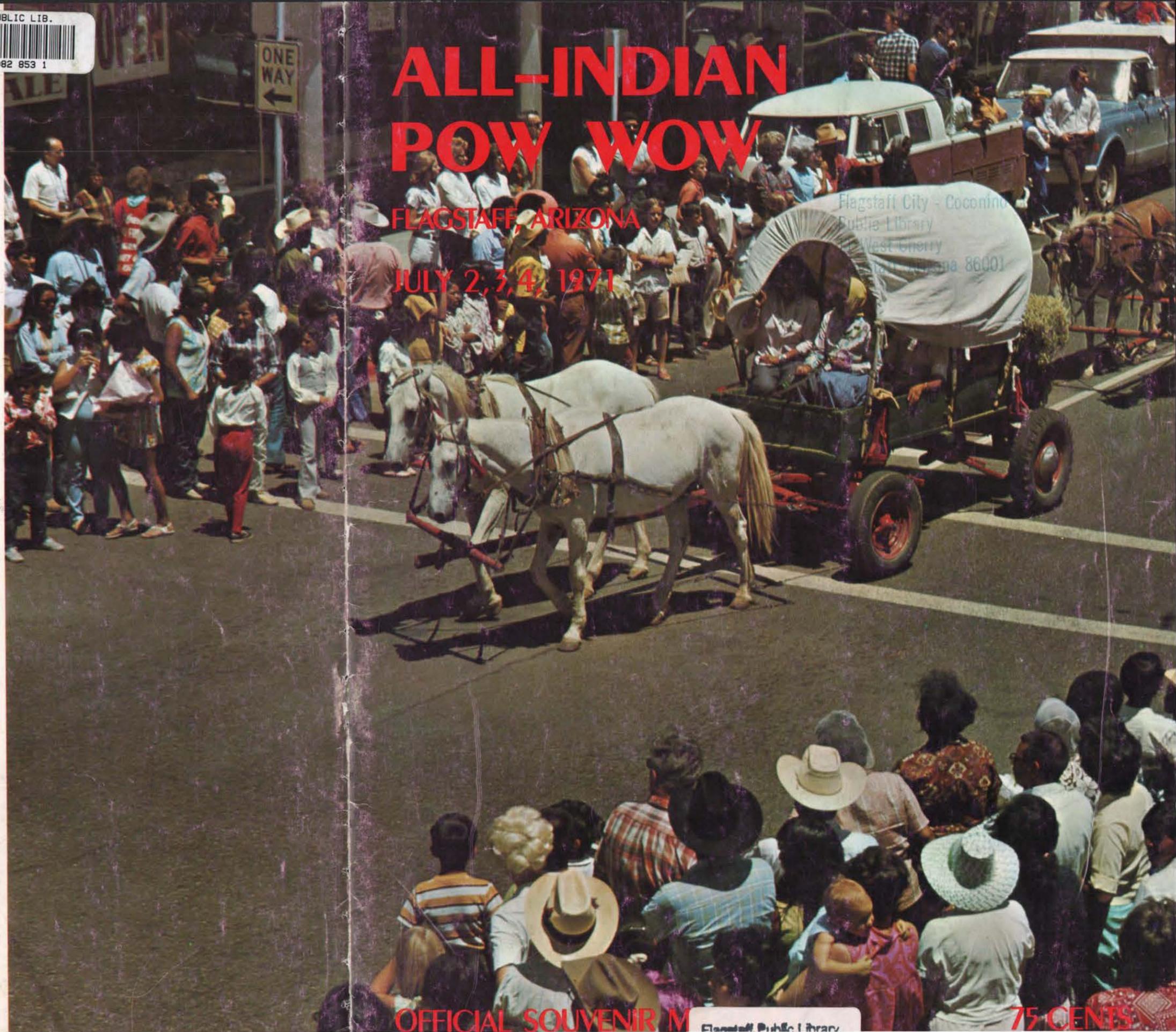


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Pow Wow, Inc., Box 426, Flagstaff, Arizona 86001, is a non-profit organization the sole function of which is the staging of the annual Southwest All-Indian Pow Wow in Flagstaff over the Fourth of July. Members of the Board of Directors serve without pay. The president is elected from the board, usually for two years. The Pow Wow Souvenir Magazine is an official publication of Pow Wow, Inc., and is published annually on or about May 15. The Pow Wow Magazine is printed by the Northland Press, Flagstaff, Arizona. All material herein was prepared by Pow Wow, Inc., unless otherwise indicated.



Don C. Clark
President



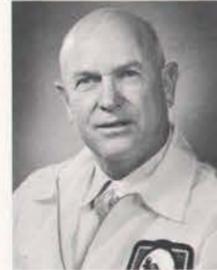
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TICKET INFORMATION

Tickets for all afternoon rodeo and night ceremonial performances at the Southwest All-Indian Pow Wow are on sale at the Flagstaff Chamber of Commerce, 101 West Santa Fe Avenue, until the morning of July 1, the opening day of the Pow Wow, when the ticket office will open in front of the grandstand at the Pow Wow grounds at City Park. All grandstand and box seats are reserved. Bleacher seat tickets go on sale two hours before each event.

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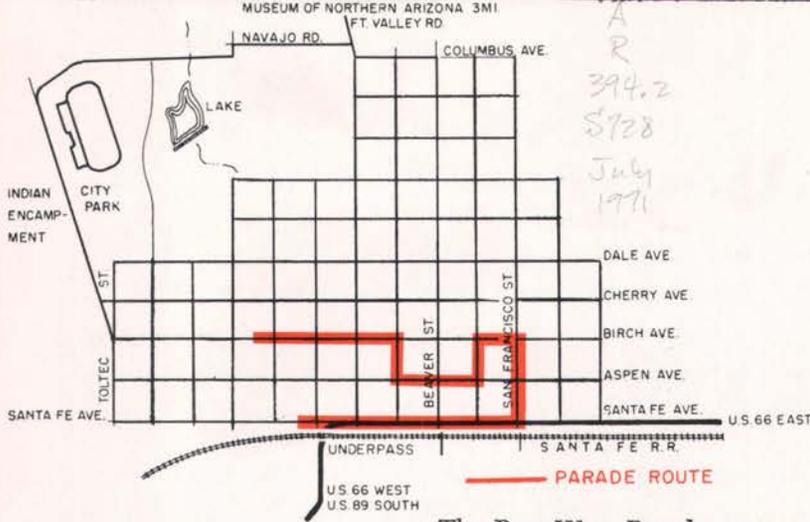
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Pow Wow PROGRAM

Exciting Parades

The Pow Wow Parade starts promptly at 11 a.m. each day of the Pow Wow at Santa Fe Avenue and Sitgreaves Street, and proceeds east on the route shown on the map above. It is a brilliant spectacle with ceremonial dance teams performing at many points along the two-mile line of march; rodeo contestants and brightly-dressed Indian beauties on horseback; the top all-Indian marching bands of the region; and scores of Navajo families, displaying their finest jewelry, rugs and blankets, riding in traditional, horse-drawn wagons. Only Indians participate in the parades; non-Indians are spectators. Only Indians are allowed to perform in any Pow Wow event.

All-Indian Rodeos

The Pow Wow Rodeo beings at 1:30 p.m. each day in the Pow Wow arena at City Park (see map above). Indians, and only Indians, compete for thousands of dollars in cash prizes, as well as coveted silver Pow Wow belt buckles and saddles, in the full range of rodeo events and in wagon races, wild horse and colt scrambles and many other Pow Wow specialities. The rodeo is an amateur affair, however, giving working Indian cowboys a chance to perform, and thus providing more fun and more unscheduled thrills for spectators. The annual Pow Wow Beauty and Baby Contests are also held during the afternoon rodeo sessions.

Spectacular Ceremonials

Beginning at deep dusk each night of the Pow Wow, huge pine log bonfires flare in the hushed Pow Wow arena and the colorful, spectacular ceremonial dances get underway. Dancers from more than a dozen Indian tribes — from the Northwest, the Plains, and the Southwest — perform authentic rituals, some of which were old when Columbus set sail for the New World, in the flickering firelight. For a breathless time, the night is filled with whirling, prancing color, pulsing drums, hypnotic chanting and wild, savage shouts as dancers and singers once again reaffirm age-old tribal traditions.

Colorful Encampment

The vanguard of thousands of Indians begins to arrive in Flagstaff days before the Pow Wow starts, and the Pow Wow Encampment, one of the most interesting sights in the West, quickly grows around the Pow Wow grounds and up the pine-forested slopes of Mars Hill. The scene is one of bewildering variety as the old and new ways of Indian life are blended around smoldering campfires. Nearer the Pow Wow grounds proper, many of the Indians visitors set up booths to show their unique arts and crafts work to potential buyers, Indian and non-Indian alike. The Pow Wow Encampment is both a meeting place and a market place for many Indian peoples.



Downtown Office:
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*Pow Wow is a rodeo
where the unexpected
is always expected*

DEFINE Pow Wow?

Writing a theme on Pow Wow would send Charlie Brown's little sister Sally into orbit.

Pow Wow is something like a Cecil B. DeMille epic. Basically it is people. But like a DeMille extravaganza, it involves over 100,000 people, with all the color, action and pageantry imaginable.

Pow Wow has a very serious purpose. It serves to promote a better understanding of the American Indian peoples and their way of life.

Pow Wow is also a superb example of that great American idea: "the giant melting pot." All types of people, Indian and non-Indian alike, come together at Pow Wow. A myriad of cultures, backgrounds, customs, beliefs, attitudes and people intermix, and, hopefully, learn from each other.

Like Topsy, Pow Wow "just grewed." It's said that Indians were on hand for a Fourth of July Celebration in 1876. Whatever its origins, Pow Wow, now officially 43 years old, is the nation's biggest all-Indian show.

Some 10,000 Indians come to Flagstaff each year for the various Pow Wow events. More than 40 Indian tribes are represented, from Montana to Mexico City.

Although Pow Wow is primarily an Indian event, non-Indians make up the majority of the crowds. In recent years attendance has been estimated at over 100,000 people. Only Indians are allowed to participate in the various Pow Wow events, but then, not many visitors really want to ride a wild, bucking horse.

Arizona has the largest Indian

population in the nation. Most of the Pow Wow Indians, therefore, come from this state. The greater part of these are Navajo, Hopi, Apache and Havasupai, who come from northern Arizona. Approximately 125,000 Indians live on the various reservations in this area.

Arizona is a land of contrasts. The geography runs the gamut from dry, burning deserts to snow-covered, pine-dotted mountains. Like the land, Arizona's Indians are also a study in contrasts.

Arizona has 14 resident Indian tribes, and these offer an interesting range of sizes, cultures and histories.

The smallest and most static of northern Arizona's tribes are the Havasupai. Their numbers have not changed much since the 17th century. The few hundred Havasupai make their home in Supai Canyon, a tributary of the Grand Canyon. This remote land is accessible only by foot, pack mule or helicopter.

America's largest and fastest growing tribe is the Navajo. Their reservation is slightly larger than the combined areas of Connecticut, Massachusetts and New Hampshire. It begins just a few miles north and east of Flagstaff and works its way eastward, taking up a vast part of northwestern New Mexico. Some 100,000 Navajo make their homes in this area.

Originally the Navajo were nomads. They speak the Athabascan language of western Canada. It's believed they migrated from there to our own Southwest along with the Apache, their close relatives. Supposedly they settled here sometime between 1200 and 1500 A.D. The Navajo were once known as fierce warriors, given to periodic raids on their pueblo neighbors.

Today, the peaceful Navajo, like most of America's Indians, are busy trying to survive in the alien Anglo world; a world which, by design or otherwise, is slowly eating away at centuries-old Indian ways and traditions. The Indian way of life is gradually coming closer to that of the white man. This change is done willingly by some, reluctantly by others. Very seldom is it done easily. Too often, Indians find that they do not fit comfortably in either the Indian or Anglo world. Like all change, this one is bound to create a certain amount of cultural friction and distress. Hopefully, the Pow Wow "melting pot" each year helps to alleviate some of this alleged distress.



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Pow Wow is Indian-style "drag racing"

The Navajo are famous for their intricate weaving and outstanding silversmithing. The usual Navajo apparel is really more trader than traditional. The women dress in a rainbow of colorful velveteen blouses and satin skirts; these were popularized by white traders in the 19th century. The men are clothed in store-bought boots, work or cowboy shirts, tall-crowned, wide-brimmed cowboy hats and blue jeans.

Now most all of the Indian youth are seen in the same garb you find of teenagers anywhere from Portland, Oregon to Trenton, New Jersey. This includes glued-to-the-ear portable radios blaring rock-and-roll music.

On the reservation, many Navajo still live in the traditional hogans,

and for many, the real measures of wealth are still silver and turquoise jewelry, sheep, cattle and horses.

The Hopi are the second largest group at Pow Wow. They speak a Uto-Aztec language and live in eleven villages on and around the three Hopi Mesas in the middle of the Navajo Reservation.

The Hopi are steeped in tradition and are almost certainly descendants of the Anasazi — "The Ancient Ones" in Navajo — who are known to have lived in this area at least 1,500 years ago.

Like other pueblo Indians to the east and in the Rio Grande Valley, the Hopi are deeply religious. Their many traditions are reflected in their elaborate ceremonial calendar, which begins in December with

the Soyal Dance and runs through late July with the Niman, or Home Dance. Thousands of visitors are drawn to the Hopi villages each summer to watch masked Hopi dancers impersonate the Kachinas, supernatural beings who are the Hopi's messengers to the gods. These dances are both colorful and strangely stirring rituals.

Hollywood movies generally portray the Apaches as terrible and fierce warriors; and at one time they were. In fact, they were one of the last tribes to be subdued by the military power of the United States.

Today, however, they are a happy-go-lucky people and are the clowns of the Pow Wow. Their ceremonial life is not as elaborate as other tribes. However, their

dances are among the most popular at Pow Wow.

Their principal ceremonial is the Mountain Spirits Dance, sometimes called the Crown Dance or erroneously the Devil Dance. It is given during the four-day ritual at which Apache maidens are initiated into womanhood. The hooded dancers, in strange headdresses, represent friendly Apache deities. Their wooden swords symbolically fight the forces of evil. One of the dancers is a clown who alternately tantalizes and torments spectators at the dance. This is typical of many dance groups.

Today the Apache are primarily farmers and cattle ranchers. Of all the Indian reservations, theirs is probably best suited for such activities.

The Hualapai busy themselves with sheep and cattle grazing and lumbering. Their reservation is located to the west of Flagstaff. They and the Havasupai complete the list of northern Arizona Indians attending the Pow Wow.

The Pima (river dwellers) and Papago (bean people) are Uto-Aztec speaking Indians. They come from central and southern Arizona, along with the small Maricopa tribe, which has largely been assimilated by the Pima. These are all descendants of the ancient Hohokam, the builders of extensive irrigation systems in the Phoenix area 2,000 years ago. These Indians live on the deserts in and south of the Gila and Salt River valleys.

The list of Arizona Indians also includes the Mohave, the Chemehuevi, the Yuma and the less than 100 Cocopah, all of whom live on the Fort Mohave and Colorado River reservations along the lower Colorado River and the western border of Arizona.

Some of southern Utah's Paiutes, who spill over into the remote "Arizona Strip" country north of the Grand Canyon, and the Yavapai, living in the Verde Valley south of Flagstaff, complete Arizona's Indian roster.



Pow Wow is everybody shopping at the encampment booths

If you thought high school English was rough, consider the language of the Indians from the pueblos of New Mexico. Three tongues are spoken in the Rio Grande area. They are Zuni, a unique tongue, Keresan and Tanoan, which has three variations — tiwa, towa and tewa. These Indians have cultures similar to the Hopi and are especially represented at the night ceremonials.

Pueblo groups joining Pow Wow include the Zuni, Jemez, San Juan, San Ildefonso, Laguna, Cochiti, Taos, Acoma, Isleta, Santo Domingo and Santa Clara Indians.

Many well known tribes represent the Great Plains. They include the Cheyenne, Sioux, Crow, Blackfoot and Pawnee, all from the High

Plains. Along with the Kiowa, Cherokee, Chickasaw, Choctaw, Creek and others from the southern Plains and the Indian country in and around Oklahoma.

Other Indians at Pow Wow include the Nez Perce, Shoshone, Arapaho, Flatheads and the colorful Aztecs from Mexico.

Were Sally to write that theme about Pow Wow and the Indians, she would do well to take a tour of the many reservations in and around Flagstaff. This would be an easy, comfortable trip backwards in time, spanning many centuries of tradition. Information on such trips can be obtained from the Flagstaff Chamber of Commerce, located downtown at the corner of Santa Fe Avenue and Beaver Street.



AMERICAN LEGION POST NO. 3

Welcome to the Pow Wow, Legionnaires!

Pow Wow PARADE: Two Mile PREVIEW

Two miles of color and action, and a preview of things to come — that's a Pow Wow parade.

More than 100,000 people have lined Flagstaff streets during the recent three-day Pow Wows to watch this free preview; all the elements of a Pow Wow can be seen at once during the parade.

These daily parades begin sharply at 11 a.m. from the corner of West Santa Fe Avenue and Sitgreaves Street and wind their way through two miles of downtown Flagstaff streets. (Actual parade route is shown on the map on page 3 of this magazine.)

The most popular attraction in these parades are the Indian ceremonial dance teams. Wearing colorful, traditional costumes and paint, the teams dance here and there along the parade route, giving spectators a brief sample of the many ritual dances to be seen later at the night ceremonials. As the parade takes place during the

peak daylight hours, it is the photographer's best opportunity for good Pow Wow pictures.

Riding among other parade entrants are many Indian rodeo contestants. These tough, but happy-go-lucky cowboys ride along with their thoughts focused on the rodeo's afternoon events. Will they bask in the limelight of the admiration of their comrades? Will their wallets fatten with rodeo prize money? Or will a bucking bronc do them in; providing only wounded pride and perhaps a bruised body? Within a few hours the Indian cowboy will know the answer.

A parade is never complete without a band. The Pow Wow parade features many bands that would delight McNamara himself. These all-Indian groups include the Hopis, Zunis, Pimas, Papagos and Yumas.

Like all Fourth of July celebrations across America, the Pow Wow parade begins with a color guard bearing the American flag. This color guard is comprised of Indian members and veterans of the American armed services.

The watched also watch the watchers



Roster of Pow Wow Peoples

Navajo	Kiowa	San Juan
Hopi	Cherokee	San Ildefonso
Apache	Mohave	Arapahoes
Havasupai	Crow	Zuñi
Hualapai	Choctaw	Jemez
Pima-Papago	Creek	Taos
Paiutes	Pawnee	Shoshones
Cheyenne	Chemehuevi	Cochiti
Sioux	Aztecs	Lagunas

. . . and many others



Apache dancer alternately teases, torments and tantalizes the crowd

Following the flag are beautiful Indian maidens including the Pow Wow's own Princess and her attendants, Miss Indian America and Miss Indian Arizona. Venerable Indian sages, chiefs and headmen also pass in review, some on horseback and some in open cars.

Plodding along the parade route are Navajo wagons. The wagons are a fast disappearing remnant of the past;

being replaced, for the most part, by modern pickup trucks. There is a timeless quality about these wagons with the Navajo women impassively reining the horses while tall-hatted men keep casual hands on the brake handle. From within these watermelon and hay laden wagons, little Navajo children peek out, watching the parade watchers watch them.

Pow Wow is a photographer's delight



Picture Pointers

For daytime shots of parades, rodeos and the encampment, remember that the Northern Arizona sun is unusually bright. A light meter, or advice from an experienced hand, will assure good pictures. Close-ups often prove more interesting than general scenes, and human interest shots abound at the Pow Wow. Often, it is proper to ask permission before taking pictures of individuals, and payment of a small tip is not in bad taste. For rodeo action, faster shutter speeds—1/200th or better—are advisable, and a telephoto lens will bring truly memorable pictures. Flash shots are not permitted at the Night Ceremonials, a rule designed to preserve their unique setting and maximum enjoyment of the dances. But good pictures are possible with high speed films, at 1/50th and f:2 or lower, if you shoot when the dancers are in the best light. Fire away!



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Pow Wow Rodeo: EXPECT THE UNEXPECTED!

Even with a carefully laid out program, the Pow Wow rodeo often charts its own course.

While many of the rodeo contestants are professionals, a good many are also amateurs who try their hand at bronc riding or calf roping only occasionally at reservation rodeos and the Pow Wow. Because of this, there has never been a Pow Wow rodeo without at least a dozen unscheduled events. And in view of this, the Pow Wow rodeo spectator is advised to watch closely.

The Pow Wow rodeo, like all of Pow Wow, continues to grow each year. In the past few years, some

350 Indian cowboys have competed for around \$15,000 in total cash prizes.

It is not unusual for an Indian cowboy to win \$1,000 or more for his rodeo achievements; however, there's more than just money at stake at a Pow Wow rodeo.

Perhaps even more important than the cash is the prestige attached to the custom-made silver belt buckles and the handsome handtooled saddles given to various rodeo winners.

Even the so-called "losers" often win, in the form of sheer enjoyment of rodeo competition. The rivalry between the cowboys is friendly,

but nonetheless spirited. For some the real prize is being able to point out to a buddy, again and again, that he stayed on the big, bucking bronc longer than the buddy did.

The rodeo begins each afternoon at 1:30 p.m. in the Pow Wow Arena at City Park. In the past few years, morning sessions have had to be held due to the large number of entrants. These are free to the public and are held to complete the preceding day's go-rounds and to provide re-rides, thus insuring that every contestant gets a fair chance at the top prizes.

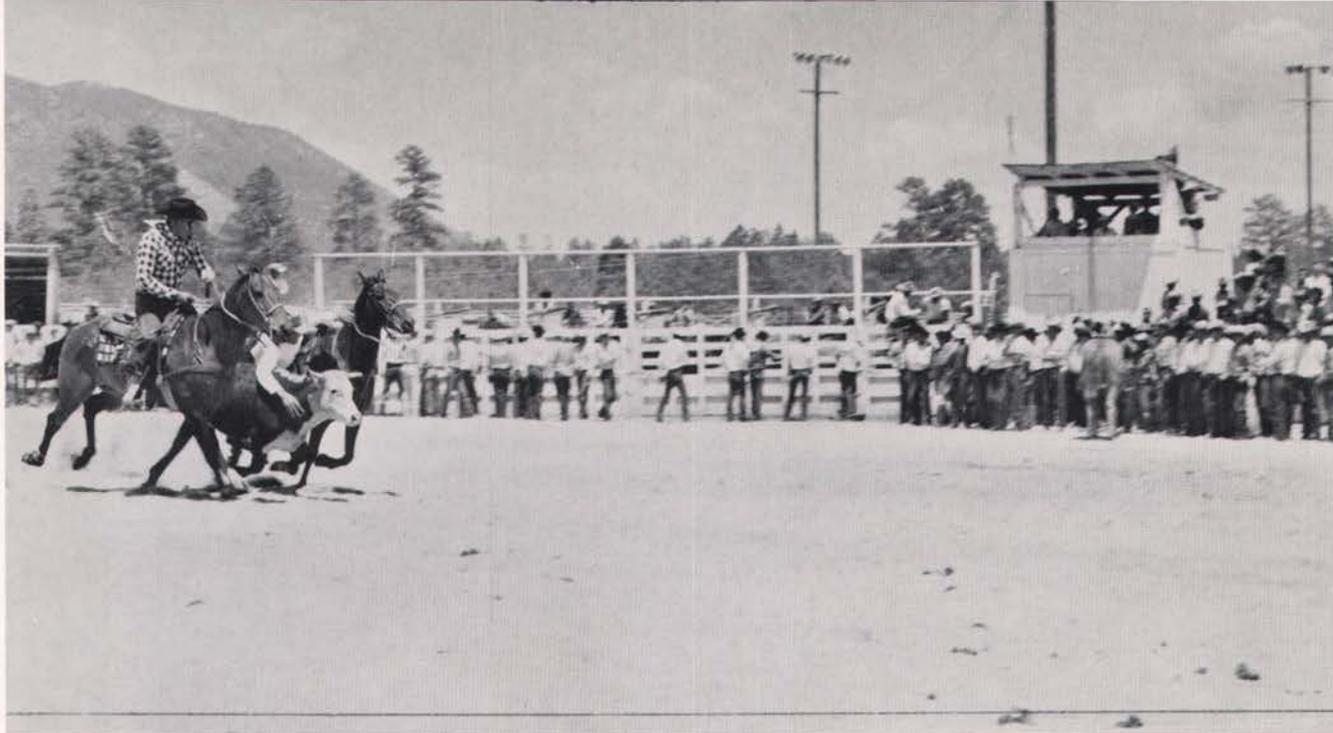
A Pow Wow rodeo includes all those events normally seen at any



*The rodeo arena
is not the sole
domain of the men*

*Just ask the
cowboys, calves
are as elusive
as they are small*





This is not the easiest way to get off a horse

rodeo — bareback and saddle bronc riding, bull dogging, steer riding, calf roping and team tying; these are the events on which the points, and ultimately the money ride.

Because the Pow Wow is unique, it could not let its rodeo go without a few special events not seen elsewhere. These include hilarious wild cow milking contests for Indian squaws, colt scrambles for Indian youngsters and breathtaking wagon races.

Another event which has grown in popularity in recent years are the fiercely competitive barrel races for young Indian horsewomen.

The largest group of Indian cowboys participating in the rodeo come from the nearby Navajo and Apache Reservations, but more than 30 tribes, from as far away as Washington, Oregon, Montana, the Dakotas and Oklahoma are represented. The rodeo is run and officiated by experienced Pow Wow personnel and professional arena hands.

Included among the noise, thrills and spills of the rodeo events are two other annual contests. These contests are held to select the most beautiful Indian maiden and the most beautiful Indian baby at the Pow Wow. Applause from the



"You have to ride that big mean one? Lots of luck!"

crowd for their favorite entries determines the winners of these two events.

All things considered, a Pow Wow rodeo is like a cross between

"High Chapparal" and "F-Troop"; offering the color and adventure of the former along with the laughs of the latter . . . though probably more entertaining than either.



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A TRADITIONAL SPECTACULAR

It is cool and dark, and an anticipation which can only be described as electric fills the crowd assembled in the arena seats.

A small burning light moves about the arena floor. It stops briefly here and then there. Then, with a crackling roar, huge pine log fires erupt. They rip through the darkness to provide a flickering, eerie background against which dancers from more than a dozen Indian tribes will once again perform the authentic rituals of their peoples.

These are the night ceremonials, hands-down, the most dramatic, impressive and famous of all the Pow Wow events.

Some twenty different dances are performed each night of the Pow Wow. But the show is never the same, be-

cause each dance is seldom repeated; more than fifty different rituals are performed during the course of the three nightly ceremonials.

Traditionally, the evening will open with a blessing given by a prominent medicine man from one of the participating tribes. This is not unlike the Anglo practice of opening a meeting or other gathering with a prayer of invocation.

"The Gathering of the Tribes" follows the blessing. One by one the various dance groups will move out onto the field, providing a colorful preview of things to come — and for all to enjoy.

The variety of dances performed will have a wide range of importance and significance to the Indians presenting them. An experienced Pow Wow commentator will provide the audience with the meanings and particulars of each of the dances.

Some have a deeply religious significance to the Indians. Spectators should remember this and conduct themselves accordingly during the performance. This is the major reason flashbulbs are not to be used during the ceremonials. Such use would also disturb others in the audience who are viewing the show.

Some rituals have a social function and are danced at celebrations or are used to promote courtships or reaffirm tribal unity.

And, quite frankly, some of the dances are comic. The Indian has a finely-developed sense of humor and thoroughly enjoys exhibiting his talent for mimicry and caricature. The Indian, through the dance, will spoof himself, other Indians and particularly the white man.

Indian ritual dances are characterized by a straight back and a bent knee, the dancer bending slightly at the waist. Footwork is often complicated, head movements are subtle and the arms are seldom used.

Along with the dances, the spectator will see performances by well known Indian singers. Like other minstrels, these singers carry the legends and traditions of their peoples in their memories, and thus preserve them and pass them along to succeeding generations. Indian songs are full of subtle meanings, and though they may sound strange to non-Indian ears, the careful listener will find great beauty in them.

Dances are links to the past





*Pow Wow parades
are always
a living rainbow
of color*



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Pow Wow's ORIGINS AND OPERATIONS

Ask the Flagstaff old-timers and you're liable to get all sorts of stories about how Pow Wow began. The "gospel truth" is almost impossible to obtain. The brief history which follows contains the facts most generally agreed upon.

The first Pow Wow of sorts appears to have been in 1876. At that time, as the story has it, a group of California-bound emigrants camped at a spring not far from what is now City Park and location of the Pow Wow arena. Being Independence Day, they decided to celebrate the event. They took a tall pine tree and trimmed it down making a flagstaff from which to fly the American flag. They fired their guns and generally whooped it up. Indians

from the area came to investigate and watch. They were invited to join in the festivities and fun. The result was the first Pow Wow. One thing is usually agreed on: the flagstaff stood for many years and this is how Flagstaff got its name.

During the 1920s the local Elks Club put on a Fourth of July Celebration called the "Days of '49." Once again curious Indians came to watch the white man's festivities. In fact, so many came that local businessmen suggested staging some sort of event for the Indians. This was tried late in the summer of 1928; Indians from the surrounding areas were invited to come and join in free barbecues, games, contests and dances. It was a success for

all; the Indians had fun, they met old friends, found new ones, traded their goods and found it convenient for shopping; the townspeople had fun and also learned to know the Indians in a much better way, and local merchants enjoyed a brisk business. The following year the event was moved to the July 4th weekend and the general format of today's Pow Wow was established.

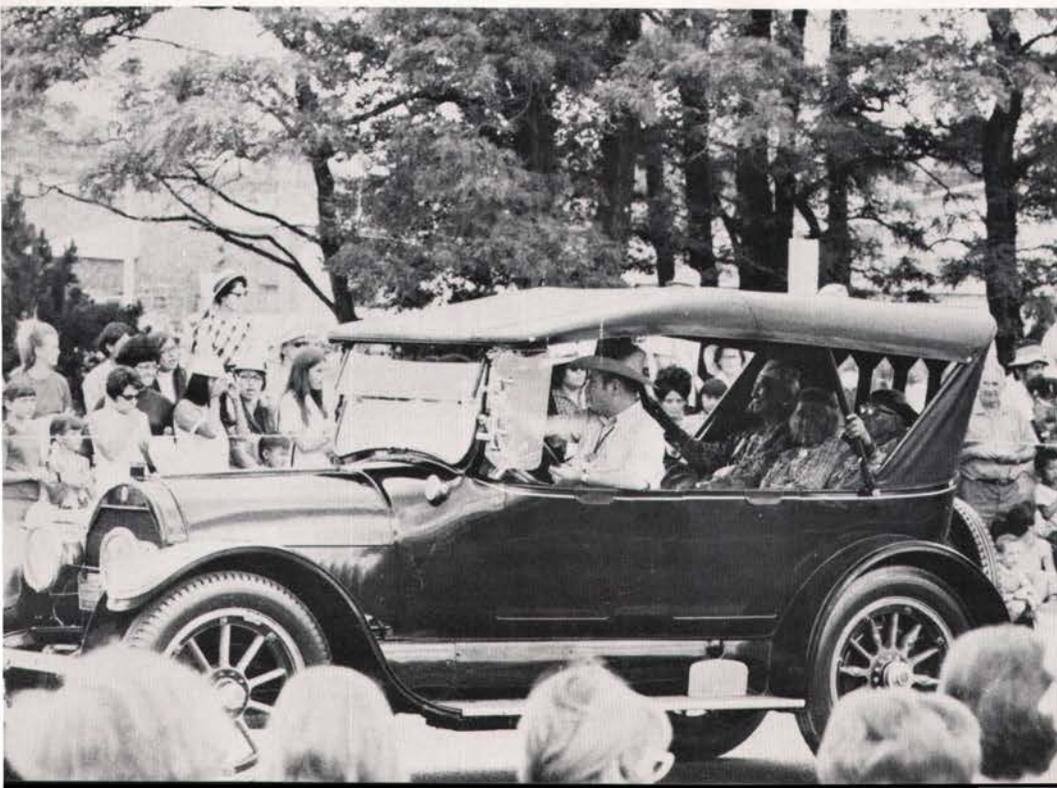
During the following years the event was truly a community one. Everyone pitched in to bring the Indians in from the reservation and to cook big, delicious pots of food for them. The Indians, in turn, provided the white man's entertainment in the form of games and ritual dances.

Like all good things, Pow Wow grew and became more complex. It had to become organized: in 1934 Flagstaff Celebrations, Inc., was formed. In 1938 this was amended to the present name of Pow Wow, Inc.

Today's Pow Wow Inc. Board of Directors includes a diverse group of local committeemen. The complexion of the committee includes a state senator, the county attorney, a Bureau of Indian Affairs official, the owner of a liquor store and many others. Their backgrounds and occupations are varied but they all have one thing in common—the deep and abiding interest in the Indian as a human being.

Board members of Pow Wow, Inc. serve for free. Pow Wow, Inc. does pick up the check for a few breakfasts, the annual banquet, three pieces of official Pow Wow

Driving a car in the parade is one of a committee member's easier tasks



Indian jewelry and like incidentals. However, for the most part, loss of revenue from being away from work and out-of-pocket expenses more than offset the few "gifts" a member may receive.

Pow Wow, Inc. is a non-profit organization. Committeemen often hear words to the effect, "you guys really had a good turnout last year, your bank account ought to be pretty fat." However, whatever Pow Wow makes it plows back into Pow Wow. As Pow Wow grows it takes more money; the money goes back to make it better; as it gets better it grows and takes in more money . . . the cycle goes on.

The responsibilities and expenses of Pow Wow, Inc. are as diverse as the occupations of its committee members. In a typical year, Pow Wow, Inc. will pay bills for a wide range of goods and services such as plumbers, hay, watermelons, electricians, calves, light bulbs, nails and portable rest rooms.

Committeemen find themselves involved in the usual small organization game, "you'll head up one committee and work on all others." An incredible amount of small details must be taken care of, and coordinated to make the Pow Wow the smooth-running and enjoyable event it has always been for participants and spectators alike.

Although the 17 Pow Wow board members are responsible for the event, Pow Wow could never operate by their efforts alone. There are many local clubs and organizations who pitch in and help, such as Rotary, Kiwanis, Lions, Optimists, Jaycees, Sheriff's Posse, East Gate Garden Club and many others. There is also the Pow Wowettes, a group of nearly 100 high school girls who also serve voluntarily as guides and usherettes at both rodeo and night ceremonials.

In all, more than 500 persons from all segments of the city are directly involved in the Pow Wow, making the celebration a community event. And there's always room for more; the need for volunteers to help is ever-present.

At the Pow Wow kick-off breakfast the chief of Arizona, Gov. Williams, chats with another chief



East Gate Garden Club each year makes the Kachinas used in Pow Wow promotion



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*Generation gaps close
as all ages enjoy
the color and wonder
of Pow Wow events*



*Perhaps some day
this little brave
will lead
the dance team*



A Rainbow of Color by Night

LONNIE C. WILKIRSON
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Committeemen find themselves involved in the usual small organization game, "you'll head up one committee and work on all others." An incredible amount of small details must be taken care of, and coordinated to make the Pow Wow the smooth-running and enjoyable event it has always been for participants and spectators alike.

Although the 17 Pow Wow board members are responsible for the event, Pow Wow could never operate by their efforts alone. There are many local clubs and organizations who pitch in and help, such as Rotary, Kiwanis, Lions, Optimists, Jaycees, Sheriff's Posse, East Gate Garden Club and many others. There is also the Pow Wowettes, a group of nearly 100 high school girls who also serve voluntarily as guides and usherettes at both rodeo and night ceremonials.

In all, more than 500 persons from all segments of the city are directly involved in the Pow Wow, making the celebration a community event. And there's always room for more; the need for volunteers to help is ever-present.

At the Pow Wow kick-off breakfast the chief of Arizona, Gov. Williams, chats with another chief



East Gate Garden Club each year makes the Kachinas used in Pow Wow promotion



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The old combines with the new



There's something for everyone at the bazaar

as two and three weeks before the Pow Wow. They arrive this early because, for many, this is the yearly "trip to the big city." While many Anglo visitors come to Pow Wow to shop the Indian booths, many of the Indians come to shop in the Anglo stores.

By wagon, by car and by truck, the Indians continue arriving until this annual community is completed.

Although you may consider yourself an accomplished shopper and even an experienced master of the fine art of bartering, dealing at an Indian booth will often be a new and sometime frustrating experience. By his very nature, the Indian merchant has the edge on his Anglo customer. While you have become conditioned to clock-watching, the Indian attaches little importance to time and has all day to deal with you. If he does not sell his wares today, well, it's really not important, after all, he'll be open again tomorrow.

The Pow Wow encampment with its people, sights and action can be a real field day for the camera buff. However, the photographer should not be surprised if he finds himself also being the photographed. Instamatics and Super 8's, once thought to be the exclusive domain of the white man, have found their way into Indian hands and turn about has become fair play.

Pow Wow visitors are welcome to wander about the encampment. However they should bear one thing in mind; although temporary, these are the homes of the Indians. Visitors should observe common courtesies and should not intrude on the privacy of the Indian families residing there.

This gathering of Indians is much like an Anglo family reunion, company picnic or club convention. Like everyone else, Indians like to have fun, and that's what they're here for. Old friendships are renewed and new ones are begun. Old arguments are settled and some new ones are started. Common problems are discussed, gossip exchanged and a few tall stories are swapped. Grandmothers have another chance to spoil their grandchildren, and, of course, boy meets girl.

All through the night, Indians gather around encampment fires, talking, visiting and enjoying a meal; sometimes they dance and chant. Age-old tribal songs fill the air, and although the language is strange, its tone is universal . . . "all is well with the world," on a Pow Wow encampment night.

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WE CARE HOW YOU LIVE

The Hopi Show



THE TRADITIONS LIVE ON

One of the finest traditions at the Southwest All-Indian Pow Wow is the Museum of Northern Arizona's annual Hopi Craftsman Show. This annual event provides visitors with a unique opportunity to see the finest arts and crafts of a vibrant people whose roots extend far back into the dim mists of prehistory.

As always, this year's show, the 38th annual, will be open to everyone from 9 a.m. to 6 p.m., Thursday through Sunday, July 1-4, at the Museum which is located on the west side of Flagstaff's Fort Valley Road (U.S. Highway 180 to the Grand Canyon), some two miles north of the city.

Dr. Edward B. Danson, director of the Museum, explains that the show has a very specific purpose over and above the exposure of the exquisite work of the Hopi artisans to thousands of Pow Wow visitors. Primarily, it is designed to encourage the Hopi to continue to produce their classic arts and crafts, and thus to preserve and perpetuate the distinctive styles and skillful techniques that were already ancient when the first white men entered the American Southwest.

As with all of America's Indian peoples, modern civilization has made tremendous inroads upon the three remote Hopi mesas northeast of Flagstaff. Still, Museum curator Barton A. Wright points out, the Hopi, perhaps more than any other Indian group, have held to their traditional ways and thus have kept their centuries-old cultural heritage intact.

At this year's Hopi Show more than 1,500 items will be on display and for sale. Everyone is welcome to the show and there is no admission charge, and no obligation to buy any of the items on exhibit. The Hopi artisans determine the prices for the various items themselves. The Museum simply provides the showcase and the market place for the products of their skilled hands. Experts knowledgeable in Hopi styles and techniques judge each entry in the show, thus providing additional encouragement to the craftsmen to maintain the high quality of their work.

The visitor to the Hopi Show will find the Museum's cloistered patio crowded with the finest basketry, pottery, weaving and embroidery that the best of the Hopi artisans have produced during the past year. In the Museum itself and its special exhibit room, colorful, hand-carved and hand-painted kachina dolls, shaped from cottonwood roots, cover the walls in brilliant profusion. Display cases and tables are bright with delicate, distinctive jewelry of the renowned Hopi silversmiths. On the north side of the patio, with the San Francisco Peaks as a backdrop, well-known Hopi craftsmen demonstrate the traditional skills of their people preserved through the ages.

Just outside the patio is "Piki House" where rolled, wafer-thin "piki" bread, made from Hopi cornmeal, is prepared and grilled on a hot, flat rock to provide an unusual "snack" for Museum visitors.

The arts and crafts in the Hopi Show are gathered during late May and June by teams of Museum staff



A browser's or buyer's delight

members who visit artisans in each of the 11 Hopi villages. The best of these Hopi artists and craftsmen have been participating in the Museum's annual Hopi Show for many years and have made it their practice to save the very finest examples of their work for the annual event.

Navajo Show Coming Up!

The artistic genius of the Navajo people, too, is celebrated in a major Museum of Northern Arizona event later in the summer. The unique Navajo Craftsman Show, to be held this year from July 25 through August 1, brings together the finest of Navajo arts and crafts from all corners of the sprawling Navajo Reservation for all to admire and, for those who so desire, to purchase. For eight days, 9 a.m. to 5 p.m., the Museum becomes a brilliant panoply of bright Navajo rugs and blankets, providing a colorful setting for hundreds of items of fine silver-and-turquoise jewelry and other Navajo arts and crafts. Renowned Navajo artisans are also on hand to demonstrate weaving and other traditional skills, as well as such distinctively Navajo arts as sandpainting.



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INDIANS ARE PEOPLE TOO

The following is an adaptation of "They're People Too," a booklet written by Irvy W. Goossen, instructor in Navajo at Northern Arizona University. This booklet was written for and is distributed by the Indian Relations Committee of the Flagstaff Chamber of Commerce. Although it was written for local retail sales people, the information it contains can be of use to anyone dealing with the Indians for the first time.

* * *

John has come to the Southwest because he was interested in Indians. However, he'd had no experience with them and was looking forward to meeting them. He had

read some magazine articles and a book or two in which the Indian was portrayed in his primitive habitat. Being young and idealistic, he came West to see what he might do to help them.

In this story, after finding a job in a local department store, John has made the acquaintance of a young Navajo, Kee Yazzie, who works at a local service station.

Monday morning, on his way to work, John stopped for gas. "Say, Kee," he said, "I just got a job at the department store, and I'd like to know more about Indians, as I understand many Indians trade there. Can you help me?"

"I'd be glad to. I find that new sales people are often baffled by what Indians do and say. Come to

my home tonight and I'll give you some pointers."

That evening when John walked into Kee's house he saw that Kee had several notes written on a sheet of paper. He knew Kee was prepared.

"Good evening, Kee, I'm glad to have the opportunity for this talk," said John as he sat down. "I realize that to ask for a short statement of what Indians are like is quite a big order. No society is that easy to explain."

"You're right, John. I couldn't tell you about it in one evening. But I did jot down a few things to tell you about to get you started thinking in the right direction."

"First of all, there is really no such thing as an Indian society. Each group or tribe is very distinct from all others. There is some relationship between the Navajo and the Apache, as well as between the Havasupai, Walapai and Yavapai. But the languages and cultures of these groups and the Hopis are all different from each other. So, to say 'Indian ways' does not make a whole lot of sense to us."

John was surprised. "I didn't realize that."

Kee began with his list of helpful points. "Let me say that Indians don't particularly care to be thought of as Indian first. Why not think of us as human beings, fellowmen who have the same feelings and aspirations as your people do? All the Indian asks for is common courtesy."

"Many of my people, the Navajo, can't speak any English. They have to speak through an interpreter, who may not know English very well himself. This takes time. When you are waiting on them, if you get in a hurry, they will notice your impatience and may just pick up

The white man is sometimes unsure in dealing with the Indian



and leave. They know of other stores where the people will take time with them."

"The other new clerk almost lost a sale that way today," interjected John. "She became impatient trying to talk to an old gentleman. Just as the Indian was about to leave one of the older clerks came to the rescue."

"My first point was common courtesy," said Kee. "The next is related to this, it's good will. Indians do not usually look people in the eye. They've been taught that this is polite. But, this causes sales people to think Indians are dishonest and leads to fears of dealing with Indians. I would say that even when words fail, a smile and genuine friendliness are seldom misunderstood. Indians are friendly, but are often very reserved until they know you. This is a tradition. But once relaxed, they're as jolly as any people."

"Another point not far removed from the others is that of honesty and sincerity. I think an Indian is probably as sensitive as anyone to detect insincerity on the part of people dealing with them. An Indian is also very much aware if he is not being dealt with honestly. Indians will trade with those who treat them honestly, even if the prices are higher at these places."

"I gather from what you say," John commented, "that you want us to trust the Indians who in turn are ready to reciprocate. They don't really want us to think of them as Indians."

"Yes, up to a point. I think the Indian wants you to be aware of his different background, however, so you can see some of his problems too."

"Which brings up my last point, empathy. I know that the town's people can never really know what it's like to live as an Indian on a reservation. But if they try to think in terms of the Indian's background, they might come to some new understandings."

Kee continued, "Many of the older folks on the reservation have

Though different in appearance, the Indian is much like his white brother in hopes and aspirations



done most of their business at reservation trading posts, a place of leisurely business. Selections are made slowly; no one gets impatient with a customer taking his time. Trading days are times in which you meet your friends and exchange stories, news and even bits of gossip. The trader understands the people and they know he respects them. They kid each other as they barter about prices."

"You must remember, John, that when the Indian people drive into town from the reservation, they come into another world. This world speaks a foreign language. This world acts differently from the one they are used to. So the Indians often feel very much like foreigners. They feel unwelcome at times and very conspicuous at other times.

And unfortunately, they are often treated badly by bigoted or unthinking people. All white men could help them in this problem."

By evening's end, John knew he had the foundations for beginning to know the Indians as people. During the short drive back to his house, John reviewed in his mind Kee's list: "1. The Indian appreciates common courtesy as does any person. 2. He hopes to become friendly with those with whom he deals. 3. He expects people to be honest and forthright, dealing with him on a man-to-man basis. 4. He is trying hard to adjust to the unfamiliar ways of the white man and expects the same from the white society. He expects the white man to treat him as he himself would want to be treated."



FLAGSTAFF WHOLESALE
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Pow Wow's SUMMER

The All-Indian Pow Wow is really only the beginning of a crowded summer calendar of activities and entertainments in Flagstaff and Arizona's cool Northland. From the Pow Wow on, there are many things to do, to see and to hear that will interest the visitor or vacationer.

By far the most important single event, perhaps, will be the sixth annual Flagstaff Summer Festival, the Southwest's only major summer cultural carnival and one that is steadily gaining in prestige and popularity across the nation.

The 1971 Festival will open on July 14 and will continue through August 8, involving some 40 performances of 29 different events, including symphony and chamber orchestra concerts, art exhibits, recitals, ballet, modern dance, film classics, Broadway plays, and children's theatre.

A number of new faces and new

features have been added to the Festival's program this year.

Certainly the most attractive new face will be that of young, talented Karen Armstrong, a lyric-coloratura soprano with the Metropolitan and New York City Operas.

The dark-haired, dark-eyed, 26-year-old Miss Armstrong will join two internationally-renowned musicians — pianist Menahem Pressler and violinist Sidney Harth — as soloists with Maestro Izler Solomon and the 88-member Festival Symphony.

Solomon, conductor of the highly-acclaimed Indianapolis Symphony for the past 15 years and one of America's most respected musicians, has been the Festival's music director and conductor since its inception in 1966.

Pressler and Harth will also be solo artists with Solomon and the 40-member Festival Chamber Orchestra, and in addition, will give individual recitals for Festival audiences. Both are Festival veterans, Harth having performed in 1967 and 1969, and Pressler having appeared last year both as a soloist and with the famed Beaux Arts Trio of New York.

Among the new features at the 1971 Festival will be a drama production by the Tucson-based Arizona Civic Theatre on the evenings of August 5-8, and an evening modern dance presentation August 6 by the fine Kadimah Dance Theatre company, also of Tucson. These groups are participating for the first time this year through the cooperation of the Arizona Commission for the Arts and Humanities, a major supporter of the Festival, and will further broaden its scope as an Arizona-wide cultural event.

Two other drama presentations

will be staged during the Festival, one of which represents still another innovation on this year's program.

This will be the Festival's first children's theatre production, an original play with music titled "I'd Rather Be a Horse," by the husband-and-wife playwright team of Hal and Gene Owen who are responsible for more than half-a-dozen highly successful children's plays and scores of nationally-televised scripts.

The play, with both matinee and evening performances July 15-18, will be directed by Mary Jean Weaver and will star actor Robert Towers, most recently in the Los Angeles musical hit, "Victory Canteen" but perhaps even better known from his role of "Snoopy" in the popular Broadway musical, "You're a Good Man, Charlie Brown."

The Festival will also offer four evening performances, July 22-25, of Noel Coward's prize-winning Broadway classic, "Private Lives," with a cast headed by top professional actors and actresses. Bill Foster will direct this production.

The visual arts portion of the Festival will be highlighted by a retrospective exhibit of the works of artist Richard Florsheim, a member of the well-known shoe manufacturing family, to be exhibited in the Northern Arizona University Art Gallery.

Flagstaff's Art Barn will display the works of two nationally-prominent Arizona artists — Scottsdale's William B. Schimmel and Sedona's Stephen Juharos. Notable among other Festival exhibits will be an extensive collection of the works of the late Mac Schweitzer, especially assembled for the Festival from

Karen Armstrong



public and private sources, to be shown at the University Branch of The Arizona Bank.

Two unusual, and now traditional Festival events will be the unique Navajo Craftsman Show, July 25 through August 1, at Flagstaff's Museum of Northern Arizona, which features the best work of Navajo artisans over the past year; and the annual chamber music program and open house at world-famed Lowell Observatory, set for the evening of August 2.

Classical ballet made its debut on the Festival program three years ago, and again this year, the fine Pacific Ballet company will return to present performances Saturday evening, July 17, and Sunday afternoon, July 18.

Finally, the great classics of motion picture art will be available to Festival-goers, with two showings of major feature films every Tuesday and Thursday night of the Festival.

The majority of Festival events will be held on the Northern Arizona University campus — its art galleries, auditorium and new, modern Creative Arts Theatre. The university's annual Summer Music Camps, involving more than 1,000 top high schools musicians, coincide with the Festival and offer many free concerts and recitals that are open to everyone.

Many Festival events, such as the art exhibits and the Navajo Craftsman Show, are free and open to all. And, in line with the Festival's policy of making its programs available to as many people as possible, tickets for the performance events are very moderately priced.

Along with the Festival, major events on the Flagstaff post-Pow Wow summer calendar include two important regional horse shows, an area-wide square dance festival, horse-racing and, as a climax to the summer season, the annual Coconino County Fair.

Horse races, with pari-mutuel betting, will be sponsored at the Coconino County Ft. Tuthill track

by the Coconino County Racing Association July 3-5 and 10-11.

The weekend of July 23-25, with both the American Appaloosa Association's annual Appaloosa Horse Show and the annual Northern Arizona Cinder Rally for dune buggies and automotive enthusiasts, will be one of the summer's biggest. The Appaloosa show is at Ft. Tuthill; the rally is at the cinder hills north and east of Flagstaff.

On July 31 and August 1, the Flagstaff Sheriff's Posse will again sponsor the annual Arizona Quarter Horse Show, an event which draws the finest quarter horses in the entire west to the show arena at Ft. Tuthill.

On Friday and Saturday, August 6 and 7, hundreds of square dancing aficionados will converge on Flagstaff for the annual Mountaineers Square Dance Festival, to be held at the East Flagstaff Junior High School auditorium, and at Flagstaff City Park.

The top late summer offering on the program will be the three-day Coconino County Fair, August 20-22, at the county's Ft. Tuthill fairgrounds. This is a gala affair, with exhibits, contests, shows and a midway carnival, that is always lots of fun for residents and visitors alike. The county 4-H chicken barbecue on the last day of the Fair is a perennial highlight.

Of unusual scientific and historic interest is famed Lowell Observatory, one of several major research installations in the Flagstaff area. Founded by Percival Lowell in 1894 to study the planets, and particularly Mars, the observatory has been in the forefront of astronomical research for more than 75 years. The observatory and its scientists have made many contributions to



Izler Solomon

man's knowledge of the universe, but perhaps the best known was the discovery of the planet Pluto in 1930, the result of a search initiated by Lowell himself some 25 years earlier. The observatory holds "open house" each weekday from 1:30 to 2:30 p.m. and, during the summer, on alternate Friday evenings at 8 p.m. These evening sessions provide visitors with an unusual opportunity to view the heavens through the Lowell 24-inch refracting telescope. Tickets for the Friday night sessions must be obtained in advance from the Flagstaff Chamber of Commerce, although they are made available there at no charge.

There are many other interesting things going on during a Flagstaff summer. Visitors should check with the Chamber of Commerce, the newspapers and local radio stations to be sure they don't miss anything.

WONDERS GALORE FOR JUST A SHORT DRIVE

Arizona is the "Grand Canyon State." This awesome, mile-deep gash in the multi-colored rocks of the broad Colorado Plateau is located just 74 miles north of Flagstaff on easy-to-travel Highway 180. Plants and animals typical of the searing Sonoran deserts of Mexico thrive in the depths of the Canyon. If you have never seen the Grand Canyon, you are urged to do so. However, the U. S. Park Service has recently had to put a quota on overnight campers in the Park. This had to be done because of over-

crowding and its resulting damage to the environment. It would be best to check with Park officials before planning a camping trip to the Canyon.

While it is the biggest, the Grand Canyon is just one of numerous attractions in this area. Few, if any, places compare with northern Arizona's beauty and incredible contrasts of the land.

At Flagstaff, the ancient volcano that is the San Francisco Peaks towers 12,600 feet, the highest point in all Arizona. Its cindered slopes support a wide array of Alpine flora and fauna.

The Arizona Snow Bowl is located in this area and is a popular skiing and fun spot during the winter. During the summer a ride on the ski-lift provides a breathtaking view of the countryside.

Monument Valley is located north

of Flagstaff along the Colorado Plateau. Centuries of wild winds have carved monoliths in this area comprised of only sand and rock. A vivid panorama of bright reds, oranges, yellows and browns await the visitor.

West and east along Arizona's southern edge, everything is green from a vast forest of Ponderosa pine which stretches in a broad belt along the 3,000-foot escarpment of the Mogollon (pronounced "Mug-ee-own") Rim. Cool quiet canyons — Oak Creek, Sycamore, Clear Creek — cut the Mogollon Rim and combine beauty with function. Within their depths are streams that carry precious water from the surrounding high country to the arid deserts to the south.

Kaibab, Coconino, Tonto, Sitgreaves and Apache are the five national forests in northern Arizona.

From Flag . . .

Grand Canyon is 74 miles north; take U.S. 180, or U.S. 89 to Cameron and State Route 64.

Petrified Forest is 120 miles east on Interstate 40.

Oak Creek Canyon begins 12 miles south on U.S. 89A

Sunset Crater National Monument is 18 miles northeast on U.S. 89.

Wupatki National Monument is 44 miles northeast on U.S. 89.

Montezuma Castle National Monument is 65 miles south on Interstate 17.

Navajo National Monument is 115 miles north; take U.S. 89 to State Route 64 (to Tuba City and Kayenta).

Tuzigoot National Monument is 60 miles southwest on U.S. 89A.

Walnut Canyon National Monument is 11 miles east on Interstate 40.

Glen Canyon Dam and Lake Powell are 135 miles north on U.S. 89.

Meteor Crater is 50 miles east on Interstate 40.

The Lakes Mary begin 8 miles southeast on the Long Valley road.

Many forests surround Flagstaff



Each contains many recreation areas, camping and picnic grounds and facilities for boating, hiking and other outdoor activities. There are two national parks in this area. Along with Grand Canyon National Park, there is the Painted Desert-Petrified Forest area to the east of Flagstaff, near Holbrook. The latter contains just what the name implies and rewards the visitor with sights seen nowhere else in the world.

There are 11 national monuments within a few hours' drive of Flagstaff. Some, such as Sunset Crater, 18 miles northeast, display unusual geologic features caused by a now quiescent volcano which erupted in A.D. 1064-65. Pipe Springs National Monument, in the "Arizona Strip" country north of the Grand Canyon, is concerned with Arizona's history. A pioneer Mormon outpost is preserved here.

The ruins of the northland's pre-history can be seen closest to Flagstaff at Walnut Canyon Monument just east of the city, or at Wupatki, 40 miles to the north. Traveling on the Navajo Reservation, visitors can see both ancient and living Indian cultures at such monuments as Navajo in Tsegi Canyon to the north, or Canyon de Chelly to the northeast. These are also two of the most brilliantly colorful parts of northern Arizona.

National parks, forests and monuments are just part of the long list of places to visit and things to see.

All of America's astronauts have received part of their training at Meteor Crater, a scar on the earth 570 feet deep and 4150 feet from rim to rim, which is located between Flagstaff and Winslow. This crater, as well as the many smaller volcanic cones scattered over the 800-square-mile San Francisco Volcanic Field, is similar to the craters on the moon, and offers a near-perfect training area for the astronauts.

The Grand Falls of the Little Colorado River on the Navajo Reservation 30 miles northeast of Flagstaff are a spectacular sight when they are flowing. The silt-laden river then is a dark reddish-brown; those



Pack trip into the Grand Canyon provides beautiful sights

who have seen it agree with the nick-name of the "Chocolate Niagara." The Grand Falls also compare with the Niagara in height and water flow.

Both nature and man combined to create the Northland's newest attractions. They're the mighty Glen Canyon Dam on the Colorado River at Page and the graceful, steel arch bridge that spans the sheer, 700-foot gorge just downstream; this is the highest bridge of its type in the world. Behind the Dam, dazzling Lake Powell backs up the Colorado and San Juan Rivers far into the canyons of Utah, providing a paradise for boaters, fishermen and sightseers.

The Northland visitor should make it a point to visit the Navajo and

Hopi reservations which sprawl north and east of Flagstaff. Of particular interest would be the Hopi village of Old Oraibi, an easy three-hour drive from the city. It's believed to be the oldest, continuously occupied community in America, its origins dating back to the 12th century.

Visitors need not go far from downtown to see a variety of museums, observatories and other points of general and scientific interest. The Flagstaff Chamber of Commerce, located downtown at the corner of Santa Fe Avenue and Beaver Street, has a wide selection of free tourist-oriented leaflets and brochures covering northern Arizona's many attractions.



FLAGSTAFF AUTOMOBILE DEALERS ASSOCIATION

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INDIANS ARRIVED 80 CENTURIES AGO

The Indians were here first, of course — at least 8,000 years ago for sure, but possibly well before that.

Crude, chipped-stone hand-axes, choppers and scrapers, not unlike those made by ancient man everywhere in the world, have been found along the Little Colorado River north and east of Flagstaff. A certain type of primitive projectile point, known to archaeologists as a "Pinto" point and believed to date some thousands of years before the birth of Christ, has also been found in the Flagstaff area increasingly in recent years.

To the north, near Navajo Mountain and just over the Arizona-Utah border, fragments of crude sandals, made of twisted yucca leaves, have been unearthed from shallow, dry, sandstone caves and have yielded Carbon-14 dates that show they were worn by the vanished peoples of the so-called "Desha complex" between 5000 and 6000 B.C.

By using radiocarbon dating, archaeologists know that between 4,000 and 3,100 years ago, northern Arizona was visited by an unknown people. They left behind them toylike figurines made by twisting a single, split willow wand into the stylized form of a deer. These animal effigies are assumed to have had a magical significance for the wandering hunters who made them.

These were, perhaps, the first condominiums



Incredibly preserved for over 40 centuries, these figurines have been found in caves deep in the Grand Canyon and at Walnut Canyon, just east of Flagstaff.

Then, the archaeological record is blank, for more than a thousand years.

In the earliest centuries of the Christian era, that record picks up again. While barbaric hordes roamed Europe and Rome decayed, a new people appeared for the first time in northern Arizona prehistory. They were called by the Navajo the "Anasazi," or "The Ancient Ones." Where they came from is still an archaeological mystery.

Their earliest dwelling sites, marked by straw-lined pits and cysts and rock-edged hearths in dry caves or rock shelters, have been dated between A.D. 200 and 300. They hunted small game, ate roots, nuts, herbs and berries and made baskets — hence their designation as "Basketmakers" in one of the archaeological classifications of prehistoric Southwestern cultures.

The Basketmakers learned to make pottery sometime around A.D. 400. Their first pots were often molded in baskets and were crude, unfired and undecorated: they were simple utility ware. However, their techniques continually improved and gradually developed into the magnificent ceramic ware of the "Great Pueblo" period, when Anasazi culture in the area reached its zenith, roughly from A.D. 1000 to 1200.

During this developmental period, the Anasazi acquired corn, probably by trading with peoples far to the south. They established a corn-beans-squash subsistence pattern still followed, even today, by traditional pueblo peoples, of which the Hopi are an example.

Surface structures began to appear at this time. They were probably built first for storage, later as dwellings. The first structures were of "wattle and daub" construction — sticks and adobe mortar. This gradually gave way to solid coursed masonry as these pueblo buildings became more and more complicated. Pithouses were not entirely abandoned, however their use became largely for ceremonial purposes — the "kiva" of today's modern pueblo peoples.

Agriculture flourished, prehistoric populations grew and the villages developed into "towns." The ancient farmers and their families lived in huge, communal

“apartment” dwellings and “cliff houses” of the Great Pueblo period. These massive structures had as many as five stories and hundreds of rooms.

At Navajo National Monument north of Flagstaff can be seen the largest such dwelling in Arizona; it is also the best preserved. It is Kent Seel, a classic structure of the Kayenta branch of the Anasazi, and contains some 200 rooms. Nearby Betatakin Ruin and Inscription House are only slightly smaller. Late in the period, the Sinagua branch, centered in the Flagstaff area, built the spectacular red sandstone pueblo of more than 100 rooms at what is now Wupatki National Monument, just north of the city. Elden Pueblo is another massive, but unreconstructed Sinagua ruin just at the city limits at the base of 9,250-foot Mt. Elden. Post-A.D. 1300 structures can also be seen in the Verde Valley at Montezuma Castle and Tuzigoot National Monuments, south of Flagstaff.

The Great Pueblo period was the peak of cultural achievement and prosperity for the various Anasazi branches. By this time, the branches were spread across northern Arizona into northwestern New Mexico, southern Utah and southwestern Colorado.

The Anasazi were vigorous traders, trading among themselves and with surrounding peoples – the Mogollon culture to the southeast, the Hohokam to the south and the Patayan peoples to the west. Their prehistoric imports included turquoise from New Mexico, salt from the Verde Valley, parrots and copper bells from Mexico, and shells from the California coasts; and of course, new ideas and techniques from everywhere.

Toward the end of the Great Pueblo period, the Flagstaff area became a major population and trade center, largely as the result of one event – the eruption, circa A.D. 1066–67, of Sunset Crater northeast of Flagstaff. The black cinders and ash strewn over the area by the volcano acted as a natural mulch for crops. This sparked an agricultural boom and drew Indian farmers here from many areas of the Southwest.

The Flagstaff area was a prehistoric cosmopolis with an estimated population of over 8,000, for a brief period until the volcanic debris eroded away.

Between A.D. 1250 and 1300, almost overnight in terms of history, something, or several somethings happened and the entire population of northern Arizona virtually disappeared. Exactly why is still a mystery. Part of the reason may have been a drought which started at that time. It has also been suggested that the sedentary, farming peoples of the region came under attack from hostile, but never identified, peoples from the east or north. However, neither explanation seems to fit all the available evidence.

In 1539, more than two hundred years later, when the Spanish arrived they found the small New Mexico pueblos strung along the Rio Grande and west to Zuni, a few thousand Hopi living on their high mesas northeast of Flagstaff and the seasonally migrating Navajo tending their livestock. They also found the quiet, crumbling ruins: silent remnants of a glorious past.



Centuries-old ruins dot the northern Arizona landscape

Our Cover:

Throughout these pages the Pow Wow program has talked about the histories, cultures and backgrounds of the various tribes who attend the Pow Wow, as well as the problems faced by the Indians as they move from their world into the white man's world.

Part of this change is happening rapidly, part of it slowly and reluctantly. Perhaps one of the best examples of this evolution can be seen in the Navajo wagons. The wagons were originally introduced to the Indian by the white man and at that time they had steel-rimmed, wooden wheels. Some where along the line, the Indians began putting modern, tube-type, rubber wheels on their old wagons.

Today, very few of these wagons are left, their number at Pow Wow diminishes each year; today, for the most part, the rubber tires are tubeless and they are mounted on brightly enameled, chrome-laden V-8 pick-up trucks.

We'll wager that you'll see some of the vintage wagons around Pow Wow this year, and we hope that the tradition will be kept alive . . . if only brought out of storage once a year . . . for the benefit of Pow Wow.

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