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POW-WOW

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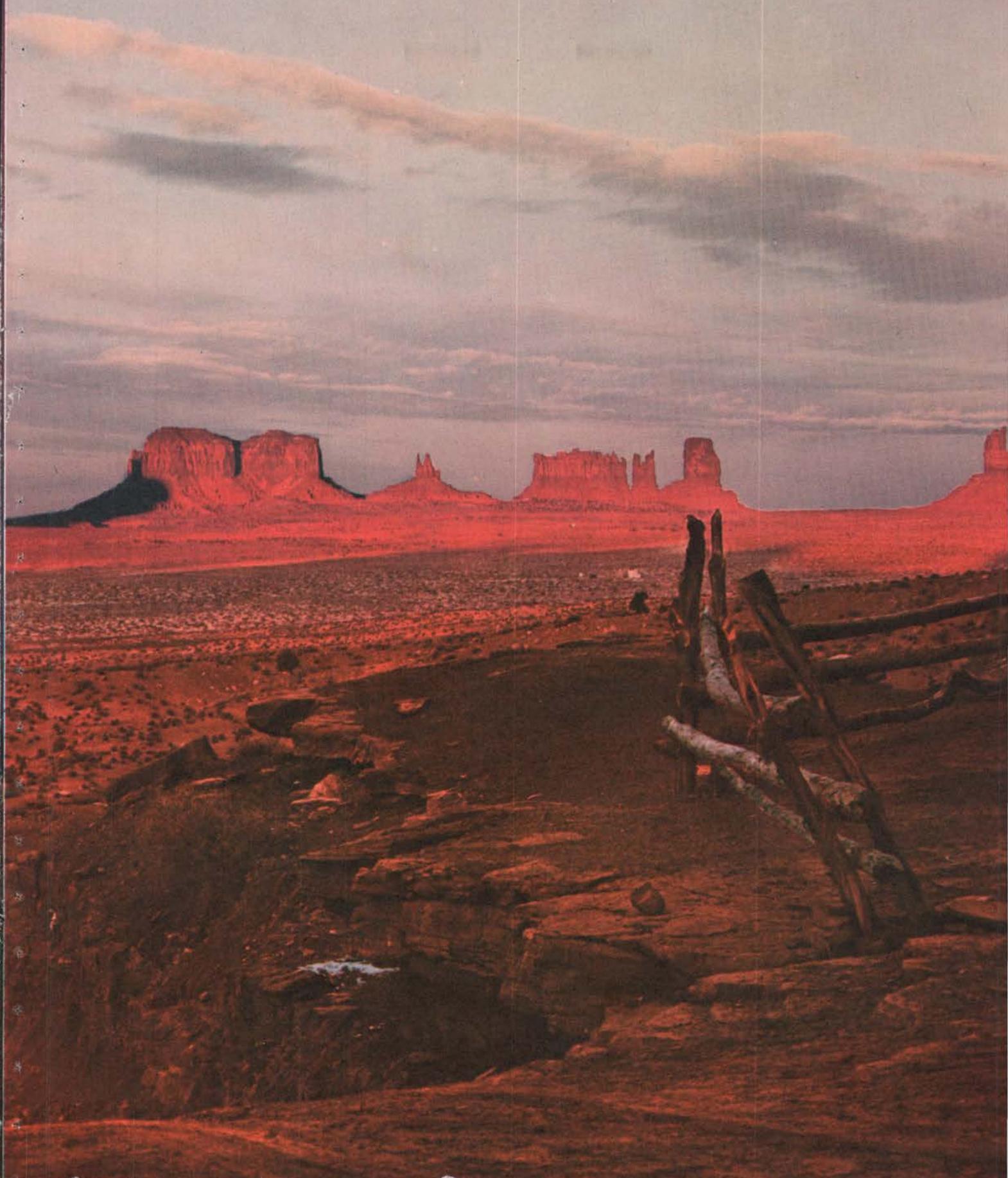


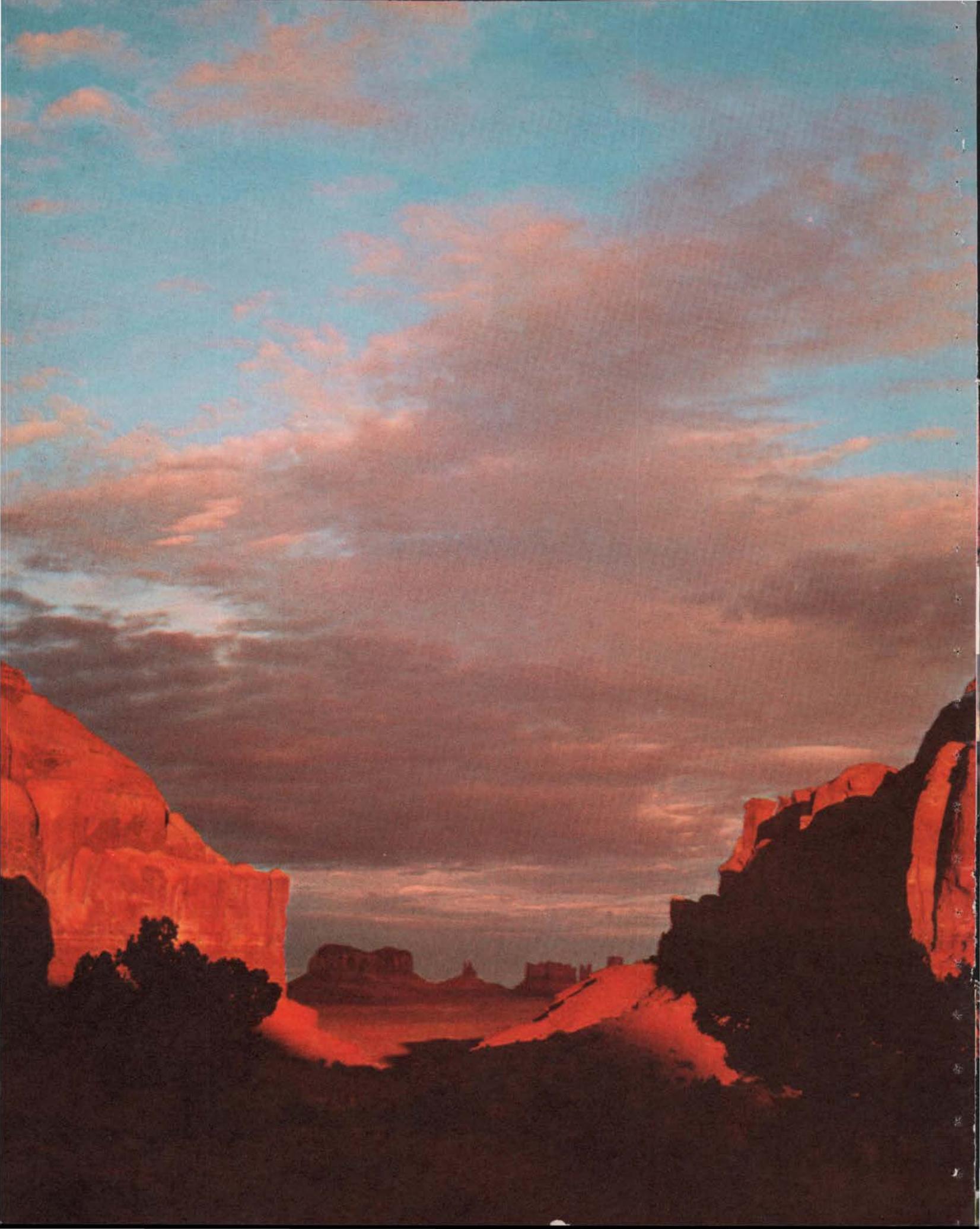
Ten Little Indians all agree that Reddy Kilowatt's a 'Busy Bee'

You will never find a busier bee than Reddy Kilowatt. He darts about from morning 'til night performing countless services. He cooks your meals, does your laundry and other housework. He is always ready to entertain you with radio, television or movies. At the same time, Reddy supplies power for industry and helps produce more things for better living. He is always on hand, day and night, with efficient, low-cost electric power for farm, home and industry.



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The Hopi Indians have for many centuries lived in the vast reaches of northern Arizona. Pot shards and other relics left by them can be found literally all over the southwest including the areas shown in the previous color pages. They are favored performers at the Pow-Wow. Shown here are two Hopi dancers garbed in authentic tribal regalia.

Information For Pow-Wow Visitors...

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 Next Page)



Many Navajo Indians still use the wagons of a by-gone day for transportation. They add much color and interest to the Pow-Wow parade, as shown here. The Pow-Wow management assists by providing baled hay, watermelons and other inducements to those coming by wagon.



President Eisenhower admires a beautiful leather invitation to attend the Pow-Wow. It was taken to him by Howard Pyle of Arizona, one of his assistants in the White House, who for many years served as announcer at the Pow-Wow, shown here with the President.

INFORMATION—

(Continued from Page 4)

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. 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.

INDIAN CAMP

One of the most interesting features of the Pow-Wow is the huge Indian camp in the pine forest sur-

rounding 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.

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, pro-

(Continued on Page 32)



The Sioux are famous for their magnificent, elaborate bead work, as witness the vest worn by this aged warrior, one of the performers at the Pow-Wow. The Sioux were hunters and warriors, and their ceremonials express spirit of such a life.



Hoop Dancers are favored performers at the Southwest All-Indian Pow-Wow. Some develop amazing skill, and handle with great dexterity as many as eight hoops at one time. The best Hoop Dancers in the world of Indians appear at Flagstaff.

Arizona's 75,000 Tribesmen . . .

By RALPH O. BROWN

Arizona, with the largest reservation Indian population of any state in the Union, is today's greatest frontier of opportunity for these original Americans.

The name "Indian" is only very generally descriptive of the redskinned citizens now knocking at the door of America's modern way of life. Linguistically and culturally, tribe to tribe, Indians may differ one from another as much as an Egyptian from a Turk.

In Arizona's now self-governed reservation Indian population of some 75,000 are represented 14 tribal groups of mostly distinct blood lines, 12 mutually unintelligible linguistic classifications, and four basically separate cultures.

Of the 14 languages spoken, the Apache and the Navajo, and the Pima and the Papago, differing dialectically, are sufficiently alike for mutual interchange.

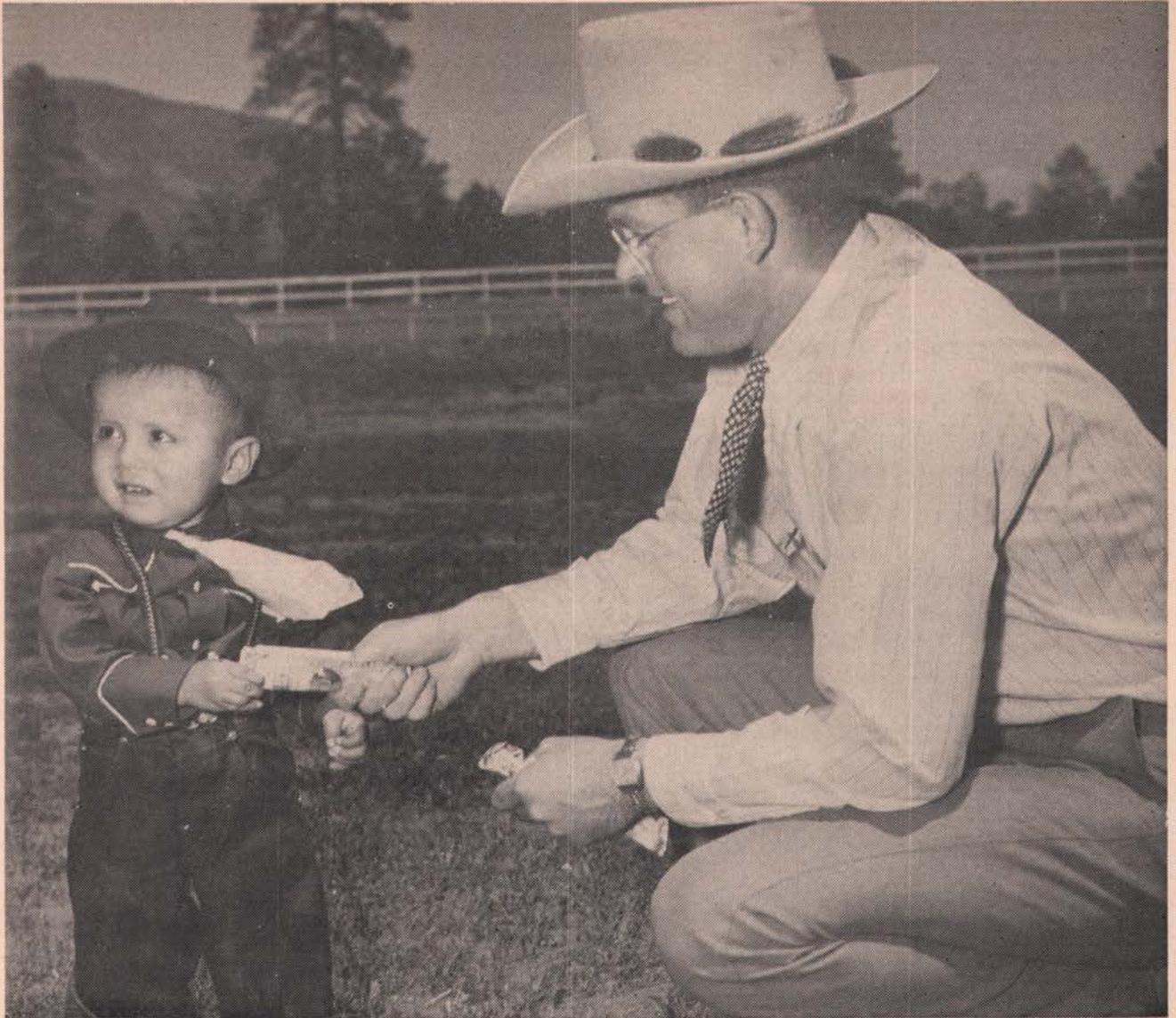
The general cultures are: 1. Pueblo — represented by the Hopi. 2. Athabascan — the Apache and the Navajo. 3. Rancheria — the Mohave, Maricopa, Cocopah, Quechan (Yuma), Pima, Papago and Chemehuevi. 4. Plateau Rancheria — the Yavapai, Hualapai, Havasupai and Paiute.

These Indians dwell on 19 reservations, comprising 17 self-governing communities, operating under supervision and service aid of the United States Bureau of Indian Affairs.

A 15th Indian group in the state, identifiable as a tribal entity, is the Yaqui. These Indians,



This young Navajo Indian mother and child are among thousands of Indians of many tribes who camp in the forest near the Pow-Wow grounds for most of the week during the celebration. Indian kids are like kids anywhere, and Indian mothers are like mothers everywhere.



This young fellow receives his cash prize in one of the several contests staged during the Pow-Wow. Indians, like parents everywhere, take great pride in their children. This little brave is dressed in the very finest outfit his parents could afford.

although allied culturally to the Pima and the Papago, are not under jurisdiction of the U. S. Indian Service. They entered Arizona in the early decades of this century from the Yaqui Valley of Sonora, in then revolution-rocked Mexico. They sought and were granted political asylum, with gift of a plot of land at Guadalupe, near Phoenix, which became the site of their main village. Grouped chiefly around Phoenix and Tucson, they have no claim on the United States government.

Two of Arizona's Indian peoples, now grouped as tribal units and functioning as such, originally were not tribes in a political sense. Both the Apache and the Navajo, before and for some time after the coming of the white man, operated in autonomous bands, leadership of which was attained by personal ability and prestige, with no over-all tribal authority being recognized, although the bands were tied by blood.

Now the Apaches occupy two main reservations comprising two self-governed communities, the White Mountain and Cibecue groups chiefly at Fort Apache, southeast of Winslow, and the San Carlos, Chiricahua and Tonto groups at San Carlos, east of Globe. A few Tonto Apaches are on the Ft. McDowell and Camp Verde reservations. The Fort Apache and San Carlos reservations are adjacent, north and south.

The vast Navajo reservation, largest in the United States, occupies Arizona's northeast corner, extending a bit into both New Mexico and Utah. The Navajo tribal capital is at Window Rock, near the New Mexico boundary.

Centering and entirely surrounded by the Navajo is the Hopi reservation, headquarters of which is at Keams Canyon.

The Papago tribe, second only to the Navajo in population, occupies four reservations. The

(Continued on Page 31)

Indians Are Just People ...

By JOY MILLER

To the romanticist, he is a proud and noble redman—the hero of Hollywood westerns.

To the cynic, he is dirty, lazy and drunken—a drain on the U. S. treasury.

What is the American Indian really like?

You can't define him with any more success than you can the typical American non-Indian. He is an individual, within a common mold of ancient tradition, persecution and modern stress.

There are certain characteristic traits: Generosity, humor, courtesy, lack of initiative and competitive spirit (except perhaps in tribal politics), a feeling of inferiority around white men, a memory of broken treaties and inhuman treatment which resolves itself into a patient expectation of the worst. But these vary with the individual Indian, depending on his cultural heritage, his tribe, where he lives, how he makes a living, whether he's full blood or mixed blood.

You may find him in town. Estimates say one-fourth to one-third now are city dwellers.

You may find him in one of 435 reservations and Indian communities in the United States. He could be a Chippewa, living in a tarpaper shack in Minnesota. Or a Menominee in Wisconsin working in the tribally owned sawmill and living in a new frame house, watching television every night.

He may be a Seminole keeping to the old customs in the Florida Everglades. Or Cherokee in the eastern Oklahoma hills near here, going to a Medicine Man when he's sick and keeping his children out of school because they have no clothes.

Or not far northwest of here, he might be a well-to-do Osage living a lot like the Joneses off oil riches.

It's this very diversity that makes the Indian problem possibly the most complex, misunderstood and controversial situation confronting the American people today in their own backyard.

Millions are spent every year on Indian affairs—in 1953, for example, a record 87 million. More than 4,500 laws and treaties governing Indians are on the books.

But today the Indian problem, which has existed since the government decided more than a century ago that it was cheaper to buy off the Indian than kill him off, is still one of poverty—abysmal poverty on reservations in the north central and southwestern states—and lack of economic opportunity. Along with these go problems of health, education and social acceptance.

Even the most prosperous reservations, those the government is cutting loose from further help, have a standard of living lower than that of comparable white communities.

N. B. Johnson, fullblood Cherokee and Chief Justice of the Supreme Court of Oklahoma, says: "With all its resources, in 135 years the govern-

ment has been unable to solve the Indian problem. It is one of our most pressing social problems and the situation is far from bright."

Glenn L. Emmons, a Gallup, N. M., banker who became Commissioner of Indian Affairs 2½ years ago, goes even further: "The whole Indian problem is an emergency."

In a 1955 report that revealed shock on the part of senators at what they learned on reservations in the Dakotas and Southwest, a senate subcommittee to investigate juvenile delinquency pointed out:

The average family income of the Sioux on the Standing Rock reservation in North Dakota is \$767; for the Navajos of Arizona, it ranges from \$730 to \$855.

By comparison, the national average in 1953 was \$5,372.

As many as 15 people live in one room cabins on the Turtle Mountain reservation in North Dakota. Potatoes and an inferior grade of flour make up the family meal in some homes.

Papago children in southern Arizona have a life expectancy of 17 years compared to 69 for the general U. S. population. The tribe's hospital was destroyed by fire in 1947 and has not been replaced.

The subcommittee summed up: "The major contributing factors to delinquency among Indian children are poverty and poor living conditions; lack of effective law and order; disorganized and broken family life; poor education programs and the difficulties that come with making a transition from an old to a new culture."

After the hearings Sen. William Langer told the Senate that since congress would appropriate 3½ billion dollars that year to take care of people outside the United States the least it could do was appropriate 200 million to help raise the Indian's standard of living. Nothing came of his suggestion.

There are bright spots, however. The Public Health Service has taken over the entire health program from the Bureau of Indian Affairs—and with a larger appropriation from Congress.

Things also are improving in the field of education. More and more Indian children are getting college educations through scholarship funds set up by foundations, church groups, the government and the tribes themselves.

Emmons points with pride to the fact that there are now more than 24,000 Navajo children in school—as a result of the Congress-approved Navajo-Hopi rehabilitation program—compared to 14,000 when he took office. "A desk for every Navajo child is our aim," he says.

But the fact that many tribes are beginning to take the initiative in helping themselves is perhaps one of the brightest spots in the entire picture.

(Continued on Page 15)



Paul Jones, chairman of the Navajo tribal council (center), takes the oath of office. At right is Sam Ahkeah, his predecessor in the highest Navajo post. The Navajo tribal council is extremely active and does an outstanding job of running the affairs of America's largest Indian tribe.



This little miss watches with some apprehension as a U.S. Public Health Service medic gives her an innoculation at one of the many day schools in the Indian country. Most Indians have accepted the white man's medical service, only a few standing by the old medicine man treatments.

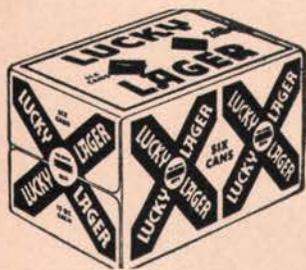
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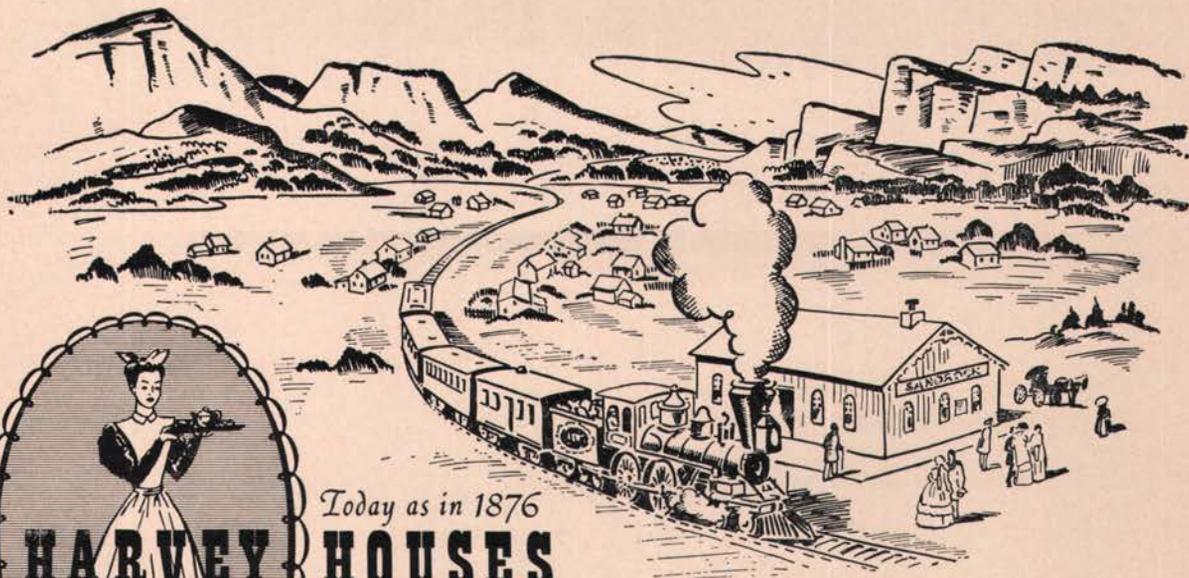
Across from Postoffice, Corner San Francisco and Birch St.



Navajos are the largest American Indian tribe. They throng by the thousands to Flagstaff for the big Pow-Wow each July. Shown here are some Navajo men having fun, garbed for the Fire Dance which usually is staged as one of the final numbers of the ceremonial programs.



One of the most thrilling of all native American Indian ceremonials is the Apache Devil or Crown dance. Shown here is a glimpse of this spine-chilling ritual. The Devil dance is featured at the Pow-Wow year after year by popular request. These Apaches shown here are from the San Carlos reservation of Arizona.



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Amargosa Hotel, Death Valley Junction, Cal

INDIANS—

(Continued from Page 10)

Navajos, whose plight was so critical a few years ago that drives for food and clothing were conducted in many cities, still are not well off. But from revenues from timber operations, royalties on vanadium and uranium, oil and gas, \$300,000 in tribal revenues has been allotted to work with surrounding communities in efforts to attract industry into the 25,000-mile reservation, which also extends into New Mexico and Utah.

The Southern Ute and Ute mountain tribes, with income from oil and gas leases, are conducting rehabilitation programs that include home construction and farm development.

A few other tribes are talking about similar

long range projects, but most lack the necessary developed resources on their reservations to provide enough tribal funds to do the job.

Although influenza, tuberculosis and infant mortality rates are still higher among Indians than among whites, the Indian population is increasing.

When Columbus made a mistake we're still stuck with and called the local inhabitants Indians, because he thought he had landed in the East Indies, there were around a million of them in what is now the United States. In 1900, the race stood at 270,500 and seemed on the way to extinction. Today there are 450,000 on tribal rolls, but Chief Justice Johnson says there are more than that in Oklahoma alone.

(Continued on Page 20)

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First Settlers Came In 2000 B.C.

By JOHN F. TURNEY

(Mr. Turney is an archeologist with the National Park Service, U. S. Department of the Interior)

Do you know that the great Chicago Fire occurred on October 8 in 1871 and because of prolonged drought and high winds, reduced most of the city to ruins, drove 100,000 people to the shelterless prairies and destroyed between 200 and 300 lives?

And do you know the San Francisco Earthquake of April 18, 1906 started fires which burned for three days, snuffed out 500 lives and released energy from the movement that was 100,000 times greater than energy from the 1945 atomic bomb over Hiroshima?

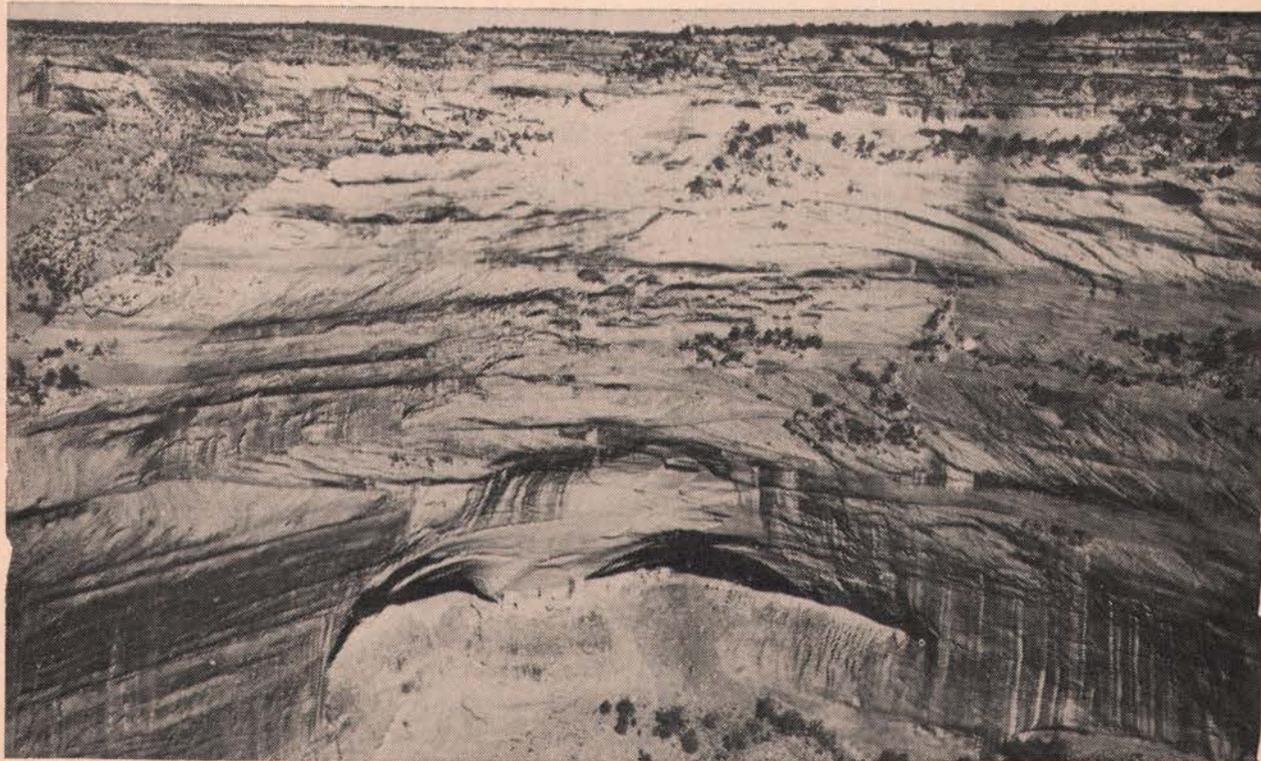
Or do you know of the "Dust Bowl" of the 1930's that affected part or most of the states of Kansas, Nebraska, Colorado, New Mexico, Oklahoma and Texas? And do you know of the rush for land in Oklahoma called the "Cherokee Strip?" Undoubtedly you do know of the California "Gold Rush" and the movement of pioneers westward to settle new and promising lands.

And do you know that Flagstaff has a population of around 12,000 people, and was founded in 1882?

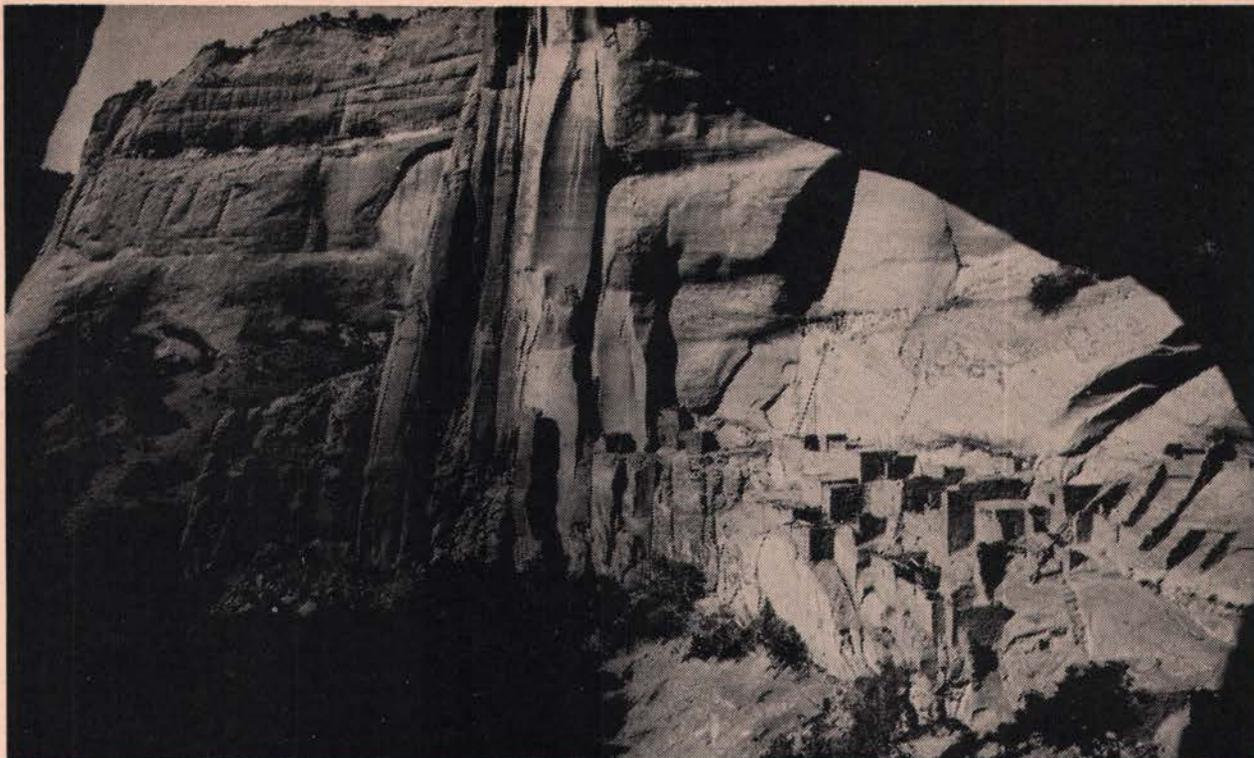
These are facts that you may have read or

heard about at least recently, but did you know that the Flagstaff area has been occupied almost constantly for at least the past 4,000 years or more? And that the population was at one time possibly much greater than the present population of Flagstaff, although more scattered? Or did you know that this area experienced a land rush probably larger than the Cherokee Strip, or California gold rush, although not as sudden or as violent? (It was probably more comparable to the westward movement, although it did not cover as many miles, and journey was entirely on foot without the aid of beasts of burden.) And that some of the ancient inhabitants of this same area went through many experiences that were just as terrifying, heartbreaking or depressing to them as the Chicago fire, San Francisco earthquake or Dust Bowl was to the people involved in them?

This area has been occupied from very early times as evidence of early man has been found in the Dry Creek area of the Verde Valley south of Flagstaff, dating around 2000 B. C. There has also been early man evidence in the proximity of Flagstaff and also eastward on the plateau near St. Johns, Arizona, as well as other locations, but very little is known of these pre-Christian era people. They evidently hunted game animals and gathered wild foods for a livelihood.



After seeing Southwestern Indians at the Pow-Wow, you will want to see the picturesque homes their ancestors built 1000 years ago in the cliff fastnesses of Arizona. The accompanying article tells a lot about these scenic wonders and more information is available from the Chamber of Commerce.



Betatakin ruin in Navajo National Monument north of Flagstaff is one of the most interesting of the many hundreds of ancient ruins spotted over the Southwest. It was built by the prehistoric ancestors of today's Hopi Indians. The ruin is protected by the National Park Service.

For example, Flagstaff and vicinity has an annual precipitation of 22 inches: even so, it is known that precipitation has fluctuated in past centuries.

During the period of time between 500 to 700 A. D., the population was very sparse and evidences of occupation were found centralized in only a very few spots. The climate was probably rather dry and also warm with a lack of rainfall, and the people depended on rare seep springs and natural reservoirs for drinking water. The run-off was probably rapid. Some lived along the Little Colorado River, others near the mountains where snow and summer rains made limited farming possible. Two small centralized groups of Pueblo (Spanish for village) Indians occupied the area in this early stage.

During the period 700-900 A. D. the population increased, but still remained small. A few of a third group had settled in the area. Precipitation seems to have increased slightly as well as springs and farming naturally improved making life a little more pleasant.

The period between 900 to 1060 A. D. shows a definite increase in population of the area and more rainfall with more springs and natural reservoirs. Agricultural opportunities were better and the people were expanding their territory very slightly. Three Pueblo Indian groups now occupied the San Francisco Mountain area. The Sinagua branch occupied, from the early period, the territory mainly south and east of the mountains and some of the Verde Valley, which is south of Flagstaff. The Kayenta branch of the

San Juan Anasazi Pueblo Indians lived along the Little Colorado River on the northeastern periphery of the area from the early period on. The people of the Cohonina branch came in slightly later and occupied the area north and northwest of the mountains.

Today we know that the San Francisco Mountains and vicinity are part of one of the greatest volcanic fields of the country. This field covers some 3000 square miles and is studied with volcanic peaks, some 200 cinder cones and numerous lava flows. The activity has been over a long span of time dating back to Pliocene times. There have been many series of outbursts, some violent, but there have also been long periods of inactivity in between. The activity ended with eruption of Sunset Crater, which is 14 miles north of the present city of Flagstaff.

The prehistoric inhabitants undoubtedly did not know of the potentialities of this region as far as volcanism was concerned and therefore the eruption of Sunset Crater in the fall of 1064 A. D. was a great crisis, and perhaps the most frightening event in the lives of aborigines in this area.

Picture, if you can, people fleeing from their homes in confusion and terror when the earthquakes began prior to the eruptions; then the explosion of gasses; the hissing of hot lava as it poured forth over the surface of the ground, also the rain of cinders and ash scattering over the countryside, carried by the wind. It covered almost a thousand square miles and also the abandoned dwellings of the people, as well as build-

(Continued on Page 34)

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You'll want to see the Indian rodeo during the big Pow-Wow celebration at Flagstaff. You'll agree that this Indian rodeo is the most fun of any rodeo you've ever seen, even though no world's records will be set. Indian cowboys compete for fun and prizes, but mostly fun. The rodeo is a wonderful opportunity for photographers, too.



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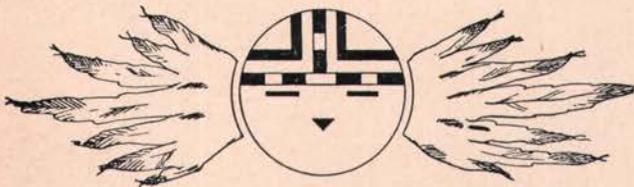
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FLAGSTAFF, ARIZONA

INDIANS ARE—

(Continued from Page 15)

The Navajos make up the largest tribe. In 1919 they numbered 29,000. Today they're around 80,000 and are expected to reach 100,000 within seven years.

But while Indian population is increasing, reservation land is shrinking. In 1881, Indians had 156 million acres, nothing like the entire United States they once held, but still a sizeable piece of land, roughly comparable to the state of Texas. Today Indians hold 56 million acres—a little larger than Idaho. Most of the land Indians hold today is arid, mountainous or desert and can't support the people who live on it.

What's the answer?

Beyond basic agreement that no blanket solution will work for all Indians, living as members of 193 organized tribes and some 260 identifiable bands, there is little meeting of informed minds. Bureau of Indian Affairs officials, congressmen, anthropologists, church leaders, Indian organizations all have their own ideas about what's best for the country's original owners.

The Indian, caught in this crossfire of good intentions, has come to feel nobody cares what he wants.

Thomas Segundo, former Papago tribal chairman and a Whitney Foundation Fellow at the University of Chicago, says: "Indians have developed certain assumptions. They think no matter what is to be done they will never be consulted. They're a small political power and the Bureau of Indian Affairs will always be able to outvote them."

The Bureau does summon Indians to Washington—at the tribe's own expense—to confer on matters pertaining to the tribe. Emmons explains: "We have full consultation with the Indians on what we do. But consultation doesn't necessarily mean consent. The bureau is trustee for 56 million acres. The obligation of a trustee is that he's responsible for what's in trust, but the beneficiary can't dictate to the

(Continued on Page 29)

COLOR PAGES

The color pages in this issue of the annual Pow-Wow magazine are included here by courtesy of Randal Henderson, editor of Arizona Highways Magazine, and the Arizona Highway Commission. Highways is world-famous for the beauty of its color, featuring Arizona scenery and people. These pages are made up of pictures made in northern Arizona, particularly the Monument Valley area.

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.



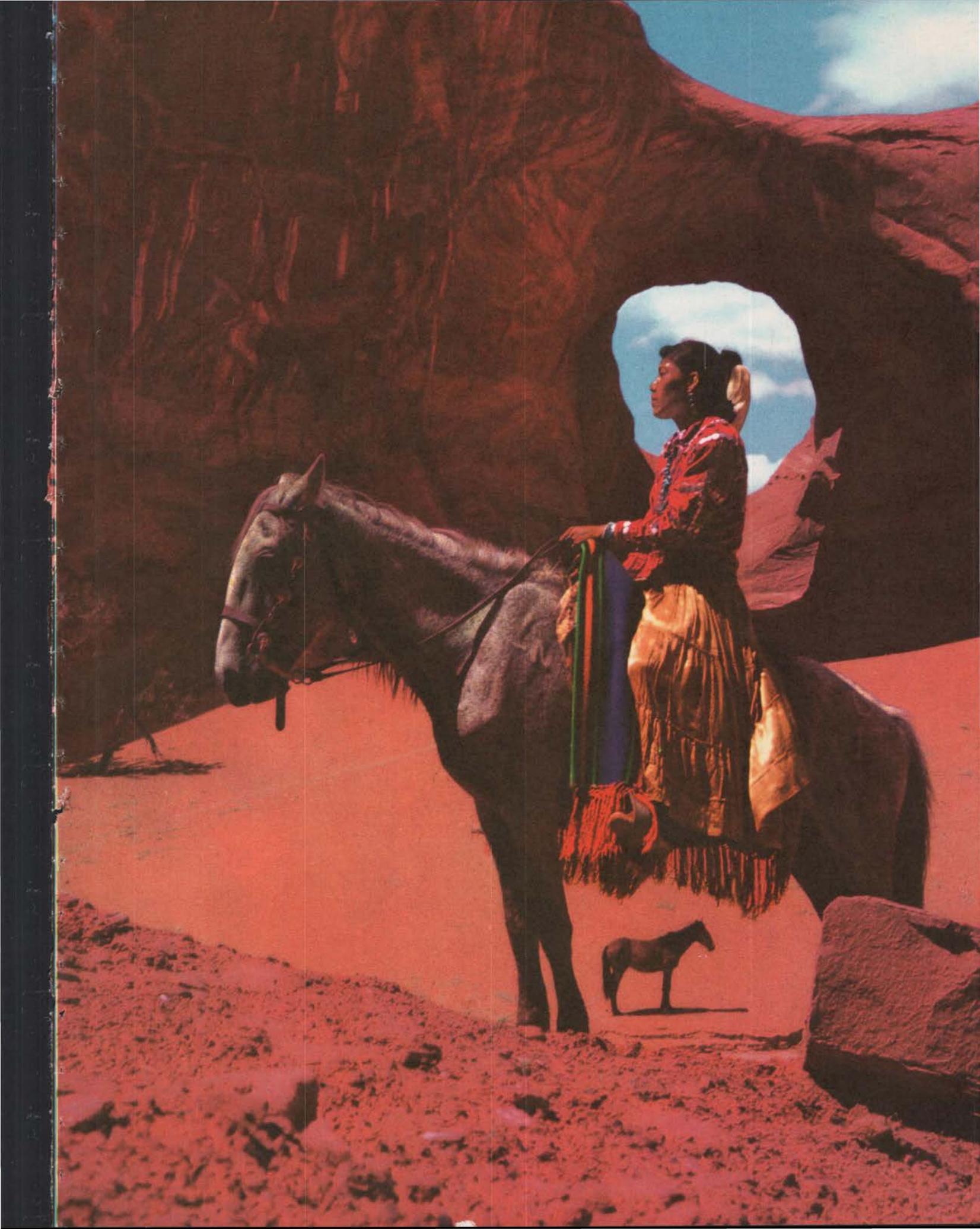


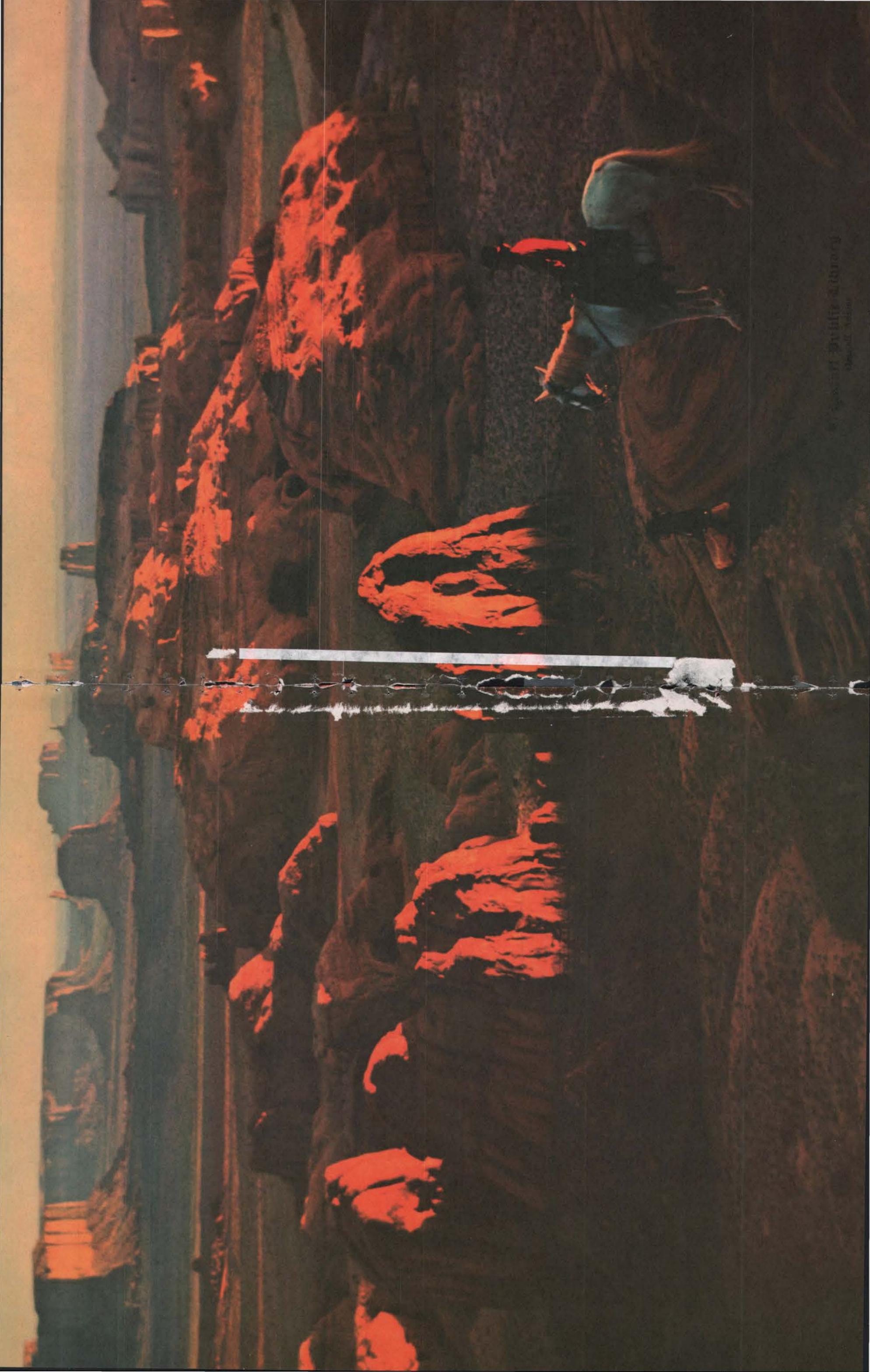
FOLLOWING PANEL
"View of Monument Valley from Rim"

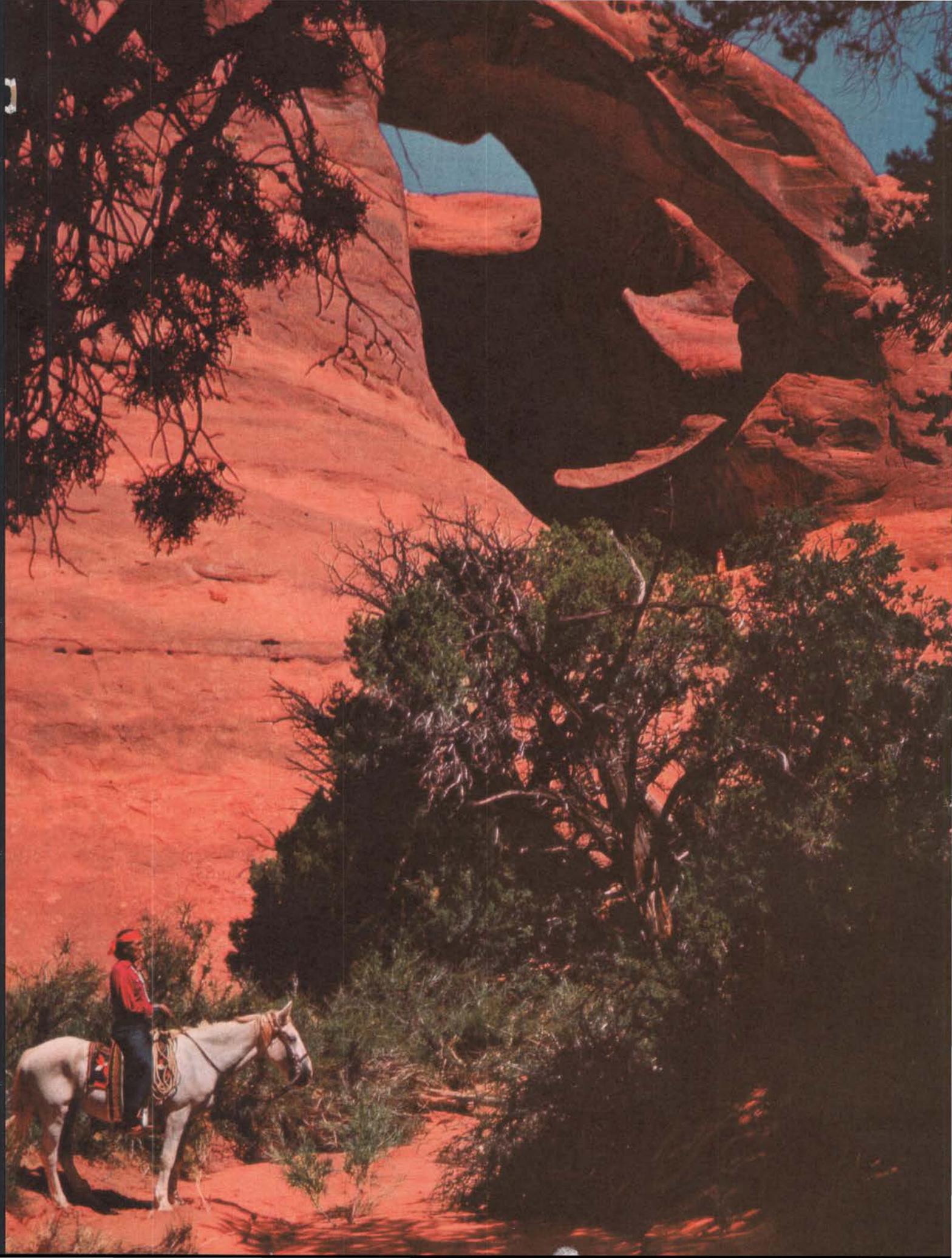
"Sunrise — Monument Valley"
PHOTOS BY ALLEN C. REED
"Navajo Campfire"

"Ear of the Wind Arch"







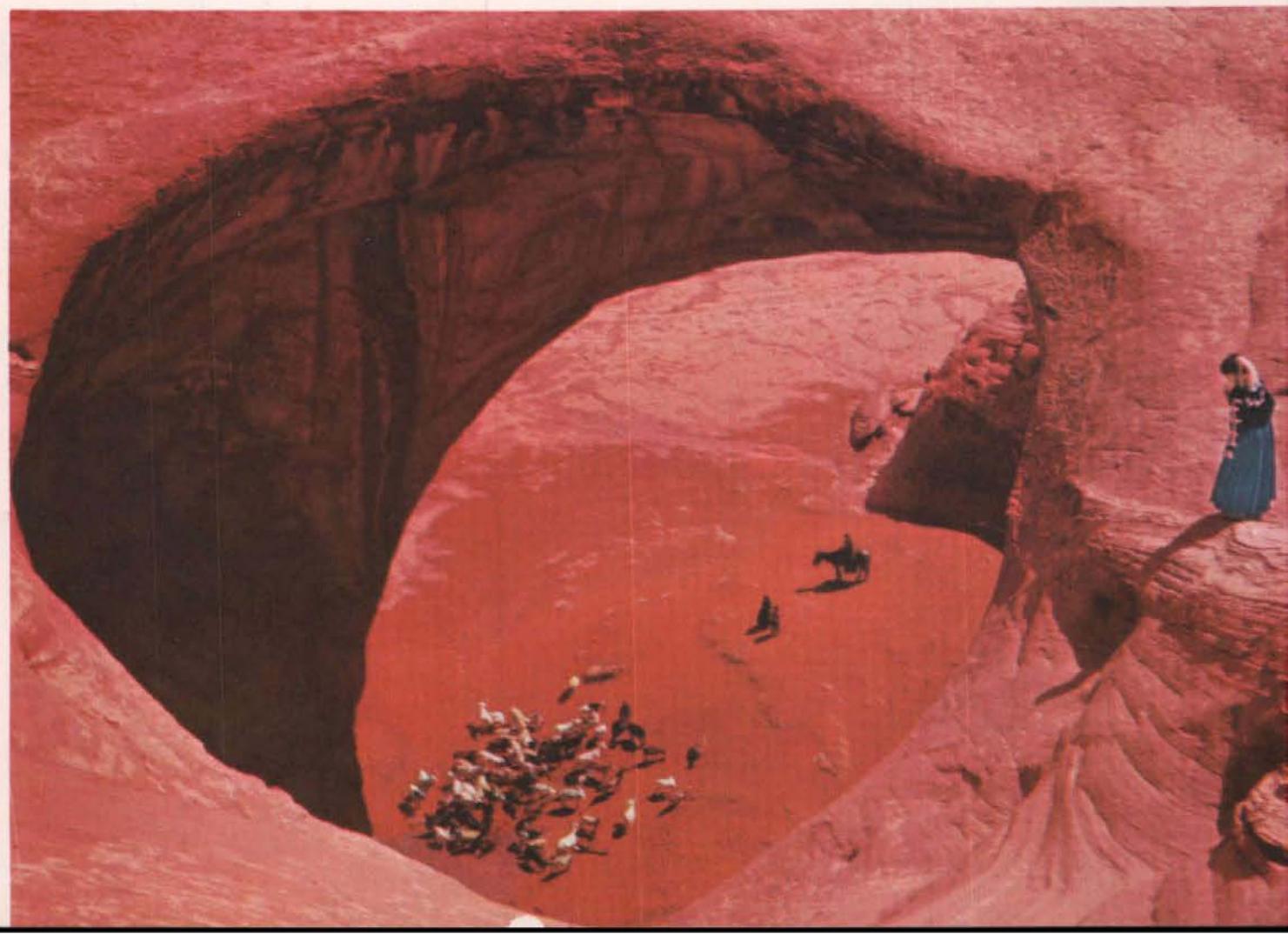




◁ *"Spider Web Arch"*

PHOTOS BY ALLEN C. REED

"Moccasin Arch"
"Full Moon Arch"





INDIANS ARE—

(Continued from Page 20)

trustee. We can't let the Indians manage the affairs that are trust property."

Emmons advocates a three point program to assist Indians to reach a standard of living comparable to non-Indians: 1. Better health programs; 2. More adequate education; 3. Economic development.

"The land base of most reservations is too limited to make it possible to have a decent standard of living," he says. "We are trying to induce industry to move into the periphery of reservations and to offer employment to Indians living there."

The Bureau also is promoting a voluntary relocation program. "It's one of the most humane approaches to the problem," says Emmons. "If the Indian wants to leave the reservation and relocate in such areas as Los Angeles, Denver, Chicago and San Francisco, we pay transportation for him and his family, get housing for them in the city and get him a job. Would you believe it, some people oppose this."

They do. Opposition comes from the National Congress of American Indians, the only lobby group run by Indians themselves; National organizations like the Association on American Indian Affairs, Inc., headed by writer Oliver La Farge and with a long sponsor list of prominent non-Indians; church groups and anthropologists.

For generations, they say, the Indian has been relocating himself when he felt he was ready to take his place in a white society. But the Bureau's program, they charge, has moved untrained Indians from the reservation to a big city where they form a pool of cheap, unskilled labor. Always the first to be laid off, fearful and insecure, the Indian often takes to hanging out in skid row saloons while his family becomes a welfare problem.

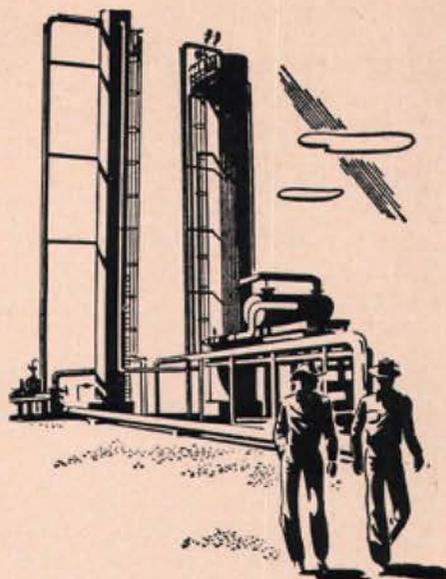
By Bureau figures, one-third of the Indians relocated under its program have returned to the reservation.

Further, critics say, little has been done to develop resources on the reservations in spite of all the talk about making surveys. And they accuse the Bureau of trying to break up the reservations and Indian self-government on the pretext of "freeing the Indian" and "giving him control of his own property."

Do these groups have a solution?

Most think a point four program for Indians, to develop human and natural resources in the Indian communities would go a long way toward a solution. The National Congress of American Indians has been campaigning for the program for several years. President Eisenhower announced last fall he would recommend to Congress a form of domestic point four program for this nation's chronically depressed areas. Two such bills were introduced in Congress but Indians weren't mentioned.

In an average year, some 500 bills pertain-



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ing to Indian affairs will come up in Congress. About 20 or 25 will pass. The most controversial of these in recent years were the termination bills.

These ended government trusteeship and services for six tribes and gave them four years to devise a plan to get along without help from the government.

In short, the bills ended their status as Indians, and the tribal corporations and constitutions which had made them self sufficient could be abolished.

There was varied reaction.

The National Council of Churches of Christ in the U. S. A. deplored the haste with which the bills were enacted because the tribes "were not prepared to accept the responsibilities" that would come on when they took effect.

National associations and Indian groups predict economic ruin and social chaos for Indians affected by the bill.

Some other observers see in the termination bills a step toward eventual elimination of the Bureau of Indian Affairs, with its more than 13,000 employes.

"We're building up the Indians until they're ready," says Emmons. "There's no termination for the sake of termination. But I think every Indian realizes the government is to step out of the picture eventually."

A former Commissioner of Indian Affairs, Dr. John Collier, scoffs at this.

"This doing itself out of business is an old game," he says. "It has been going on for a hundred years and it's always the same process: stripping the Indian of his assets and then building a bigger bureau to take care of the down-and-out Indian."

"They're always breaking up corporate property into units which can no longer be used and then it's sold to whites. It started in 1837 with the Oneidas, and in 10 years they didn't have an acre of land left."

Dr. Collier, now teaching anthropology at

Knox College in Illinois, was commissioner from 1932-45. It was during his administration that the sweeping Indian Reorganization Act of 1934 was passed, promoting tribal home rule and requiring the Bureau to conserve and develop Indian resources.

Most authorities think that no amount of American technology can solve the Indian problem if there isn't an understanding of the human equations involved.

Many Indians are timid and some still distrust the white man.

Says Menominee Moon Weso: "The typical Indian still feels the white man has a forked tongue. He says one thing and means another."

The majority, however, seem eager to believe the best of the white man. Oglala Sioux Ed and Ellen Janis say: "If other Americans knew how we live, they would do something. But how can they know? Nobody tells them. If they do come to the reservation, they're given a guided tour. Nobody really knows how bad it is."

(Joy Miller is a special feature writer for the Associated Press.)

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ARIZONA'S 75,000—

(Continued from Page 9)

main reserve cutting through the center of Pima County with headquarters at Sells, also is second only to the Navajo in area. Residents of Papago reservations at Gila Bend and San Xavier are represented in the tribal community government which operates from Sells. The fourth Papago reservation, at Ak Chin, near Maricopa south of Phoenix, maintains a community government of its own.

Pima and Maricopa tribal governments, with Pimas in the majority, are combined on two reservations, the Gila River Pima-Maricopa Community on the Gila River Reservation, with tribal offices at Sacaton, and the Salt River Pima-Maricopa Community, at Salt River, near Scottsdale.

The Mohave and the Chemehuevi unite for self-government functions on the Colorado River

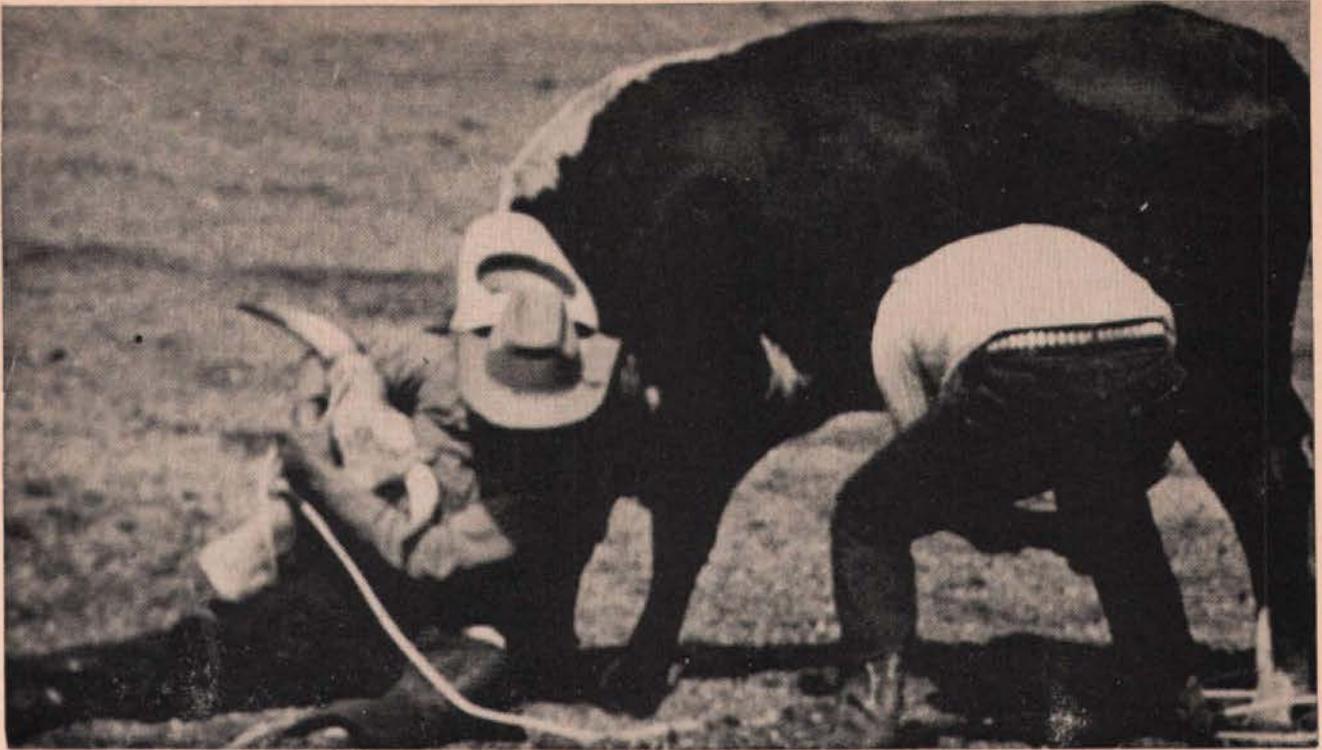
Reservation, with tribal headquarters at Parker. Tribal headquarters of the Cocopah is at Somerton and of the Quechan (Yuma) at Fort Yuma, nearby.

The Hualapai reservation occupies corners of both Mohave and Coconino counties in Northern Arizona, tribal government headquarters being at Peach Springs.

The village of Supai is tribal headquarters for the Havasupai tribe, in the bottom of Grand Canyon.

Reservation home of the Kaibab Paiutes, a small tribe, extends south from the Utah border in Northwestern Arizona. Tribal headquarters is at Moccasin.

The Yavapai are on three reservations and participate in three tribal governments, the main body on the Camp Verde reservation, the Yavapai-Apache Community government headquarters being at Camp Verde. A few Yavapais live



A Southwest All-Indian Pow-wow rodeo event that always makes a hit with the big crowd is the wild cow milking contest. Here two Indian cowboys are shown, one holding the cow still (l) while the other attempts to get a few drops of milk in a pop bottle. He will then run to the judges' stand with his bottle, and the milkers getting back with milk in the shortest time win the prize.

independently, with a committee form of self-government, on a small reservation near Prescott.

The remainder of the Yavapai tribe is at Fort McDowell, near Phoenix, where the Indian community is known as "Mohave-Apache," a name which the "Mohave-Apaches" explain with an interesting tale:

When Arizona Indians dubbed "hostile" were being herded by the U. S. Army to Old San Carlos (now in the bed of San Carlos Reservoir) the Yavapais were included although the Mohaves, near whom the Yavapais then dwelt, were not.

The Mohaves, while escaping the drive through friendliness to the white men, also were sympathetic to the Yavapais, and Yavapais who slipped back through the soldier cordon were advised by the Mohaves to tell the soldiers, if

caught, that they were "Mohave abajes," meaning "Mohave People." The soldiers corrupted the name to "Mohave Apaches," and it stuck.

INFORMATION —

(Continued from Page 5)

fessional and other interests. They include Ted Babbitt, merchant; Neil V. Christensen, attorney; T. M. Knoles, Jr., bakery proprietor; Andy 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. Grasmoe, operator of the world-famous Arizona Snow Bowl winter sports area and proprietor of Ski and Spur guest ranch; Robert Prochnow, businessman; Sturgeon Cromer, superintendent of schools. Bob Hansel, veteran rodeo director, stages the afternoon shows. Mr. Wolf is announcer for the rodeos and ceremonial programs.

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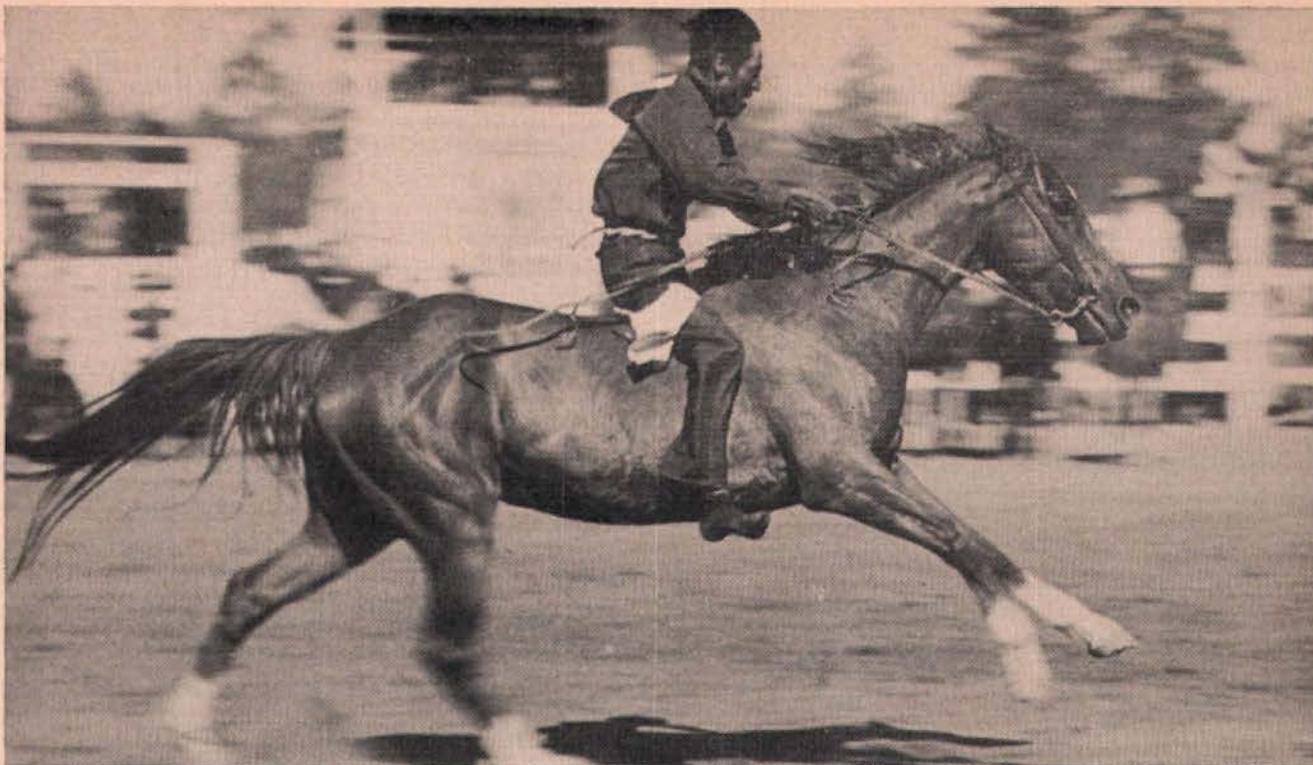
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Indians love horse races, and each year during the afternoon rodeo events the Pow-Wow stages a series of races. Fine horses are brought from distant parts of the reservations to enter these events, which pay liberal cash prizes. As you can see here, the horses are far from being "cow ponies" but many are real race horses.

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ACKNOWLEDGMENTS

Most of the fine Indian pictures appearing in the Southwest All-Indian Pow-Wow magazine were taken by Ray Manley, the official Pow-Wow photographer. The beautiful art work on the cover of this year's magazine is by Jean Foster, noted artist and portraitist. Pictures appearing with the Park Service article in this issue are official NPS photos.

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FIRST SETTLERS—

(Continued from Page 17)

ing up a cinder cone type of volcano approximately a thousand feet in height. What would you do at a time such as this? What did the people of Chicago and San Francisco do? They fled, just as the prehistoric Indians did, but they also returned to rebuild, as did the people of Chicago and San Francisco.

The eruption of Sunset Crater had not only upset the routine of life for these people which had progressed for many centuries, but had also created a new era. The blanket of ash formed a mulch which conserved moisture in the clay soils, prevented run-off and made agriculture possible in a large area where it had not been feasible previously. Additional precipitation was an assurance of good crop production and this originated possibly the first land rush in this part of the country. New people moved in from all directions, many bringing new ideas and methods for farming and other phases of living. Many of the people met and mingled in a small "melting pot" such as the "melting pot" of the New York area that we are familiar with. More people from the Kayenta branch of the Anasazi came in from the northeast, possibly influence from the Mogollon groups from the southeast, and ideas from the Hohokam irrigation farmer from the south; also more of the Cohonina branch of the Patayan from the northwest. The local group called the Sinagua moved back into the area after the eruption and by 1100 A. D. an estimated 4,000

This area had a continuous healthy growth during the 12th century. The precipitation, and therefore the domestic water supply continued to be favorable. Small pueblos sprang up everywhere. The Sinagua people were spreading out and the Cohonina people were gradually being absorbed by other groups, but approximately a decade after the beginning of the 13th century, a dryness began to creep over the land. As the dryness increased, the Kayenta people left and went northward to the headwaters of some of the streams around Black Mesa and the present Hopi mesas. The remaining Cohonina went westward and north to the south rim of Grand Canyon and could perhaps be ancestral to the present Havasupai Indians. The Sinagua gathered in larger masonry dwellings near springs or permanent streams. (Such as Wupatki and Walnut Canyon Ruins). The rainfall slowly decreased, the hot winds increased and blew the protective moisture-retaining layer of cinder mulch into dunes, pits and arroyos. Gradually much of it disappeared, leaving old, hard volcanic and limestone

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clays exposed to the sun. The clays could not hold the moisture or control the run-off or evaporation. Deep wide arroyos were cut, top soil was carried away, streams and springs dried up, the land became unbearable, devastated and practically incapable of supporting life, just as in the case of the "Dust Bowl" of the 1930's.

This climax to a creeping dryness was the second great crisis that happened to the aboriginal people of this area. It was the great drought of 1276 to 1299. As planted crop and other foods disappeared, fields and homes were deserted and remaining families moved on.

Most of the Sinagua group departed for the Verde Valley to the south and settled in villages such as Tuzigoot and Montezuma Castle (now National Monuments), just prior to the severe part of the drought. A few perhaps settled along the Little Colorado River in the vicinity of the present town of Winslow, Arizona, and later joined the Hopi people.

A shorter drought occurred in this same area even in historic times. The Hopi towns suffered a severe drought from 1777 to 1780. Hundreds of people died. Two pueblos or villages were abandoned. Much of the population scattered to more favorable regions. Food and other relief, which was requested of Governor Anza of New Mexico by the Hopi, was received in 1780 and relieved the suffering tribe.

The Indians had no one to turn to for aid back in the latter 1200's so they had to "tough it out". The early Hopi Indians present a good example. Some may have drifted southeast to the mountain country during the worst years, but many probably eked out a living over the years and kept the villages going in the fashion the early Spaniards found them in 1540 during their quest for precious metals. Don Pedro de Tovar, who was with Coronado, visited the Hopi villages that year and also discovered the Grand Canyon. Antonio de Espejo visited in 1582. He also visited the Jerome area to the south and was disappointed in finding copper outcroppings and no silver.

Governor Onate of New Mexico took possession of the Hopi villages in 1598 in the name of

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the King of Spain. The brown-robed friars established missions in 1629 but they were nullified during the Pueblo uprising of 1680. Attempts to conquer the Hopi were very weak for the next hundred years and the Hopi were not very hospitable. Governor Anza's visit to the Hopi towns to offer relief, was the last visit by white men for three quarters of a century, although trappers and hunters, must have visited this area with few recordings of their wanderings. Antoine LeRoux visited the Hopi in 1850.

Lt. Sitgreaves visited the area in 1851, Lt. W. A. Whipple made a preliminary railway survey in 1853, E. F. Beale, Superintendent of Indian Affairs for California, passed through in 1857, and Lt. Ives and geologist J. S. Newberry, visited the Hopi in 1858. Mormon missionary Jacob Hamblin, visited them the same year. Hamblin later located Lee's Ferry and paved the way for the settlement of the Little Colorado Valley.

Arizona was made a territory in 1862 and its first Governor, John N. Goodwin, was appointed in 1863. Fort Whipple was made a temporary seat of government, but in July, 1864, Prescott was made the first capitol.

On July 4, 1876, a party of eastern settlers, known as the "Boston Party", celebrated the centennial of the Declaration of Independence, by hoisting a flag on a staff made from a large pine tree. The tree was still standing in 1883. (Exact time and details of the incident differ slightly.) This gave the name of Flagstaff to the city. Many of you are possibly wondering how the dates of the eruption of Sunset Crater, the great drought and the various occupational periods were determined, and how it is known that dwellings were covered by the eruption, and how populations are estimated and groups of people ascertained.

Dr. A. E. Douglass, once with the University of Arizona, initiated dating by the tree ring method. He had found that each annual growth ring of a tree corresponded to the climatic conditions of that area for each year of its life, and that the growth rings would form patterns which could be used as keys in a long graph or calendar. Eventually enough material was collected to form a tree ring calendar from 11 A.D. until the present time. A roof beam found in a prehistoric Indian ruin, can be dated and in most cases it is assumed the dwelling was built shortly after the beam was cut, therefore the construction of the dwelling would correspond to the date of the outside growth ring of the tree. The date for Sunset Crater, which mentions the fall of 1064 A.D., was determined by the fact that the tree

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ring material used for dating purposes, indicated that the outer rings had completed the growing season for that year. Many houses were buried under the black cinders and ash, but it was not until 1930, when an uprooted pine tree was found with chunks of clay clinging to the roots and broken pieces of pottery in the clay, that a dwelling was discovered beneath the ash. This house had been occupied prior to the eruption of Sunset Crater.

Different groups of people are determined by the various types of pottery that are found in association with the ruins. The groups had "fads" in their pottery or pottery design just as we have "fads" in clothing and such. The Museum of Northern Arizona at Flagstaff has collected information on over 5,500 house sites or ruins, ranging in size from possibly one or two rooms to almost 200 rooms. Imagine the number of people required to occupy these sites over the years!

It is the Archeologist's responsibility to piece together a history of people with no written records and present a story of their lives and habits as accurately as possible. It is necessary for them to use the few tools and methods at their disposal such as tree-ring dating, and even comparing the ancient cultures with the present day Indians such as the Hopi, who have the inherited culture of the old people. The Hopi Indian villages have been occupied for at least the last 1,000 years and so they serve as a live comparison of archeology.

Some of the other groups of Indians you are likely to encounter locally are the Navajo Indians. The Navajo, (originally a semi-nomadic group), have been in the southwest for approximately 400 years as near as can be determined. They are newcomers to the Pueblo Indians, just as we are. The Navajo now number close to 80,000 and inhabit much of northeastern Arizona as well as north-western New Mexico.

Many visitors to Arizona enjoy seeing Indians and Indian ruins and some of the National Park Service areas in this vicinity, (which are under the Department of Interior), exhibit wonderful examples of pueblo ruins. Canyon de Chelly National Monument, near Chinle in northeastern Arizona, and Navajo National Monument, 150 miles north and east of Flagstaff, are good examples of the cliff dwellings of the Kayenta branch of the San Juan Anasazi Pueblo Indians.

Canyon de Chelly is one of the most colorful national monuments in the southwest. It has beautiful sandstone cliffs up to a thousand feet in height and spectacular gorges as well as a

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wealth of ruins. Mummy Cave is perhaps the earliest site as it dates back to the first centuries of our era. White House, Antelope House and Standing Cow ruin date into the thirteenth century when Canyon de Chelly was abandoned by Pueblo People.

The Navajo Indians can be seen living in the canyon today. They farm small patches of ground and tend their sheep as they have for over 200 years.

Canyon de Chelly can be reached by going north from U. S. 66 to Ganado, Arizona and then to Chinle.

Navajo National Monument contains the best preserved cliff dwellings in the southwest and the largest in Arizona. Betatakin Ruin, which is near headquarters, is easily accessible on foot. It contains approximately 150 rooms and is located in a large natural cave that could hold the capitol building. The largest ruin named Keet Seel, is eleven miles from headquarters by trail and at least a full day is required for the round trip.

By traveling north on U. S. 89, then turning northeast to Tuba City, Tonalea and Cow Springs Trading Post, you come to the Navajo National Monument turn-off, which is marked. Inquires should be made regarding road conditions.

Ten miles east and south of Flagstaff, is Walnut Canyon National Monument, which contains more than 300 small prehistoric cliff dwellings constructed under the overhanging ledges in the cliffs of a 400-foot deep canyon.

Twenty-five miles north and fifteen miles east of U. S. 89, is Wupatki National Monument. A loop trip can be made by going south to Sunset Crater National Monument and return to U. S. 89. Wupatki Ruin is a spectacular and unusual ruin. It contained more than 100 rooms, was three stories high in places and housed almost 300 people. It was constructed on and around a sandstone spur at the base of a mesa of lava. Both Wupatki and Walnut Canyon are good local examples of houses built by the Sinagua Pueblo Indians.

If you are traveling south, you may wish to visit other National Monuments with Sinagua type ruins and by traveling through colorful and picturesque Oak Creek Canyon into the scenic Verde Valley, you can visit Tuzigoot National Monument, two miles north of Clarkdale, Arizona. Tuzigoot was constructed on a limestone ridge well above the river and was probably



This pueblo couple gives cameraman for Pow-Wow a big smile.

built as a defensive pueblo. As the population increased from people moving in during the drought years, the pueblo grew. It eventually grew to over 100 rooms.

Five miles north of Camp Verde, Arizona, is Montezuma Castle National Monument. This is a very interesting cliff ruin which is inaccurately named, but almost 90 percent intact and original. It was a five story structure containing 20 rooms.

If you consult your map or ask a Ranger, you may find many other National Parks and Monuments over the country that you may wish to visit on your trip.

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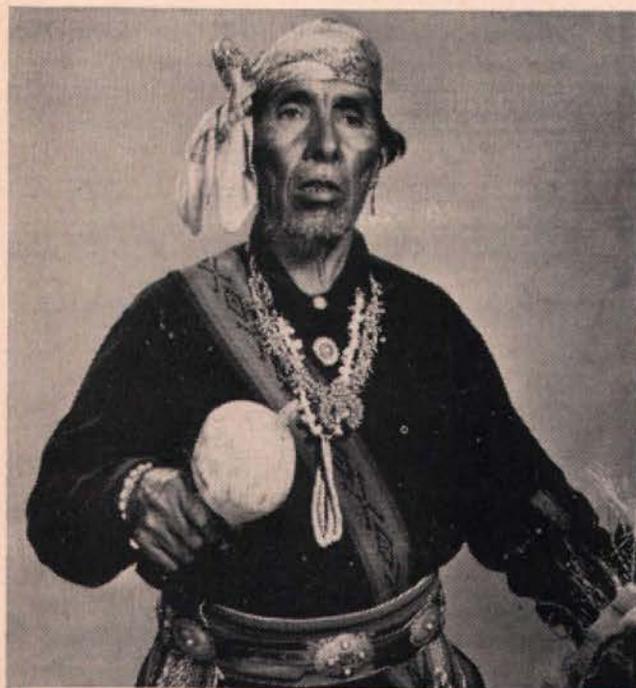
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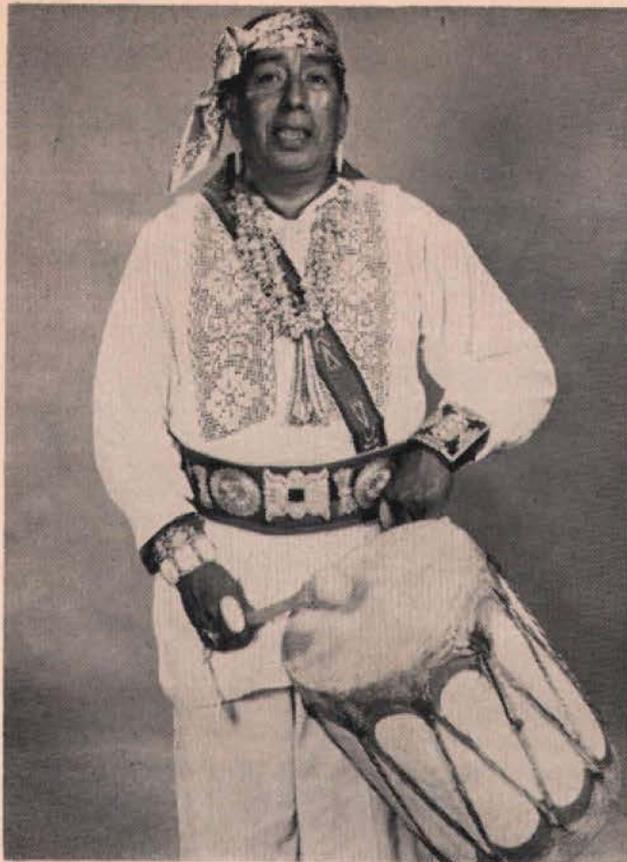
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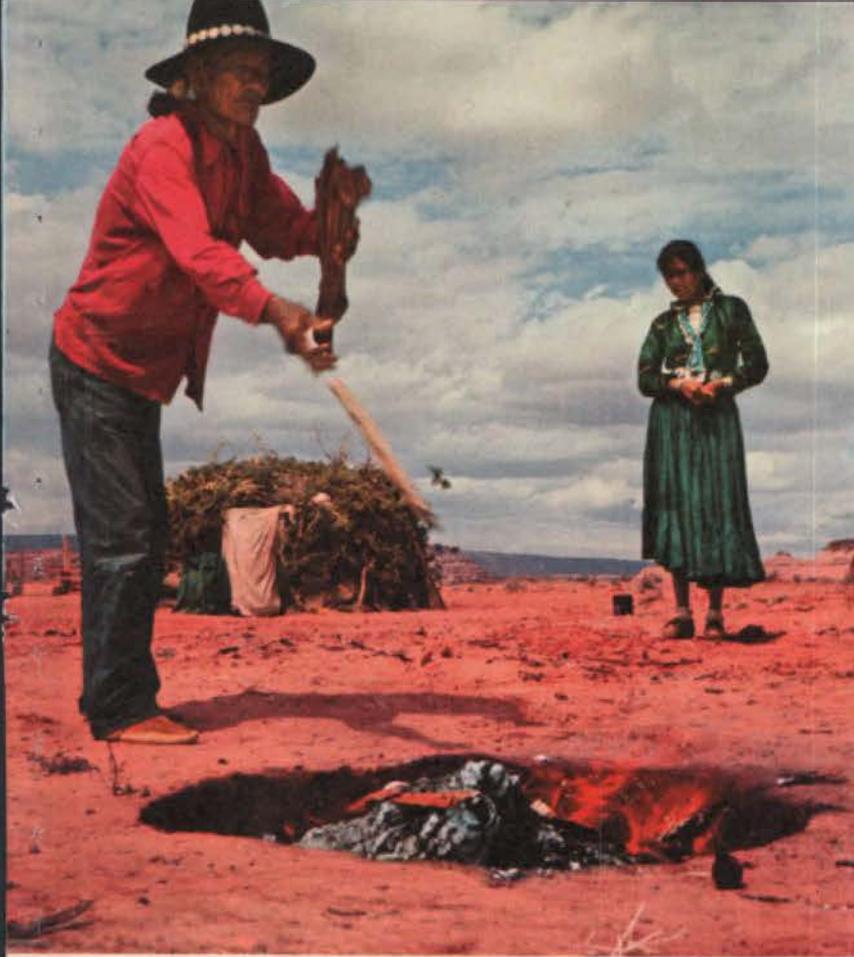
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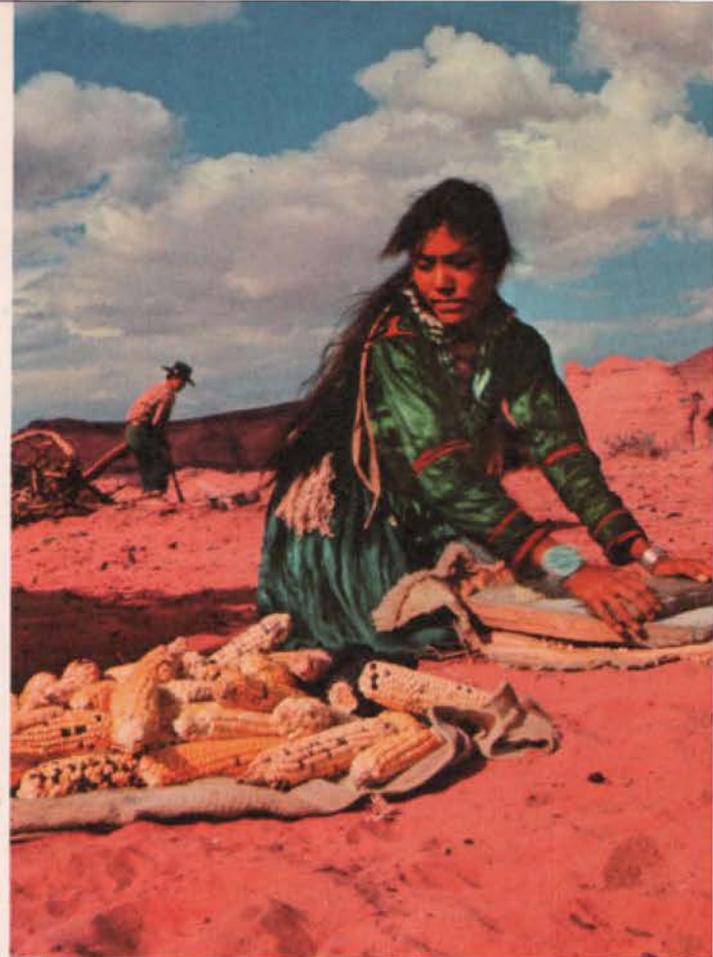
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Preparing fire pit

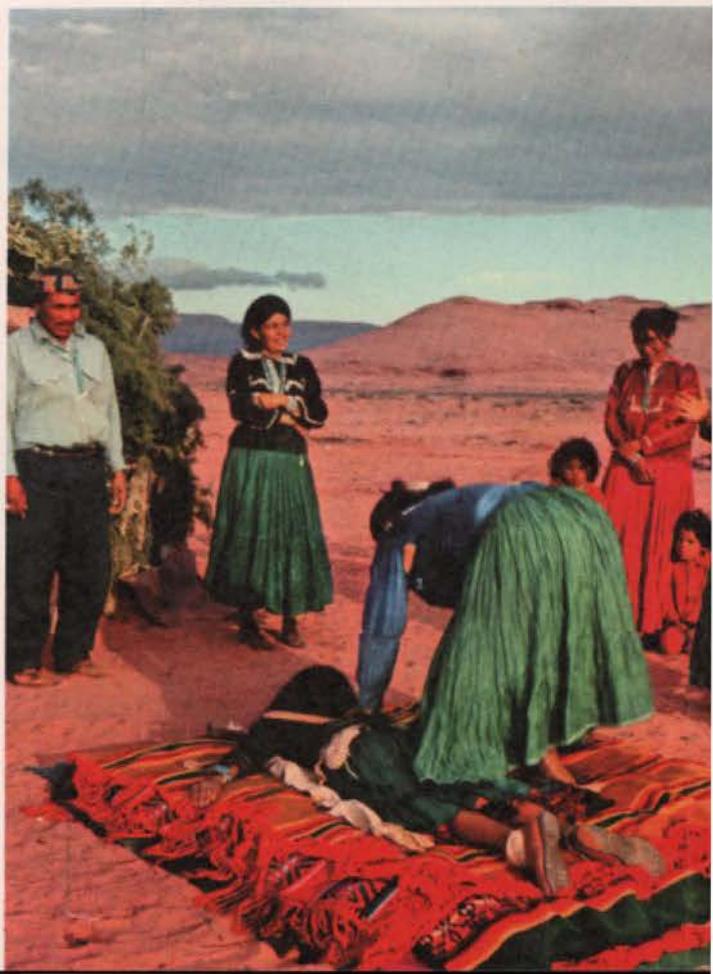


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