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Southwest All-Indian
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July 2-3-4, 1954



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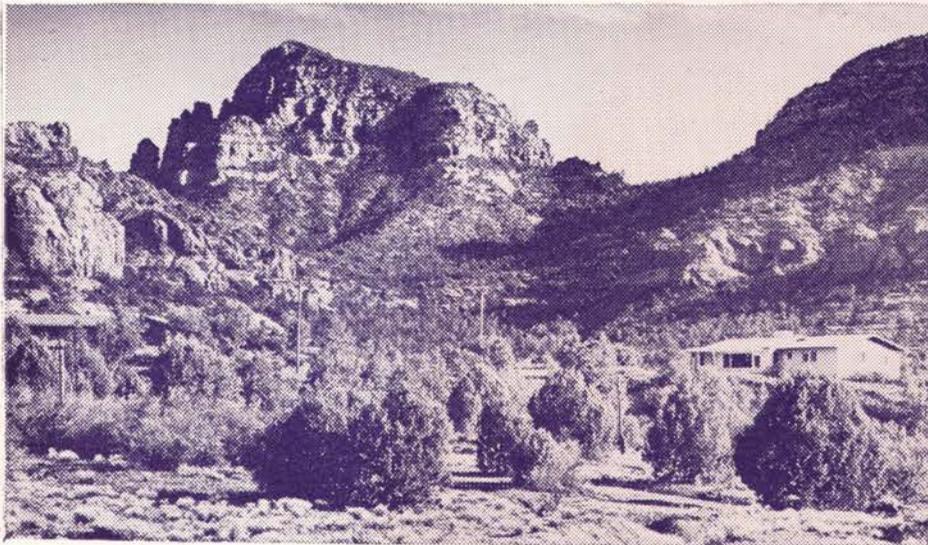
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General Information For The Pow-Wow Visitor

WHAT IS THE POW-WOW?

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

The Pow-Wow features daily street parades, afternoon rodeos and night ceremonial programs.

Only Indians are permitted to participate in the big show, but white spectators are welcome.

WHERE DO WE GET TICKETS?

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

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

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

WHERE DO WE GET INFORMATION?

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

PHOTOGRAPHS

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

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

INDIAN CAMP

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

WHO STAGES IT?

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

(Continued on Page 24)

The Tribes Gather At The Pow-Wow

We hear a lot about American Indians these days.

"Squaw" skirts are in style everywhere; Indian jewelry of various types is accepted and prized throughout the nation; Indian fabrics, most particularly in the form of Navajo "rugs", are no longer a rarity anywhere.

Southwestern-style architecture, fundamentally Indian in origin, is known and appreciated throughout the land.

America is becoming very Indian-conscious, having learned that the native American "Red-skin" has many very wonderful things to contribute, enriching and making more enjoyable the lives of all of us.

We've come a long way from grandfather's day, when most folks believed that all Indians spent their time raiding helpless, noble, non-Indian pioneers, smearing their own faces with brilliant paint, and that when they spoke, it was "ugh" and "how".

More and more of us have learned that Indians are people, that they love their families, respect their elders, value their traditions, are anxious to provide opportunities for their children, make good soldiers and excellent citizens and, in short, act just like—people.

Many non-Indian citizens know now that more than half of all the plants cultivated in the world to furnish man with food, rainment, and chemicals were first utilized by American Indians — witness maize, rubber, cotton, potatoes, beans, quinine, cocaine.

We've learned, too, that Indians are not all alike. Not all tribes wore feather head-dresses and rode horses. Not all lived in teepees. In fact, not all or even most Indians actually ever acted like our grandfathers used to suppose.

The American Indian is fundamentally a person with a strong religious sense. He is also very apt to have an unfettered, unspoiled, artistic sense. Too, he is generally a kindly, friendly, generous person.

If we make the imaginative effort, we can perhaps gain a sense of the values of the Indian way. If we immerse ourselves in the songs and chants, the brilliant color and flash of the costumes and the great council fires at the Pow-Wow, we may suddenly find it possible to see the world, at least for a moment, as these strangely different brothers of ours see it.

If we do so, we will discover, as we leave the great gathering to take up again our individual ways, that somehow we have broadened our own peep-holes into life.

COVER: Girl photo by Ray Manley. Rare Navajo rug, property Meredith and Emma Guillet, Walnut Canyon, photo by Platt Cline. Engravings by Charles Henley, Coconino Sun Company staff.



First thing on the program each day is the parade through the streets of Flagstaff. Here you will see brilliant, authentic costumes, elaborate finery, dancers, marchers.



Afternoons during Pow-Wow time at Flagstaff are taken up with rodeos—Indian rodeos, in which only Indians can compete. Races add to the interest from time to time.



The big event of the day at the Pow-Wow is the ceremonial program. Here by the light of great council fires representatives of more than a score of tribes perform.

The Hopi Way Of Life Is The Way Of Peace

As Told By

ANDREW HERMEQUAFTEWA

Now will I begin from the very beginning of our traditional history of the Hopi.

Somewhere the human life began. There are many stories of this beginning. The Hopi believe that Maasau, the Great Spirit, was the leader and the creator of our land. With him in the early beginning were the Spider Lady to keep the fire and her two nephews. These were the four of the beginning.

A long time has passed and there were other worlds and other peoples. We who are living today are descendants of people who were saved from the other world. Now, we call that the Underworld, because there the living stream changed from good into corruption. There were good people and they asked Maasau then for permission to come live with him.

He was pleased because he had given the right of choice to them as human beings.

These good peaceful people from that earlier world were permitted to go live with Maasau. They became the first Hopi.

Maasau placed upon us, through them, the obligation to follow his way of life; being known by the works we do and by our promise never to abandon the good and peaceful way that would be HOPI.

The Hopi agreed to do what Maasau said and chose to live according to his way of life, and to follow his teachings. We made a vow that early day and we will never forsake it so long as we are Hopi. We were permitted then to come and live with Maasau.

We were welcome. We were taught the life plan of Maasau and were given instruction in the ways of his good living. After many days with him, time came for all of the first Hopi to move out onto the face of this land. Maasau gathered us all about him on that day and gave us instructions as to the obligations he placed upon us. He provided us with many altars and many emblems which, with us, are to represent the land and the people. These he placed in the hands of our leaders through whom we follow this new life.

After a day and night of praying and fasting, having heard the message from the Great Spirit, Maasau, all the Hopi assembled the next day at dawn to listen to his final message.

One certain clan out of all the group was appointed as leader clan in our migration. An emblem was given them which represented the

" . . . Boastful people cannot become part of a Hopi village. Only those who desire to live peacefully, to harm no one, are admitted into the religious order of the village life. Not all can be admitted . . . People should not disregard each other. There should be respect between all peoples." In this unique document the Bluebird Chief of the village of Shungopavi, Andrew Hermequaftewa, briefly recounts Hopi history—and asks the White Brother some questions!



(TAPE RECORDED BY DR. THOMAS B. NOBLE, INDIANAPOLIS; MEREDITH GUILLET, SUPERINTENDENT, WALNUT CANYON NATIONAL MONUMENT; AND PLATT CLINE, SECRETARY, ARIZONA COMMISSION OF INDIAN AFFAIRS. INTERPRETED BY THOMAS BANYACYA OF ORAIBI.)



land and the people and the flowers of the earth. The leaders of this clan went through the sacred ceremony of initiation and their hair was washed. After this Maasau said, "Your name shall be 'Hopi'. I have given you this land and all these people under your care. This emblem I place in your hands. Following it, you will lead them along a good life as I have shown you. Always, you will continue to take care of all these people who are Hopi.

"You will be as their father. Take care of them as your children. Let them live a long life, a good life. Let there be plenty of rain. Let there be abundance of food for the children to eat. Let no one go hungry. Lead them always along the path of clean good harmonious life.

"Let your children grow into manhood and on into old age. Let all your children, your nephews, and all their families grow to ripe old age. Let that be, so that when they go beyond this life they will be at peace; so that they will sleep in peace, so take care of them."

After this final speech of the Great Spirit, Maasau, our people began to move. They went to the different places where their instructions told.

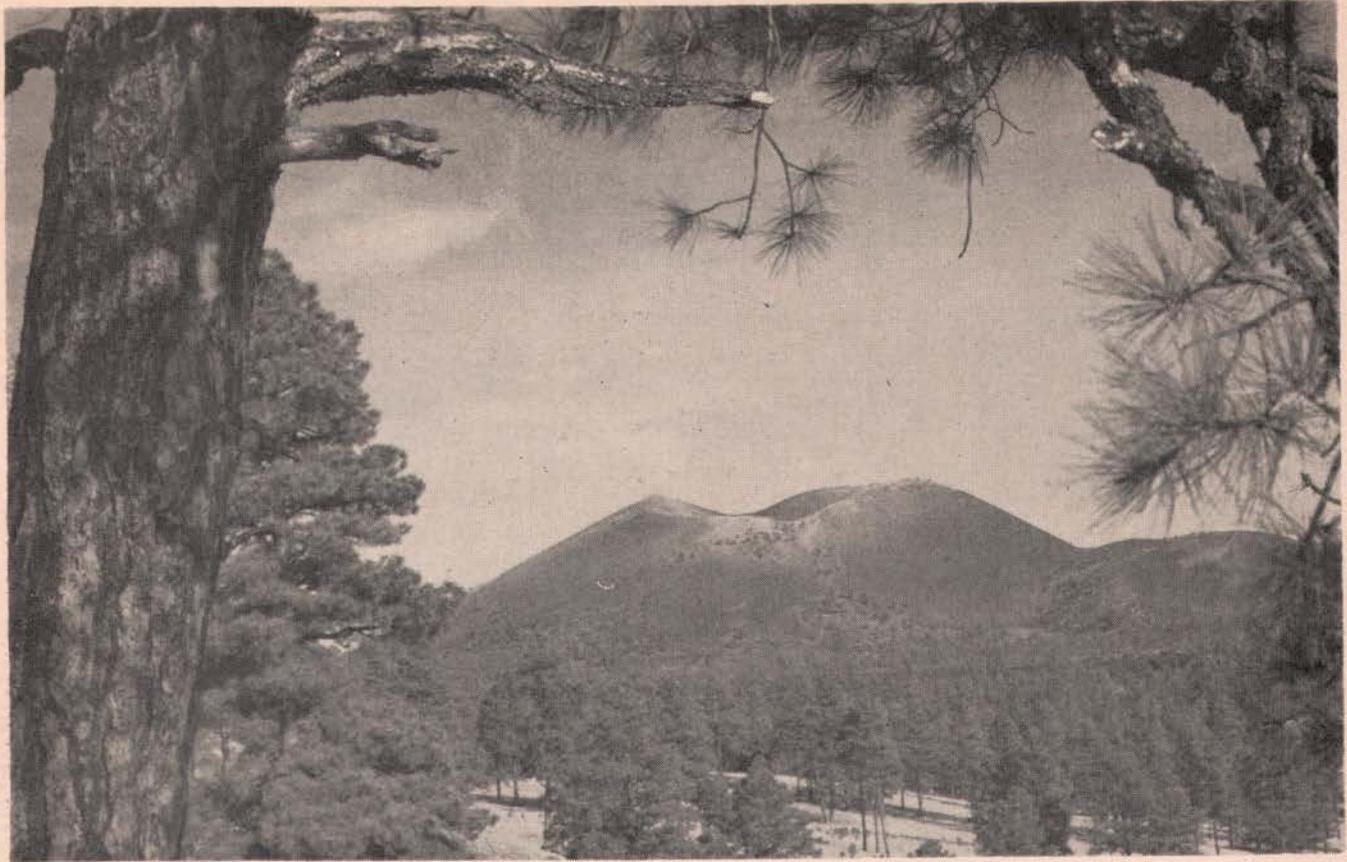
The appointed leaders carried their altars with them. They carried food with which they would feed their children on the way. The planting stick, with which to put the corn deeply into the sand, they carried. There was a bag of tobacco which would be used for praying while they smoked. There was a jar of water for drinking. This is all the early Hopi had. There was no weapon of any kind.

They were to act as leaders to all people in the way of the peaceful life which Maasau had described to them. They were to be called 'Hopi',

(Continued on page 10)



Andrew Hermequaftewa, Bluebird chief of the Hopi Indian village of Shungopavi, is one of the real Hopi patriarchs. His statement to Congress and the world appears on the opposite page.



Among wonders accessible by short drives from Flagstaff is Sunset Crater National Monument. Full information is available at the Chamber of Commerce. It is an important place in Southwestern Indian tradition.

ANCIENT SOUTHWESTERNERS

By JOHN F. TURNEY

The National Park Service preserves the Southwest of the ancient past for you and the Americans of the future. In this lucid, easy to read article, one of the experts in the study of ancient Southwesterners sketches the story, beginning with the first people of perhaps 25,000 years ago and bringing us up to the great classical period of less than 1,000 years ago when many of the great pueblos were built. Mr. Turney is archeologist, National Park Service, U. S. Department of Interior.

The broad scope of southwestern archeology covers a multitude of years and of places and people. The southwestern section of the United States, which includes New Mexico, Arizona, southern Colorado and Utah and the northern part of Mexico, is a land of high, cool tree-covered mountains, flat rugged mesas, and vast flat, hot desert country. It has been the home of many people, with different traits, for thousands of years.

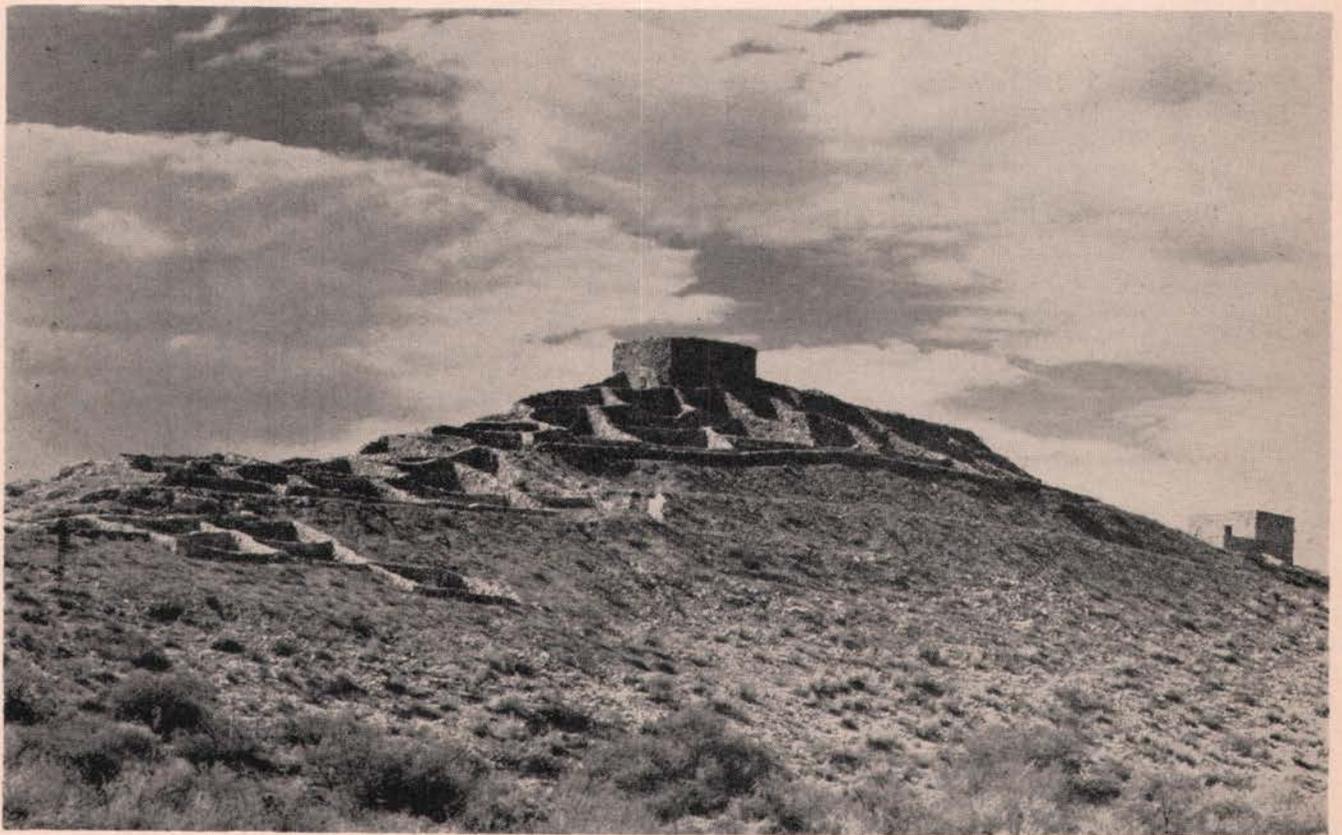
The earliest evidence of people in the southwest seems to have been from 10,000 to 25,000 years ago. You may be able to imagine these early inhabitants living in the open, hunting for a living and cooking over a camp fire, much as some of our early pioneers and explorers did, not too many years ago.

In time these people progressed to utilize cave shelter and eventually learned to construct pit houses (a crude shallow pit in the earth with a brush and mud super-structure) just as our ancestors learned to build lean-tos and log cabins. Pit houses were used for several hundred years in all parts of the southwest, but eventually the aboriginal people learned to construct small masonry rooms, then added additional rooms on. All the houses became bigger, better constructed and more comfortable until we have the huge classic villages of the 1100 and 1200's (now in ruins) and today the villages of the Hopi, Zuni and Rio Grande Pueblos. These villages were called Pueblo by the early Spanish explorers, therefore the people are referred to as Pueblo

(Continued on Page 32)



Wupatki ruin, at Wupatki National Monument, is one of the most interesting prehistoric Indian ruins in the Southwest. It can be reached by an excellent highway and road from Flagstaff.



Tuzigoot ruin, at Tuzigoot National Monument, is in the Verde Valley near Clarkdale. It is easily accessible via Highway 89-A, through beautiful Oak Creek Canyon.

American Indian Cultures Facing Battle For Life

By JOHN COLLIER

In 1947, in "Indians of The Americas," I published the paragraphs which are given immediately below. After reading them, one will be able readily to understand the crisis now (in 1954) facing the United States Indian and threatening to engulf them.

The controlling fact of Indian life today, and of present governmental Indian enterprise, is the triumph of the group life of the Indians. This triumph contains within itself the future of the Indians, and their renewed power to benefit mankind. It contains within itself the triumph of their individuals.

Across four hundred years, the struggle of the Indians in behalf of their group life was waged as an enormous delaying action. Indian groups numbering more than forty thousand social units on the two continents sustained this delaying action, each unit largely in isolation from the others. In the process of this struggle, deep changes took place in Indian life. The changes were not merely mechanical. They did not consist merely in the loss of this and that native "trait" and the acceptance of this and that European "trait." Rather, organic assimilation and vital synthesis took place.

There was no method of destruction that was not used against them, and most of them coped with all the methods of destruction. Legal proscription, administrative proscription; military slaughter; enslavement, encomienda, forced labor, peonage, confiscation of nearly all lands, forced individualization of residual lands; forced dispersal, forced mass-migration, forced religious conversions; religious persecutions which hunted down the social soul to its depths, and the propaganda of scorn; catastrophic depopulation, which mowed down the native leadership and the repositories of tradition; bribery of leadership, and the intrusion of quisling governments by the exploiting powers. Indian group life—Indian societies—outwore all the destructions.

Now, at last, the Indians' delaying action has changed in some countries, is changing in others, to a strategy of advance. The proscriptions are ended, or are being ended. The nations are accepting the Indians' societies as being unkillable and even indispensable. Rondon in Brazil, in 1910, first challenged the proscription, ended it, and built Brazil's Indian service upon the Indian groups. Mexico, in the unrolling of her last revolution, affirmed the ancient values. The United States, after 1933, radically enunciated and set in motion the policy of social action vested in the Indian groups and executed by the

One of the surest ways to start an argument in the Indian country is to mention the name of John Collier, former Commissioner of Indian Affairs, now head of the Institute of Ethnic Affairs. Indians everywhere are indebted to Collier for having instituted policies guaranteeing the tribesmen's rights to practice their own religion and carry on their "ancient way of joy and wisdom" as well as safeguarding their resources. Other policies implemented during Collier's regime, such as stock reduction in the Navajo and Hopi country, were very unpopular with the Indians.



groups from their own centers. In Bolivia, Peru, Ecuador, the comunidades, numbering four thousand in Peru alone, are becoming incorporated into the social service and agricultural improvement programs, the educational systems, and the slow-starting yet insistently advancing agrarian revolution. But let us look at a few representative Indian societies of today for a view of the Indian's New World.

On the cold heights, at 13,000 feet elevation, the comunidad of Collana in Bolivia looks down from three leagues away upon La Paz, the capital. The Collanas number only some 600. Social management is entirely in the hands of the pre-Conquest ayllu. Each year there is carried out the reassignment of land to families; the cattle browse on the common range; the planting and harvesting are done by voluntary co-operation. Annually, the people elect their alcade and their cabildo (council). These officers regulate the use of all resources, and sit in judgment on all cases civil and criminal. No outsider is permitted to remain overnight in Collana. Since Inca times, there has been almost no change; only a loss of contact with the wider Indian world which became dispersed or immured after the Conquest.

In Peru, near Jauja, is the comunidad of Muquiyauyo. Muquiyauyo is constituted by the union of four ayllus, each having its own elected officers. These sit in the council which meets each week and the council includes all males over twenty years old. Officers are so rotated that every male finds himself in due time drawn into some responsible function of the government.

In Peru, any unused portion of an hacienda or church estate may be taken over by the government and offered for public sale. Muquiyauyo, out of its savings from wages earned at the mines, purchased a thousand acres of such land. On this new land, alfalfa was cultivated through joint labor. In ten years, 70,000 soles were saved up; this saving was invested in a hydroelectric plant, built through contributed labor. The plant generates 4,400 volts; it supplies light

(Continued on Page 28)



This Hopi woman dancer is garbed in completely authentic ancestral garb. The big feather-decked circle on the back is a sun shield, with the sun's image in the center.



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HOPI WAY OF LIFE . . .

(Continued from page 4)

therefore; because this means 'Peaceful'.

On the second day, when the people began to move again, a group was appointed to go ahead of all others. They were to be the eyes, the scouts, and show the way. And there were others appointed to follow after, to see that everything designated was taken along with them. So it is even today. I belong to that clan which were appointed to follow. It is the duty of the Bluebird clan to follow all others. We watch for everything. We guard them along the life plan of Maasau.

So the first people moved on. The next day the ancestors of us who follow went through every place the others had stayed, through their houses to look for anything that may have been lost or that may have been forgotten. After going through all the places the bluebird clan followed them one day behind, always; never with them. That was out duty then in the beginning, and that is what I am doing now.

I am carrying out the instructions by continuing these very duties that our forefathers were given by Maasau. Our traditional leaders who have moved on, who are ahead of us, have forgotten some things. We Bluebird clan leaders are working to restore the good things that they have dropped, so that we keep all things given by Maasau. That is what I am doing now by bringing these words to you. I am the Bluebird Chief.

As the Hopi traveled from one place to another on their way, they carried food around their waists. During the many years of moving about they never took the food from about their waists because they were not going to stop permanently. They were on their way to a certain place. There was a sign given to them by Maasau. Whenever the Great Star appeared in the sky, there the Hopi would settle for all time, wherever they were then. There they were to take the food from their waists and settle down to live.

Many Hopi had arrived around what is now the village of Shungopavi at the time the Great Star appeared in the sky. They stayed there and set about building permanent homes. They had

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San Carlos Apache Indian beauty Audrey Enfield, Pow-Wow Magazine "cover girl", leads a group of girls in the daily Pow-Wow street parades. The girls' costumes are absolutely authentic.

been instructed to build houses as high as four stories, which they did. Other people had scattered in all directions throughout the land. They had been given the same instructions, and so other villages came into being at the coming of the Great Star.

But many people of the other places began to forsake the life plan of Maasau. Their lives became corrupted. They began to practice warfare. Some of their leaders began to wonder what had become of the Hopi. They wanted to live the peaceful way of life of Maasau, and

so they began to look for the true Hopi.

A Hopi will not molest anyone. He will not mistreat people. We will live peacefully with all people. For this reason people began to come to Shungopavi, which was fully established as the first village. In this way, Shungopavi became the mother village to the Hopi.

Now when people came to Shungopavi leaders and asked permission to be admitted into the village, the traditional leaders would hold council and consider the question. The newcomers

(Continued on page 22)



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



Most of the exhibits at the Hopi Craftsman show are displayed in the patio of the Museum of Northern Arizona. Admission to the wonderful exhibition is free.



A skilled Hopi Indian weaver works on a rug in the patio of the Museum. (Photo by Vi Noble)



A Third Mesa matron demonstrates basket-making techniques. (Photo by Vi Noble)

The 21st HOPI CRAFTSMAN EXHIBITION opens July 2 and continues through July 5 at the Museum of Northern Arizona 3 miles north of Flagstaff on the Fort Valley road. Hours are 9 a.m. to 6 p.m. daily. There is no admission charge.

The Museum of Northern Arizona is located on Fort Valley Road three miles north of Flagstaff. This museum was founded in 1928 by a committee of citizens of Flagstaff who felt that the archaeological, geological, and natural history treasures of northern Arizona should be preserved in Arizona rather than in museums in other parts of the United States. For the first ten years the exhibits were located in the Women's Club House, now the Flagstaff Public Library. In 1936, the present Museum building was erected to house the exhibits and study collections. In the summer of 1953 a new building was constructed on the east side of Fort Valley Road, across from the Museum, to house the study collections, library, and research laboratories.

The Museum has four exhibition galleries and a large patio for outdoor exhibits. One gallery is devoted to permanent exhibits which present the story of the Indians of northern Arizona from the dim beginnings to the living present. Another gallery has permanent exhibits which recount the history of the land and of life in northern Arizona through the millions of years of geological time. There is a small balcony exhibit area overlooking the entry hall. A special gallery for temporary exhibits has recently been completed and is now in use.

During the summer months a series of special exhibitions is shown at the Museum. These begin with the Junior Indian Art Show from April 24 to May 16. Other shows include this year, Southwestern Photographs from May 20 to June 20, Hopi Craftsman on July 2, 3, 4, and 5, Navaho Today and Navaho Craftsman from July 10 to August 1. There will be a second showing of the Junior Indian Art Show from August 7 to 29. The last special show of the season will be an exhibit of the Awatovi Murals from the permanent collections of the Museum

Museum Exhibits

Hopi Arts, Crafts

from September 4 to December 1.

At the time of the Pow-Wow each year the Museum holds the now famous Hopi Craftsman Exhibition. This year's exhibition will be the 21st showing of the finest craft work of the Hopi Indians in northeastern Arizona. The work will be displayed in the patio and the special exhibition gallery. Basketry of several types, pottery, woven rugs of wool, the beautiful cotton ceremonial garments, some with brocade designs and some embroidered, silver jewelry, kachina dolls, and a variety of other products of the versatile Hopi craftsmen are shown. No other Indians in the United States continue to make such a variety of native art as do the Hopi. During the Hopi Craftsman Exhibition Hopi demonstrators show their mastery of the crafts of weaving, basketry, and pottery making.

The Hopi Craftsman Exhibition offers a unique opportunity to see modern crafts work which had its beginnings in early prehistoric times. Scientific archeological investigations show that basketry techniques in use by the

(Continued on Page 32)

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The Zuni of western New Mexico are widely-known for their beautiful pottery and silver work. The Zuni women are favorites at Pow-Wow performances, noted especially for the sweetness and charm of their singing voices.

Indian Arts In Tomorrow's America

By CHARLES RUSSELL

The various proposals, resolutions and bills that have been passed by Congress or that are before it are ostensibly designed to lessen and eventually to eliminate many of the Federal controls over Indians. The terms used include statements with respect to "wardship," "trusteeship," "competency," "emancipation," "liquidation of Indian assets" (in the present control of the government), "the distribution of tribal funds" (now held by some tribes as undistributed capital), and the eventual "liquidation of the Indian Bureau". An all-inclusive statement that can be construed almost at will is that the purpose is "to set the Indian free."

People who know Indians and are acquainted with the origin of many of the practices that it is proposed to terminate are much concerned about these provisions, and those who have analyzed government-Indian relations over the years are justly troubled. There has been much discussion pro and con, some provisions being considered good and wise and some being considered premature and a threat to Indian survival. Almost any view can be supported or disapproved by some scientific example that ignores all others.

The proposals have mainly to do with many aspects of Indian life over which the Federal government by one or another means has through the years acquired and exercised control, such as lands and property, schools and education, hospitals and health, and public safety and welfare, and it is about these aspects of Indian life that discussions center. What will happen to present Indian lands and property? What protection any greater than they once had would be afforded Indians against rapacious

Russell, treasurer of the Association on Indian Affairs, Inc., until recently chairman of the department of education at the American Museum of Natural History, writes from years of experience of the arts and crafts field. This discussion is published by permission of the Association and the editors of "The American Indian."



land-seekers, venal lawyers, and racial discriminators? What greater chance will there be to combat illiteracy? Are health measures and hospitalization opportunities likely to be any greater or as great as under present conditions? Would the Indian enjoy equal status under law with other citizens?

If the proposals to liquidate Federal controls eventuate, and if, as many believe, there are within the provisions seeds of disintegration of the Indian way of life, then many also believe that the Indian as we have known him will in all probability disappear as an entity. Many people, including many Indians, believe that if the persons and property of Indians are completely merged with those of the general population the Indian himself will disappear. These discussions center, as do the provisions, about the privileges and opportunities of Indian persons, and the distribution, control and transfer of Indian property.

There are many aspects of Indian life, however, that lie beyond these provisions, of which little present measure has yet been taken. These aspects are, to be sure, entirely dependent upon the persistence of the Indian himself, but they are rarely considered in that connection and they seem to be believed of less importance than the political and economic problems. These other aspects consist in the main of elements of social, spiritual and aesthetic living. The Indian way of life has persisted, we know, in spite of the frequently difficult conditions imposed by many years' neglect of health, of education, and of opportunity for economic independence; and social customs peculiar to him, spiritual rituals originating in his past experience, art forms derived from his efforts for aesthetic expression, and specialized crafts to meet his daily needs have persisted with him. All these aspects of his living are important to the Indian and necessary to his being an Indian, and some of them are of especial significance and importance to all other Americans. The Indians' social and religious life is peculiarly his own; but his art and his crafts belong as well to all of America.

If the Indian disappears as an integral part of America, as have so many other groups elsewhere in the world, just what of his art and crafts would disappear with him? It is obvious that the mighty collections of materials of many kinds in the museums of the world

(Continued on Page 24)

Rimmy Jim's Trading Post

Meteor Crater Junction

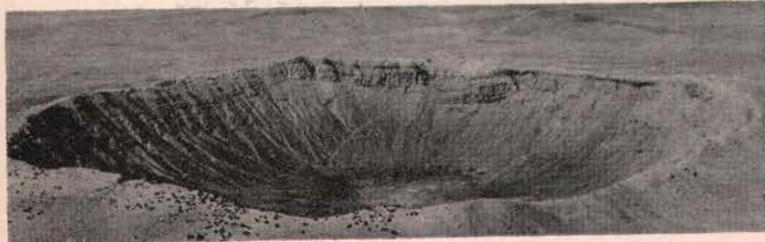
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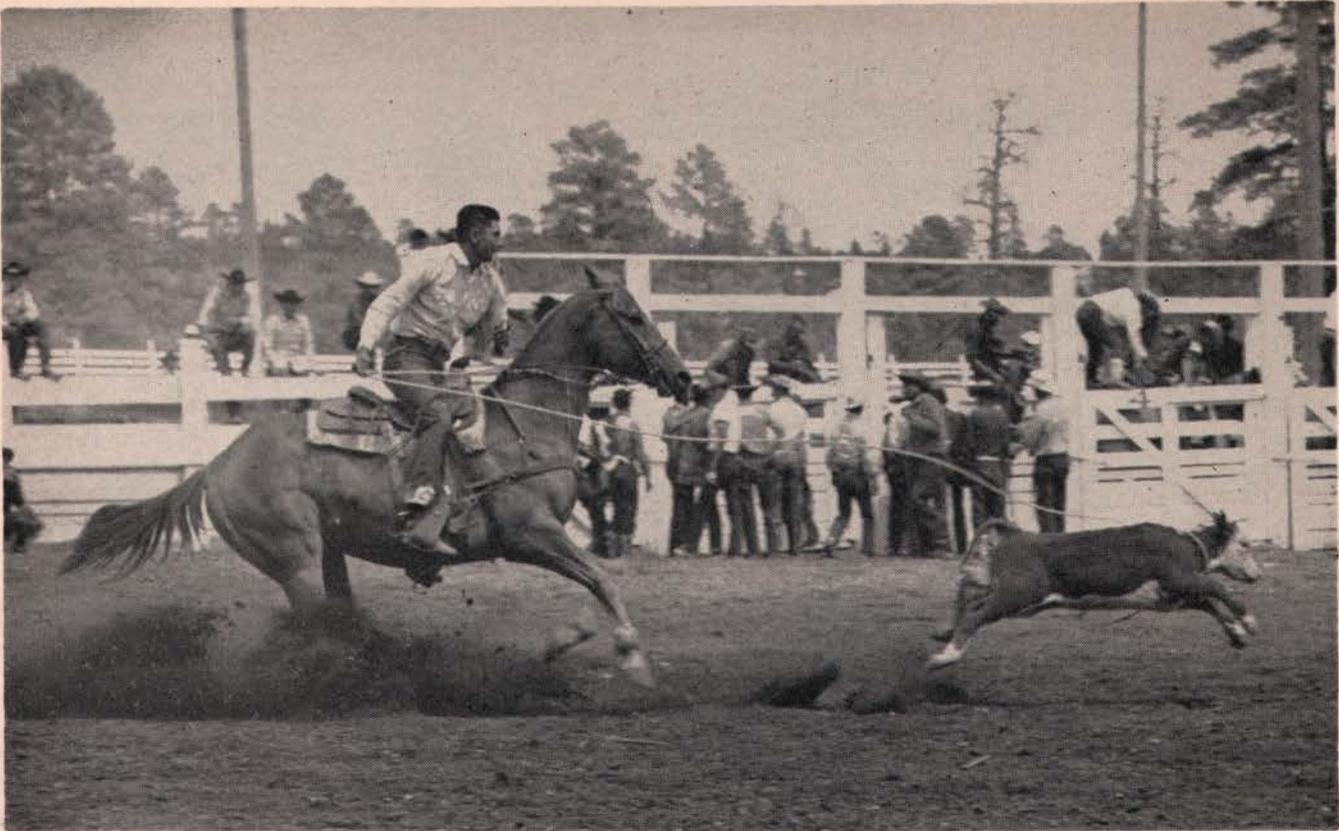
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Jemez Indians of New Mexico are wonderful dancers and singers. Their colorful costumes, typical of Pueblo ceremonial dress throughout Rio Grande, Zuni and Hopi areas, are authentic in every detail.



Southwestern Indian cowboys are good cowboys, equal in every skill to their white brothers. Some Arizona Indian groups are basically cattle raisers, particularly the Apaches, Navajo, Hualapai, Havasupai and Utes.

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They turn 'em out mean and wild at the Pow-Wow rodeo, which is held each afternoon of the big three-day celebration. Nowadays there are so many entries that it is necessary to hold rodeo even's mornings as well to give every man his "go-around."

Of The Pow-Wow

event for the big, good-humored crowd.

The cowboys representing many tribes add color and movement to the daily street parades as well as performing at the rodeos each afternoon.

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While every detail of costume and dress seen at the Pow-Wow is authentic, various articles may come from different tribes. It is possible that this Jamez dancer's jewelry is Zuni or Navajo; the sashes and belts may be Hopi.



Sioux are Pow-Wow favorites, performing exciting war dances and other rituals. In the above photo of a Sioux old-timer, PowWow photographer Ray Manley has captured a hint of the good humor which lurks behind buckskin, feathers and blood-curdling chants.

HOPI WAY OF LIFE . . .

(Continued from page 11)

would be asked what could they do by way of helping the Hopi way of life. The Bluebird Chief must ask them if they have any kind of weapons. All people must leave their weapons of destruction before they would be admitted into the Hopi village.

Boastful people cannot become part of a Hopi village. Only those who desire to live peacefully, to harm no one, are admitted into the religious order of the village life. Not all can be admitted. Many can, and many have been. Other villages have been established by those who were not admitted to Shungopavi and other villages have been established by people directly from Shungopavi. Here they would receive all their altars and their religious songs from the mother village. Because Maasau has told us to guard this land by this altar which was set up at Shungopavi, other villages have taken this flower to carry to their village. In that way, they want to live and carry on the duties of all the clan leaders as they were placed upon them by Maasau.

So was the pattern established through which all Hopi villages were built. It was all according to the instructions given by Maasau. The village leaders are appointed by the proper religious leaders from Shungopavi. They have the same obligations, duties, and authority as the leaders at Shungopavi. Nothing happened by chance. Everything was according to the dic-

tates of Maasau. Village life was established, leaders were appointed, and different clans were given special duties. The land was being taken care of under the obligations of Maasau.

Our religious teachings are based upon the proper care of our land and the people who live upon it. We must not lose the way of life of our religion if we are to remain Hopis, the peaceful. We believe in that; we live it, day by day. We do not want to give it up for the way of another. For the benefit of our people throughout our land, for the people to come after us in our land, and for all those who care to learn we Hopis want to be known among all other people throughout all other lands as the Hopi, the people of peace. Let all people hear our voice.

People should not disregard each other. There should be respect for each other. The Great Spirit, Maasau, told our leaders that there would be trouble and confusion if we disregarded his way. If the Hopi way is followed, people may be able to settle all things in a proper way, since our way is based on the life plan of Maasau.

The Coming Of Bohanna

The Hopi lived among their villages a very long time. They worshipped Maasau at their altars and through their use of this land. There was peace. No man raised his hand in anger against another.

Then this person came to us from across the great water and from another land. We call him and his kind Bohanna, the white man. Maasau, being a Spirit, met the Bohanna as they came upon our shore.

The white man did not ask anyone for permission to come upon the land. Maasau spoke to him and said, "You should ask for permission to enter on this land. If you wish to come and live according to the way of the Hopi in this land and never abandon that way, you may. I will give you this new way of life and some of the land.

Maasau, being a Great Spirit, looked into the hearts of the Bohanna and knew that they had many things that he wanted to do in this land not according to the way of Maasau.

The white man asked Maasau if there were some people already occupying the land.

(Continued on Page 37)

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POW-WOW PHOTOGRAPHER

The finest pictures of Southwestern Indians ever made at the big Flagstaff Pow-Wow have come from the cameras of Ray Manley, commercial photographer of Tucson.

Mr. Manley is shown in the study above with Navajos in world-famous beauty-spot, Monument Valley, taking winter scenes.

Manley is a native of Cottonwood, Ariz., and started taking pictures with a box camera as a Boy Scout. His hobby turned into a business during his years at Arizona State College, Flagstaff, followed by study at a famous school of photography. In the Navy during World War II he made pictures for the Navy.

He has made a cover picture for Holiday Magazine. His photographs have appeared in the National Geographic, Life, Time, Colliers, New York Mirror, etc.



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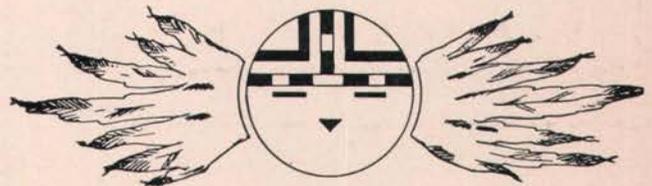
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GENERAL INFORMATION . . .

(Continued from Page 1)

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.

Who Are Members Of The Pow-Wow Committee?

The men who work for months each year to stage the Pow-Wow represent a wide variety of business, professional and other interests. They include Neil V. Christensen, attorney, chairman; T. M. Knoles Jr., bakery proprietor; Andy L. Wolf, insurance man; F. L. Decker, public accountant; 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.; Ted Babbitt, merchant; and Al C. Grasmoe, operator of the world-famous Arizona Snow Bowl winter sports area and proprietor of the Ski and Spur guest ranch. Bob Hansel, veteran rodeo director, stages the afternoon shows. Mr. Wolf is announcer for the rodeos; Governor Howard Pyle serves as announcer for the ceremonial programs.

INDIAN ARTS OF TOMORROW . . .

(Continued from Page 16)

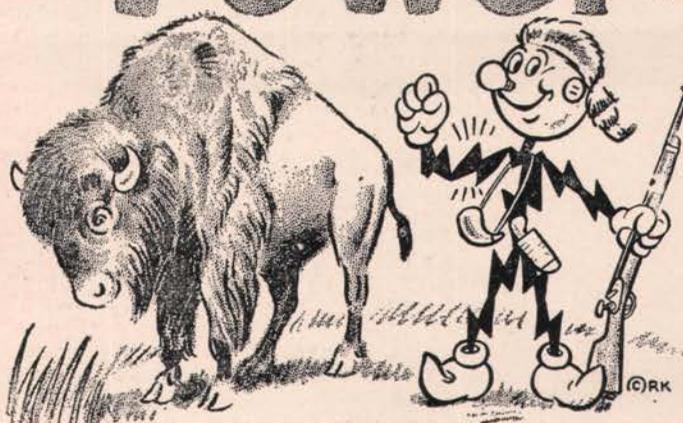
will preserve for generations to come the products of Indian arts and crafts of the past. These have been of perennial interest to peoples everywhere since the earliest days when Columbus and his successors brought back to Europe as curiosities the tools, utensils, clothing, weapons, and ritualistic symbols that were found wherever contacts were made. North and south, and successively

farther west as explorers, soldiers, priests, traders and voyageurs penetrated the continent they found Indian art forms and craft products that were so individualistic in design, in decoration, in type of material, in shape, in color, or in method of manufacture as to provoke not only admiration but to establish criteria for the identification of people, tribes, or often individual workmen.

These arts and crafts had come out of the daily needs of the people, even, or perhaps especially, those connected with religious experience, the particular form being constricted or determined by the materials available or at hand. Canoes were variously made of bark, skins, or solid trees; baskets were woven of reed, bark, twigs or skins; dwellings were constructed of mud and wattle, bark withes, clay, skins or rocks; and everything produced had a simple and demonstrable purpose. The efficiency of the Indian solution for many of the problems of local living was easily apparent to the Europeans who lived among them; and often the local ways were quickly adopted. The Indian canoe, easily the most efficient vehicle on the continent, was copied with exactitude and used everywhere for two hundred years; and the buckskin clothing was as universally valued and worn. Indian foods and methods of cooking were also adopted and often resulted in the preservation of the lives of the users.

The settlers who followed in the wake of the explorers and traders incorporated many Indian products and methods in their own living which have been passed down to us of succeeding generations. Because of them we have corn bread, Indian pudding, maple syrup, baked beans and succotash in our menus. In the Southwest, by double adjustment, tacos, tortillas, chili and tamales, all of which we think of as Spanish, were also Indian in origin. Navajo rugs, Papago baskets, and Pueblo pottery have long been used as furnishings in many homes; and the adobe method of construction, taken originally from the Indian and used for four hundred years has now become a pat-

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With so much of Indian art and crafts woven into the fabric of American life and living, and with so many originals available, it can well be questioned as to what, if any, purpose is served by continued dependence upon the Indian for what can be so easily, and is so widely, copied? Such a conclusion might easily be reached if Indian arts and crafts had ever been static or were so at the present time. Nothing more could be expected of them than has

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Calvin Fenley Chavez, Laguna-San Felipe Indian, is one of the outstanding artists of the Southwest. His booth at the Pow-Wow is one of the popular features of the celebration. He features quick charcoal portraits, but his oil paintings depicting Pueblo scenes are more representative of the artist himself, and are in wide demand among those who love and value authentic Indian art.

already been produced. Long before our first-hand knowledge of them, however, reaching back hundreds of years before known coming of Europeans, Indians were profiting from contact with each other and copying, adapting, experimenting, and developing new ideas or new solutions to problems they already had, as, for example, when the early Pueblos rubbed shoulders with the early Basket-makers and made pottery vessels with the ribbed pattern characteristic of baskets made with withes, sedges, or bound grasses. Later, after the advent of various European groups, they followed the same path, weaving a technic, a method, a pattern, or element that they observed into their own living, and producing from it a new product. The Navajo took the sheep they got from the Spanish and combining the wool they produced the Navajo rug. The Plains Indians changed their entire habit of living when they domesticated the wild progeny of the European horses that escaped from their owners, and with the change brought into their production new art forms, new materials, and new products.

While the peoples lived their arts survived, but when they disappeared, were enslaved by invading hordes, or were merged with the newcomers their arts became crystallized in whatever expressions then existed, and we have today Greek art forms that were distinctive when Greece was enslaved by Rome in the Second Century, B.C., and Aztec art that was distinctive in the Sixteenth Century

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(Continued from Previous Page)

when the Aztec nation disappeared in engulfment by Spain.

Indian arts and crafts can go the same way if the Indian is to disappear, leaving his crystallized accomplishments in our museums, in the mores of our country, and in our present adaptations to modern living; but, fortunately, we have a choice, since the Indian still exists and he has adequately proved his art to be vital and growing.

A choice in this matter is dictated, however, by something more than the mere possibility of Indian survival or the present expediency in Indian productiveness. America simply cannot afford to lose its living American Indian arts and crafts. The loss of these assets would not only accrue to ourselves but to our children and through them to generations yet unborn, — to whom we owe more than we can pay since we have in so many ways already dipped into their patrimony. We owe to our children their just heritage in America, and we must recognize what it should be and act upon our recognition. We ought to assume a responsibility to these future generations that was not understood by our fathers, who saw in the

resources of America an illimitable supply. A static memory of things past or of former glories, such as we have of our forests, our topsoils, and our water supply is simply not enough; nor are apologies for contemporary carelessness, public indifference and political venality sufficient to excuse us from fulfilling our duty. Our today is the foundation for their tomorrow and a part of that foundation should be the living indigenous art that has permeated and influenced our present living.

If we prefer not to have this loss of their patrimony then the time to do something about it is now; for if nothing is done now there will be no chance to do anything effective later.

In anything that is done to prevent the loss of Indian arts and crafts three primary factors must be observed. The first important factor is to maintain an integrity of Indian living, for artistic effort without this could result only in repetitive imitation. The Greek sculptor transported to slave luxury in Rome was able only to reveal his memories and not his aspirations, and imitations of Indian originals without Indian meaning can be produced by machines anywhere. A second important factor is to ensure the retention by the Indian of his ability to produce his arts and crafts. Many of today's Indians work in desperation and poverty; but the time is long past when starvation in a garret has been generally considered necessary to the effusion of genius; and the boy or girl of today will choose, if he can, to make a living rather than merely to maintain an existence. A third factor of importance is to increase the Indian's possibility for creative artistry. If future Indian art is to be a part of America then it must arise from a broader understanding than the Indian now has, and it must contribute to a wider America than it now serves. These are matters of education in the best of American thinking and of training in the effective use of tools and processes that supplement brawn or habit and give the brain a chance to operate. A good workman can often do well with poor tools and processes; but he can always do better with good ones.

To give expression to these factors and to supply the necessary continuing impetus to keep them current, there are a number of steps that should be taken. It is necessary, first, to recognize the peculiar nature of Indian artistry, its strength and its weakness, and to reinforce that strength rather than try to change the Indian or his product because of its weakness. The Indian is a craftsman, not a manufacturer. He is an individual worker in what may be otherwise a compact and integrated society. His products flow from his recognition of individual and not generalized needs; he can make something special for a special purpose, but he cannot make just anything for anybody. His work is contemporary and produced for contemporary living. He might use a standardized technic of weaving or an age-honored method of pottery making,

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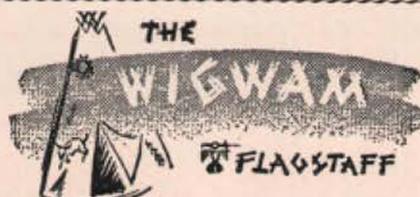
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but he has never made a standardized product. Herein lies the strength and the weakness; the strength being the virility of the concept, and the weakness being the paucity of the product. Ways must be found to give soundness to the one and value to the other. Quality and price must go together.

An imperative need is for expanding outlets for Indian crafts that are based on the handcraft characteristics of individuality of the producer, on the one hand, and of meeting the contemporary need of the buyer, on the other. Indian goods should not be curiosities to provoke a momentary reaction of passing interest but should be necessary adjuncts of contemporary living. There is a well recognized and growing market in America for individually produced unique products of high quality that contribute to filling contemporary needs. This is a market to which the Indian can contribute without changing his activities or his methods, but in order to do so he must have some idea of what these needs are and be given (and take) some suggestion. Papago baskets designed and shaped for storing seeds and grains from a desert harvest are of decorative value to a few and of limited use to many; but a similar basket shaped to hang gracefully from the arm of a New England housewife gathering her garden flowers might fill a real need. Indian-designed and produced hand-wrought table silver might well compete with any other domestic or foreign offering. Pottery shapes designed not so much to continue the pattern of storage pots or of winnowing bowls, but of Indians' design to provide bases for lamps for modern tables might well meet a market that would delight an Indian to fill.

There are undoubtedly many ways in which this need of expanding outlets might be achieved, but they all resolve into some form of liaison between the Indian and

the market he would seek. In some way the needs of the market must be brought to his attention; and in some way his product must be brought to market. For many years the Indian was mainly copying the sentimentalized remains of his former self-sufficiency, continued by him because it was a supplemental source of income, and the product was exploited by traders whose prime service was confined to one-way outlets. They took what the Indians had to offer, and they offered what they took. The germ of a future advisory council on Indian self-realization exists in the many independent agencies that now operate; and the organization of such a council that would include representatives of all of the group entities of Indians plus representation of all those whose fingers are on the pulse of contemporary needs, — decorators, magazine boards, buyers, trade papers, advertising agencies, trade outlets such as some museums, many stores, and most seasonal shops, and a host of manufacturing agencies for which Indians could provide designs, motifs, experimental products and plans.

A final need is that the Indian must have a financial return commensurate with his effort. It must be adequate to meet the expanding needs of his way of life, for otherwise he will be forced to work at something more lucrative, or fall into hopeless desuetude. If he does the first he merges eventually with the general population; and if the second he eventually disappears from the face of the earth.

Every form of return that is open to any one should be explored for and by the Indian, and each should find its place in his general economy. Direct sale is only one of many forms of return, for there are many craft types where only a portion of the final product is craft-produced. This portion, however, should bring in its proportionate return, for it may form an important type of revenue. Royalties for designs for fabrics, for types of ceramics, for specialized products, for silverware, jewelry, and many other salable articles should well accrue to the Indians who produce them, and such crafts should be protected by copyright, by trade mark, and by patent.

When all is said and done, to help establish the Indian in his unique place in the American productive economy, to help him provide an adequate and remunerative outlet for his goods, and to enable him to take the same pride in his future that he has in his past, is all that the Indian needs in order to survive. He could not, thus, help but fill a defined and honored place in the America of tomorrow. It is the goal of the proposals of the socially responsible legislator, the enlightened lawyer, and of all the Indians' good neighbors near and far. It is the one way in which the design of selfish politicians, the intrigues of venal lawyers, and the envy of rapacious neighbors can be frustrated. The Indian arts and crafts of the future can alone guarantee that there will be an American Indian of tomorrow.



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AMERICAN INDIAN CULTURES . . .

(Continued from Page 8)

and power to the comunidad, and supplies half of the electricity needed by the town of Juaja, four miles away. An electrically run flour mill grinds the corn of the comunidad; thus the women are released for leisure or for the crafts. Muquiyauyo has built, through community labor, a rural school for 300 pupils, and has presented

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it to the government. Here is witnessed the mita of Inca days, before the Spaniards perverted it. Every able-bodied male contributes labor to the public work. Women may substitute for the males of their family. Out of its communal fund, the comunidad furnishes to parents a bonus of five soles for each male infant born, and two and a half soles for each female infant. When a child, seeking additional schooling, or a young man or woman, seeking university training, leaves the comunidad, the communal treasury subsidizes him.

Muquiyauyo is one of the many comunidades (there exist, even, co-operative federations of comunidades) which demonstrate not merely the "staying" capacity of Indian societies but their competence for new adjustment. It has brought to life many of the ancient values, has modernized the immemorial man-nature co-operation, and has displayed readiness for innovation and the capacity to innovate.

In Greenland, the literate Eskimo culture, two centuries old, has produced novels, poetry, histories, drama, a free press and a perfectly normal merger of the Eskimo way with the European Danish. In Alaska we find that most of the Eskimo communities carry forward distributive co-operation, modern style, with perfect easy-going success. Yet their social forms and their personality types remain largely what they were before the earliest contact with any other modern men.

We go down to the warm southeastern Alaskan coast and discover the Metlakatlans, a west-coast tribe which, within the memory of the living, was uprooted and driven in migration from Canada. We find a social organization which is an all-embracing co-operative commonwealth, wholly modern in its forms. Fishing and canning are a corporate enterprise; the municipality owns and operates all of its utilities, including electricity. When, here and there around the world, relief needs present themselves, Metlakatla sends its check unsolicited. Complete modernity, embracing the unforgotten past!

Then we come to the Hopi Indian society of the Northern Arizona plateau. In its beautiful but very difficult desert land, on its high rock-mesas swept by storm and brooded over by sun and stars which seem very near, the Hopi race has sustained an unbroken, undiminished continuity for more than fifteen hundred years. Its whole past moves on explicitly and consciously into its present; and all is magnetized from a future which draws the tribal soul as a work of art in process draws its creator. Through an im-

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mense, ceaseless action of the will, the Hopis believe that they help to sustain the universe.

Food and water must be wrested by the Hopis from a semi-arid land. Famine, through the centuries, has been an ever-present threat, and often a grim reality. Yet the Hopis have met the challenge of the desert on the physical as well as on the social and spiritual level. The desert forced them to develop a remarkably effective technology of dry farming. On the social level, it forced on them a democratic, co-operative social structure which tolerated no waste of human energy and no individual self-seeking.

Seen as a whole, the Hopis are a profoundly and intensely practical people. That nature-man constitution which they have built through their ages will incorporate any gain—and new tool or goal—which is contributive to Hopi destiny. Hopi inner life is not small or eccentric, but catholic and cosmic. The Hopi's world-view and art of self-making are not less congenial to the world's future than to his own past. The opportunity for teaching and for wise administration is immense and fascinating, in terms of the Hopi. But the mere intrusion of influence is mostly wasted effort; when successful, it is, in the degree of its success, only harmful. But creative social planning is within the Hopi's scope now as of old; and the modern social sciences can become the Hopi's tools not less than ours.

Antonio Garcia of Columbia has pointed out that the old assault against the Indian societies has been marked by two conditions. One condition, the more commonly taken into account, was the attempted extermination of the societies, and it failed. The other condition was the exclusion of the societies from the flow of political power, of economic benefits and of technology. What would the Indian societies become, what would they achieve, if this second condition were reversed? Would their power to create, within the national and the world setting, prove to be as great as their power of resistance, of endurance and of inner regeneration?

I have certain predictions to make, growing out of my years of absorption with the Red Indian situation, my life with them, my efforts for them as Commissioner.

The Western Hemisphere nations increasingly will base their Indian programs on the Indian social groups. They will do this with greater boldness and inventiveness as experience is accumulated, is recorded, and is interchanged among nations.

The Indian societies will keep their ancient

democracy, sometimes adapting it to the larger tasks which they will take to themselves, sometimes with no adaptation at all. There will exist productive Indian local democracies to the number of forty thousand or more—democracies

(Please Turn Page)

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(Continued from Previous Page)

social and economic, not merely political. These Indian social units will become federated within nations and over national boundaries. They will traffic with the other social groupings within the nations, particularly with labor, with conservation bodies, with research institutions, with organizations concerned with the arts.

These Indian societies will supplement their

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ancient co-operative forms with modern co-operative forms; they well may become the major embodiment in our hemisphere of the co-operative movement of the world.

With the advance of "integral" education, including bilingual literacy, the realized mental potential and the social energy of the Indian societies, and their biological vigor, will increase by hundreds, even thousands of per cent. A large number of their individuals will pass out into the general life of their nations, and they will pass into increasingly higher social levels. But they will not become divorced from the societies which formed them and gave them their orientation, and thus they will play a part in the world of the future out of lessons drawn from the past.

As the Indian societies move from their four-centuries-long delaying action into a confident and rejoicing advantage, expression along many lines of literature, of the arts, of religion and of philosophy will come into being. The ancient-modern Indian affirmation of the deathless man-nature relationship will flow into poetry and symbolic art of cosmic intensity, tranquility and scope.

The movement will be inward and outward at one and the same time—inward to the world-old springs, buried or never buried, which still flow because the societies have not died; outward to the world of events and affairs.

There will come to dawn in the nations, the Indians playing their part, two realizations. The first, that their soils, waters, forests, wild life, the whole web of life which sustains them, are being wasted—often irreparably and fatally. The other that their local community life, their local democracy, their values which are required for beauty, wisdom and strength—their very societies—are wasting away even as their natural resources are wasting. As these realizations increase, the nations will turn to their Indian societies increasingly, seeking the open secrets they have to reveal.

All these good things will come to pass if the nations will maintain and increase their enterprise and research into Indian need and Indian power. More slowly, less decisively they will come about even if the nations regress in their Indian programs. For the delaying action of the Indian societies and of that spirit they represent is needed. They have proved that they cannot be destroyed, and they are now advancing into the world.

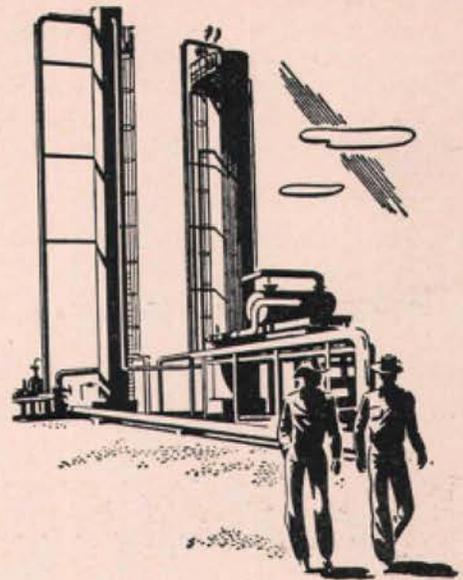
Since the year 1950, the tribal, community and group life of United States and Alaskan Indians has been under a cumulative attack with-

in the Administration at Washington and within Congress. The attack is focused against the Indian Reorganization Act of 1934—the Act of Congress embodying the Indian policies of the Hoover Presidency, the Roosevelt Presidency, and the first years of the Truman Presidency. The essence of that Act was (and is, since at this writing, April, 1954, the Act stands unrepealed) to authorize and help all Indian tribes to integrate their lives politically, economically and culturally, to safeguard their lands and other resources, and increase them, and to live successfully within the framework of solemn treaties and other compacts which were designed to make Indians and the Government successful partners in creative American enterprise.

The method of intended destruction is that of omnibus legislation striking at all the tribes, and numerous special bills striking at particular tribes, all to the same end: that the treaty framework shall be ignored and destroyed, the tribal constitutions and charters shall be outlawed, and the group life of Indians shall be pulverized. One of the omnibus measures became law in 1953 (HR. 1063, now Public Law 280). It authorizes any state to substitute its own code of laws for the tribal codes and for tribal customs, with no regard for Indian consent. President Eisenhower termed the bill a “most un-Christian approach” and then signed it, voicing the hope that a future Congress would mend the error. The error at this writing has not been mended.

But Public Law 280 was only a “starter”, to the men and groups whose purpose is that Indian life shall be dissolved utterly away. I do not, here, identify the more than a dozen bills, drafted or endorsed by the Interior Department, which strike at particular tribes. Their pattern is uniform. They provide for the termination of the Federal trust; they repeal, for each tribe in turn, the Indian Reorganization Act; they abolish the tribal constitutions and charters and consequent organizations, formed pursuant to the Indian Reorganization Act; they move toward the breaking up of the tribal properties into individual fragments; and they ignore or actively defy the Senate-ratified treaties and the numerous other bi-lateral compacts which are the basis of Federal Indian law and policy.

The total effect, if the frightening present trend continues, will be an enormous legalized looting of Indian lands and other properties, and the killing or driving underground of the Indian cultures. Those who want to know more, and to do something of use to the Indians, should address themselves to Mrs. Martha Jay, Institute of Ethnic Affairs, 2928 S. Buchanan Street, Arlington 6, Va.; or to the National Congress of American Indians, DuPont Circle, Washington, D.C.; or to the Association on American Indian Affairs, Madison Avenue near 86th Street, New York.



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HOPI CRAFTSMAN . . .

(Continued from Page 13)

Hopi go back to 300 A.D. and before, pottery making to at least 600 A.D., and the weaving of cotton to 900 A.D. The use of wool belongs to the historic period after 1600 A.D. when the Spanish introduced sheep and goats. The craft of the silverworkers has been developed among the Hopi during the last 60 years.

The Hopi Craftsman Exhibition helps to preserve the crafts of the Hopi and encourages the people to continue the work so that more people can see and enjoy the patient craftsmanship and friendliness of the Hopi.



ANCIENT SOUTHWESTERN . . .

(Continued from Page 6)

people.

Houses are not the only sources from which we learn of the ancient people that once roamed this land that is now Arizona. Other evidences tell us the reasons why these people progressed, changed their type of dwellings, altered their livelihood and migrated to other places.

In some manner or means a primitive type of corn found its way from Middle America to the Southwest and introduced a new food where there was sufficient rainfall to mature the new crop. Squash, then eventually beans and cotton, arrived. With these products the people could have a permanence of abode, and with it came advancement in their culture. They had the time to improve their homes and way of life and improve the implements of their work. They learned to weave baskets to hold the harvested crops. They were able to supplement their agricultural diet with meat on occasion with the aid of bow and arrow and would still gather berries, nuts and herbs from native plants. Clothing was made from cotton and native plants as well as animal skins.

A big factor in the lives of the Pueblo

people in the southwest was pottery. Vessels were made of clay and then fired so that they would be durable and then the pottery vessels were used for storage purposes, for carrying and holding water, for cooking and eating and for ceremonial use.

From time to time the decoration on pottery or style of pottery would change, just as the models, styles and color of our automobiles change. It has only been about three decades since we have progressed from the Model "T" to the present day two-tone cars with chrome trim, whereas the style of pottery would change more slowly. Some changes would take several decades or even a century.

The change in pottery has proved beneficial to the archeologists in identifying groups of people, the time they occupied a particular area and their migration to other places. The different classes of pottery can be placed in certain categories, much the same as a person of today might try to separate cars by make, model, style and color.

By means of the abundance of cultural materials found, the archeologist has been able to piece together the pattern of four basic groups in the southwest. The strange names chosen to identify these four groups are "Anasazi", "Patayan", "Hohokam" and "Mogollon". The first three names were taken from the dialects of modern Indian groups and meant approximately "The ancient, or old people." The latter name comes from the mountain range of east central Arizona and western New Mexico.

The Anasazi originally lived in the area (along the San Juan River and its tributaries) that is southwestern Colorado, northwestern New Mexico, southeastern Utah and northeastern Arizona. This area was occupied from before the start of the Christian era until approximately 1300 A. D. There are many early cave sites in evidence of the earlier periods. Many pit houses cover a time period from approximately 300 to 700 A. D. Baskets were woven during the early period and pottery making started about 500 A. D. and continued to modern times. The masonry house idea was initiated approximately 700 A. D. (small masonry structure entirely above ground) and continued into modern times, although the size remained small until after 1000 A. D. in most of the area. Most of the communal houses and cliff villages were built between 1000 and 1300 A. D. and this was the classical period of the

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Anasazi area with flourishing cultural centers such as Betatakin, Keet Seel, White House and others of Canyon de Chelly, Cliff Palace and Balcony House of Mesa Verde, and the large Pueblos of Chaco Canyon.

The Anasazi culture grew and flourished in the area of the San Juan River and then was forced to abandon the land in the last half of the 13th century because of a severe drought, and possibly outside pressure from semi-nomadic and aggressive groups nearby. The Anasazi moved for the most part to the upper regions of the Rio Grande in what is now New Mexico. Many pueblos and also ruins of pueblos may be seen from Albuquerque to Taos, New Mexico, including the dwellings of Bandelier National Monument.

The Patayan cultural area which covered northwestern Arizona from Prescott-Flagstaff area west is a little known area. It may have been occupied until about 1200 A. D. then abandoned and it is believed that the modern Yuman tribes of the Lower Colorado River and the Walapai and Havasupai of northern Arizona may be the descendants of the people that once inhabited the area.

The Hohokam culture centered in the desert valleys of south central Arizona, however, evidence indicated that at some time this culture extended as far north as the vicinity of Flagstaff.

Early dwellings were pit houses similar to the pit houses of the Anasazi area. These occurred singly and in the form of villages. Livelihood was dependent on the gathering of mesquite and screw beans, cactus fruit, and the irrigation of corn. Some hunting and fishing were done, but this was minor. Pottery occurred earlier in the Hohokam area than it did in the Anasazi district. They shaped their pottery by paddling the clay to make the vessel walls thin, whereas, the Anasazi used clay coils to build up the walls, then thinned them by scraping. The Hohokam built large pueblos of caliche, a limy mud, during the classical period of their culture. Remnants of these structures can still be seen at Casa Grande National Monument, near Coolidge, and Pueblo Grande Municipal Monument near Phoenix.

The area of the Mogollon covers southeastern and east central Arizona and southwestern and west central New Mexico. The inhabitants of this area were dependent more on hunting and gathering than on the cultivation of corn. They seemed to be behind the Anasazi and Hohokam in the cultivation of crops and also in house types. The pit house remained in their pattern of life until about 1000 A.D. The masonry dwellings were slow in progressing, but their pottery did not lag. It was in use between 400 A.D. and 500 A.D. and during the classical period of 1050-1200 A.D. It was unrivaled in the Southwest for decoration and workmanship. Many believe that some of the Mogollon journeyed to Chihuahua, Mexico, as well as to the Zuni Pueblo and areas of New Mexico when the area was abandoned approximately 1200 A.D.

A branch culture that has not as yet been assigned to any particular group is that of the Sinagua. This culture grew and flourished from the area around Flagstaff southward down to the Verde Valley to the Salt River.

The relationship could be to any of the basic cultures mentioned but it seems more likely to have its roots in the Mogollon or Patayan cultures and there are a few indications it may prove to be the Patayan. At any rate,

this branch occupied a sizeable area and was much like the other cultures mentioned. The area which they occupied was also affected by the drought of 1276-1299 and many of them moved southward and did not reoccupy the Flagstaff area, however, some survivors may have joined the Hopi Pueblos of northern Arizona.

Many ruins dot the Verde Valley and some have been

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(Continued from Previous Page)

uncovered for the public to see. Sinagua ruins can be visited at Tuzigoot, Montezuma Castle, Montezuma Well, and Wupatki National Monuments.

There are many areas containing ruins that have been set aside as National Monuments and parks and are under the protection of the National Park Service, Department of the Interior.

The ones set aside in the Anasazi area are the fabulous Mesa Verde National Park in southwestern Colorado where a visitor may see a sequence from early Anasazi period when the people lived in pit houses and had baskets, but no pottery or elaborate cultural activities, to the largest classical cliff dwelling of Cliff Palace containing over 200 rooms.

When the first inhabitants settled at Mesa Verde is not known, but it could have been well before the birth of Christ. The occupation continued until the great drought of 1276 to 1299 A.D. It was then abandoned and was never reoccupied by Pueblo type people.

Mesa Verde National Park can be reached by traveling to Gallup, New Mexico then northward through Shiprock to Cortez, Colorado and eastward 8 miles to the entrance.

Another ruin of interest that can be included in this division is that of Aztec Ruins National Monument southeast of Mesa Verde in New Mexico. The name is misleading, as it is often connected with the Aztec culture of Old Mexico. The inhabitants of this village were originally the same people that occupied the Chaco Canyon site to the south, but people from Mesa Verde moved in and occupied Aztec after it was abandoned by the earlier people prior to 1200 A.D. It was finally abandoned by the Mesa Verde people when the great drought struck. Aztec National Monument can be reached by traveling to Aztec, New Mexico.

Chaco Canyon National Monument which is south of Aztec Ruins National Monument can be reached by traveling to Bloomfield, New Mexico and eastward on Highway No. 44 to the Blanco Trading Post and then southward to the Monument headquarters. Chaco Canyon contains the largest and most spectacular pueblo ruins north of Mexico. Pueblo Bonito, which is the largest, contains approximately 800 rooms, covers more than 3 acres of ground and was 5 stories high on one side. The occupation covers a wide span of time as evidenced by the early pit house structures and small masonry houses. Again it is difficult to state when the area was originally inhabited, but the occupation continued until the latter part of the 12th century when the people migrated southward to the headwaters of the Little Colorado River and eastward to settle along the Rio Grande.

One of the Arizona areas of the Anasazi is Canyon de Chelly National Monument located in the northeastern part of the state. It can be reached by turning north from U. S. Highway No. 66 at Chambers, Arizona and traveling through Ganado to Chinle, Arizona.

Beautifully scenic Canyon de Chelly contains a wealth of ruins from early pit house sites occupied by Basket Making Anasazi to the classical masonry pueblos of the Anasazi. The occupation lasted until the drought period of the latter 1200's when it was abandoned by the Anasazi. Later the canyon was inhabited by Navajo Indians and these people live and farm in the canyons today. In-

quiry should be made regarding road conditions before leaving the pavement.

An extremely interesting area in the very north central section of Arizona is Navajo National Monument. This area contains the best preserved cliff dwellings in the Southwest and the largest in Arizona. The cliff ruins of Betatakin and Keet Seel were both built on the floor of large caves. Betatakin contained approximately 150 rooms whereas Keet Seel had over 200 rooms. Betatakin is easily accessible, but it is necessary to travel 11 miles on horseback to visit Keet Seel.

The third and small ruin at Navajo National Monument is Inscription House which is 20 miles west of Betatakin and has approximately 75 rooms. Navajo National Monument is well off the paved highways, but worth the trip to anyone who does not mind dirt roads. To reach Navajo National Monument it is necessary to travel north from Flagstaff on U. S. No. 89 to Cameron, Arizona then to the Tuba City, Ariz. turn-off. The route takes you past Tonalea, Cow Springs and Shonto to the headquarters of Navajo National Monument. Inquiries should be made regarding road conditions before starting the trip.

There are several National Park Service areas in the vicinity of Flagstaff that can be visited by short trips. Ten miles east of Flagstaff is Walnut Canyon National Monument which contains more than 300 small prehistoric cliff dwellings. The homes of these people were constructed under the overhanging ledges in the cliff of this 400-foot deep canyon. They farmed on top near the canyon and were able to add to their cultivated crops by use of the abundance of native plants and numerous animals.

The canyon and vicinity were inhabited about 1000 years ago and abandoned between 700 and 800 years ago. Some of the modern descendants probably live at the present day Hopi villages.

Wupatki National Monument can easily be reached from Flagstaff by traveling 25 miles north on U. S. Highway No. 89 and turning east.

There are numerous well preserved pueblos built of red sandstone that were once occupied by ancestors of the Hopi Indians of today. The ruins of the Citadel and Wupatki are the most accessible and are worthwhile to visit. The area was occupied fairly early, but was abandoned in the 1000's because of the eruption of a nearby volcano (now Sunset Crater National Monument).

When it was discovered that crops could be cultivated on the land covered with cinder the people returned. The influx formed the largest occupational period of Wupatki which was during the eleventh and twelfth centuries. There seems to have been an intermingling of several cultures at this time, which in time became indistinguishable. The area was abandoned in the 1200's and has not been reoccupied by any pueblo groups.

In close connection with the story of Wupatki is Sunset Crater, which is just south of Wupatki and administered by them. Sunset Crater is the remaining evidence of the eruption, about 1064 A.D., which drove the early inhabitants from their homes, and subsequently laid the cinder cover, which was the reason for reoccupation by farming people. Sunset Crater presents a gift of volcanic squeeze ups, spatter cones and ice caves.

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patki National Monument and south to Sunset Crater National Monument then back to U. S. Highway No. 89 and Flagstaff.

If you wish to travel southward through the picturesque Oak Creek Canyon and colorful Verde Valley, you may visit more interesting ruins such as at Tuzigoot National Monument which is 2 miles from Clarkdale, Arizona.

Tuzigoot was constructed on a limestone ridge well above the river and was evidently built as a defensive pueblo. The early people of the Tuzigoot area seem to have been related to the Hohokam people to the south, but around 1000 A.D. new people from the north started moving into the Verde Valley and again during the period of the drought of 1276 to 1299 swelled the population even more. The pueblo flourished for a time and then was abandoned as were other pueblos in the Verde Valley.

Montezuma Castle National Monument can be reached by traveling down the Verde Valley to Camp Verde, then north to the monument headquarters.

Montezuma Castle is one of the more interesting cliff dwellings in the Southwest. It was built in a large open cave high in the limestone cliffs. It provided shelter and protection for these farming people. There are many other ruins in the area which was originally occupied well over a thousand years ago. The occupation lasted until almost 550 years ago.

The exact reason for abandonment is not known, but one large ruin was destroyed by fire and possibly strife or trouble could have been the cause. Some feel that the forerunner of the modern Yavapai may have been in the district by this time.

Two of the best preserved cliff dwellings in southern Arizona can be found at Tonto National Monument near the shore of Roosevelt Lake. Tonto can be reached from the Verde Valley either by going through Pine and Payson to Roosevelt, Arizona or through Prescott, Phoenix and Mesa to the Apache Trail highway to Roosevelt.

There are many early sites in the vicinity but the cliff dwellings were occupied during the 1300's A. D. The people had possibly moved to the cliffs from the valley below. These pueblo people abandoned Tonto about 1400 A.D., which again could possibly have been pressure from nearby groups.

Just 2 miles north of Coolidge, Arizona is the ancient pueblo of Casa Grande. This four-story structure was constructed of coursed caliche mud some 600 years ago by a group of farming people. The area was inhabited not long after the start of the Christian era and the occupation continued until the middle of the 15th century. The dwellers of the Casa Grande left the structure to the elements and settled in various places throughout the district. The early dwellers that remained through the occupational period are believed to have been ancestors of the modern Pima Indians that still live in the desert country.

If you have the time for travel you have the opportunity to increase your knowledge of Southwestern archeology by visiting the National Monuments and Parks in the Southwestern part of the United States where the ruins of cliff dwellings and pueblos can be seen, and enjoyed.



HOPI WAY OF LIFE . . .

Continued from Page 22)

Maasau said "Yes, their houses are already standing. There are villages already established. They have their fields, everything,—their way of life."

Maasau, alone, can give this life and land according to the Hopi Way. He did so to the Hopis and all the peoples that came with them first, because they prayed for permission and followed the plan of life of Maasau. No other people should claim any part of this land, rightfully, therefore.

This is how the Hopi believe that their land is their own by right of gift from Maasau in the beginning. The Bohanna, the white man, was not given permission by Maasau to claim any part of the land of the Hopi.

Maasau has told our leaders that the Bohanna will try to get all this land and claim all of it for himself. He also told us that the leaders of the white men, who sent them across the waters, instructed them that they must respect all peoples they found living here. They must not mistreat us. They must not try to take things away from us. They must consult us on all things they wish to do with any part of this land. So the white men were instructed by their leaders, and so Maasau informed us, and so we Hopi have continued to live the good way, the peaceful Hopi way as given us by Maasau.

Today: Hopi and Bohanna

I tell you this of the traditional religion of the Hopi because the white man has another way of life. It changes constantly where the Hopi way does not and has not since Maasau first showed us his way. We find much of the good in the way of the Bohanna, but we find it difficult to keep up with him in his search for change, or to understand all of his way of life. We prefer our unchanging Hopi way. Hopi and Bohanna must respect each other.

Respect and understanding can come best through conference where each speaks in his own way. We, the leaders of the traditional Hopi, who are holding fast to our way of life, wish to have peace and happiness throughout all this land, and among all peoples. We want our way of life to continue on; for ourselves, for our children, and for their children who come after.

To live peacefully with all people has been an attempt that has taken us into many hard times. There have been many mistreatments at

the hands of some of the Bohanna. I, the Bluebird Chief, have been punished where the Hopi way and the way of the white man are not parallel. I have been in the white man's jail. Because I am Hopi, and because I hold to the

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(Continued from previous page)

way of Maasau, I have not struck back in any fashion at any time. This is according to the way of Maasau.

In the beginning, the Spaniards were among our villages 27 years. They became so corrupted that it seemed that their way of life was about to destroy the Hopi way.

Later on, we know that you fought the Spaniard and cleared him from all this land. When that was done, there was a treaty in which the United States government agreed to respect the Hopi people. The United States government agreed to protect the Hopi land and established its boundaries: agreed to protect the Hopi resources. Unhappily for us now, there was included in that agreement the permission for the Secretary of Interior to place other Indians upon Hopi land, when emergency needed. This has made the purpose of the agreements forgotten.

The Hopi land is the Hopi religion. The Hopi religion is bound up in the Hopi land. You have allowed the Navaho to surround us and use our land until the Hopi land has shrunk to a small part of that agreed upon by treaty.

The Hopi lives and protects his land by worshipping, by praying, by fasting, according to the plans and instructions of Maasau. He cannot raise his hand in anger against another. How then can he ever protect or take care of his land when the United States government is so strong and has taken so much of it to give to others? To this we have not agreed. We have not been consulted.

The white man should go to the proper Hopi leaders in all fairness and learn of the instructions from Maasau. The Bohanna can sit down in council with our leaders and learn the truths, if he wishes to do right. We, the few and the weaker, cannot come to you.

Many Hopi, today, are disturbed and confused. It seems to them that the white man disregards his promises and his agreements under which the Hopi land was set aside. The white man has full authority and power to do the things he wants to do. The teachings of the great Maasau are the right way, for us; and we believe the United States government will see that if we have council. We know that if the right way is not followed, great evil will come to this land.

The leaders of the Bohanna in Washington have told us that if we accept this authority we will not lose our land. If we follow the policy

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of the white man we will have more power and more voice in our tribal affairs, so they say. Maasau warned us that when the white men came there would be many ways in which they would enforce their will upon the Hopi and change the Hopi way of life.

The Hopi wants to continue in his way, follow his beliefs, and his religion. We are told that if we abandon these and follow the way of the Bohanna or another we will come to great disaster and will not continue to live with Maasau. There is certain punishment if we desert his way of life. For this reason the Hopi has always been taught to want to be a Hopi, a man of peace, and follow his own religion. He has been taught to hold fast to his land as given him by Maasau for as long as he lives in the way of Maasau.

We, the traditional leaders of the Hopi, ask that the leaders of the White men in Washington know that this is how we have taken care of our land and of our children. This, our religion, may be of benefit to other people, not Hopi, who may come after us, if these matters are brought to all peoples. Let them hear our voice. We do not want to take part in a stage where we are simply disregarding each other. We should have respect for each other, for there is too much good in all people for it to be lost.

It is true that many people are confused. They are troubled everywhere. This happening was foretold by Maasau. It would be a punishment for the Hopi if they leave this land. It is being taken from us now, so I am standing on my religious belief and all of the traditions of the Hopi when I ask you now to consider how we can regain our land as it was in the beginning.

The traditional leaders of the Hopi wish to ask some questions. Should the Bohanna force his way of life upon us without consulting us? Should our children be trained in the white man's way and not at all the Hopi way? Do the white men wish to see the Hopi continue in their way of peace and happiness? How can you be sure that your way, new to us, can be better than the age old way of the traditional Hopi? Can there be a better way than that of Maasau?

We were told that if we accept any other way of life we will so bring trouble upon ourselves. Our forefathers told us this, and their forefathers before them. Massau told the first of the Hopi. We believe that if you continue
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Phone 95

(Continued from Previous Page)

with the present policy, our land will be gone and our way of life will be destroyed for this world. You, Bohanna, have marvelous inventions; but many of these seem to lead only to destruction of the Hopi way. Our leaders tell us that Maasau has warned against such a way of life that may lose for us this land, and destroy us as Hopi.

Many things were prophesied to us, and are being fulfilled today. If we forsake our Hopi religion the land will forsake us. There will be no more Hopi way, no more Hopi people, no more peace. For a Hopi to try to live the white man's way is for him to desert the way of Maasau — and then he is gone from us as a Hopi.

Some young people, today, are in a position where they disregard everything we hold sacred; our religious life, our way of life in the villages, our meaningful ceremonies. We regret that some see the ceremonies as no more than curious spectacles, as the white man sees them.

That I may not be tiring to you, I ask that you in Washington consider all these facts and try to straighten out all problems by coming and talking with our leaders, the traditional leaders appointed by the traditional authorities. We then can go into all the prophecies and the things that the Hopi know as the way of life given to them by Maasau. So, I, the Bluebird Chief, ask you people, you leaders in Washington, and those who are interested in trying to find the peaceful way of life, to come to the Hopi for council talk. With the Hopi leaders consideration of all these things can lead to a right way, before too much harm is done.

The young Hopi people who are being forced to go to war in other countries, contrary to all teachings of their religion, are disturbed beyond the understanding of most Bohannas. Whoever causes a Hopi to raise his hand in war against another is not only harming the Hopi, but is also harming all other people. 'Hopi' means 'peaceful' that is our religion. That should be discussed.

This same thing took place in the other world before this one. The first Hopi escaped from that total destruction of life, by asking to

follow and live with Maasau. He gave them permission to come and live with him as peaceful people. We have vowed to adhere to that life. We are being forced to disregard everything that Maasau has told us. We are going after things, so that the young are not regarding traditional teachings. This is destruction beginning.

We, the Hopi leaders, want to sit with you and consider all these ancient teachings, the advice that has come to us from our forefathers, and the effects upon our way of life of the white man's power that is in Washington. We do not want to see the Hopi way destroyed.

We believe that through an understanding, if you come and sit with us in council, we may save the Hopi way of life. We may help save others from destruction by sharing our way of peace.

We know certain things will take place if we do not.

Therefore, I ask, as a Hopi, as the Bluebird Chief, will you in Washington who are in authority come and hold council with us? We would stop this loss of our land and destruction of what we have chosen as our way of life. We want to live as Hopis and worship the way we have been doing since the beginning. The Hopi religion, given to them by Maasau, is a way of peace that must be shared with all people. May we so share this with you?

That is all.



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