


SOUTHWEST

Monte
Monte
Monte
ALL-INDIAN
POW-WOW



FLAGSTAFF, ARIZONA ● JULY 2-3-4 ● 1949



* ALL-INDIAN RODEO

* FAMED CEREMONIALS



21st EDITION

040525

Flagstaff Public Library
Flagstaff, Arizona

SOUVENIR MAGAZINE 25c

E
L E C T R I C
L I V E
E
C
T
R
I
C
A
L
L
Y

**AND
ENJOY THE
DIFFERENCE!**



The Arizona Power Company

Prescott → Flagstaff → Winslow → Cottonwood → Mayer → Ashfork → Yarnell

12
391.2
5228
7949



A Cheyenne father and son pose for a picture just before entering the ceremonial arena at the Southwest All-Indian Pow-Wow. The authentic tribal regalia they wear is colorful and spectacular, and always attracts great interest among the many spectators.



Among the many tribes attending the Pow-Wow each year at Flagstaff are the Indians from Santa Ana Pueblo. They perform a number of interesting ceremonials, among the most thrilling of which is the Midnight Dance. (Above)



These Deer Dancers from San Juan pueblo are of more than usual interest to the ethnologist as well as the casual Pow-Wow visitor. The canes they hold in each hand represent the front legs of the deer. Note the antlers in the headdresses.

SOUVENIR MAGAZINE

21ST ANNUAL SOUTHWEST *All-Indian* POW-WOW

TICKETS — PERFORMANCES

The rodeo performances are held each afternoon at the Pow-Wow grounds beginning at 1:30. Only Indian contestants are permitted to take part.

The ceremonial performances are held each evening, with the grandstand gates opening at 7:30. They feature weird, native religious dances and rituals, some of which are never seen elsewhere except in the remote fastnesses of the Indian country.

Tickets for all six performances—three afternoon rodeos and three evening ceremonials—are on sale at the Chamber of Commerce office at 113 east Aspen street, next door east of the Arizona Daily Sun office and across the street from the Monte Vista Hotel, until the Pow-Wow starts. Tickets then may be obtained only at the Pow-Wow ticket office in the city park grandstand.

BOARD OF DIRECTORS

1949 POW-WOW

Andy Wolf president
 T. M. Knoles jr. member
 D. L. McKinney member
 F. L. Decker member
 John Babbitt member
 Ralph W. Bilby member
 Neil Christensen member
 G. W. Jakle jr Asst. Secy.

Bob Hansel rodeo director
 Platt Cline publicity director

OFFICES: During the celebration the Pow-Wow board maintains offices at the City Park Grandstand. Before the celebration opens, business may be transacted at the offices of the several businessmen who comprise the board.

INDIAN VILLAGE

An area of several hundred acres in and surrounding the Flagstaff City Park has been set aside for the Indian visitors to the Pow-Wow.

They take over the forest and convert it within hours into a great Indian encampment, with every tribe grouped but freely circulating about and visiting with friends in other tribes.

One must actually walk through the Indian Village to realize the very great number of Indians who are camped in this magnificent natural forest setting. Visitors are welcomed by the Indians.

Some usually have handiwork for sale, especially the Navajo, who bring blankets and silver jewelry; the Hopi, with baskets, pottery and blankets; the San Domingo with beads, the Apache with baskets and plaques, and the Zuni and Laguna, with fine silver.



One of the most noted Southwestern Indians is Adam Trujillo of Taos. Here he poses in his elaborate tribal regalia preparatory to appearing in the Pow-Wow parade, which is held at noon each of the three days of the big celebration.

INDIANS AND WHITES *Join For* MIDSUMMER FUN

At "The Place Of Snows Where The Thunder Sleeps"

The Southwest All-Indian Pow-Wow, held at Flagstaff, Arizona, each July 4 weekend, is perhaps the most unusual celebration in the United States.

The Pow-Wow is the Indians' own celebration. Tribal representatives meet, make the rules, and see that matters are carried off in a manner to make the celebration fun for all, with as little disorder and discord as is humanly possible.

An organization of Flagstaff community leaders (Pow-Wow, Inc.) takes care of the details, contacts the ritualistic performers, sees that they are paid, fed and provided with shelter, awards the prizes, maintains order, and carries out the regulations established by the Indian leaders.

The celebration traditionally lasts three days, but for a week before and three or four days after the Pow-Wow, Flagstaff is crowded with Indians of many tribes, seeing the sights, shopping, and, it must be confessed, gazing with interest at those queer persons, the visitors, who have come to look at the Indians.

Considering the great number of persons present for the big show, and their wide variety of backgrounds and interests, it is surprising that disturbances are at a minimum and practically all of the several thousand persons attending maintain their good humor and friendly interest.

During the three days of the Pow-Wow, six performances are staged. There are rodeos each afternoon at Pow-Wow grounds starting at 1:30, and each evening beginning at 8:00 the ceremonial programs are held.

These evening ceremonial performances feature the native religious ceremonials of the Indians, and some of them you will never see elsewhere, unless you visit the Indian country and happen to be present when they are performed. The Indians are serious about these performances (except, of course, the humorous ones, and the ones presented simply for entertainment) and some of them are as sacred to the Indian as the Christian rituals we perform in our churches are to us.

The daily parades, held during the noon hour through the downtown streets of Flagstaff, are favorite attractions, and many visitors come to the big celebration primarily to see these parades.

Here are Indians by the thousands, some in warpath regalia, some in "dress up" garb, and some in everyday Indian clothing, but all colorful and authentic.

The first big Indian celebration held in Flagstaff took place on July 4, 1876, when a band of westbound covered wagon emigrants camped in the cool forest near the sparkling spring to rest and refresh themselves and to celebrate the nation's centennial.

They trimmed a tall pine tree and raised the flag, and for years after, that flagstaff was a landmark, and from it the community got its name of "Flagstaff".

During that first big Flagstaff celebration, Navajo, Hava-

supai, and possibly Hopi Indians came into camp and joined in the fun. And each year, as July rolls around, they come back, now accompanied by dozens and dozens of representatives of other tribes.

The Pow-Wow is still held in the beautiful pine forest at the foot of the gleaming, snow-capped San Francisco peaks. These peaks are a sacred landmark throughout the Indian country, and to the Navajos, the Peaks are "Dogo'ahsleet" which is translated as "the-place-of-snows-where-the-thunder-sleeps."

It is to this beautiful place near where "the thunder sleeps" that the Indians come each Fourth for the "Great Nahohi," or "chicken pull", which is what they call a celebration or show.

This "chicken pull" term has an interesting derivation. In early days the Indians met for fun and feasting, and one of their favorite sports was the "chicken pull."

A chicken was buried in the ground, with only the head protruding. Then the Indian horsemen would ride by at a terrific rate of speed, swoop down and try to jerk the chicken out of the ground, using the neck and head for a handle. Needless to say, this game is somewhat rough on chickens, and is frowned upon by humane societies. It is rarely, if ever, performed nowadays. Sometimes a "chicken pull" is held and some lifeless object is substituted for the chicken. However, celebrations are still called "chicken pulls."

The Flagstaff get-together each July Fourth has other significance to the Indians, too. The Peaks are of great importance in the religious beliefs of the Southwestern Indians, and the trip to Flagstaff provides an opportunity for the gathering of various herbs and other things which have mystical and medicinal properties.

Certainly "the place where the thunder sleeps" would be important to Indians whose chief concern is to bring rain.

During the 73 years since the first Pow-Wow, the event has gained in importance, until today visitors from all over the world descend on Flagstaff to witness it.

An important point, often overlooked nowadays, is that the original Pow-Wow in Flagstaff meant an annual repledging of peace and friendship between white and Indian.

While Indian wars don't happen anymore, they once did, and the Flagstaff get-together was a good place and time to iron out differences and settle matters of disagreement and irritation.

So when you witness a Pow-Wow celebration, you will be taking part not only in a great ritualistic performance and a grand celebration, but also in a friendly "united nations" conference which has real meaning and which will be carried on as long as the Peaks continue to be the "place of snows where the thunder sleeps."

After you have attended a Pow-Wow, you will say, with thousands of other visitors, white and Indian, that it has been one of the most significant and one of the greatest events of your life!

BRING YOUR FORD BACK HOME FOR SERVICE



All Repair Work Guaranteed



"YOUR BUSINESS APPRECIATED HERE"

E. D. Babbitt Motor Co.

24 Hour Tow Service

Flagstaff, Arizona

WHAT DO INDIAN DESIGNS 'MEAN'?

Visitors in the Southwest, observing Indian design in blankets, jewelry and on pottery, frequently ask what such designs or symbols "mean."

Many of them don't "mean" anything, any more than the design of the engraving on your engagement ring has meaning, or the pattern on your favorite chinaware has meaning.

On the other hand, many of the symbols used by the several Southwestern Indian tribes do have meaning insofar as certain tribes are concerned, but here we have the fact that designs which have certain meaning to one tribe will be borrowed by

another tribe—simply because they like it, just as you do—and the original meaning is lost.

The meanings given to the symbols below are not exact, nor are they always as given here. For instance, the Bear Track given below as an omen of good luck is, among the Hopi, simply the "trademark" or symbol of the bear clan, and has little to do with good or bad luck.

However, these meanings as given here are as close to correct as we can discover, and they are presented for your edification and entertainment with a warning not to take them as being unchanging and exact.



Thunderbird Sacred bearer of Happiness unlimited.



Swastika Good Luck



Arrow Protection



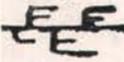
Crossed Arrows Friendship



Arrowhead Alertness



4 Ages Infancy Youth, Middle and Old Age



Cactus Sign of the desert



Gila Monster ... Sign of the desert



Cactus Flower Courtship



Horse Journey



Saddle Bags Journey



Bird Carefree—Light-hearted



Lightning Snake



Snake Defiance, Wisdom



Thunderbird Track Bright Prospects



Deer Track Plenty Game



Bear Track Good Omen



Rattlesnake Jaw Strength



Sun Rays Constancy



Headdress ... Ceremonial Dance



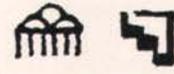
Butterfly Everlasting Life



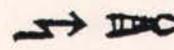
Coyote Tracks



Man Human Life



Rain Clouds Good Prospects



Lightning and Lightning Arrow Swiftmess



Swastika with Circle 4 corners of the world—Lake in center



Days and Nights Time



Morning Stars Guidance



Sun Symbols Happiness



Running Water Constant Life



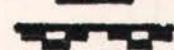
Raindrop-Rain Plentiful Crops



Hogan Permanent Home



Tepee Temporary Home



Sky Band ... Leading to Happiness



Medicine Man's Eye Wise - Watchful



Warding Off Evil Spirits



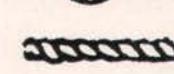
Mountain Range



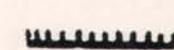
Big Mountain Abundance



House of Water



Lasso Captivity



Fence Guarding good luck



Enclosure for Ceremonial Dances



Eagle Feathers Chief



Paths Crossing



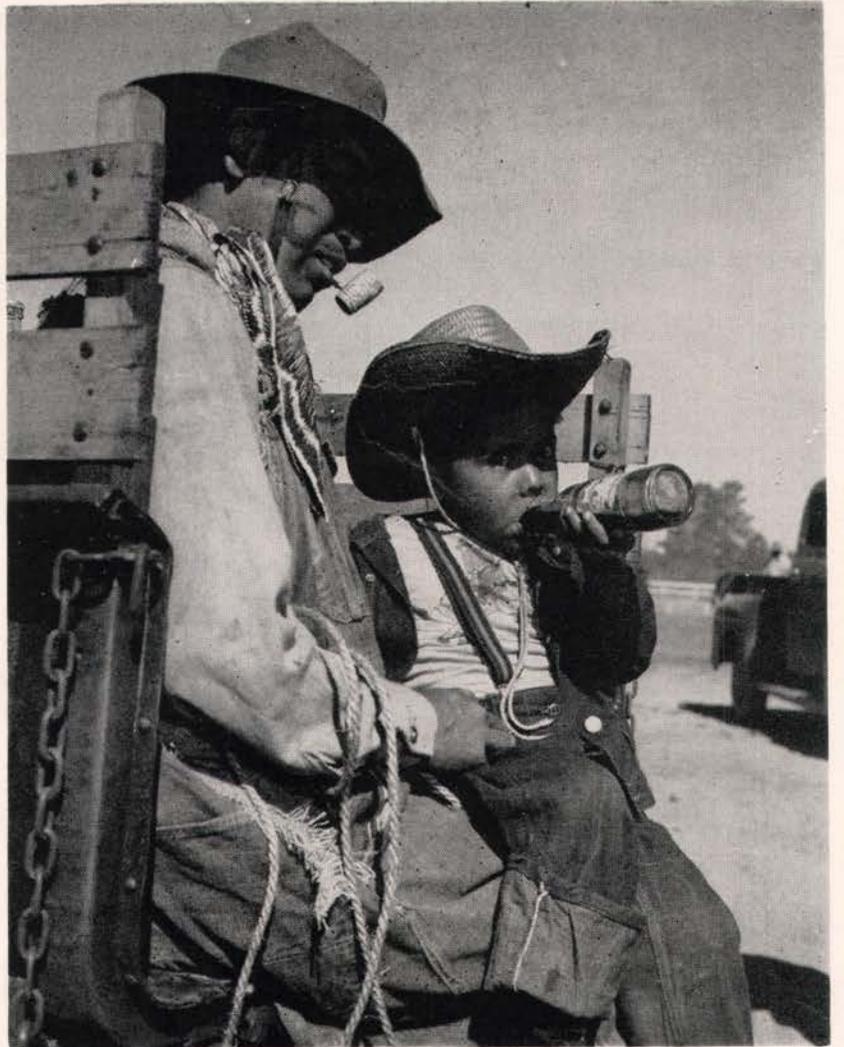
A Navajo mother and child. This magnificent picture gives great costume and feature detail, including a scar on the mother's right cheek. The jewelry design is explained on the page opposite. This is a typical Pow-Wow scene, the proud mother and fine youngster.



PROTECT Our
Forests From Fire

ARIZONA
LUMBER AND
TIMBER CO.

J. C. DOLAN, President



THE
BANK OF ARIZONA

Oldest Bank in Arizona

PRESCOTT FLAGSTAFF WILLIAMS
 CLARKDALE
COTTONWOOD JEROME

BABBITT INVESTMENT CO.

19 N. SAN FRANCISCO

FLAGSTAFF, ARIZONA

PHONE 422

George Babbitt, Jr.

B. H. Babbitt



The Pow-Wow is fun for everybody

When the Indians come to Flagstaff for the great celebration, they bring the children, the old folks and all, and they come for fun, because this is the one big event of the year.

On these two pages you see Indians having fun, including the sour-faced Navajo "long hair" directly above, whose interest was drawn from the rodeo to the Pow-Wow cameraman.

On the opposite page at the top, left, an Arapaho woman smiles a big, warm smile for the camera. To her right, a Navajo child stops eating a nice, luscious, sweet slice of watermelon long enough to have his picture taken.

Opposite page, below, Walapai father and son enjoy a brief rest and refreshing drink of soda pop between events at the Pow-Wow. One of the things the Indians enjoy at the celebration is the carnival, and you will enjoy watching them have fun.

*Enjoy Life With
Miller High Life*

E. A. Buckman, Distributor

Flagstaff, Arizona

HOTEL MONTE VISTA

Flagstaff's Newest Hotel



BAR AND COCKTAIL LOUNGE

FRANK E. SNIDER, Manager

Flagstaff, Arizona



Above, and on the opposite page, are two of the best Pow-Wow rodeo pictures ever taken. Above a Navajo "long-hair" grins through the arena fence, and right, a cowboy makes a slick calf catch and the camera "stops" the rope in mid-air at the exact second of the catch.

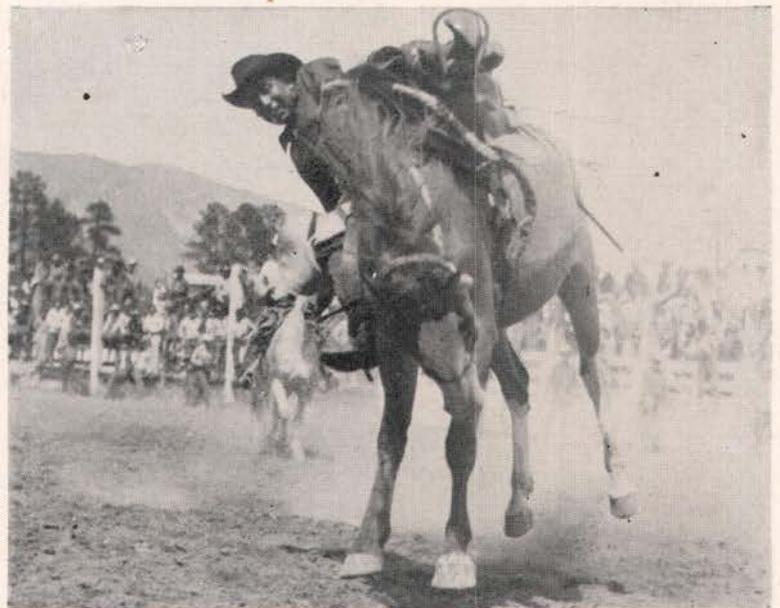
THE ALL-INDIAN RODEO *is held each* AFTERNOON

While everybody likes a good rodeo, the Indians themselves enjoy the rodeo performances enormously.

Such whooping and shooting for favorites you never before heard, and when some cowboy gets spilled—and not hurt—he is subject to a great deal of good-humored razzing and ridicule.

The Indian cowboy is a good cowboy, fast, daring, and skillful. He likes to perform before a crowd, and never anywhere does he find a crowd to compare with that at the Pow-Wow. So, with such a fine audience, he is at his best.

The events are the usual rodeo events, but with a difference. Rules are held to a minimum, and events are run off at a terrific rate. Before one bronc rider hits the ground or is caught up and

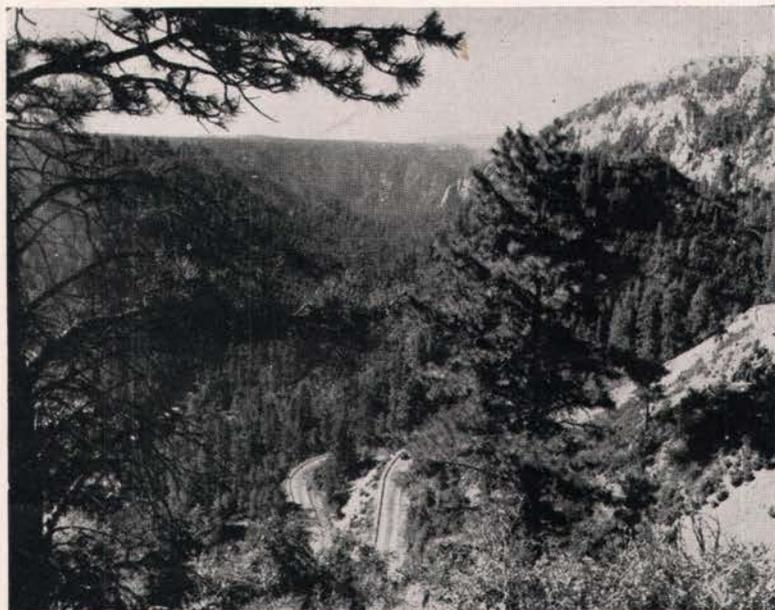
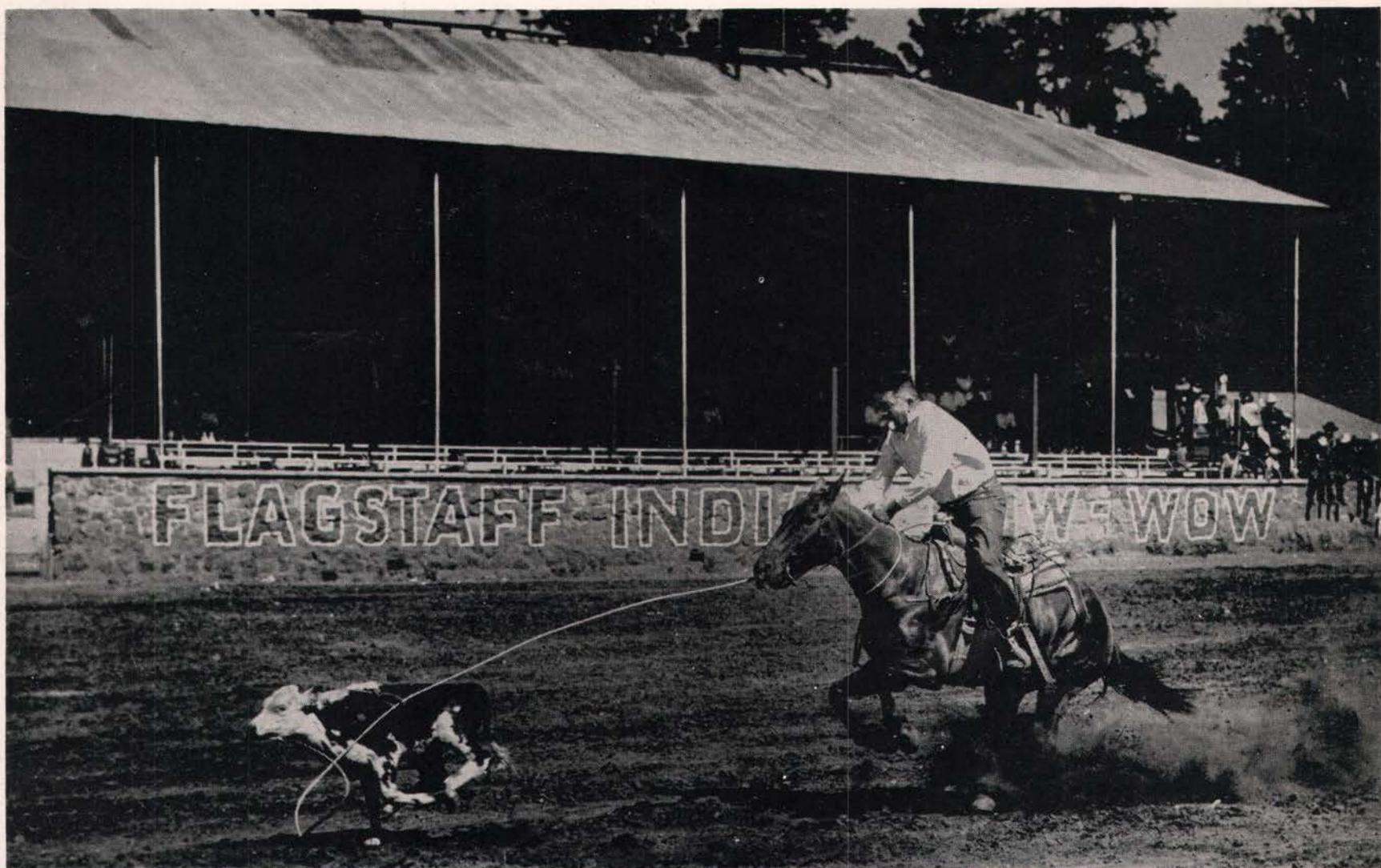


given a ride back to the chute, another is on his way across the arena astride a tough, mean bronc.

The rodeos are open only to Indian contestants. White spectators say it is the best show of its kind in the world. There are few Indian cowboys who cannot team-tie, wrap up a calf, bulldog a steer, ride a bull, top off a bareback bronc or stay in the saddle on the meanest bucking horse with equal skill.

Photographers have plenty of opportunity to take pictures, but none are permitted in the arena except the official photographers who make the pictures for this magazine.





From the Rim of Oak Creek Canyon

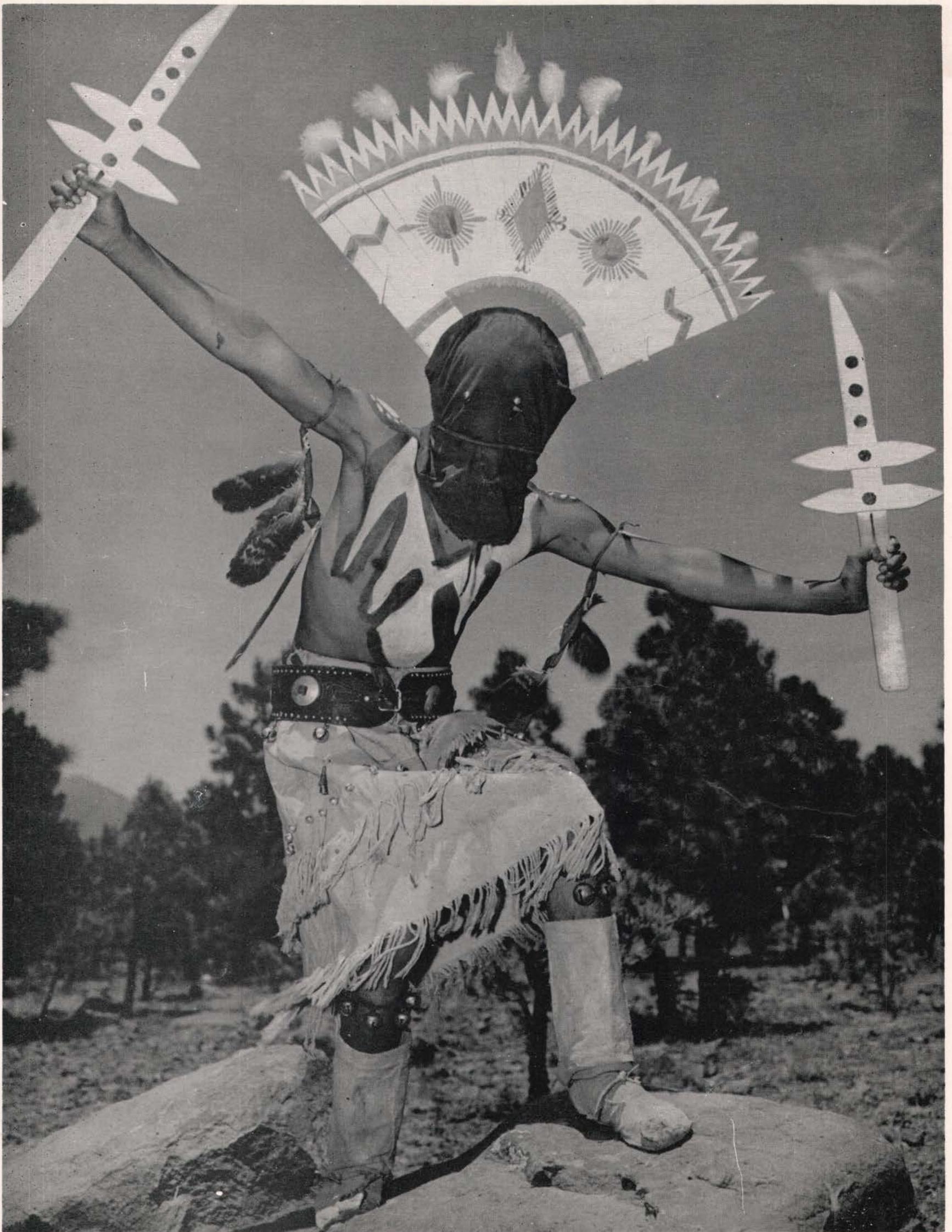
You Can SEE More---
You Can DO More---
You'll Have More to
TALK ABOUT---
after a WEEK in
NORTHERN ARIZONA
than a YEAR in any other place!

We'll Help You Plan Your Perfect Vacation — Including Trips to
Oak Creek Canyon, Indian Villages, Prehistoric Ruins,
and other Outstanding Attractions

Flagstaff Chamber Of Commerce

113 East Aspen

Hal Cooley, Mgr.



One of the most thrilling ceremonials performed during the Pow-Wow is the Apache Devil Dance. This Devil Dancer performs with a group of companions in a pantomime which is expressive of the weird, the grotesque, comic and thrilling.

POW-WOW NIGHT CEREMONIAL PROGRAMS

Weird, Spectacular, Savage, Gorgeous, Thrilling

Suddenly, everything is quiet!

Even the half-spent sighs of sheltering pines are lost in the hush as bronzed bodies stiffen in silence and smouldering ceremonial fires reveal stoic wonder in thousands of piercing black eyes.

The ceremonial program, the greatest, most eerie ritualistic performance in the world, is underway in the great Pow-Wow arena.

A clear, expressive voice, that of Howard Pyle, weaves a fabric of magic where the moonlight and the firelight meet as a



background for the breath-taking array of costume, headdresses and painted warriors.

The dancers appear. Soon the chanting of a prayer song to the Great Spirit fills the air with new meaning. Perhaps a brave warrior is asking to be made as swift as the eagle in flight, as courageous as the eagle in battle, and as keen-eyed as this monarch of the skies.

As the chanting dies down and the dancers fade back into the darkness, the voice of the announcer comes into our consciousness again, weaving magic and preparing us for further rituals.

The night ceremonial programs are different each night of the celebration, and until a few minutes before the show starts, no one knows just what the program for that evening will be.

A typical night's performance will be about as follows: Grand march; Jemez Eagle Dance; Fast War Dance by Cheyennes; Flower Dance by the Lagunas; Navajo Ye-Be-Chei; Hopi band; Snowbird dance by San Ildefonso; a solo singer; San Juan Deer Dance; Navajo Feather Dance; Zuni Turkey Dance; Hopi Clown Dance; Hopi Band; Santa Ana Midnight Dance; Taos Hoop Dance; solo singer; Arapaho War Dance; Zuni Maidens Water Chant; Apache Devil Dance; Hopi band; solo singer; Jemez Buffalo Hunting Dance; Kiowa Fast War Dance; Navajo Fire Dance.

Here, gathered around this great ceremonial fire, are more than 7000 Indians, representing twenty odd tribes, meeting for that famous traditional ceremony, smoking the pipe of peace.

In this striking assembly of American Indians we are given an opportunity to review pages of the past that would not be complete without ceremonial dancers in full regalia, bareback riders from many tribes, wiry Indian mustangs and race horses, the pick of the Southwest's far-flung ranges, Indians in holiday dress made crudely distinctive by priceless strands of roughly cut blue-green turquoise and stone-studded hand-made jewelry of native silver.

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

Blood-curdling whoops coming from hideously painted faces

RIMMY JIM'S TRADING POST

Meteor Crater Junction

HIGHWAY 66 — BETWEEN FLAGSTAFF & WINSLOW

NAVAJO RUGS & CURIOS
BEER, WINE & LIQUORS

GROCERIES

SOFT DRINKS

C. B. GRIFFIN, Owner



METEOR CRATER

Fifty times as large as any other Meteorite crater known on earth. The crater pit is visibly 570 feet deep and 4150 feet from rim to rim. The rim stands above the surrounding plane from 130 to 160 feet. Estimate of mass producing crater is from one to 12 million tons. Meteorite material was located by drill at depths of from 1191 to 1376 feet below the crest of the crater rim.

The Crater is located 40 miles east of Flagstaff
and 5½ miles south on Highway 66



tion and certainly has become a Pow-Wow institution. The fact that his picture is the only one appearing in this magazine of a person other than an Indian gives some idea of how he looked upon by the Indians and the Flagstaff men who plan and present the big show.

Pyle literally lives and breathes Arizona in everything he does. His love—deep and genuine—for the state, its people, its development, its glorious history, is not reflected by mere lip service as an announcer. He numbers his friends and his listeners by the thousands. His deep, rich speaking voice, once trained for a singing career, has long been familiar to a host of radio listeners as he conducts his programs from Phoenix. His voice has also been heard around the globe, from the islands in the Pacific where he served as a war correspondent, and from Grand Canyon each Easter as he assists in the broadcast of the annual Easter Sunrise service.

shatter the night. The drums throb, louder and louder. The dancers stamp out a more furious pace.

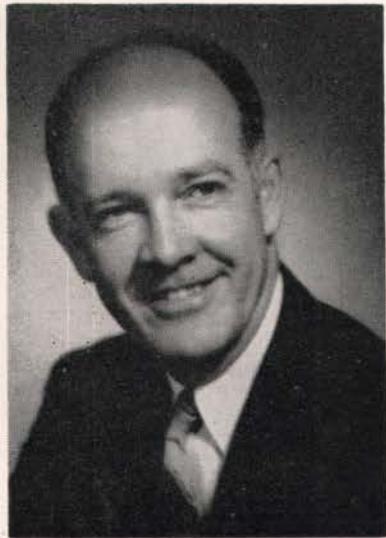
The chants mount with the smoke from the great fires, and we are carried back into man's forgotten, prehistoric past.

And now a Hopi war song, followed in quick succession by a Ghost Dance, done with such fidelity that our flesh crawls, and we are left speechless by the magic power of Indian symbolism.

You'll never forget your Pow-Wow ceremonial program visit!

Ceremonial program announcer

Howard Pyle has been announcing for the Pow-Wow for 15 years, and is as widely known and liked by the thousands of Indians as he is by the white visitors from every state and dozens of foreign countries.



He knows Indians . . . he knows the Pow-Wow, and he has made a years-long, careful study of Indian ceremonies. Consequently, he has the advantage of great knowledge to combine with his clear, expressive voice in weaving the magic of the night ceremonial programs.

A considerable part of the wonderful power the Pow-Wow program holds over the spectators is due to Pyle's skill, sympathy and understanding of the Indian, and the fact that he thoroughly enjoys this annual three-day show.

Pyle is an Arizona institu-



ESTABLISHED 1906

Verkamp's
INDIAN HANDICRAFT AND SOUVENIRS

SEE our choice stock, conveniently located on the Rim, 300 feet east of Hopi House.

ON FREE EXHIBITION - - - WORLD'S MOST FAMOUS PAINTING OF THE GRAND CANYON BY LOUIS AKIN

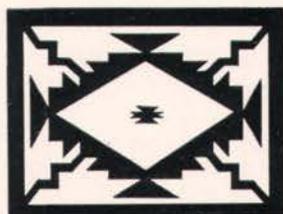
On the South Rim of Grand Canyon



AUTHENTIC

Indian Jewelry and Rugs

Modern Cafe
and Court



Trips Arranged
to Monument
Valley

Kayenta Trading Post

In The Heart Of The Indian Country

Serving Northern Arizona

FRED NACKARD

WHOLESALE LIQUOR CO.



Pepsi-Cola Bottling Co.

23 S. San Francisco Street

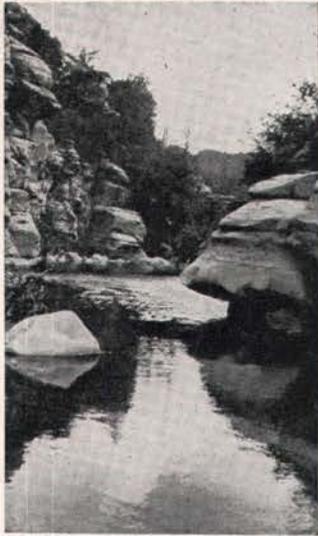
FLAGSTAFF, ARIZONA



A favorite subject for photographers during the daily street parades at the Pow-Wow is big Dave Fanman, Cheyenne, who stands about six feet, seven or eight inches high. Dave is shown in a closeup above, and at the right, as he appears in one of the ritualistic dances during the night ceremonial program. His companion, a woman of average height in the picture to the right, gives some idea of how impressive his great height is. Right, Hopi dancers perform one of their interesting ceremonials.



(RIGHT) Among Indians attending Pow-Wow each year are the Kiowas, who once ranged through what is now Kansas. Their reservations are in Oklahoma. Their blood-curdling War Dance is one of the ceremonial favorites, and it is this dance we see them doing here. Their leader is a very large man, distinguished by the white buffalo headdress. Note the elaborate costume details, the bells at the knee, the colorful feathers, the lances strung with feathers, the drum, the big ceremonial fire in the background.



TODD'S LODGE

AMERICAN PLAN

OAK CREEK CANYON

FISHING — HUNTING
SWIMMING — SCENIC DRIVES

For Information Write

F. A. Todd
Oak Creek Route
Flagstaff, Ariz.



GENERAL PETROLEUM CORP.

MOBILGAS AND MOBIL OIL

MOBIL TIRES

F. L. CHRISTENSEN and SONS

311 E. Santa Fe

Flagstaff, Arizona

Phone 277





AN UNBEATABLE TEAM:

ARIZONA DAILY SUN

—For Advertising That Pulls—

COCONINO SUN CO.

—For Commercial Printing of Quality and Distinction—

Put This Team to Work For Your Business

(This Edition of the POW-WOW Souvenir Magazine Produced
and Printed in the Modern Plant of the COCONINO SUN CO.)

Flagstaff Public Library
Flagstaff, Arizona



Photographers' happy hunting ground

Picture subjects are plentiful at the Pow-Wow, and literally thousands of feet of movie and still film is exposed during the big celebration.

The Indians are also picture fans (see above) and enjoy taking pictures of the elaborate costumes worn by the various Indian tribes, and occasionally will be seen shooting candid shots of white visitors.

If you go to the Indian camp to shoot pictures, it is well to ask permission of the Indians before taking their pictures. Good manners prevail here just as elsewhere, and the Indians are very conscious of courtesy and respect for the rights of others.

Photographers other than those officially designated as "Pow-Wow photographers" are not permitted in the rodeo or ceremonial arena. Occasionally officials will invite photographers to come into the arena for pictures.

If you have a thirst . . .

Please call Ruff's first

Ruff's Package Store

For Your Package Liquors

J. K. RUFF

8 N. SAN FRANCISCO

BEER

WINE

LIQUORS

For Your Entertainment and Enjoyment . . .

NORTHERN ARIZONA THEATRES INC.

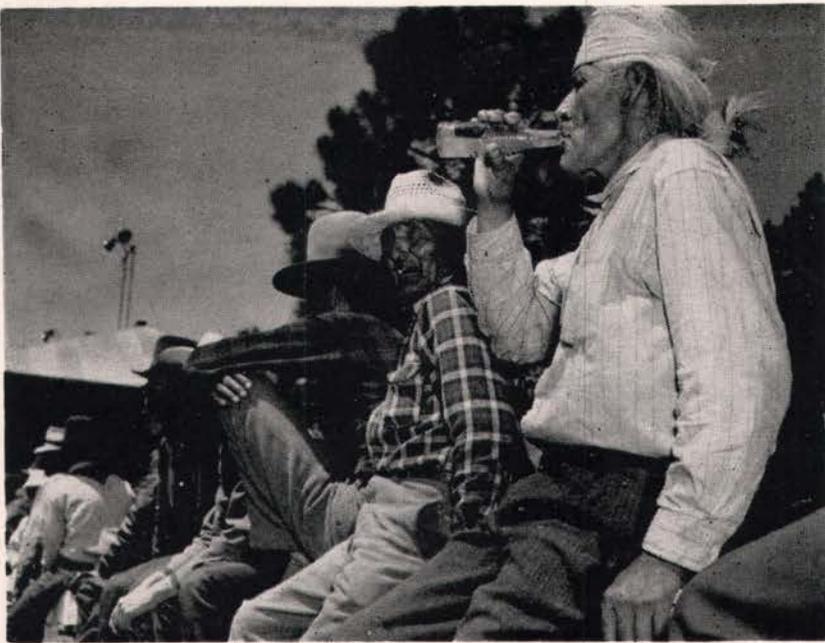
FOR YOUR
ENTERTAINMENT
AND
ENJOYMENT



Doors Open 6:45 P. M. Phone 568

Flagstaff

"To round out a perfect day attend our Theatres after the Pow-Wow"



During the Pow-Wow, the visitor will see representatives of a very great variety of Indian tribes, some of which were traditional enemies for many centuries. They all get along at the Pow-Wow. They watch each other's tribal ceremonial performances with great interest, and applaud extraordinary skill and talent. Top, a Navajo enjoys a bottle of pop; below, Zuni maidens; right, above, Kendall Sore Thumb, Arapaho leader

GREETINGS

FROM

'DOC' WILLIAMS SADDLERY

WHOLESALE AND RETAIL

SADDLES

COWBOY
EQUIPMENT

LEATHER GOODS

SPECIAL ORDERS

MAIL ORDERS
INVITED

P. O. BOX 1238
106 EAST SANTA FE
FLAGSTAFF, ARIZ.



HOPI INDIAN COSTUME

By KATHARINE BARTLETT

The garments of the Hopi Indians, like many other aspects of their culture, reflect the fact that they have unconsciously absorbed many outside influences. In general, there are three types of clothing worn: ceremonial garments, dress clothing, and everyday clothing. Each type represents a different era in their history from remote antiquity to the present day. Ceremonial costume is worn only by participants in religious ceremonies; dress costume is worn by those taking part in social dances like the Butterfly dance, and on special occasions like the Hopi Craftsman Exhibition, and the Flagstaff Pow-Wow.

The most ancient type of wearing apparel that the Hopis have today, if it may be so called, is the rabbit skin blanket. The

16th Annual Hopi Craftsman Exhibition

One of the great events of the year in northern Arizona is the Hopi Craftsman Exhibition, held at the Museum of Northern Arizona three miles north of Flagstaff.

This year's Exhibition, the sixteenth, opens July 1 and continues through July 4. The Museum is open from 9 a. m. to 6 p. m. each of these four days.

Pow-Wow visitors are cordially invited to visit this unusual exhibition, where, in addition to the hundreds of Hopi craft products on display, there will be Hopi Indians wearing the costumes described in the accompanying article, and demonstrating pottery making, basket making, silversmithing, and weaving. The silver will be on display through July 16.

The accompanying article on "Hopi Indian Costume" is adapted from the July, 1949, issue of the PLATEAU, by permission of the Museum of Northern Arizona.

Other summer exhibitions scheduled at the Museum include:

July 8 - 30—Water Colors and Drawings by William Fett, courtesy of Durlacher Brothers Galleries, New York. Etchings by James Swann, The Prairie Printmakers, Chicago, Illinois.

August 3 - 17—Western Navajo Arts and Crafts. First Annual Exhibition of contemporary Navajo Arts and Crafts through the cooperation of Western Traders.

August 19 - September 11—Arizona Photographers. A Portrait of Arizona will be the Fourth Annual theme.

September 4 - October 5—Modern Argentine Paintings. Water-colors, drawings and temperas, courtesy of the Pan American Union.

robe or blanket, made by women in a very primitive manner, is very heavy and warm and probably was used both as a bed blanket and as a wearing blanket, in lieu of an overcoat, in cold weather, before the advent of wool. Strips of rabbit skin from freshly killed animals are twisted around heavy wool yarn, and woven into a coarse textile. These blankets are rarely made today, but are used as the costume for the Masau Kachina. This type of blanket is very ancient and dates back to Basket Maker II period about 500 A.D. It represents an advance over the use of animal skins, which provided warmth and covering for the pre-Basket Maker inhabitants.

Many of the ceremonial garments of today were the everyday clothes of nine hundred years ago when cotton was the

principal fiber for weaving. It is well known that the prehistoric peoples of the Southwest wove garments of cotton which they grew themselves.

Today, Hopi men and women, who take part in the annual cycle of religious ceremonies, are dressed wholly or partially in white cotton garments, either plain or ornamented with colored brocade and embroidery. The ceremonial garments are woven by Hopi men, preferably from Pima long staple cotton grown in southern Arizona; they no longer grow cotton, except in very small quantities.

Following is a list of the types of cotton garments:

Man's sash, often called a kachina sash, is woven of white cotton or white cotton and wool, with the ends ornamented in a brocaded pattern in green, black, red, and blue wool. It may



A Hopi maiden and her mother. The girl, at left, wears the butterfly wing hairdress, indigo blue and black wool dress over a "store" dress, woman's belt and white knee length moccasins. The mother's hair shows matron's style of hair dress. She also wears dark wool dress and woven belt.

be worn by men as a sash, or as a breechclout, exclusively in ceremonies.

Man's kilt is a rectangular piece of cloth cut from a robe and worn as a short wrap-around skirt. The ends are embroidered in red, green, and black wool, and the lower edge is ornamented with black wool braid. Kilts are worn exclusively in ceremonies.

Maiden's shawl is woven in rectangular shape usually in a twilled weave. The center portion is in white cotton or white wool, and across each long end is a red and an indigo blue wool band. The shawl is worn in ceremonies by all women taking part, and also by men impersonating female kachinas.

Woman's robe is woven of white cotton, also of rectangular shape, but much larger than the shawl. Two robes in plain white are woven for every bride, and their weaving is an important part of the wedding ceremony. The two robes are of different sizes, and the larger may be used by the bridegroom at a later date to cut up to make kilts, shirts, or other ceremonial garments, either used white or dyed in different colors. The smaller robe, which possibly represents the woman's white cot-

BREAKFAST

LUNCH

DINNER

ANDREWS COFFEE SHOP

On Highway 66 at the Underpass

FLAGSTAFF, ARIZONA

CAMPERS' SUPPLIES

SPORTING GOODS

SWITZER'S HARDWARE

17 North San Francisco

FLAGSTAFF

Phone 94

HOUSEWARES

TRY SWITZER'S —THE HOUSE OF COLOR

GLIDDEN PAINTS

ton dress of prehistoric times, is worn over the shoulders, like the shawl, but reaches to the ankles. This plain white garment is worn by the bride upon several occasions, and after that a male relative will embroider it for her. A wide band of embroidery of black and green, with some red and blue, is placed across the bottom, and a narrower one at the top.

Woman's wedding sash is braided from heavy white cotton cords, and is distinguished by its long fringes. One braided belt about seven inches wide is made for the Hopi bride, but today she does not wear it. It is worn as a sash, exclusively in ceremonies, and is one of the principal items worn by male and female kachinas. Prehistorically, braided belts were narrow, being two or three inches wide.

When the first Spanish expeditions came to visit the Hopis in the late 16th and early 17th centuries, the people had only cotton garments, and wore sandals woven of yucca fiber on their feet, as they had done for centuries. When the Franciscan missions were established in the Hopi villages after 1630, the padres brought sheep, and as the number of sheep increased, the Hopi folk began to enjoy their first domesticated animals. Sheep provided wool as well as food, and eventually wool garments supplanted cotton for everyday wear. The style of the clothing remained the same as that of the old style cotton garments.

A list of Hopi woolen garments follows. Some fall into the category of dress clothes and others into that of ceremonial garments.

Man's breech clout is a strip of cloth about 10 inches wide, with the central portion black, and end borders in deep indigo blue. Rarely made today.

Man's kilt is woven of black wool with indigo blue ends. It is similar to the white cotton kilt. Rarely made today.

Man's shirt of poncho type is woven of indigo blue wool in diagonal twill weave. rectangular piece of cloth, about the width of the shoulders, is woven, and a hole cut in center for the head, and two straight pieces of cloth are sewed on to make the sleeves. White cotton shirts of this style are cut from robes, but rarely specially woven today. Fine prehistoric examples of the same type of cotton shirt have been found.

Men's wearing blanket is a finely woven textile of black and white wool in a plaid design. The center portion is woven in diagonal twill weave, and the borders in diamond twill. The diagonal and diamond patterns in the weave show well because of the use of black and white wool in both warp and weft. Until forty or fifty years ago, every Hopi man had a blanket like this to wear around his shoulders in cold weather. Today they are made by a few weavers, but rarely if ever worn.

Boy's wearing blanket is similar to the man's blanket, but woven in brown and white wool in plaid design in a basket weave. Today only a few are made.

Blankets of two types are made in tapestry weave, with patterns in stripes. One, made especially to wear, has stripes parallel to the long dimension, so that when it is worn as a shawl the stripes are horizontal. The other type of blanket has the stripes parallel to the short dimension, so that when it is worn the stripes are vertical. The latter is also used as a bed blanket today, and is made by all weavers and used in many households. These blankets were worn exclusively by men, never by women. Now they are rarely worn.

Men's and boy's knit leggings are knit by men, of black, white, or indigo blue yarn, either plain or with elegant cable stitch patterns up the sides. Leggings are worn by men as part of dress or ceremonial costume.

Man's hair tie and garters are narrow bands woven in warp-floating technique of red and green wool and white cotton. Hair ties are used by many Hopi men who have long hair. Cotton

REFRIGERATORS

RADIOS

WASHING MACHINES

FLAGSTAFF FURNITURE COMPANY

FLOOR COVERINGS

PHOTO SUPPLIES

JEAN and TROX

OVERNIGHT PHOTO FINISHING

8 N. LEROUX

FLAGSTAFF, ARIZONA

214 WILLIAMSON

WINSLOW, ARIZONA

"EVERYTHING PHOTOGRAPHIC"

Navajo-Hopi Trading Co.

Opposite Depot

INDIAN AND MEXICAN HANDICRAFT

INDIAN HANDMADE SILVER JEWELRY

NAVAJO RUGS

ARIZONA SOUVENIRS

ARROWHEAD MOTORS



COMPLETE

Automotive Service

Texaco Gas

B. F. Goodrich Tires

8 W. Santa Fe Phone 262
FLAGSTAFF, ARIZONA

5000 STONES from the SKIES

at

American Meteorite Museum

Here are displayed 5000 meteorites, the fruits of 23 years of effort by the world's most successful meteorite hunters—Dr. and Mrs. H. H. Nininger.

METEORITE MUSEUM is a MUST STOP on HIGHWAY 66



WINSLOW GATEWAY TO NAVAJOLAND

Make Winslow your Headquarters for an excursion into the Southwest's Most Enchanting, Most Exciting Region.

For Information Stop at

Winslow Chamber of Commerce

WINSLOW, ARIZONA

C. E. Stillwell, Secretary

Harry G. Moore

WHOLESALE

FLAGSTAFF

HOLBROOK

CLARKDALE



EL RANCHO GRANDE NIGHT CLUB

202 S. San Francisco

PHONE 374

JOE GRIEGO, Proprietor

BEER - WINE - LIQUORS

cord is wrapped around the club of hair to hold it in place, and the hair tie covers the cord. Garters are tied around the leg just below the knee to hold up the knitted leggings. Both hair ties and garters are made and worn today, the former being part of everyday as well as dress costume.

Woman's dress is rectangular in shape, woven with black center portion in diagonal twilled weave, and wide borders of dark indigo blue in diamond twilled weave. The short edges of the textile are sewed together with red and green wool yarn to make a tubular garment. An armhole is left near the top, and the top edges are sewed for a short distance from the corner. The garment is slipped on over the head, the right arm passes through the armhole, and the opposite side goes under the left arm, leaving that shoulder uncovered. At Hotevilla, on Third Mesa, these wool dresses are the everyday garments of nearly all women; in the other villages they are worn on dress occasions and in ceremonies by nearly all women and by female characters impersonated by men.

Woman's belt is woven in warp-floating technique in red, green and black wool. It measures about three inches wide and two yards long, with fringed ends. It is wrapped several times around a woman's waist and the fringes hang down on each side. These belts are always worn when the black and indigo dress is worn, and is also worn with ordinary cotton dresses for everyday.

During the 19th century, Spanish, Anglos, and Indians came to visit the Hopis in increasing numbers, especially in the last quarter of the century, and the Hopis went to the New Mexico settlements to trade. Clothing was one of the principal items of exchange, and we find that shirts, coats, trousers, and hats were acquired by the Hopi men. In the accounts of the early American exploring expeditions that visited the Hopi villages in the 1850's and 60's we see quaint illustrations of these costumes. As soon as cloth was available, beginning in 1878 when Thomas V. Keam established the first trading post, the Hopis began to tailor their own garments in the same style.

At the present time, the dress costume of Hopi men is patterned upon Spanish costume of the 19th Century. They wear bright colored velveteen shirts, white cotton trousers split to the knee, and brick red buckskin moccasins and leggings, or knit leggings as previously described. The velveteen shirts, generally worn outside the trousers, reach to the hips; they are a combination of the old style indigo blue woven shirt and the short Span-



Hopi man's old style costumes — Indigo blue wool shirt and breechclout, black and white plaid wearing blanket, buckskin leggings, woven garters, and moccasins. Note clubbed hair and woven hair tie.

LAKE MARY LODGE

9 MI. SOUTH OF FLAGSTAFF

Your Fishing Headquarters
in Northern Arizona

DANCING EVERY
SATURDAY NIGHT



BOATS - MOTORS - TACKLE - MEALS

ish shell-jacket of the 19th century. The *white cotton trousers*, worn knee-length a century ago, are now long and slit at the knee. The trouser legs are narrow in contrast to the wide-legged Spanish style of slashed trousers of the last quarter of the last century. Silver concha belts, buttons, bracelets, and rings, and turquoise or silver necklaces are worn with this costume for adornment.

As Woodward has indicated the southwestern type of *moccasin* with rawhide sole and soft uppers dyed a brick red color is a Spanish style of the 18th century, and the knee-length wrap-around buckskin leggings, worn originally with knee-length breeches, belong to the same age.

Let us now consider the hair dress and shoe style of Hopi women. Eligible maidens used to have their hair arranged in butterfly wing whorls above each ear. Upon marriage, a woman's hair is parted in the middle and arranged in two twists which hang down on each side of the face. At Hano, a Tewa village, a married woman wears long bangs which are twisted together to one side and tucked under the side hair; the side and back hair is done up in a club at the back of the head, being bound in place by cotton cord. Woven hair ties, such as are used by the men, are not worn.

For dress costume and for ceremonies Hopi women, and female characters impersonated by men, wear knee-length white buckskin moccasins with rawhide soles. The uppers, made from half a buckskin, wrap around the leg, turn over at the top, and tuck in. For everyday, and sometimes for dress and ceremonial wear, brick red moccasins like these of the men are worn.

The everyday dress of the Hopis today is very much like that of working people everywhere. The men wear cotton shirts, blue jeans, and work shoes. They may generally be distinguished from their Navajo neighbors in that they wear bright silk head bands and rarely hats. Those who do not wear long hair have it bobbed or cut short.

Most Hopi women wear cotton dresses, home made or bought, shoes, and stockings for everyday, though some wear moccasins if they can afford them. Unfortunately the quality of shoes available to the women living on the reservation is not especially good, and one sees many run down heels, both high and low; they do not look well, and are bad for the feet. Many wear tennis shoes, which, perhaps, are nearest to moccasins in comfort. The majority of women wear their hair in traditional style. The young girls who attend high school or boarding school have short hair and permanent waves, so that the butterfly whorls of the maidens are rarely seen.

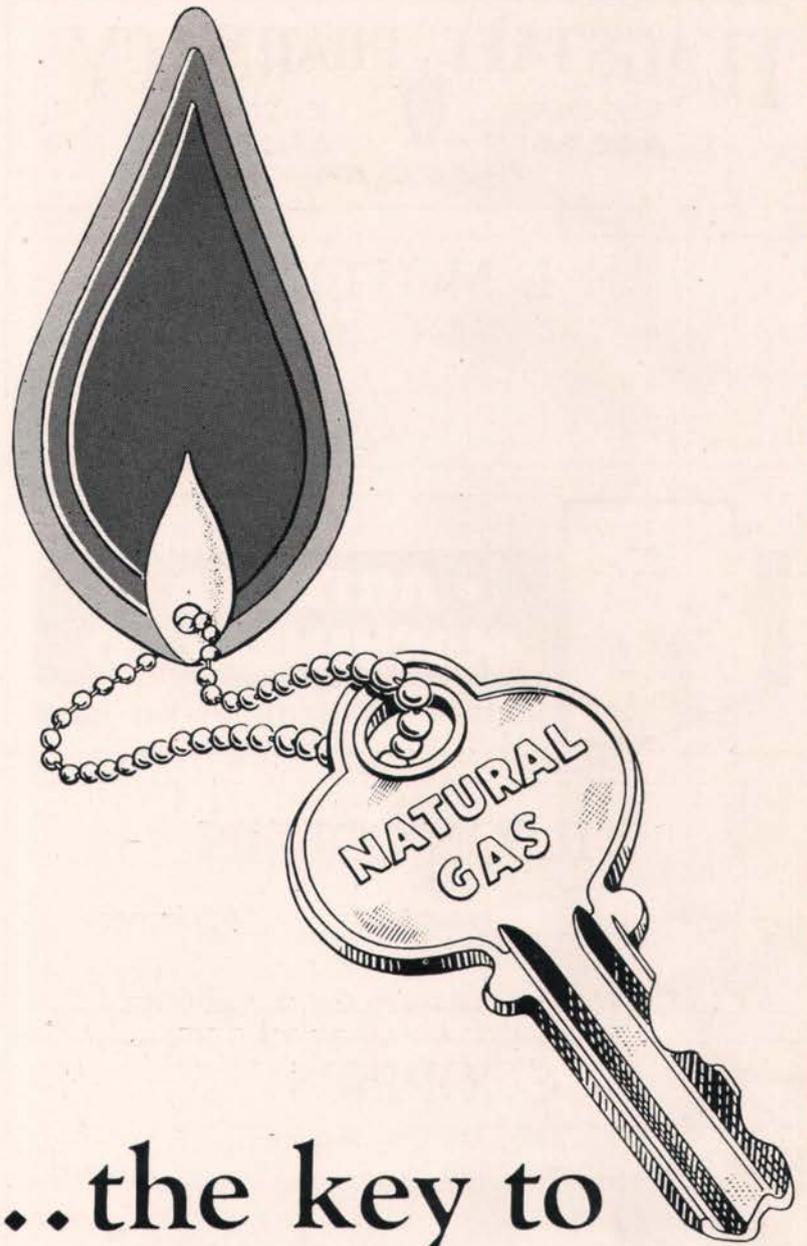
From this brief survey of Hopi costume, it would appear that the Hopis are a pretty conservative folk, and the women are more conservative than the men. The most ancient style of white hand woven cotton garments are still used for ceremonies. Wool garments patterned after the cotton ones are still being made, and the women wear them for ceremonial and dress occasions. The men, on the other hand, do not wear old style wool garments, except sometimes in ceremonies, but have adopted a modified Spanish costume for dress. Nearly all Hopis wear ordinary clothing, like that of working people everywhere in the U.S.A., for everyday.

Why Hopis Were Called 'Moqui'

Indian tribes are usually known to us not by the name the members of the tribe call themselves but by a name some neighboring tribe calls them, because white men usually learned of them from members of a neighboring tribe. As an example, the Sioux call themselves, in various dialects, Dakota, Nakota, or Lakota. The name Sioux is a French-Canadian corruption of the name the Chippewas called the Dakotas. For another example the Navajos call themselves Dine; we call them Navajo, because certain Rio Grande Pueblo Indians in the 17th century called them Apache de Navahu, which was later corrupted to Navajo.

The Spaniards who approached the Hopi from the Rio Grande region with Indian guides called the Hopi, Moqui — pronounced Mo-kwi, the name they were known by at the pueblos of Santo Domingo, Cochiti, Acoma, and Zuni.

The name Moqui offended many Hopi, because the Anglo-Americans, when they came along, pronounced Moqui, Mo-ki, which in the Hopi tongue means "dead." To be called "the dead ones" hurt their pride, so about forty years ago, to please their Hopi friends, Dr. J. Walter Fewkes and others began calling them "Hopi," an abbreviation of the name they call themselves, "Hopishinumu," which is usually translated as "the peaceful people." The abbreviation puzzles the Hopi, because the word "Hopi" by itself means "in good standing, civilized, good minded, human, or good behavior"; so it does not make sense, but it pleases them better than the word Moqui.— (By Edmund Nequatewa in Plateau).



.. the key to
home comfort



for cooking



for water heating



for refrigeration



for house heating



for air conditioning

Southern Union Gas
Company

"Helping Build the Great Southwest"

FLAGSTAFF PHARMACY
 DRUGGISTS CHEMISTS
 FLAGSTAFF ARIZONA
 PHONE 64

L MOTEL

NEW, CLEAN AND MODERN

On Highway 66

121 S. Sitgreaves

Phone 995-W

Flagstaff



« **ARIZONA** »
MACHINERY CO.

CASA GRANDE • COOLIDGE • FLAGSTAFF • MESA • PHOENIX

WILSON-COFFIN

Plumbing — Heating — Appliances

112 E. ASPEN

PHONE 118

COOPER'S

Complete Bar Service

Packaged Liquors

Billiards

18 E. SANTA FE

FLAGSTAFF

PHONE 449

SKY-LINE MOTEL

FLAGSTAFF'S NEWEST MOTEL

1/2 Mile East of Flagstaff on Highway 66 and 89

EL PATIO

Cafe and Cocktail Lounge

"Where the Best in Food and Drinks are Served"

Doug Jackson's Texaco Service

24 Hours Service



Phone 748 - W

ACCESSORIES

TIRES - TUBES

Next To Tony's Steak House

THE NAVAJO INDIANS

Estimated today at more than 60,000 the Navajo tribe is the largest in the nation.

It also occupies the largest Indian reservation in America, over 16,000,000 acres, consisting principally of high plateaus, canyons, and desert areas.

These "Bedouins of North America." are stock raisers, owning thousands of sheep and horses. The women are noted weavers, producing the famous Navajo fabric, miscalled a "rug", of native design and color.

The great Navajo country lies largely north of the Santa Fe railroad in Arizona, but does touch into Utah and extends well into western New Mexico. It is governed by an agency at Window Rock, Arizona.

Navajo products include wool, hides, furs, pinon nuts, rugs, silver jewelry set with turquoise, sheep, goats, cattle, some mineral and timber leases and a small amount of curios and novelties.

Their business amounts to several million dollars per year, and is carried on largely by licensed traders doing business over the far flung areas of their great domain.

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

The Navajo call themselves "Deneh," or, "The People."

Navajo life may be said to center around herds of sheep and goats and supplemented by agriculture. Their mode of life makes villages impractical. They live in hogans, made of logs and mud for winter use and of brush for summer shelter.

Mutton is the staple food and is generally boiled, roasted or used with corn in a stew. Naturally, white flour has supplanted corn in many Navajo family meals.

Buckskin moccasins and jewelry are of their own manufacture. A large cowboy hat or a silk handkerchief graces the head of the cotton shirt, blue denim trouser clad men. Around the waist a belt of large silver conchos, around the neck strings of shell, coral, turquoise, and silver, and on the ears turquoise pendants will probably be worn. The women wear a costume consisting of a long-sleeved velvet shirt ornamented with silver buttons and a skirt which is often 12 to 15 feet wide. They also wear moccasins. Around their shoulders will be found a bright colored Pendleton blanket. The amount of jewelry is usually limited only by the family wealth.

All weaving is done by the women and involves much hard work in preparing the wool as well as doing the weaving under primitive conditions.

The Navajo silversmiths make beautiful necklaces, rings, bracelets and belts.

Under present day conditions the medicine men chanters or singers have great prestige.

Their ceremonials expand from a one-night healing chant to nine-day, elaborate rituals. Some of them are, Endih (Squaw dance), Mud Dance, Yeibetchi, the five mountain chants (Fire dances), Hail chant and Bead chant. Lesser known "dances" are the Red Ant dance, Sun dance, Buffalo dance, Salt dance, and the Devil Chasing chants.

Of legerdemain their most noted tricks consist of the Cactus, Arrow swallowing, Producing rat, growing Yucca and the Burning pitch ceremonials.

Indian Men Are Not Loafers

Because we see the women always busy around camp and the men doing little or nothing, we must not think that Plains Indian women are slaves and the men loafers. The work of the men, the tasks of furnishing food for the entire camp and defending it against enemies, is equally important, and much more difficult and dangerous, if not so continuous as the work of the women.

SPORTSWEAR

by McGregor

LEATHER COATS

MALLORY HATS

Bledsoe's

ARROW SHIRTS

Men's Shop

KUPPENHEIMER

BOTANY 500

CLOTHES

THE APACHE INDIANS

The Apache, once the dreaded scourge of the Southwest, now live mainly on the 100 square miles of rugged mountainous country in the east-central part of Arizona known as the San Carlos and the Fort Apache Indian reservations.

It is believed the word "Apache" is a corruption of a Zuni word meaning "enemy".

Although the Apache are the most noted, and once most feared of the Southwestern Indians, they cannot be classed as real pioneer settlers of this region.

They were still en route from the cold plains of northwestern Canada when the early Spanish explorers came through Arizona and New Mexico. By the middle of the 17th century they had appeared and were established in New Mexico, West Texas, Southern Arizona and Northern Mexico.

Leading a roving, hunter's life, these Apaches roamed widely, raiding and fighting Pueblos and other tribes.

They wandered about in independent groups and would fight among themselves for hunting grounds.

They took what they wanted from the people they found living in cliffs, caves and stone houses and villages. According to legend, the Apaches overcame the cliff dwellers and those who lived in houses and either killed them or drove them into the "boiling ocean." Perhaps the "boiling ocean" was the Gulf of California and here the Apaches came in contact with the Mexicans of Spanish descent, starting a war with them that had lasted 200 years when the first American whites had appeared.

The early American trappers or "Mountain Men" were treated in a friendly manner by the Apaches, but the colonists, arriving later, were resented. In fact the Apaches thought the colonists were another tribe of whites who had conquered their friends, the trappers.

A half century of warfare was opened in 1835. Famous became such chiefs as Eskiminzin, Cochise and Mangus Colorado, as well as Geronimo, Nachez and the Apache Kid.

The final surrender of Geronimo in 1886 virtually ended the Apache wars.

In 1860 a 15-mile square strip along the Gila river was approved as an Apache reservation, but with the outbreak of the Civil War, most of the tribe again went on the warpath. Areas at five points adjacent to army posts in Apache territory were approved as a reservation, the army posts serving mainly as headquarters for dispensing rations to the Indians. The Apaches took these government-issued rations and supplemented them with loot obtained from raids on white settlers. The Geronimo unrest period occurred between 1880 and 1885.

Geronimo, a Chiricahua Apache, was born about 1829 in eastern Arizona near the headwaters of the Gila river. He grew up under the canny warfare training of such chiefs as Cochise and Mangus Colorado. He was not an hereditary chief, but became a war chief because of early achievements. Though his band of followers was small, he became the shrewdest, most powerful of American Indians and a formidable foe. He surrendered to General Miles at Skeleton Canyon, Arizona, on condition he would be protected from civil authorities and sent out of Arizona. He and his band were sent to Florida, then to Mt. Vernon, Ala., and finally to Fort Sill, Okla., where he died in 1909.

The Apaches live in wickieups of juniper, mesquite or pine poles set a few inches in the ground, circular form, 12 feet in diameter and 10 feet high. The tops of the poles are drawn together and lashed securely, completing a conical framework. Long grass or straw are thrown over this framework and over all are tied sheets of canvas. In the northern part of the reservation a tight door is built, and in the southern part a burlap curtain is used for a door covering.

The Apache women adopted the white women's dress back in the '70s, a full skirt of 18 yards of the brightest sateen or percale, with deep flounce and several rows of braid. The blouse hangs to the hips from a smooth yoke, high necked, full sleeved and more braid but no belt. Her long hair hangs free. A widow must wear a cape.

Men wear shirts, levis and cowboy hats.

The women make excellent baskets, twined and coiled. The twined, frequently painted and dyed, are made of squawberry, summac, mulberry. The coiled baskets are made of yucca, willow and cottonwood, with designs in black from devil's claw or martynia.

Meat, corn, beans and pumpkins are the staple foods. Meat is supplied mainly from the fine herds of cattle on the reservations.

Apaches are divided into small local groups, with a popularly

selected chief for each group and in each are smaller family groups, with a head man for each. Lawbreakers are dealt with by native judges and court order kept by native police. Children are born into the clan of the mother, and marriage within the clan is forbidden.

When death occurs in a wickieup, it is burned, also all personal effects are destroyed by fire. The name of a dead person is never spoken again. Death is regarded with horror, symbolizing the final victory of evil, but the Apache does not fear a corpse so much as does a Navajo.

Wheeler Grocery and Market

QUALITY GROCERIES

MAGAZINES and NEWSPAPERS

Open Sundays and Holidays

AT THE UNDERPASS

PHONE 14

RAINBOW FOREST LODGE

In The Petrified Forest

NAVAJO RUGS — GENUINE INDIAN JEWELRY

POLISHED PETRIFIED WOOD — MEALS

KODAK FILMS — SANDWICHES

COLD DRINKS

The Petrified Forest National Monument contains 92,000 acres.

It is open all year. Here giant trees that dwarfed the southwestern plains are now turned to stone.

P. O. ADDRESS — HOLBROOK, ARIZONA

Welcome To Flagstaff

MAKE THE **WEATHERFORD HOTEL**

FLAGSTAFF, ARIZONA, Your Headquarters to See the **GRAND CANYON OF ARIZONA** WORLD'S MIGHTIEST SPECTACLE

Bus Leaves Daily Year Around — 8:40 A.M., Returning Same Day 8:00 P.M.
You have over 6 hours at the Grand Canyon, Distance 88 miles.
Flagstaff, Largest City in Beautiful Northern Arizona — Tall Pine Country.
Cool Summers — on Main Line Santa Fe R.R. — U.S. Highway 66 and 89.
Flagstaff is Designated "Stopover" by Greyhound and Continental
Santa Fe Trailways for side trip to the GRAND CANYON

YOU WILL ENJOY THE WEATHERFORD HOTEL, CLEAN MODERN ROOMS,
STEAM HEAT, CENTER OF TOWN, FREE PARKING.
ALBERT A. HALL, Owner and Operator WEATHERFORD HOTEL Tel. Flagstaff 30

Hutchison-Johnson Motors

INTERNATIONAL TRUCKS

McCORMICK-DEERING FARM MACHINES

TRAC-TRACTORS — DOZERS

INDUSTRIAL MACHINERY



Pontiac

SALES AND SERVICES



22 S. San Francisco

Phone 285

Make Your Headquarters at the
ROSE TREE BUFFET

JACK BLAIR, Manager

Bushey's Fountain Cafe

BREAKFAST LUNCHES SANDWICHES

Complete Fountain Service



WIGWAM INDIAN CURIO

Genuine Indian Jewelry
 Indian Blankets - Navajo and Chimayo
 Souvenirs of the Southwest
 Chimayo Jackets and Purses

18 EAST SANTA FE

FLAGSTAFF



THE HOPI INDIANS

In the northeastern section of Arizona, perched on three high rocky mesas, are the nine present day villages of the Hopi Indians.

Hopitu, the "Peaceful Ones," is the tribal name of the Hopis. Their language is of Ute-Aztecan stock, which extends from southern Idaho to Mexico City. However, it is not so closely related to any of the kindred Indian languages as is the Navajo and Apache.

First written record of the Hopi dates from the Coronado expedition in 1540, when the Spanish came to Hopiland from Zuni and named the region the province of Tusayan. They left Franciscan missionaries behind to convert the Hopi to Christianity but the attempt failed.

Though there is little to indicate that the Hopis were affected by political or religious influence, the Hopis acquired a great deal from the Spanish to influence their economic life. Sheep, cattle, mules, burros, horses, new seeds particularly fruit trees, wagons and metal tools were obtained from these early Spanish.

Later, when the Americans came in and established the reservation system, the Hopis were given schooling and adopted the white man's clothing, stoves, modern cooking utensils and other trade goods.

All of these new economic elements made life easier but they did not affect the Hopi society or religious ceremonies to any noticeable extent. Today their economics is so well balanced that the Hopis are practically self-supporting.

The food supply is based on cultivation of corn, beans and squash, supplemented by chili, onions, melons and other recently acquired foods. Meat is supplied by their herds of sheep or by purchase from Navajos. Corn is the staff of life, much more so than wheat is to the white civilizations.

A man works for his mother's household before marriage and for his wife's household after marriage. A woman's affiliation with the house in which she is born is continuous throughout her life.

Formerly all types of property except clothing and ceremonial apparel and equipment was owned by the women. Children belong to their mother's clan, a husband farms in a field of his wife's clan and brings crops to his wife's house. Today, though, a man owns such property as domestic animals and wagons, adopting the Spanish system of ownership for those things introduced by the Spanish.

Although there are many religious ceremonies and devices observed and used faithfully by Hopis to insure good crops, these Indians also employ many scientific techniques in agriculture and they are among the most successful farmers in the world. Whenever possible a field is selected lying between two mesas so plants will have the benefit of summer rains and seepage underground.

Planting begins in the middle of April. A digging stick, two feet long, with a foot rest to permit the user to add the weight of his body in sinking the tool into the ground, is commonly used. It is made of greasewood, flattened at one end. A hoe is also used with the digging stick to clear and loosen the ground. A planting stick is used to plant the seeds. About a dozen seeds are planted in each hole dug and the holes are about five paces apart. Beans, squash and melons are often planted between corn rows.

The first sweet corn ripens by mid-July and is distributed by kachinas during the Home dance. The kachinas are supernatural beings who live in the San Francisco peaks and annually come to spend the growing season with the Hopis to insure bountiful crops for those Hopis who have met with the kachinas' approval. Other crops mature up until the end of October. Corn is always husked in the field and is brought and laid on house roofs to dry, then piled in neat rows in the store-room of the house.

The Hopi house is built of stone and adobe, usually consisting of two rooms. The front room has an outside door and a window or two. The back room is usually windowless and is the storeroom for housing utensils not in use, ceremonial paraphernalia and stored crops. A fireplace, with a stone for making piki, is generally found in one corner of the back room of the older houses. Modern homes have separate small buildings for the fireplace. Piki is Hopi bread made of thin batter of cornmeal mixed with a tiny quantity of wood ashes and spread on the piki stone and soon dries paper thin.

UNION OIL PRODUCTS

BILL WILLIS, Consignee

Phone 151

FLAGSTAFF, ARIZONA

CHESHIRE MOTORS

BUICK — CHEVROLET

SALES AND SERVICE

302 W. Santa Fe Ave.

THE HAVASUPAI INDIANS

Probably the most remarkable and certainly the most beautiful place in Arizona is Cataract Canyon, home of the Havasupai Indians, lying within Grand Canyon National Park and a tributary canyon to Grand Canyon.

Hemmed in by red sandstone walls that tower nearly 3,000 feet above the canyon floor, the Havasupai Reservation is very small and extremely isolated but its limited acres are fertile and its scenery spectacular in its charm and beauty.

Originally, in 1880, the reservation was a tract of land five miles wide and 12 miles long, surrounding the inhabited part of Cataract Canyon. The size was reduced five years later to the canyon bottom land, and taking in an area of 518.6 acres around the settlement of Supai. The population is about 200, and it is believed that the tribe has never numbered more than 300.

Cataract canyon is almost semi-tropical. Supai, surrounded as it is by high cliffs, enjoys a temperature that is 10 to 12 degrees warmer the year around than the higher plateaus. Frequently the temperature reaches 112 degrees in the summer.

There are two pack trails into the canyon, one coming from Seligman and entering the side of the canyon not far above Supai and the other coming from Grand Canyon village and dropping down over the precipitous north end of the canyon 14 miles above Supai. About 12 or 13 miles down from the canyon rim over which the Grand Canyon trail winds, almost within sight of Supai, Cataract creek bursts forth out of the sandy canyon floor and rushes down past the Indian village and over a series of cliffs and smaller drops, forming a series of the most beautiful waterfalls and cascades that anyone would hope to see.

Largest of these is Mooney falls, almost 200 feet.

The water, after passing underground through many miles of limestone formation, is heavily impregnated with calcium and magnesium carbonate, calcium sulphate and magnesium chloride. These mineral salts in the water cause the formation of fantastic stony deposits along the pathway of the creek and give the bright turquoise color to the water.

Havasupai means blue or green water and pai means people.

The Havasupais, the neighboring Walapais to the west and the Yavapais have similar languages that are dialects closely related to the language of the Mohave and Yuma Indians.

First written record of the Havasupais dates from 1776 when Padre Francisco Garces, a Spanish mission priest, stopped in the little canyon. For the next hundred years there was little contact with whites, except for occasional visits by trappers, prospectors and exploring parties. No active interest was taken by the government until 1892 when a government farmer was sent to the canyon to instruct the people in better methods of farming and the use of metal implements.

Corn, beans and squash are staples grown, also some onions, tomatoes, melons and other garden vegetables. Fruit crops include peaches, nectarines, apricots and figs. The peaches are said to have been introduced by an early Mormon explorer in the 1860's.

Ownership of arable land is communal, but the use may be sold or inherited. Inheritance passes through the male line. A widow and unmarried daughters may share in the use of the land but cannot lay claim to it. Men own and herd the horses and cattle and the men are also owners of the houses and the land on which they stand. Personal effects and tools and utensils are owned individually.

The Havasupai is an excellent horseman and packer. He is also a good roper, since he must help round up and break the herd of wild horses that roams the upper canyon. They use the horses to ride and to pack trade goods in and out of the canyon. Havasupai horses are usually good ones and well broken, hence they find a ready market in the Hopi, Navajo and Walapai reservations.

Sweat lodges serve as a sort of club house for the men. These are domed structures about six feet in diameter, about four feet high built of sapling framework covered by brush or thatch and set over a foot-deep pit. The dirt floor is covered by grass or leaves, except for a space at the left of the entrance, which is left bare for placing of heated stones.

During hot midday it is customary for the men to rest in these sweat lodges and the sweating proves refreshing. Water is thrown on the rocks to make steam. When the men come out of the lodges, after being inside 10 minutes to an hour they either plunge into the stream nearby or lie on the sand to rest until their turn comes to go into the lodges again. It is cus-

GRAY MOUNTAIN TRADING POST

24 miles north of Flagstaff on U. S. 89 at
edge of Navajo Indian Reservation

NAVAJO RUGS AND SADDLE BLANKETS
INDIAN JEWELRY AND CURIOS
CAFE

EARL REID

KENNETH STANFILL

RAINBOW BRIDGE



Spectacular National Monument at the end of a thrilling pack trip from RAINBOW LODGE, a restful haven that offers the best in lodging, food and hospitality. Write BILL WILSON Tonalea, Arizona, for rates and descriptive brochure, or inquire at Cameron, Arizona.

SEASON: APRIL 1st To NOVEMBER 15th



DOBRINSKI'S

RICHFIELD SERVICE

WASHING — LUBRICATION — TIRES
BATTERIES

PHONE 308

FLAGSTAFF

306 E. SANTA FE

RICHFIELD OIL CORP.

H. A. FRANCE, Agent

313 E. Santa Fe

FLAGSTAFF

Phone 185

MOORE *Rexall* **DRUGS**
 GOOD HEALTH TO ALL FROM REXALL

Welcome, Stranger

to

SUNNYSIDE TAVERN

COCKTAILS — DANCING

PACKAGE LIQUORS

BEER WINE LIQUORS

COME AS YOU ARE!

**Daily Bus Service to
 GRAND CANYON**

**AND SIGHT-SEEING TRIPS
 THROUGHOUT NORTHERN ARIZONA**

NAVA-HOPI TOURS, INC.

Phone 107 and 157

P. O. Box 329

FLAGSTAFF, ARIZONA

PURE FOOD BAKERY

Largest producer of bread in Northern Arizona

PURE FOOD BREAD

Baked in Flagstaff and Delivered Over Fresh
 To your Grocer

PURE FOOD BAKERY

FLAGSTAFF, ARIZONA

SAM M. RICHARDSON

tomary for a man to go into the lodge four times during an afternoon.

Occasionally family sweatings are enjoyed, when the wife and children accompany the man. Sweating is also used as a curative for illness.

Below the village is a tangled wilderness of shrubs and trees rarely visited by the Indians because they believe it is haunted by the ghosts of the dead. Usually only shamans or medicine men see ghosts, but occasionally others report them. Ghosts are said to always be forebearers of evil and anyone seeing one will immediately become sick.

FALLACIES ABOUT INDIANS

People believe a lot of things about Indians that are not so.

Probably most of these erroneous beliefs are because the European settlers from the very beginning made no attempt to see the American Indian as he really is—a human being quite like themselves.

The European's fear, distrust, intolerance, contempt, self-interest and ignorance combined to make the Indian an unreal and ridiculous person—in the mind of the European.

The sentimentalists have also been to blame. The "Red Brother" of the missionaries is just as false a being as the "Red Savage" of the dime novels.

The ferocious Indian of the tales of the frontier, read by school children, the Indian of the wooden statues in front of old-time tobacco shops and the Indian of the reservation—these are beings who are not to be compared to the primitive Indian with the bow and arrow, who settled under the domination and exploitation of his native aristocracies and overlords—contentedly tilling his fields—or spreading nets in the rivers, scouring the countryside for roots and wild grains.

The Indians of later days were spoiled with an empty status of political independence and personal freedom—fed with vile rum—rotted with disease—and supplied with guns and ammunition and the steel scalping knife—by his kind white brothers.

These fallacies concerning the American Indian should be outlawed if for no other reason than to give the Aboriginal American his just due and especially by us Americans who believe in fair play.

Indians have often told their white friends that the hardest thing they have to bear is to be looked upon by aliens as a curiosity in America—their own native land.

Often visitors in the Southwest ask questions that are ridiculous, making it very difficult to believe that people actually know so little about the American Indian.

A common question in Arizona and New Mexico, asked of those who deal with and come in contact with the Indian frequently, is, "Do you speak the Indian language?"

The question infers that all Indians speak the same language. There are literally scores of Indian dialects and tongues.

Now to have a right understanding of aboriginal Indian life we must first of all be rid of the erroneous notion or idea that all Indians are alike. First of all we must know that there were many different nations and tribes of Indians, all differing from each other in physical characteristics, languages, customs and manner of living—even more than all the different nations of Europe and the Near Orient differ from each other.

There were more than fifty different native racial stocks in North America, north of Mexico alone.

These different racial stocks altogether comprised many nations and tribes speaking more than two hundred distinctly separate languages and each language divided into several dialects.

Each of these separate nations and tribes had its own separate country—just as we know England as the country of the English, Sweden as the country of the Swedes, Germany

ATLAS TIRES

BATTERIES

ACCESSORIES

KUHN AND PRESTON

YOUR FRIENDLY CHEVRON DEALER



At Junction U. S. 66 and 89, West of Flagstaff

WASHING

POLISHING

LUBRICATION

as the country of the Germans and Spain as the country of the Spaniards.

From this then you can readily understand how foolish it would be to ask a person if he speaks the Indian language.

There is also a mis-use of Indian words by the public. For instance it is very common practice to refer to an Indian woman as a squaw and to an Indian child or baby as a papoose. This is not correct, although the practice has spread over the length and breadth of the United States and Canada thru their use by the whites. Both of these words are from the Narraganset Indian people who resided in Rhode Island in the early days. Squaw—translated into English means woman and papoose translated into English means child. So if you are speaking the Narraganset tongue you would use the word squaw for woman and papoose for child—but if you are speaking English why use these words in referring to a woman or child. It is not good taste—not good English.—(Adapted from talks given by Louis Schellbach, of Grand Canyon National Park staff.)

THE FIRST KACHINA

By EDMUND NEQUATEWA

Many people do not understand what a Hopi kachina is or what he stands for. Kachinas are supernatural beings that, so far as our ancient Hopi traditions say, were not known to the people while they were in the Underworld, nor during their migrations from the place of emergence. In fact, kachinas were not encountered until years later, when the people had settled on the Hopi Mesas. It was only after the Hopis had established homes and settled down in large villages that kachinas began to be seen. These supernatural beings are said to have first appeared to the people during droughts and famines, when they brought food, but they were very timid and would not come near the people. No one knew where the kachinas came from, because no one could get close enough to talk to them. When approached, they would go around a corner of a rock and just disappear from sight.

The first kachina that ever appeared to the people was seen near the San Francisco Peaks by some men from the Second Hopi Mesa; they made many attempts to find out what the strange being was, where he came from, and where he lived. They thought that he might be just a lone soul living in the country. They were eager to know and learn more of him, so the priests made pahos (prayer offerings), and sent one of their brave young men over to the San Francisco Mountains to search for this stranger.

The boy set out and climbed the mountain, where he found a kiva. He called down the hatchway and a voice gave him permission to enter. He climbed down the ladder, seated himself, and lit a pipe, giving himself to meditation to show that he was really a representative of the people. After he finished his smoking, the man in the kiva said, "What have you come here for?" And the boy replied, "For many nights my people and I have heard someone moving around near our village, uttering a characteristic call. We could not get a good view of him but noticed that he always went toward the San Francisco Peaks, which makes us think that he must live up here somewhere. For that reason I was sent in search of him, so that my people may learn more about him."

The man attending to the kiva fire called into a back room, and out came a fearful looking creature with a black face and a large snout which showed rows of white teeth when he opened his mouth, and as he came he made the call that the boy had heard. The man asked the boy if he recognized this voice, and the boy said, "Yes, that is the same one that we have been hearing almost every night, and my people are chilled with fear and wonder why they should be hearing such a call, as it might be a warning of some danger. For that reason my elders, the priests, have made some pahos for me to bring with me, so that if I should happen to find myself in some place where I ought not to be, and be captured, I would have something to offer in return for my release, so that I could return to my people."

The boy opened his bundle and handed all the pahos to the kiva man saying, "This is for you and your people." The old man, receiving the pahos with great joy, thanked him and said, "You are not endangering yourself by any means; you have shown us that you are a man with good heart, so I must tell you who we are and why we are here, and when you return you must tell your people so we may learn more about each other. We did not come up out of the Underworld with the rest of the people into this world, for we are immortal spirits. We have

NEW AND MODERN

STEAM HEATED

THE WESTERNER HOTEL

By The Underpass On Highway 66

FLAGSTAFF, ARIZONA

WOO'S CAFE

AMERICAN AND CHINESE FOOD

115 E. ASPEN

FLAGSTAFF

GREENWELL'S MOTORS

DESOTO SALES
Phone 984-W PLYMOUTH SERVICE 401 W. Santa Fe

At The Underpass on Highway 66 in Flagstaff

RUDY'S RADIO SERVICE

Most Complete Stock of Radio Tubes in Northern Arizona

Portable Radio Batteries

4 1/2 N. Leroux

Phone 840-W

DU BEAU'S MOTEL INN

OFFICIAL AAA — MEMBER UNITED MOTOR COURTS

Every Room With Bath and Steam Heat

Monte Vista Coffee Shop

Finer Food For Finer Folks

MONTE VISTA HOTEL BLDG.

FLAGSTAFF

Compliments

FLAGSTAFF NASH CO.

ACME CLEANERS

Quality Cleaning Has No Substitute

111 N. LEROUX

PHONE 9

FLAGSTAFF

HIGHWAY DINER

A Good Place To Eat

FLAGSTAFF

WINSLOW

HOLBROOK



BLACK CAT CAFE

ACROSS FROM SANTA FE DEPOT

A Good Place to Eat

Where There's A

Seahorse

THERE'S FUN

Motor Supply Company

13 No. AGassiz
FLAGSTAFF, ARIZONA

VANDEVIER LODGE

COMPLETE TOURIST LODGE AND DINING ROOM

Dining Room Open for Breakfast and Dinner

AT THE UNDERPASS

FLAGSTAFF

CRAWLEY FOOD DISTRIBUTORS

FLAGSTAFF

118-122 E. Aspen

Phone 414



Signal Oil Products

LEE Tires - Tubes - Batteries

GEO. E. FENDER — Distributor

GORDON'S LIQUOR and SPORTING GOODS

Store Hours 9 a. m. to 8 p. m. — Sundays 12 Noon to 8 p. m.

23 N. BEAVER

GORDON EVANS, Owner

PHONE 555-W

Coca-Cola Bottling Co.

FLAGSTAFF, ARIZONA

GIBSON'S CHIX FRY

FRIED CHICKEN BOXED TO GO

"We Raise 'Em"

3 MILES EAST OF FLAGSTAFF ON HIGHWAY 66

Phone 013-J-3

made kivas here and there all over the country, and in each kiva is a little hole called a Sipapu which leads down into the Underworld. We are the ancestors of all of the people who now live on this earth. We can be clouds and make rain and give you moisture for your crops, so in that way we want to be of some help to all the people on this earth. If you pray to us, make us these pahos of soft feathers; we can then with our spirits form clouds in the skies. That is how we use these feathers and we do need them always, so let us help one another."

So as one might say, this incident was the beginning of one part of the Hopi religion known as the Kachina Cult. To organize kachina ceremonial rites, other spirits like Chaveyo came to the Hopi and initiated the people and led them through the performance. Such ceremonies were of great benefit to the people, who with the Kachinas help were blessed with lots of rain.

However, a time came when the people did not show respect toward the kachinas, and they departed and appeared no more.

When the Kachinas no longer came, the Hopis began to make masks and to paint them to look like the real kachinas, but with this practice they had to be very careful, for if displeased, a kachina they were representing might cause some kind of calamity like sores on children. When these occur the people suspect that a kachina shrine somewhere may have been disturbed or the paint scrapings off the kachina masks may not have been properly placed in the shrine with tobacco and sacred corn meal.

To begin teaching their children about this kachina religion, little kachina dolls are made for them and given to them at an early age. The parents tell the children that kachina people are just like the rest of the human beings, except at times they are invisible, can appear as clouds and bring rain to the earthly people, and help the crops in their fields grow during the summer time. The kachinas are supposed to know every race of people on the face of this earth and the soul of every individual.

Children are not supposed to sell the kachina dolls that have been presented to them, for in doing so many Hopis believe that an epidemic disease may result which might kill many of the children.—(The Plateau)

THE PEAKS LIQUOR and SPORTING GOODS

Owner — Tine Fancher

6 W. Santa Fe

OPEN 9 TO 12 — SUNDAYS 12 TO 12

HUBBARD REFRIGERATION SUPPLY

WESTINGHOUSE APPLIANCES

SALES and SERVICE

105 W. ASPEN

PHONE 354

FLAGSTAFF, ARIZONA

WITTE DIESEL POWER PLANTS AND
ENGINES

REFRIGERATION EQUIPMENT
SODA FOUNTAINS

Our Cafe Open

24 Hours Daily

SERVING BREAKFAST

LUNCH — DINNER

Welcome To

BARKER VILLAGE

3 miles East on Highway 66

50 MODERN COURTS

MODERN HOTEL

2 COMPLETE SERVICE

STATIONS



The Indians attending the great Pow-Wow at Flagstaff carefully watch the performances of other Indian tribes, and sometimes borrow ideas and even whole ceremonials from each other. Therefore, one will see a Hopi Indian (above) dancing in a buffalo headdress, when the buffalo was never known in Arizona, never having reached this part of the southwest. This dancer is dressed for a ceremonial having to do with bringing rain. In his hand is a symbol of lightning which is symbolic of rain. The rattle in his other hand imitates the sound of rain.

Raudebaugh and Pertuit

"See Us Before You Buy, Burn or Die"

MASONIC BUILDING

FLAGSTAFF

ARIZONA

FLAGSTAFF AUTO SUPPLY CO.

Quality — Service — Courtesy

EVINRUDE MOTORS

DUMPHY BOATS

12 N. Beaver

Phone 625

RIORDANS INC. INSURANCE

Automobile Financed Through

FLAGSTAFF

Valley National Bank

KINGMAN

Phone 46

Box 299

Ph. Blue 156

Box 443



Sales - Service

Coconino Motor Co. Inc.

121 E. Aspen

Phone 108

Flagstaff

Northern Arizona Gas Service

LIQUIFIED GAS

APPLIANCES — INSTALLATIONS

Serving

FLAGSTAFF, WILLIAMS, ASHFORK, SELIGMAN

14 W. Aspen

Phone 745

PROCHNOW'S NEWS STAND

AROMATIC TOBACCOS—NEWSPAPERS, MAGAZINES

6 N. San Francisco — Phone 770

W. E. Caffey Service Station

STANDARD OIL PRODUCTS

COMPLETE AUTOMOTIVE SERVICE

AT THE UNDERPASS ON 66

PHONE 788



TRAILERS ON DISPLAY

One or two bedroom size. For as little as \$100.00 down you can own one of these late model trailers . . . Ideal for vacation or a permanent home.

66 BRADLEY 66

Box 468 — Flagstaff

COLLEGE SERVICE STATION



224 South Sitgreaves

AUTHORIZED



DEALER

FLAGSTAFF

Phone 603



The Navajo mother and child has been a favorite subject with artists and photographers since interest was first attracted to the tribe late in the nineteenth century. This young mother is typical of her kind. She wears the velveteen blouse and large, full skirt customarily worn by the Navajo women, and her child is in a typical Navajo cradle board. Such scenes as this are to be found in the great Indian camp at the Pow-Wow grounds, where visitors are always welcome.



One of the finest types of American Indian—the dignified, character-stamped face of the aged medicine man—is shown in this magnificent drawing of Pete Price of Ft. Defiance. The medicine man among Southwestern Indians, particularly the Navajo, has a very high position in society. He is not only a “doctor” but is also an authority on the tribe’s legends, religious ceremonials and customs, and serves as “inbetween-man” with the supernatural powers. Becoming a medicine man is a very long, difficult process, requiring extensive study under older medicine men. Chants must be memorized, and some consist of many thousands of words, some of which are so ancient they have become actually meaningless.



Harry Goulding's
**MONUMENT VALLEY
 TRADING POST and
 LODGE**

Utah—Arizona

Our Lodge is so situated in Monument Valley that it affords a beautiful view, where you can appreciate the early morning and evening light effects on the Monuments, a rare display in Natural Beauty, that will live in Memory forever, the only accommodations in Monument Valley.

Postoffice Address—Kayenta, Arizona



Flagstaff's New Home
 Furnishing Store for Young
 Mr. and Mrs. Arizona

Lou Regester, Inc.
 SMART HOME FURNISHINGS
 10 W. Aspen St.

BROWN'S CREDIT JEWELERS

"A Little Down Is Enough for Brown"

19 E. Aspen — FLAGSTAFF

121 W. MAIN, FARMINGTON, N. M.

108 N. Cortez — PRESCOTT

LOOK TO ARIZONA'S PONDEROSA PINE

IT'S BETTER

IT'S STRONGER

IT'S ARIZONA

Keep America Green

SAGINAW & MANISTEE
LUMBER COMPANY

Flagstaff, Arizona



PEERLESS WORKMANSHIP

A highly Skilled Navajo Weaver has no competitor—She is peerless in her field

Visit our all-Indian Curio Store, where you will find carefully selected rugs woven by the finest weavers on the Navajo Reservation.

Watch our Navajo Silversmiths at work.

Genuine Indian-made merchandise, drawn from our six Trading Posts in the heart of the Indian Reservation.

Make Babbitts' your shopping headquarters while in Flagstaff. We handle everything Western, for Cattle-men, Lumbermen, Indians. and for vacationists and visitors.



Babbitts
ESTABLISHED 1889

OVER 60 YEARS OF SERVICE
TO NORTHERN ARIZONA



SOUTHWEST LUMBER MILLS, INC.

FLAGSTAFF — McNARY — OVERGAARD

Ponderosa Pine Lumber

World's Largest Producers Of Fine Mouldings

Aerial View Of Flagstaff Plant

*Flagstaff
Plant
889*

3438