

SHANTY MYERS, NAVAJO TRADER IN NEW MEXICO
And Navajo Nation Information Prior and After
By Linda Benson Cox, 2012

The term “Indian Trader” is a description of the people involved in the trade. Some wonder why anyone in his right mind would want to become an Indian trader. First he had to learn the native language (in this case Navajo), no little chore in itself, and then isolate himself in a barren country surrounded by members of a foreign society, whose social patterns and thought processes he had to learn and adjust himself to, all for the sake of a small monetary benefit. Why then become an Indian trader? Some have asked this question many times.

There are many answers; a challenge, an opportunity to prove one’s self, a fascination with the people, the stark beauty of the country, the chance to make an honest living are but a few of them.ⁱ

In the old trading days Navajo families might travel for several hours and spend a day or two in the area. They would spend an entire day at the trading post selling wool, trading blankets and jewelry to the trader for food supplies and clothing, exchanging stories with friends or neighbors seen only on these occasions. Gallup, being only 8 miles away might be visited if the Indians had the time.

It is said that over 80% of the Native American jewelry sold today passes from the reservations near Gallup, New Mexico through the Gallup area. There are many home-based businesses doing weaving, pottery and silver work. Native Americans, who pawn their family possessions, jewelry, guns and saddles, do so for two reasons. One it is a way to get a loan to see them through a lean season. And, two, it is a way to store precious possessions.

In the back rooms of the Trading Post, the vaults, you might call them, were found rooms of beautiful saddles, treasured rifles, ceremonial skins and wedding baskets. There was beautiful jewelry, much of it vintage turquoise and silver, handed down for generations. The ceremonial skins and baskets were stored there, families paid monthly, and when a ceremonial was planned, and they would pay on the item and take it home. The same process took place for rifles, which might be needed only for the hunting season. Over 95% of the items pawned were paid on and were considered “live pawn.” “Dead Pawn” is what you see for sale, only small percentage of what people entrust to the trading posts to be stored.

Trading Posts were developed to meet a need in the Native American communities. In the Gallup area, the Native American culture is a matrilineal culture, meaning that heritage and valuables are passed through the women’s families. Many women on the reservations own the sheep and the homes. Valuables are in the form of saddles, jewelry and animals. This was unfamiliar to banks but completely acceptable to the traders who understood the Native American culture.ⁱⁱ

Unfortunately, during the time that Shanty had his trading post in China Springs (from the 1920’s to the 1950’s), Navajos lived during one of their most desperate times; they found living day to day exceptionally difficult. It is hard to imagine how poor they were. (*See below*).



Navajo Familyⁱⁱⁱ & Navajo^{iv} by Ira Diamond Gerald Cassidy



Navajo Girl with Lamb^v; Navajo Shepherdess^{vi}, by Ira Diamond Gerald Cassidy (1879 – 1934)

China Springs

**“The first climb and curve of
the road into the Navajo Nation
was Shanty Meyers’ trading post.**

**A silent, windswept bungalow,
there were seldom wagons or cars
parked where dark windows eyed**

**a boy in a Chevrolet, wide-eyed
for Shanty to step outside, wave
him by, point to adventures**

**a hill beyond what he could see.
Instead they sped by, the road as
usual as Shanty’s empty porch.**

**Today Shanty’s gone but not his
trading post or memories of
car and boy who later sped away**

**from a past the man now recalls:
a boy’s dream of a place far away
that now brings him back where
Tex Ritter’s voice used to moan
on radio, “The Wayward Wind”
that fooled with its wandering ways.”**

Frank Murray

“The Wayward Wind”^{vii}

Navajo Indians Starving as Billions go to Aid Europe!

(While the U S is sending billions for the relief of stricken Europe, Navajo Indians in New Mexico face slow starvation, disease, and utter misery and government neglect. In line with this, a House subcommittee Wednesday recommended that Congress appropriate immediately \$2,000,000 to aid the Navajos.

*(To get first hand information and pictures of the plight of the Navajos, the Los Angeles Examiner sent a reporter and photographer to their reservation. What they found and saw will be revealed in three articles, the first of which follows.) (*Could not find other two articles).*

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By OTIS WILES Los Angeles Examiner Staff Correspondent.

GALLUP, NM, Nov 27, 1947 – America’s shame is her neglect of her forgotten people – the Navajo Indians.

They are staggering into a bitter winter this year – predicted as the most severe in many years – with little if any assistance from their government, of which they are US citizens, even as YOU and I.

There were 81,000 Navajos – (**Today there are 190,000 residents on the Navajo Reservation*) – their reservation of 30,000 square miles sprawled across Arizona and New Mexico and overflowing into Colorado and Utah on the north. They are the largest tribe – farmers and sheep herders – comprising one-sixth of all American Indians.

CONCENTRATION CAMP

“Yet in their vast “Concentration Camp” of desert and non-irrigable land, they are struggling for life as no other minority group ever struggled in American history.

They are struggling to exist under intolerable conditions of poverty, illiteracy, disease and neglect.

They are dying and starving, are underprivileged, because of the abject neglect of their own country- these United States.

What I saw for two weeks in these so-called civilized United States of postwar is almost unbelievable.

Indian trader “Shanty Myers” of China Springs informed me of a typical case of governmental neglect. *Tommy Emerson* – three-quarters Navajo, one-quarter Apache – led the way as interpreter.

I took along a carton of groceries, candy and cough drops, a jingling pocket of half dollars and quarters. (The Navajo is suspicious and superstitious of the white man. A silver coin appeases the angry gods when a Navajo is photographed).

Interpreter Tommy said the Hogan (earth covered hut) of the suffering family was only “two miles” away. We hiked no less than three after our car could not traverse the deeply rutted, rocky, abandoned Indian road. (In all of the 30,000 square miles of the Navajo nation, there are only 100 miles of paved and passable roads).

The temperature was 18 above zero and blowing biting cold. I found Tom Charlie living in the most primitive mud Hogan, five miles inland from the Window Rock road. He is 84 and has been blind for five years. The conditions under which he lives make the slums of our big cities seem like paradise. Tom Charlie lived with his wife, A-Hais-Bah, about age 65. He was clad in rags and wore only dirty wool socks on his feet. She was barefooted. He, his wife and three little ones, in tatters, were huddled on the thick dust floor of the hogan around a feeble fire in an oil drum in the center of the hut. Outside were several hungry dogs nibbling at the few bushels of dried snow-covered corn on the ground. The three small children were barefooted. The groceries, candy, cigarets and silver made me a “friend.”

NO FURNISHINGS

There were no furnishings in the Hogan, only a crude board cupboard with sparse canned goods in it.

“I am a rug weaver.” A-Hais-Bah told me. “But I am getting old and cannot weave so good any more. Besides I cannot buy wool. It is so scarce. Even if I could buy it, I could not sell my rugs for enough money to pay for the wool.”

Tom Charlie and A-Hais-Bah have no corn field, no hogan of their own, no sheep, no water windmill. They must carry their water five miles with A-Hais-Bah leading blind Tom Charlie over the barren hills and deep gorges.

Blind Tom Charlie told me, puffing on his gift cigarette

“My son died of tuberculosis two years ago. My son’s wife ran away with another man two months ago, leaving three little ones with us.

“When I worked in the coal mine, I never had such hard times as this. Now I am blind, and I only have my wife left to find a little food to eat and carry water.

“I get only \$8.50 from the government, but this can’t feed a family of five for a month, with flour costing \$8.00 a sack.”

(I drove to Window Rock – from where the Indian Service satraps (*governors*) govern the Navajo nation – to report the plight of Tom Charlie’s family. They said they would do what they could, but finances were very low.)



Elderly woman in hogan; Hogan with Shiprock in distance^{ix}

At Window Rock I was told:

80 PCT. ILLITERATE

In the barren wasteland of the Navajo nation, 80 per cent of the people are illiterate, but not by their own choosing. Most of them speak no English, although they starve for education.

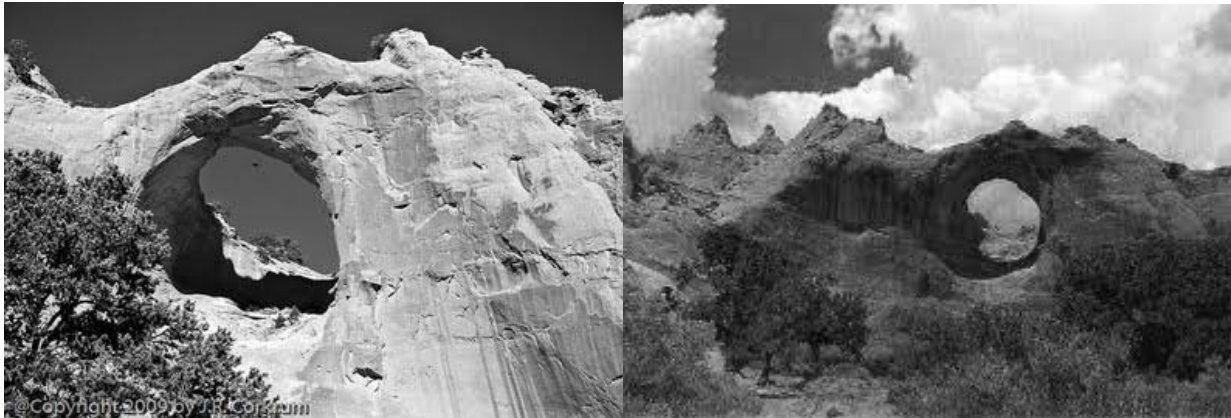
Approximately 24,000 Navajo children are of school age, between 8 and 18. But the Indian Service has provided facilities to educate fewer than 5,000 children.

Other diseases rampant at the beginning of this bitter, cold winter – which I have seen – are diphtheria, measles, eye infections, venereal diseases.

Infant mortality among Navajos today is 318 per 100,000, as compared to 44 per 100,000 for the US in general. More than one-half of all Navajos died before they are 5 years old.

The federal government expends today per annum \$315 per capita on its white citizens.

It expends per capita per annum only \$65 on the Navajos.



**Window Rock* is a Rock Formation in the Sacred Mountain to the Navajos called tségháhoozání or “rock-with-the-hole-through-it”; it is also the *Capitol of the Navajo Nation*. Freezing water, wind and differences in temperature have created this large window in the sandstone formation. Adjacent to this structure are Navajo Nation governmental offices; the tribal council meets in a building that is several hundred feet south. ^x

We met *Sam Ahkeah* of *Shiprock*, driving his light truck on the *Window Rock road*. He is chairman of the Navajo nation tribal council and he is trying to do more than any other Indian to alleviate the suffering of his people.

Said Sam Ahkeah: “Most of the families are hungry and hard up. They have no means of getting support from any source. It is getting pretty serious.

“The other night four wagons loaded with whole families came to our place. They had a poor crop because of the drought this year and they were asking for food.”

“They offered to work to earn corn to eat. I gave them a sack of corn all around, but it won’t last that long. All over the Reservation, people are hungry like that, and they will be much worse off before spring comes.”

On a trip over the Reservation Ahkeah said he saw barefoot children in the snow, many without trousers or coats, wearing only ragged skirts.

“The Navajos do not want charity,” Ahkeah said. “They would rather help themselves. All they need is temporary help to get through a bad winter and to give Congress a chance to approve plans to make if possible, for the Navajos to help themselves.”

“We want jobs opened up on the Reservation, and the schools and health services we need.”

“We Navajos have a good many problems to solve. Most of my people live in Arizona and New Mexico. The country is desert, with very little rain. Sometimes, the good Lord sends us a little rain.”

“The Reservation could be made a garden spot, but with our small rainfall, that is not possible.”

“Much money and time have been wasted and the question of water is still one the greatest on the Reservation.”

“We need water development and more wells and windmills. They have put in little reservoirs, but they do not catch water.”

“We need schooling for our young people and hospitals to go with the schools. Some of our schools have been here 50 years, but we don’t get the kind of education to teach the Navajos to speak English.”

“Our schools should be the same as the state system, but they are not.”

I next called on Mary Manning, 79, a widow supporting four grandchildren in the most squalid, primitive circumstances. She is paralyzed in her legs and must crawl on her hands and knees like a baby.

Rush Aid to Navajos

Salt Lake City, Nov 27, 1947 – Two large truck loads of food and clothing were ready to leave today to take needed supplies to destitute Navajo Indians in northern New Mexico and Arizona and southern Utah under arrangements completed by the Latter-Day Saints (Mormon Church). Spencer W. Kimball, chairman of the church committee on Indian relationships, said in a statement that a long-range program of rehabilitation and education is the primary need of the Navajos and expressed hope that the present relief expedition would serve to focus attention on the need for a permanent program to aid the Indians.

***Note: Regarding - Sam Ahkeah (1896 - 1967) To dích'í'níí - Bitter Water People Clan.**

Sam, having been sent to school at an early age, worked at Mesa Verde; he impressed the Park Superintendent and the Superintendent’s wife with his good cheer and great skill as Foreman of the Maintenance Crew. Before he knew what was happening, they found a young Navajo girl and arranged a marriage for Sam. Frances Descheenie was a pleasant and attractive girl, so Sam agreed to the arrangement.

By the time he had worked at Mesa Verde fourteen years, he had built up his herd at home to forty-five goats and 550 sheep. The boy, Sam, who had nearly died of tuberculosis, had become a prosperous stockman by 1933, a respected man in the Shiprock area. And he had managed it while holding down a full-time job away from his ranch. He had three children. As they grew old enough, Sam sent them to government boarding school, determined they should have the same opportunity for education as he once had. He kept them in school in spite of the disastrous Depression of the 1930’s.

Then in 1934, the United States Government’s worry about soil erosion in Navajo Country finally came out in the form of an order: Livestock Reduction. Sam received a personal order to

sell eighty percent of his lamb crop for 1934. The traders could hardly afford to buy his lambs that fall, so he sold them at a third of their normal value. No sooner had he complied with this order than a judge and a policeman came to him with another order: to sell 44 percent of his ewes. People all over the reservation felt the pressure of the first reduction, and many complied. But in 1935, they were ordered to reduce their herds even further. For Sam Ahkeah the Rancher, the order meant financial ruin. He had to sell eighty percent of his new lambs again, and eighty-four percent of his remaining ewes. When it was all over, he had thirty-nine sheep left from his original 550. His family was soon eating the goats, for lack of means to buy other meat.

Thousands of Navajo stockmen told a similar story.

The tribal council meetings rang with urgent debate as the 1930's progressed. The Navajo people who had rebuilt their lives out of ashes with two or three sheep each after Fort Sumner (**see "Fort Sumner" below, near end*) suddenly faced total poverty again, and as in 1863, they were completely helpless to change things. From 1931 to 1934, more than \$12,000,000 was cut back from the money Congress set aside for the United States Indian Service. *John Collier*, the Commissioner of Indian Affairs (**see below*), broke the news to the Navajo Councilmen himself. There were school facilities for less than half of the 12,000 Navajo children already, and now two boarding schools were going to be shut down. While the Councilmen were asking for more schools, the government was saying that money was too tight even to operate the schools already built. But while the councilmen were thinking about improving education, the United States government was still thinking of stock reduction. This program, detested by the Navajo people, jolted the tribe further into economic misery, and the shock waves continued well into the 1940's.

The Tribal Council agreed with the idea of conservation, but not at the expense of outright starvation of the families who would have to subsist on the new stock quotas. When he was ordered to remove more of the little livestock he had left, he lost his temper, an unusual thing for the well-liked Sam Ahkeah. But he sold off his horses and reduced his sheep herd again rather than go to jail. Selling his horses was like selling his life, for he often thought it was the wonderful horseback rides up into the Colorado Mountains that had cured him of tuberculosis. He began speaking out at local meetings, and he became known as a hard-working, thoughtful man, who wanted the best possible for his people.

For eighteen years, he had worked at Mesa Verde, but now, as 1940 approached, he turned his attention to his own people. Before long, he became widely known as a spokesman for reasonable consideration of matters. He was chosen to represent the Navajos who shared his views, and he traveled to Washington, D.C. in 1941, to speak these views to Washington officials. Many Navajos sent their hearts with him. Though he returned home with no promises for stopping the stock reduction, their hearts stayed with him.

He was elected Vice Chairman of the Navajo Tribe in 1942, working with Chairman Chee Dodge. The Stock Reduction Program left the Navajo people at rock bottom economically in the 1940's. Then as an added strain on the tribe, many young Navajo men volunteered to fight for their country in World War II.

Sam Ahkeah studied harder than he ever had in all his years of school. He had a great deal to learn about tribal government, about solutions to Navajo problems, about non-Navajo operators who were ready to drain the Navajo country of its mineral wealth. Though gasoline was in short supply during the war years, Sam Ahkeah used his gas ration to drive all over the reservation, comforting poverty-stricken families whose sturdiest sons were across the oceans in the United States Armed Services. He drove to Phoenix to bail out Navajo people who were jailed for

refusing to comply with the livestock reduction orders, and when his gas ration ran out, he went on horseback among his people. He was elected Chairman of the Navajo Tribe in 1946. Then Chee Dodge, who was elected as Vice Chairman to Sam Ahkeah, died another blow to the new Chairman.

As he took office, the tribe was on the way to becoming prosperous again, through mineral land lease money. But a great many Navajos still lived as they had since Fort Sumner, herding a few sheep and tending small fields of corn, beans, and squash. Sam Ahkeah began to think of ways to help their children. His first job was to improve the Tribal Council. It gained the stature of an important legislative body, and began meeting 100 days a year, instead of for only four days as in the past. With Sam Ahkeah, the office of Tribal Chairman began to take on national importance, and Chairman Ahkeah found that he had to be an ambassador for his people, as well as a guardian of their rights.

He was re-elected for a second term in 1950. By this time there were fifty-one oil wells on the reservation, bringing in \$41,771 in royalties to the tribal treasury. (By 1959, nearly \$9,000,000 was flowing in from oil production.) Chairman Ahkeah watched this source of income increase by leaps and bounds during his term. And he finally realized a dream, the Navajo Tribal Scholarship Fund.

This program would help to solve one of Navajoland's most pressing problems, employment at home for the young people. Many of the important programs in Navajoland were staffed by non-Navajos - education, health, law, and many others. There were not yet enough educated Navajos to operate these programs in their own homeland, and many young people were returning after elementary and high school to the same way of making a living that their grandparents had known.

"We must encourage our young people to go on in education," Chairman Ahkeah urged. "They are our future. We need thousands of young Lawyers, Doctors, Dentists, Accountants, Nurses, and Secretaries. We need young men and women who have majored in Business Administration. We don't want them to get an education and take jobs off the reservation. We need them here!" "We older ones will do all we can, with the little education we've had, but it is up to the young ones of the tribe to step in, as we step out, and do a much better job than we've done," he insisted.

In the school year of 1953-54, Chairman Ahkeah's last year in office, thirty-five young Navajo people received Navajo scholarship grants for college. The following year, eighty-three students received grants. By 1959, the scholarship fund would rise to \$10,000,000, a considerable increase from the original \$30,000 fund in 1953.

During Sam Ahkeah's time in office, the Navajo Tribe gained more and better health facilities, more school facilities, and housing for tribal employees. During the twelve years from 1942 through 1954, which Sam Ahkeah gave in service to his people, the tribe grew in many ways, like the ever-widening ripples around a pebble tossed into the water. Chairman Ahkeah was fascinated by the waves of progress, but he knew it was time to go home. His rich life ended in December, 1967, but Sam Ahkeah's contribution to the Navajo people is a lasting monument, as enduring as Shiprock Peak (Tsé Bit'Ai - Rock with Wings) which towers south of his home.



Sam Ahkeah^{xi}

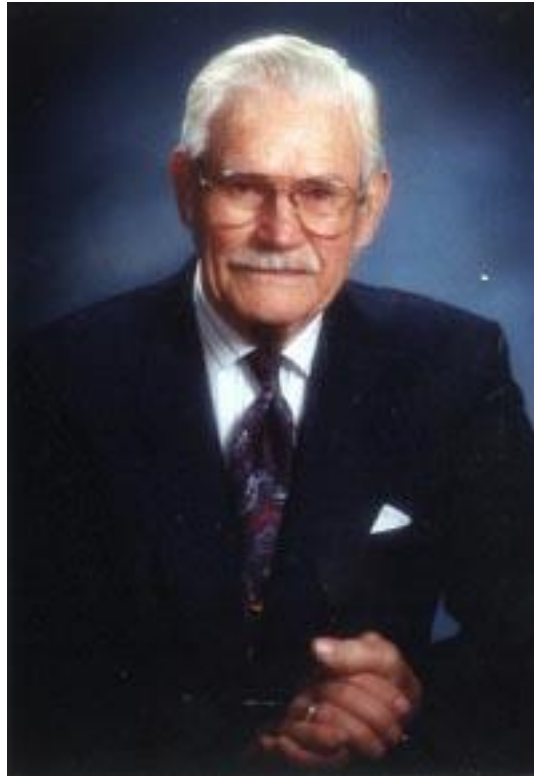


The first five Chairmen of the Navajo Tribal Council, photographed in 1938:
 Left to Right: Marcus Kanuho, Deshna Clah Cheschillige, Henry Chee Dodge (founding
 Chairman), Tom Dodge (Henry Chee Dodge's son), and Henry Taliman.^{xii}

Navajo Nation Tribal Chairman and Vice-President

Chairman	Term of Office	Vice-President
DODGE, Chee	1923-1928	NONE
CHISCHILLIGE, Deshna	1928-1932	YAZZIE, Maxwell
DODGE, Thomas	1932-1936	KANUHO, Marcus
TALIMAN, Henry, Sr.	1937-1938	KINSEL, Roy
MORGAN, Jacob, C.	1938-1942	GORMAN, Howard
DODGE, Chee	1942-1946	AHKEAH, Sam
AHKEAH, Sam	1946-1950	TSO, Zealy
AHKEAH, Sam	1951-1954	CLAW, John
JONES, Paul	1955-1963	PRESTON, Scott

***Follow up:**



Oral History Interview with George L. McColm^{xiii}

Part of his résumé: ...Soil Conservation Officer, Navajo Reservation, Bureau of Indian Affairs, 1946-52; Director, Bureau of Indian Affairs Nursery, 1952-57; Director Bolack Experiment Station for Navajo Irrigation Project, Farmington, New Mexico, 1957-61...

NOTICE: This is a transcript of a tape-recorded interview conducted for the Harry S. Truman Library. A draft of this transcript was edited by the interviewee but only minor emendations (to improve by critical editing) were made; therefore, the reader should remember that this is essentially a transcript of the spoken, rather than the written word.

Independence, Missouri, May 20, 1991, by Niel M. Johnson

...McCOLM: It was very interesting that he went right directly from CASA to Japan and immediately got thrust into this land reform thing. The only difference that was made in the whole plan -- they even went to the bonding bill -- was that they increased the number on the [local] committee from five to twelve.

JOHNSON: You helped lay the groundwork at least. Did you never get involved with Japanese land reform after you got through with the Presidio?

McCOLM: Not in Japan.

JOHNSON: So, what kind of job did you get then?

McCOLM: Well, I went out as the soil conservation head at the Navajo reservation, and I got a shock. I found out that what I'd been practicing in Ponape had never happened with the Navajos.

They had been regarded as inferior citizens who couldn't even manage their own money. So, I started a campaign to get citizenship for them, and finally did. The Indian Bureau would probably have fired me if they had found out how I did it.

JOHNSON: Were you working for the Bureau of Indian Affairs?

McCOLM: Yes.

JOHNSON: What was your title?

McCOLM: I was the officer in charge of the soil conservation program.

JOHNSON: With the Navajo reservation. You lived on the reservation?

McCOLM: Lived on the reservation.

JOHNSON: With your family.

McCOLM: In government housing, with the family.

JOHNSON: You did that for how long?

McCOLM: Well, my wife got cancer, and I got a transfer to Shiprock, closer to her doctor. I was at Window Rock [with the Navajos] for a year. In that first year I was editor of the Navajo long-range program report, and the Navajo welfare report. The Superintendent picked up right away that I was a writer and so he put me in to edit the long-range program. They had never been able to get it through because it was everybody's diarrhea of words. I had to cut it down and made everybody mad, cutting out about 90 percent of what they said in order to get Congress to listen to what we needed. We got the Navajo program report prepared; we got the request for the money for the various programs and the estimated amount and all that and sent it to Congress. But the thing that put it over was the Navajo welfare report. See, from the Navajo reservation we had all these boys that had been Navajo talkers all the way across the Pacific.



Shiprock^{xiv}; Navajo Code Talkers, WWII^{xv}

NAVAJO CODES

NAME OF PLANES

PLANES	WO-TAH-DE-NE-IH	AIR FORCE
DIVE BOMBER	GINI	CHICKEN HAWK
TORPEDO PLANE	TAS-CHIZZIE	SWALLOW
OBS. PLAN	NE-AS-JAH	OWL
FIGHTER PLANE	DA-HE-TIH-HI	HUMMING BIRD
BOMBER PLANE	JAY-SHO	BUZZARD
PATROL PLANE	GA-GIH	CROW
TRANSPORT	ATSAH	EAGLE

NAVAJO CODE TALKERS

The Navajo code talkers were U.S. Marines who created and used a code to keep military secrets during World War II. The code talkers played a key role in the United States' victory over Japan. Their code was never broken.

NUMBER OF NAVAJO WHO PARTICIPATED
29

NAVAJO CODE EXAMPLES

Alphabet	Navajo word	Literal translation
A	ah-shoo-ah	ant
B	ah-shoo-ah	ant
C	ah-shoo-ah	ant
D	ah-shoo-ah	ant
E	ah-shoo-ah	ant
F	ah-shoo-ah	ant
G	ah-shoo-ah	ant
H	ah-shoo-ah	ant
I	ah-shoo-ah	ant
J	ah-shoo-ah	ant
K	ah-shoo-ah	ant
L	ah-shoo-ah	ant
M	ah-shoo-ah	ant
N	ah-shoo-ah	ant
O	ah-shoo-ah	ant
P	ah-shoo-ah	ant
Q	ah-shoo-ah	ant
R	ah-shoo-ah	ant
S	ah-shoo-ah	ant
T	ah-shoo-ah	ant
U	ah-shoo-ah	ant
V	ah-shoo-ah	ant
W	ah-shoo-ah	ant
X	ah-shoo-ah	ant
Y	ah-shoo-ah	ant
Z	ah-shoo-ah	ant

A short message could be encoded, sent, and decoded in as few as 20 seconds.

400 approximate number of Navajo who participated in World War II

OTHER TRIBES AND COMMUNITIES OF WORLD WAR II CODE TALKERS

THE NAVAJO CODE IS THE ONLY UNBROKEN CODE IN MODERN MILITARY HISTORY.

During the first two days of the battle of Iwo Jima, six code talkers sent and received more than 800 messages without making any errors.



THE LEGENDARY NAVAJO CODE TALKERS

During World War II, in the South Pacific Theater, the Japanese were extremely proficient at breaking into military radio communications and transmissions. Thus they were able to decipher U.S. Military codes. The U.S. Armed forces needed to find a secure method of communication if they were to have any chance of defeating a clever and intelligent foe. To counter the cleverness of the Japanese cryptographers, 29 Navajo Marines were recruited to devise a secret military code using their native language. By war's end, there were over 400 Navajo Marines serving as code talkers and the code vocabulary had doubled. So successful was this innovative code that the Marine Corps commanders credited it with saving the lives of countless American Marines and soldiers. It enabled their successful engagements throughout the Pacific Theater which included the battles for Guadalcanal, Wake Island, Tarawa, Saipan, Guam, Midway, Iwo Jima, and Okinawa. The code paved the way to early victory for the allied forces in the South Pacific. Major Howard M. Conner, 5th Marine Division Signal Officer stationed on Iwo Jima, commented on the gallantry of the Navajo Code Talkers: "Were it not for the Navajos, the Marines would not have taken Iwo Jima."

Far from their homes, these brave young Navajo Marines served our nation with honor and dignity. The tale of their exploits remained a closely guarded secret for decades in the event that the Navajo Code Talkers unique talents would be needed again. In 1968 the Navajo code was finally declassified. In July 2001, at the National Capital Rotunda, United States President, the honorable George W. Bush, awarded the Congressional Gold Medals to the first 29 Navajo Code Talkers, their surviving spouses or children. In November of 2001 at the Navajo Nation capital of Window Rock, Arizona, the Congressional Silver Medals were awarded to the rest of the Navajo Code Talkers, their surviving spouses or children. Sadly, many of the Navajo Code Talkers have passed on never knowing of the honor a grateful nation has bestowed upon them. The Navajo Code Talkers will never be forgotten.

Dine' Bizaad Yee Atah Naayee' Yik'eh Doododlii

Navajo Code Talker statue at Window Rock; Plaque with statue^{xvi}



Navajo Code Talkers WWII "Gung-Ho" summit of Mount Suribachi, Iwo Jima; Code Talk art^{xvii}

JOHNSON: Oh yes.

McCOLM: We had Navajo boys that really confounded the Japanese. The main reason they were able to do that was that even if there were Japanese who might have picked up Navajo, they couldn't tell what they were saying, because the Navajo, when he speaks his own language, speaks in idioms. So, when he was talking about a Japanese soldier going over the hill, he would say, "Well, one of the little brown bears just went by," in Navajo.

JOHNSON: Sort of like metaphors, or figures of speech.

McCOLM: Figures of speech; that is just rampant in the Navajo language.

JOHNSON: At least in their oral communications. They have a written language, too, don't they?

McCOLM: They have a written language too. But, no way could a Japanese get ahold of that and tell what they were saying because they wouldn't understand how the Navajos talk. So, they were very successful.

I can show you an old article – I've brought along a copy of the article in the 1947 Gallup Independent -- which notes that the district court of New Mexico made a ruling that the Navajos still weren't eligible to vote.^{xviii}

JOHNSON: In what kind of election?

McCOLM: In any election.

JOHNSON: Well, how about local elections on their own reservation?

McCOLM: They didn't have such thing.

JOHNSON: They didn't elect their own tribal chairman?

McCOLM: They had a tribal chairman system; they had a local election for tribal chairman, but not for sheriff, for example. No sheriff could affect anything that's going on on the reservation, because he belonged to the county. Only the superintendent had complete control of the tribal government.

JOHNSON: The superintendent, which is the...

McCOLM: The Navajo superintendent, a white man from the Indian Bureau.

JOHNSON: He was appointed by the Bureau of Indian Affairs?

McCOLM: The Bureau of Indian Affairs sent out the...

JOHNSON: The superintendent for each reservation?

McCOLM: Of each reservation. That's been going on ever since the Army had it.

JOHNSON: And he was the one that was really the authority figure?

McCOLM: He was the authority, and there was no way you could get any information about what was going on a reservation unless the superintendent was willing to release that information.

JOHNSON: He had to make reports, didn't he?

McCOLM: Yes.

JOHNSON: But you weren't sure whether it was a complete report, or doctored report? It was all up to him to decide what he wanted to report?

McCOLM: Well, you couldn't even have an accident on the reservation and get it reported by the newspapers.

JOHNSON: He kept the press off the reservation; he kept the newspaper people off? Anybody he didn't want, he'd just cut them off?

McCOLM: Well, they couldn't gain any information, so why come on the reservation. They couldn't get anything except from the superintendent.

JOHNSON: Everything had to go through the superintendent?

McCOLM: It all had to go through the superintendent. So, I was told right off the bat, "There are certain things which we publish. We run a mimeograph and we publish certain things about what's going on the reservation. But everything else is presumed to be classified - everything. All the letters you write between each other, all the reports you write, everything; and you can't pass on any government report regarding Indians."

JOHNSON: Do you mean that the official correspondence between the Bureau of Indian Affairs and the local superintendent, for instance, was considered classified?

McCOLM: Everything was considered classified. That's the way it's been operating. How many stories have you heard in the last 20 years or more about something that happened on the Navajo reservation? You didn't know anything happened on the Navajo reservation until recently, when the Congressional investigation started finding out that the Navajo chief that they'd managed to elect, in a real democratic election was taking kick-backs from all the contractors that came on the reservation. He was making about \$7 million a year. In other words, he had a good thing going and he had learned it from the Americans.

JOHNSON: Okay. You were there for just a year, but were you agitating against that kind of set-up?

McCOLM: Oh yes, I started right in. I'll give you a copy of the testimony that I gave to the committee that came out.

JOHNSON: Congressional committee?

McCOLM: A Congressional committee.

JOHNSON: This was way back...

McCOLM: In '47.

JOHNSON: What did that do for you?

McCOLM: Well, I'll tell you the first thing it did for me. In 1947 I worked with Elizabeth Chief. She was a highly educated social worker, with Indian blood, from North Dakota. She came out to write a welfare report on the Navajos.^{xix} The superintendent wanted someone to keep an eye on her, so he assigned me to it. We went in, and I wanted to be sure that everything that we put into that report was all from documented material. We had the total number of Navajo soldiers that had been in the Army, the total number in the Navy, the total number of people that had drawn soldier's relief benefits during the time this soldier served in the Army. We had it documented right down to the individual soldier, and how many dependents he had. Most of them had 16 to 20. We documented all of that, and how many millions of dollars that they drew in soldier's and sailor's dependent allotments before they came home, and it was all cut off. You see, this was income coming into the reservation, and when that was cut off, the Indians started to starve. The Navajo welfare program was \$5 a month; that was all you could draw if you were a Navajo on welfare, \$5 a month. There was no way that the Navajo family could survive on \$5 a month. Then we went into the hospital records and we found that on an average day at that time, five Navajos were dying from a problem called inanition. That meant death by starvation, recorded on death certificates written by the very methodical Indian Bureau doctors. They were dying of starvation. Well, you may have remembered that in 1947, if you're old enough to remember that, all of the papers were just full of these big stories about the starving Navajos. That came from the fact that we wrote this report. We got it in absolute correct form, Indian Bureau form, any way you want to call it. We got it absolutely right. So, I passed it to the superintendent, and he said, "Well, this is pretty important information." I said, "Yes, I think we ought to mimeograph it." I had been told that anything mimeographed could be passed around a little bit.

So, we got that Navajo welfare report in 1947. The next time you go to Washington ask the Indian Bureau to show you a copy of that - because that's still there. All reference to the dependent allotments paid to Navajos in World War II has been removed.

JOHNSON: Were the Indian Bureau doctors actually reporting death by starvation?

McCOLM: They had this word for it.

JOHNSON: But it meant the same thing.

McCOLM: It meant the same thing.

JOHNSON: People knew what it meant.

McCOLM: Sure.

JOHNSON: So, they were telling the truth.

McCOLM: Yes.

JOHNSON: How did this report become public?

McCOLM: Well, how it became public is kind of interesting. The superintendent was the guy responsible. So as soon as it was mimeographed, we passed it around to all the staff and everybody thought it was a good report. Somehow or other, a copy got to the *Gallup Independent*. I don't claim any information on how it got to the *Gallup Independent*, but they got hold of it and they started quoting from this report. The next week, within one week, there were over 200 reporters that showed up on the Navajo reservation, looking for the starving Indians.

***There was a trader out north of Gallup**, and nearby was an old Indian woman who was crippled. I don't know how they would treat her now, but at the time she moved entirely on her

elbows and dragged herself across the road to **Shanty Myers Trading Post**. Her family had put her out in a hogan by herself. Anytime you're old and crippled, the Navajo put you out in your own hogan, so you don't spread your disease to the other Navajos. She got put out in this old hogan and across the road from **Shanty Myers**, and once a week or twice a week she'd drag herself across and he'd fill a big old gunny sack full of food for her. She'd drag herself on her elbows back across to the hogan and she'd live another week.

Well, you know, she made a beautiful picture for these photographers. She was the best-fed starving woman on the reservation, but she made a beautiful picture for every reporter. They always managed to get out there and see her dragging herself across the road with this bag of food across.

JOHNSON: So, she was not typical. But there were starving Indians.

McCOLM: She wasn't starving, but there were hundreds of starving Indians everywhere you looked. They had all of the data in this report to explain exactly why they were starving. I took Will Rogers, Jr. (**see article below on Will Rogers, Jr.**), and we spent two days going around while he wrote this magazine article for *Life* magazine.

JOHNSON: So, you escorted him around.

McCOLM: Yes. This is like something hitting the fan. The Indian Bureau decided that the superintendent was very, very much to blame because he allowed this thing to get out of hand. So, they transferred him out right away. He was no longer qualified because he allowed the starving Navajo problem to get into the press, and of course, I was planning to move to Shiprock anyway, so it was pretty easy to get rid of me. I wanted to get out of there. Besides I wasn't getting along too well with the bosses either because I discovered all of the graft that they had in the PMA [Production and Marketing Administration] program. See, we had PMA program work going on and the PMA contractor was in their building. We had it worked out with the county, with each of the county AAA [Agricultural Adjustment Administration] committees to do work on their part of the Navajo reservation. But they didn't have any control over it; the Indian Bureau controlled it all. All we did was submit the payment slips down there, and they had to make the payments out of their office, out of St. John. The reason I discovered the problem was that this junior engineer -- the senior engineer had left and was not yet replaced -- came in and he said, "The contractor's going to be in town tomorrow night. He'll be in town tomorrow night, and he'll be over at the motel." He said, "We play poker with him every time he comes in. You can make a lot of money that way." I said, "You mean you play poker with a contractor. Who permits you to do that?" "Oh," he says, "Berry and Flory taught him how to play poker." He was a Mormon and he didn't play poker. He wanted to make the payoffs, but he had to play poker to make the payoffs.

JOHNSON: That's the way he made the payoffs.

McCOLM: That's the way he made the payoffs. It just happened that this guy that he was making payoffs to was now my boss in Phoenix. I reported it to Washington, and the guy that I had to report the problem to in Washington was the other one implicated in the poker business. So, then they transferred everybody out of there that could possibly testify against them. I started looking around for people that might testify, and nobody around there knew a thing about it.

JOHNSON: So, then you left.

McCOLM: So, then I left, and four years later I got a Sustained Superior Performance Award from the Department of the Interior.

JOHNSON: You were still with the Bureau of Indian Affairs?

McCOLM: I was with the Bureau all the way through.
 JOHNSON: At Shiprock. That's where?
 McCOLM: On the northwest corner of New Mexico.
 JOHNSON: You were there how long?
 McCOLM: Well, I was there from about '48 to '57.
 JOHNSON: What was your title there?
 McCOLM: I was in charge of the Shiprock nursery. We were growing trees for all the reservations out there.
 JOHNSON: Oh, you were in horticulture.
 McCOLM: Yes, it was horticulture. We had an independent organization. It says in my citation what I accomplished, but they were growing about 400 and some trees per man-day of labor, and I increased it more than ten-fold. They grew millions of trees with the same money they had been growing a few thousand trees before.
 JOHNSON: You were growing these outside in plots?
 McCOLM: Outside in the field. We were not only growing erosion control trees; we grew over 3 million Russian olive trees for distribution to the reservations. A lot of them were for the Navajo.
 JOHNSON: Russian olives.
 McCOLM: Yes.
 JOHNSON: Would they harvest olives?
 McCOLM: No. It's for wildlife and for erosion control....
 JOHNSON: But you also recommended new varieties or whatever? Who decided how many and what kind of trees you were going to grow and where they were to be transplanted?
 McCOLM: Well, the Indian Bureau had their orders in from various reservations. Fruit trees were grown for sale to the Navajos at a very low price. We grew them at cost to be sold to the Navajos, and one of the trees we were growing was the peach, and they had an awful lot of yellowing on them. They looked bad. The inspector came along one day and said, "Well, you've got too much disease. We can't allow you to grow them. We've got to destroy this batch, and we can't allow you to grow peach trees here anymore, because this disease is in your soil." I said, "I'll have it all cleared up by next year." "Well," he said, "I doubt that."
 All we had to do to clear it up was to go to where they were opening up a coal mine and take the lignite off the top. We took 25 tons per acre to the nursery, and we spread lignite, 25 tons per acre. Lignite has 3.2 ph over there.
 (The report goes on about how they introduced more vegetation into the Navajo Nation and a bit about the politics with the Indian Bureau. It appears that this man really did try to help the Indians.)
 ...McCOLM: Well, I was with the Navajo for 9 years. I have a sustained superior performance award from the Department of Interior for work on the Navajo...

APPENDIX
 BRIEF CHRONOLOGY OF A LONG CAREER IN AGRICULTURE
 George L. McColm

1947 Employed Bureau of Indian Affairs, Window Rock, Arizona.
 Agency Soil Conservation – Edited *NAVAJO LAND RANGE PROGRAM AND NAVAJO WELFARE REPORT*.
 Results -- Social Security U.S. Public Health Services, extensive development programs and voting rights for Navajo citizens.
 1948 Presented A NEW WORLDWIDE CROP AND GROWING SEASON CLASSIFICATION AND MAPPING SYSTEM American Society of Agronomy - meetings, Fort Collins, Colorado.
 1952-57 Employed Director in charge of BIA Nursery, Shiprock, New Mexico.

In four-year, increased production from 563 trees to 4,650 trees per man day nursery labor.
Awarded SUSTAINED SUPERIOR PERFORMANCE AWARD, U.S. Department of Interior.

***Further Follow-up:**



**Oral History Interview with Dale E. Doty^{xx}
Assistant Secretary, U.S. Department of the Interior, 1950-52.**

...HESS: Was John Collier the Commissioner of the Bureau of Indian Affairs at that time?

DOTY: Yes, he was the Commissioner of Indian Affairs when I was in this program and later when I was in Assistant Secretary Chapman's office. Dr. Sophie Aberle was the superintendent down at the United Pueblo agency. And Bill [William A.] Brophy, who later became Commissioner of Indian Affairs, was the special attorney for the Indians. Bill was on a retainer from the Solicitor's office. He represented the legal questions that would come up. It was a very exciting time for the Indian Service.

HESS: What would be your evaluation of appraisal of Mr. Collier's handling of the Bureau of Indian Affairs, as compared with other commissioners that you have known? How would you rate him as a Commissioner of the Bureau of Indian Affairs?

DOTY: Well I would place him probably the highest and probably the lowest when it comes to administration.

HESS: Why?

DOTY: Well he's too much of an idea man. He is a developer of programs, and he had very little interest in the day-to-day nitty gritty of getting things done. He was a beautiful dreamer in lots of ways - figurative, an outstanding man, came on at a time when he was very badly needed. Some of these things he was doing may have been dreamlike. A few of them were not very realistic.

HESS: Would you give me a few illustrations?

DOTY: The one real illustration that comes to mind is he developed the undying enmity of the Navahos over a range reduction program on the Navaho Indian Reservation. His moving attitude

was to drastically try to cut the number of cows and sheep and horses that were grazing on that land.

HESS: He thought they were overgrazing the land?

DOTY: He thought they were greatly overgrazing the land. They were then. I assume they still are, from looking at it a year ago when I was out there.

HESS: Is that a difficult point to get across to the Indians?

DOTY: Almost impossible to get across to the Navajos.

HESS: Why?

DOTY: It's part of their status in life and their tradition. Their wealth is counted in large part on the number of sheep they have, their status in the community. It's a very, very difficult problem...

In regard to **John Collier, mentioned above:*

...In 1933, the social worker, **John Collier**, became commissioner of the bureau. For the first time, tribes had a head of the bureau who was both knowledgeable and respectful of tribal cultures and values.

Supported by the reform momentum of President Franklin D. Roosevelt's "New Deal," Collier successfully stopped the allotment of Indian lands, improved Indian education programs, and sought to restore tribal political authority through the passage of the 1934 Indian Reorganization Act.

Collier's campaign to restore authority to the tribes incurred considerable hostility from the American public. The commissioner was heavily criticized during the later years of his 12-year tenure in office. (*After serving the longest tenure in American history, John Collier resigned as Commissioner of Indians Affairs in 1945.^{xxi}) (*See Collier's photo below*).

In 1948, the Hoover Commission, reporting to Congress, stated that the assimilation of Indian people into American society must once again be the dominant objective of federal policy.

Toward this end, the bureau implemented a number of bureaucratic reforms designed to speed the entry of Indians into the mainstream.

Congress also terminated bureau responsibility over more than 100 tribes and bands, a move that ended both government control and government protections for those communities...^{xxii}

***Even Further Follow-up:**

**Oral History Interview with Stephen J. Spingarn^{xxiii}
...Commissioner, Federal Trade Commission, 1950-53**

Second Oral History Interview with Stephen J. Spingarn, Washington, D.C., March 20, 1967. By Jerry N. Hess, Harry S. Truman Library.

... And there were some interesting episodes. I remember, for example, the Navajo-Hopi rehabilitation bill in '49. I don't remember all the details of that bill but essentially it was to provide a fund of I think seventy-five million dollars, or something on that order, to rehabilitate the Navajos and the Hopis, particularly the Navajos who were the much larger tribe. [79]

I had a special interest in this matter because in my college and law school days, for five summers, I was a national park ranger in the Mesa Verde National Park in Colorado and our

work force was Navajo. We had a hundred and fifty to two hundred Navajos there in the summer, and I used to be straw boss for Navajo work gangs. In the evenings I would go up to their hogans and dance Navajo dances with them. And, I have had many good friends among the Navajos. In fact, our Navajo foreman, *Sam Ahkeah*, a very fine chap, later became the chairman of the tribal council of the Navajos – that’s like being President of the United States among the Navajos. And in 1953 - 2 or 3 - when I was Federal Trade Commissioner, Sam in that capacity as chairman of the tribal council came to Washington and came to visit me. I remember one day - I think he and I had an appointment sometime in the day or during the evening and somebody called up on his behalf and said he couldn’t make it because he was going to be on television, and I got quite a hoot out of that. It seemed a far cry from the Mesa Verde.



John Collier center^{xxiv} (*mentioned above*); Stephen J. Spingarn

So, I had a special interest in seeing that the Navajos were well taken care of in this bill. The bill was a good bill but there was one obnoxious provision that had been added in the Congress and I don’t remember the details of it, but as I recall it was essentially to make state criminal jurisdiction applicable to the reservations - willy-nilly. In any event it dealt with state criminal jurisdiction over crimes committed on the reservations, which otherwise would be in Federal hands. And this provision, as I say, the pros and cons are not now clear in my mind as to what the merits and demerits were, but the Navajos deeply resented it. They mistrusted the state on such matters. They felt they had been abused and exploited by the state in the past.

HESS: What was the view of the Department of the Interior on that bill?

SPINGARN: The Department of the Interior’s view was that while this provision was not a good provision, that the bill was so important and worth-while over-all that it should go through and be signed by the President, and Secretary [Julius A.] Krug strongly recommended that to the President.

Well, we had another man on the White House staff who was deeply interested in the Indians and that was Philleo Nash, who at that time was assistant to David Niles, who was administrative assistant to the President on minority matters, and Philleo was a remarkable man - was and is a remarkable man. He has since been Democratic State Chairman of Wisconsin, Lieutenant Governor of Wisconsin and Federal Indian Commissioner. But among other things and in addition to be a practicing politician, he is an egghead. He is a Ph.D. in anthropology and an expert on Indian matters and had taught in this country and in Canada, and he was very much interested in that and knew a lot about it. Philleo and I discussed this bill at great length and we both agreed that this was a bad provision and that the bill should be vetoed on the basis of that provision, and that in any event we felt a reasonable certainty that if the bill were vetoed a bill without the obnoxious provision could be gotten through Congress fairly promptly.

HESS: Which did happen.

SPINGARN: Which did happen. And to make a long story short on our recommendation (Philleo deserves as much credit as I do, but I happened to be the cutting edge because I was the fellow who presented it to the President), it was *vetoed*...

**NOTE: Will Rogers, Jr.:* Will Rogers, Jr., son of the world-famous cowboy political satirist from Oklahoma participated in the NCAI effort to assist Navajos. After serving in General George Patton's army in World War II, Rogers carried on his father's humanitarian spirit by organizing the American Citizens League in Los Angeles to assist hundreds of urban Indians. He affiliated this pan-Indian group with the NCAI and became an outspoken critic of the Indian Bureau. Rogers believed that instead of championing self-determination, the bureau formulated policies without Indian consultation. For Rogers, the bureau should have a dual function: it should train Indians as top-level managers to assist less educated people and should gradually withdraw supervision over tribes that wanted to manage their own affairs. Rogers publicized the plight of the Navajos in an article for *Look Magazine* (November 17, 1948) entitled "Starvation without Representation." It noted that through government neglect the Navajo Reservation had become America's biggest slum. Rogers thought it was time to bring the Navajos into the nation's cultural and economic orbit and end the public scandal of sixty thousand citizens living "in a cultural zoo."

He offered several recommendations to accomplish this objective, the most important of which included the complete reorganization of the Indian Bureau, approval by Congress of a ten-year Navajo rehabilitation plan, and the delivery of social services and medical care by the Federal Security Agency and Public Health Service. Rogers saw no reason why the Navajos should not have the same rights as other citizens. He also criticized both Arizona and New Mexico for discriminating against Indians by not letting them vote in state elections or participate in Social Security programs...^{xxv}

SHANTY MYER'S CHINA SPRINGS:



Coyote Canyon^{xxvi}; Coyote Canyon^{xxvii}

CHINA SPRINGS TRADING POST (Chinaman Springs [McNitt 1965:335]; *see also* Antelope Trails, *name for valley just west of the post*) below

Navajo name. K'aa' Łání (Many Arrows – named for an ambush of a US cavalry patrol in 1863 by Navajos [Young and Morgan 1987:501; Linford 2000:192])

Location. McKinley County, NM, about 8 miles north of Gallup along a wagon road between Gallup and Farmington, the south end of which roughly coincides with US route 491 (but which then ran NNE through *Coyote Canyon*) (Gregory 1916 map).

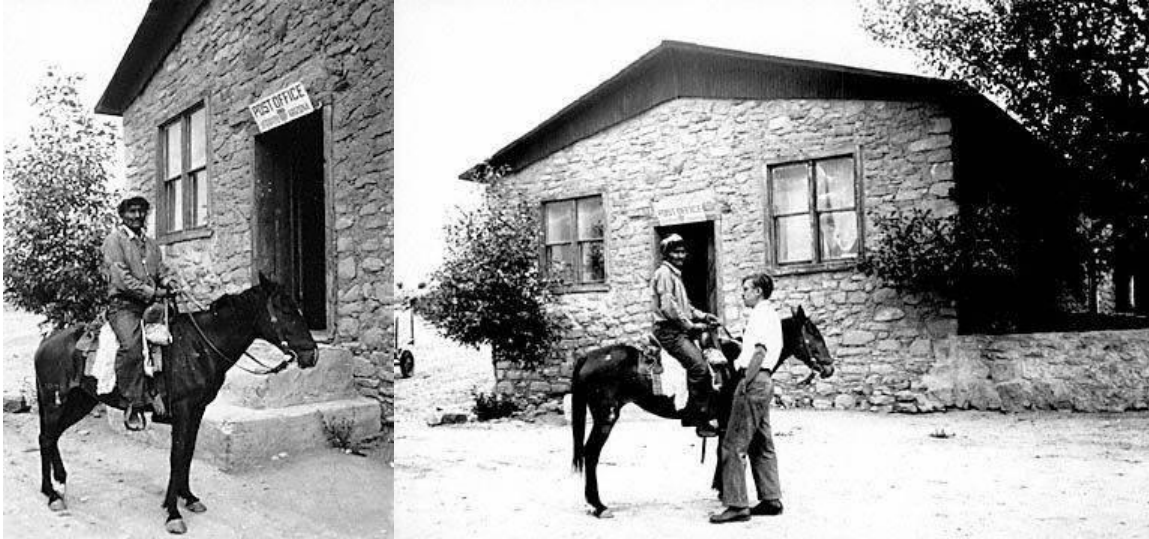
Dates. About 1906 – early 1960's

Owners, managers. The post was established about 1906, owner not identified (Berkholz 2007:123); we suggest **J.H. McAdams** (see Antelope Trails) (**Joel Higgins McAdams* born 1879 and died 1929)^{xxviii}.

See this article below on McAdams:



Antelope Trails, NM^{xxix}



Jeddito Trading Post, 1932^{xxx} & ^{xxx}i (Antelope Springs, AZ (*Jeddito Valley*) trading post) –
(*It does resemble the China Springs trading post*)

***ANTELOPE SPRINGS TRADING POST:** See Jeddito.^{xxxii}

ANTELOPE TRAILS

See also China Springs

Location. New Mexico. Valley west of **China Springs NM**, north of Gallup, is called Jádí Habitiin (Antelope Trail) and may be this place.

Dates. Early 1900's possibly pre-1910

Owners, managers. According to the token collection of Dorothy Hubbell, **J. Higgins McAdams** had a post at Antelope Trails, N.M. (undated tokens). McAdams also had stores in Gallup from 1910 until his death in 1929, and *a large number of earlier ones widely scattered around Navajoland*. **We suggest that this store may be the same as China Springs, and that McAdams may have been the earliest owner.**

Family relationships. **JH McAdams** was a brother of George McAdams; nephews and their descendants include members of the Richardson family of Winslow and Gallup.

Sources. HUTR oral history interview 52 (Dorothy Hubbell, 1969); Richardson 1986:28-31; NMBD 1926-1930; see China Springs entry. Updated. 10/13/10)

SHANTY MYER'S CHINA SPRINGS continued:

In 1910, **Hugo Weston** deeded the post to **William Casebeer**, who immediately deeded it to the **C C Manning Company**, a Gallup trader/wholesaler.

Frank Mapel, a Manning associate, operated the post. (*See photo below with Frank Mapel and his wife in it*).

(...*Frank went onto more lucrative business activities: “The franchise for Durango Coca-Cola Bottling Company was created in 1915. The original bottling plant was located on Main Avenue in Durango. **Frank Mapel** became involved with the Coca-Cola Business in the 1920’s while working in purchasing for the Gallup Mercantile Company. The Gallup Mercantile was a subsidiary of Charles Ilfeld a full line wholesale company operating mercantile operations throughout New Mexico and Durango, Colorado. **Mr. Frank Mapel** became a pioneer in distributing Coca-Cola on the Navajo Indian Reservation throughout the many trading posts in northwest New Mexico and western Arizona. At that time Coca-Cola was delivered on wagons in cedar barrels. The bottles were packed in the barrels with straw.”)

In 1911, **Mapel** sold to **J.J. Phillips**.

(*Jacob Humbel “J.J.” Phillips managed one of the first trading posts on the Osage Indian Nation, at or near Hominy, Ok. He left Tennessee around 1886 to go west to the Osage Indian Territory. He remained there until maybe 1888 or late 1889. He was given the Indian name of “E-ha-shoot-se” meaning Red Beard. His oldest son was called “E-ha-shoo-se-shimmy-shinker” meaning Red Beard’s little son^{xxxiii}).

By 1915, owners were **Frank “Sloppy Jack” Lewis** and **Irene Lewis** (the Lewis’s may have gotten goods on credit from Manning and Mapel, who seem to have had a lien on the store); Frank Lewis was killed in 1921 by 3 Navajos, who burned the store down around him (McNitt 1962:335; York 1987, Table 3).

(*There was little crime on the reservation. Usually someone was trying to settle a personal matter or perhaps steal. In the 1920’s several traders were killed, and their stores burned down. At **China Springs**, about a mile from Gamerco on the Shiprock highway, a trader known as “Sloppy Jack” was robbed, then killed, and the store burned. Several men who lived about halfway between China Springs and Rock Springs were later convicted of the crime.^{xxxiv})
(*Sloppy Jack’s murder mentioned again below).

In the late 1920’s or about 1930, Shanty Myers rebuilt the post and is presumably the “A.G. Meyers” listed at China Springs on the UITA members list (UITA 1936). (*Author’s note: I think that it was rebuilt in the 1920’s, most likely, the early 1920’s).

In the early 1950’s, owners were **Jack and Elda Powell**,
(*Tietjen’s daughter Elda (*Elda Powell’s father was Al Tietjen of Rocky Point Trading Post^{xxxv}) married Jack Powell, whose family was based in Bluff - see also **China Springs**, **Tó Ligaií**, **Hunters Point**, **Black Hat**^{xxxvi}), (*Jack Powell was a trader from several locations in and around the Gallup, NM, area including Black Hat, St. Michaels and Hunters Point. Jack traded on the Navajo Reservation until the late 1980’s, when he retired to Bluff^{xxxvii}),

who soon sold to **Joe Hatch** (* who had owned Bistri Trading Post in 1910 – 1912-13 – see more on Hatch below) - about 1952-53 because Navajo clientele had moved away;

Hatch quickly sold to **Charles Ashcroft**, and the Ashcroft family closed the post in the early 1960s (York 1987, Table 3; Berkholz 2007:123; Kelley field notes, Jack Powell interview 12/29/81). (***Charles Ashcroft**, was a trader all his life.^{xxxviii})

Regarding *Hatch* and *Ashcroft*:



Old Hachita^{xxxix}; Old Hachita, 1800's mining town in SW New Mexico^{xl}

... (**Note on Hachita, New Mexico*: Silver, lead, and copper were mined at the original town of Hachita starting about 1875. The town grew to three hundred residents by 1884 and had a steam smelting works, several saloons, two general stores and several mining companies. Hachita began to dwindle in importance during the 1890's. Shortly after the turn of the century, railroad tracks were laid about nine miles east of Hachita. A railroad town sprang up and took the name of the fading mining camp. Thereafter, Hachita was the railroad town and the original bearer of the name became Old Hachita. Today the railroad is gone but the town remains with about fifty people living there. There are some interesting occupied and unoccupied buildings for the visitor including a mercantile store, café, gas pump, and bar) ...^{xli}

..." We left Hachita in November with everything in the same small wagon. We were unable to get back to Diaz and get any more of our belongings. The Mexican bandits destroyed everything we owned."

"Some days we would travel only a mile per day, the roads being muddy. We had sickness, and we had very little to eat most of the time. When we reached Bluewater, New Mexico we traded our buggy, guns and everything we could spare to **Joe Hatch** and **Charlie Ashcroft** for food. When we got to the San Juan River, we hired men with our last money to help us across."

(**Note on Bluewater, New Mexico*: For over 90 years, the Bowlin family has taken pride in serving the traveling public with Southwestern tradition and hospitality. Their business venture actually began in 1912 when Claude M. Bowlin began trading with the Native American Indians of New Mexico and began learning their languages and customs. After World War I, from 1919 to 1935, Mr. and Mrs. Bowlin bought and sold several trading posts in the Gallup and Farmington areas of New Mexico. In 1935 they built the Old Crater Trading Post at Bluewater, New Mexico. It was named for the extinct volcano (or crater) to the north of the store. The

wagon wheel-rutted road leading to the trading post later became *Route 66*. This store was closed in 1973 due to the construction of the new Interstate 40, which bypassed it.^{xlii})



Bluewater Trading Post, 1940^{xliii}

“All we had left to eat was dried apples, biscuits and beans. Eva and I hired Indians for 10 cents apiece to carry Rose and Lurlene (*her small daughters*) across the swinging bridge. The bridge was flipping so hard from the wind that Mother had to kneel 3 times to get across. When we finally made it across, little Lurlene just sighed as if she were so relieved.”^{xliv}

Interestingly:

... *Marian Parker's mother's mother* was a descendent of **Ira Hatch**, the first of several Mormon traders to set up shop across the sprawling reservation. Her mother's father, **Charles Ashcroft**, was a trader all his life. When Parker's father, *Stanley Smith*, married *Lelia Ashcroft* in 1937, he was also drawn into the trade.

Over the next few years, the Smith's worked at several trading posts in the Four Corners area including *Southside* and *Drolet's*.

Shortly after Marian was born, in 1940, her father joined the Marines and shipped off for the Pacific. Marian and the rest of the family went to *Toadlena Trading Post in New Mexico* to await his return.

“My father was a wheeler-dealer and while he was in the service, he made extra money selling liquor to the pilots. I don't know the whole story, but I do know he saved his money,” Parker says.

In 1948, Stanley and Lelia purchased a rundown trading post, 10 miles northeast of the town of *Sanders, Arizona* with the unusual name of *Burntwater*.

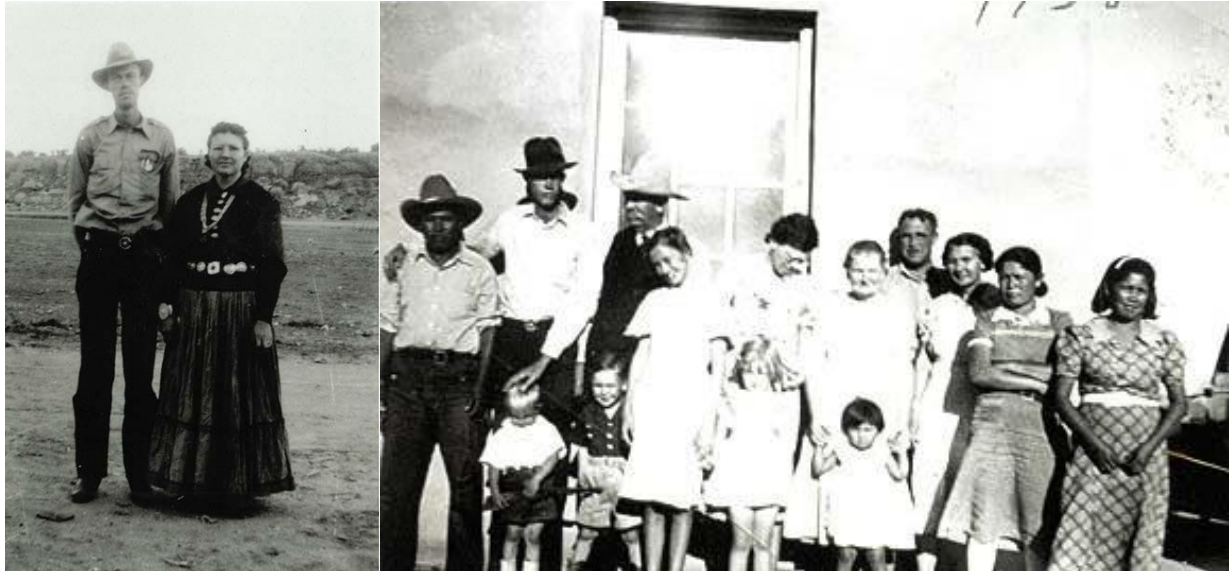
Around since the late 1800's, it got its name when a group of Navajo men got in a fight over a shallow well on the property - literally. According to the story, the well was covered with logs, which caught on fire during the fight and collapsed into the opening. The property came with a Dalmatian dog, a resident crow and a domesticated bobcat.

“My father liked it because it was on an old homestead, and although it was surrounded by the reservation it was not part of it. He knew enough to know that he didn't want to have to answer

to the tribe,” Parker says.

With little money, the couple set to rebuilding. Progress came at a pace similar to everything else on the reservation for many reasons, not the least of which was the time it took to gain the trust of their Navajo neighbors.

The store, as well as the family’s home, was primitive by any measure. Water was often hauled, kerosene lit the way and a battery-operated radio was the only reliable connection with the outside world.



Marian Parker's parents (above) spent their lives among the Navajo, living working trading and sharing the hard life of the remote reservation.^{xlv}

“It was a hard life, but we didn’t know it at the time,” Parker says.

Few Navajo had vehicles. For the most part they traveled about by horse and wagon. In recognition, her father built a hogan on the property so customers who came from far away had a place to stay.

“Almost everything was done by barter. They brought in rugs, wool, sheepskins and pinion nuts. Dad would give them more for trade than for cash.”

“They also pawned jewelry, saddles and diamond rings, for cash when they needed it. And sometimes they pawned things just so they would be in a safe place,” Parker says. And Burntwater offered more than cash and trade goods.



Marian Parker's grandfather, **Charles Ashcroft** was a well-known trader who built the Dennehotso Trading Post in 1930.^{xlvi} As a child, Marian Parker (in foreground) spent her days among the Navajo people, herding sheep, attending their ceremonies and sharing the joys and sorrows of their lives.^{xlvii}

“Dad wrote letters for his customers, helped them get social security numbers and advised his ‘patients’ on what kind of over-the-counter medicines worked on what. And when needed he drove them to the hospital in Fort Defiance.”

But of all her memories the fondest are of her time spent with the Navajo people, many of whom she still considers family.

“They are an enduring and basically happy people who live one day at a time. We learned a lot from the Navajo, perhaps more than we taught them,” she says.

“My brother and I herded sheep with them, ate with them and played with them. We attended three-day healing ceremonies that lasted all night.”

“We had happy times and sad times together. When my mother, who they called ‘The woman who laughs all the time,’ passed away at the age of 46, they wept openly for her,” Parker says. In 1953 the first of two floods in a five-year period came, forcing her father to abandon the original trading post building and move into a metal Quonset hut.”^{xlviii}



Described by his daughter as a wheeler-dealer, Stanley Smith was known for his honesty and compassion^{xlix}; he lived at Burntwater Trading Post from the time he bought it in 1948 until he sold it in 1964. Virtually all business done at Navajo trading posts was conducted by barter, much of it in the form of wool and sheepskins. This photo taken in 1949 shows Allan Smith, Marian's brother, sitting atop a load of wool headed to market.^l



Joe Hatch, Sr., Lude Kirk Hatch, & Will Evans building James 'Grandpa' Pipkin, Jr.'s house, June 1897, Fruitland, NM; shortly before Evans's initial trading experience at Sanostee.^{li}

*Note on **Joe Hatch** (which aren't necessarily accurate dates & no mention of China Springs):
“...**Hatch, Joe** (Paiute with Navajo clientele)
– Son of non-Indian Mormon missionary Ira Hatch and Paiute woman from Navajo Mountain

- (not named in published sources) who was raised by Mormon family north of the San Juan
- In 1895, in partnership with Ed Thurland, tried to build a store in Chuskas but local headman Black Horse ran them off
 - In 1898, with Ed Thurland, established a post in Waterflow west of Farmington (Section 6, T30N R15W)
 - From about 1900 *until his death in 1940s*, had a ranch on the north side of the San Juan in Fruitland near his non-Indian cousins
 - In 1902-1907, managed Meadows TP on San Juan near Cudei
 - Around 1909-1912, traded at Bisti and Ojo Alamo and White Rock
 - 1913-14: Traded at Brimhall Wash
 - 1920's? Clerked for Dick Simpson at Gallegos Canyon 1920's, had silversmiths on Fruitland ranch produce jewelry, which he jobbed around the Navajo Reservation for livestock, which he brought to Fruitland Ranch and from there sold to southern Colorado buyers
 - In 1926, established Hatch TP on upper Montezuma Creek, later taken over by one of his sons and currently (2005) operated by a grandson
 - Around 1930, operated store at mouth of Montezuma Creek
 - In the 1930's-1940's traded at his Fruitland ranch (one of Joe Hatch's sons and the son's brother-in-law, **Charley Ashcroft**, also had a store on S side of San Juan; see also Robert Martin entry below)
 - He and his wife both died during World War II

Sources: Forrest 1970; McNitt 1962; Bailey & Bailey 1982; US Senate 1937:17822; NMBD; Bart Wilsey, personal communication to Kelley, 2/08/05; Kelley and Francis field notes, SH interview 7/7/05...”^{lii}

SHANTY MYER'S CHINA SPRINGS continued:

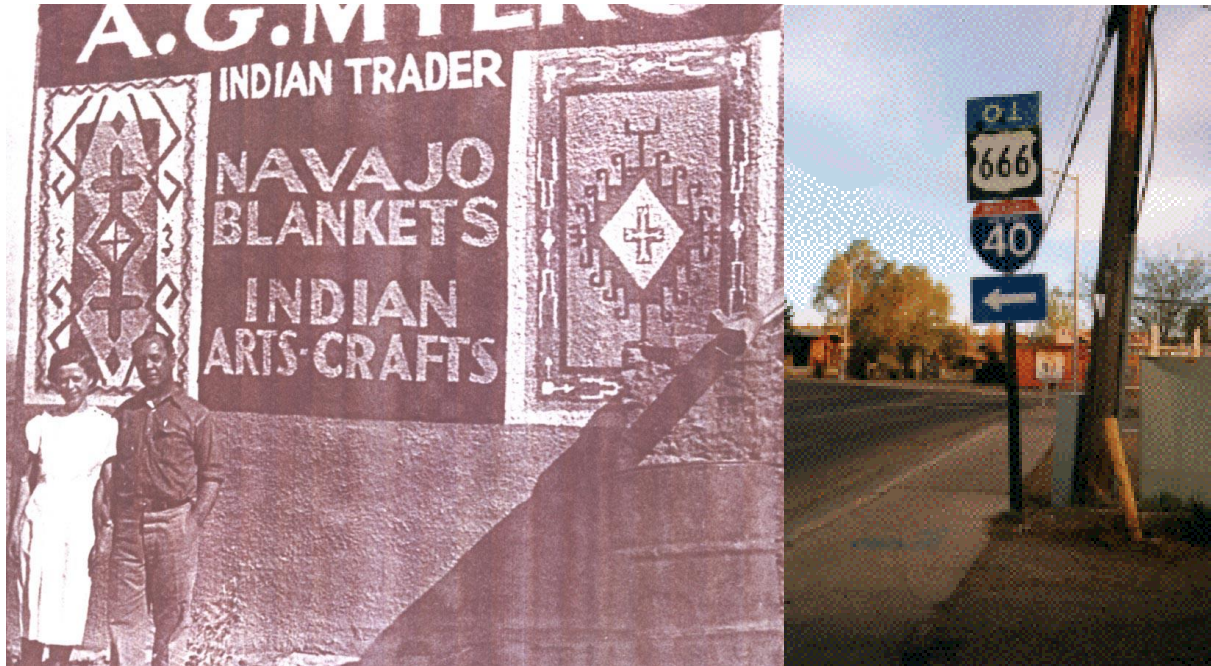
Architecture. In 1910, the trading post complex consisted of a store and dwelling (probably a single building), a chicken house, and a corral (York 1987, Table 3). This would have been the building burned in 1921 that was rebuilt about 1930. In 1973 and later years, long after it had stopped operating as a trading post and was a private dwelling, the former store building/dwelling was a T-shaped, one story, frame/stucco multiroom building consisting of a central section with a gabled roof and 2 wings, respectively north and south of the central section, with gabled roofs having ridgepoles at right angles to that of the central section. Nearby was a small, pitched-roof house, possibly as old as the trading post.

(Photos: Spears 1993; Gallup Independent 1/4/07, p 1). This was reportedly how it looked in the 1950's also (Kelley field notes, Jack Powell interview, 12/29/81). **Not talking about above photo.*

****The building burned on January 3, 2007.***

Family relationships. Forebears of John Powell's father's family traded at Blanding and Bluff; a brother (?) traded at Indian Wells; Elda Powell's father was Al Tietjen of Rocky Point Trading Post.

Sources. Citations in text - *End of article on China Springs... (with its many follow-ups & notes)*



Irene and Shanty Myers at China Springs Trading Post; On Route 666



Abandoned Trading Post, much like Shanty's at China Springs

Another source:

SHANTY MYER'S CHINA SPRINGS *continued:*

CHINA SPRINGS (McKinley; E of US666, just N of Gamerco and 5 mi N of Gallup). In the 19th century, many Chinese laborers lived near a well here, which served several nearby communities. The Navajo name for the locality, still inhabited, means “many arrows” and is said

to refer to a Navajo ambush of a troop of Kit Carson's NM Volunteers in the summer of 1863.^{liii}
(See more on ambush below).

Trading Tokens from China Springs:



This is an R10 triangle-shaped piece issued by the trading post and is good for 25 cents in trade-Kiser nm240c. China Springs is a small town near Gallup. It's part of the Navajo reservation. Piece is in excellent condition and very unique in shape and origin. Vinegar Collection **It sold for \$350.00**^{liv}



Obverse: China Springs / Trading / Post; reverse: \$1.00. Triangle. Fine condition, holed at top. Purchased from Birt in 1984. Unlisted in Kiser. Near U.S. 666, just North of Gamerco, and eight miles North of Gallup. **It sold for \$450.00**^{lv}



lvic

“Yah-ta-hey” (Navajo: **T’áá Bíich’íidi**) is an approximation of a Navajo greeting, though the Navajo name means “like the devil” – however some Navajos say it means yata (sky) hey (blessing) – “Ya Ta Hay” is also a Navajo greeting which is the equivalent of “Hello” or “Howdy.” (*The author’s mother, who went to McKinley High School in Gallup in the early 1920’s, use to say it.)

The town of Shiprock, population 15,000, is the largest on the Navajo Nation and has been described as a trip to a foreign country. Founded in 1903 by Indian agent William T. Shelton, the original Bureau of Indian Affairs and the old office is still there. The Navajo word for Shiprock is Tse'Bit'Ai and means "rock with wings." This sacred mountain was formed by a volcanic vent 27 million years ago. At that time the surrounding land was 2000 feet higher, equaling the altitude of Mesa Verde. When the column of lava cooled, the softer earth eroded and left a 1700-foot stone pillar atop a 5500 plain. Altitude is 7170 feet. The wings are three lava walls 150 feet high and three feet wide. Shiprock is the world's finest example of an exposed volcanic throat and can be seen for 100 miles.^{lvii}



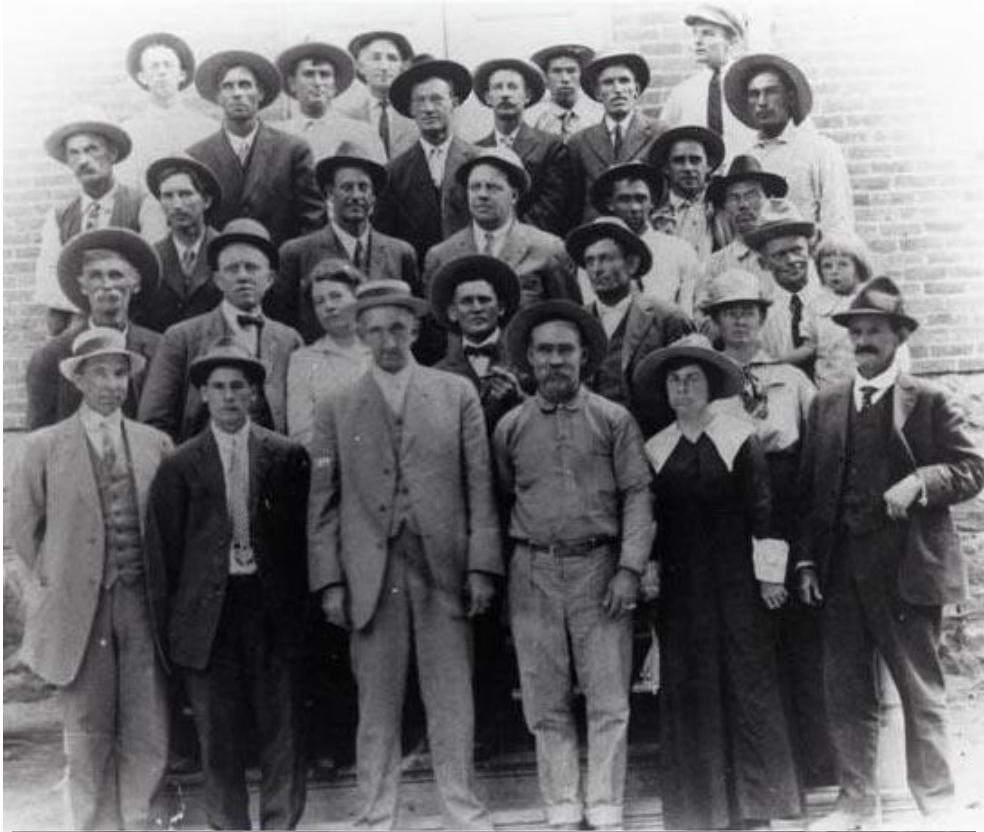
Shiprock Agency Fairgrounds, 1910, Superintendent Shelton stands before his Navajo police force; to Shelton's right in front with badge is Curley Jim; looking over Curley Jim's right shoulder is Slim Policeman; directly behind Shelton is Black Whiskers; left of Shelton is Tl'ah Begay; behind him is Hard Belly; to the far left is Louis Cambridge.^{lviii}



Navajos at the Shiprock Agency, 1910; photo was taken at the east end of the agency where the carpenter-blacksmith shop was located^{lix}



Ceremonial gathering in Shiprock, 1910. In the background to the right is a ceremonial hogan. Front left near the wagon tongue; a photographer has a large wooden camera on a tripod, focused on two men and an individual mounted on a horse. Shiprock Trading Post was a short distance to the left of this scene.^{lx}



Above are 2 different photos of same Traders (“Hats On” and “Hats Off”^{lxi}) after a meeting with Superintendent William T. Shelton at the Shiprock Agency in 1912. Half of the traders identified are Mormon (M).

Top row, left to right: Sheldon Dustin (M), John Walker (M), Jesse Foutz (M), Ike Goldsmith, Bert Dustin (M), Frank Noel (M), Alphonso (Fonnie) Nelson, June Foutz (M), Bruce Bernard, unidentified government employee.

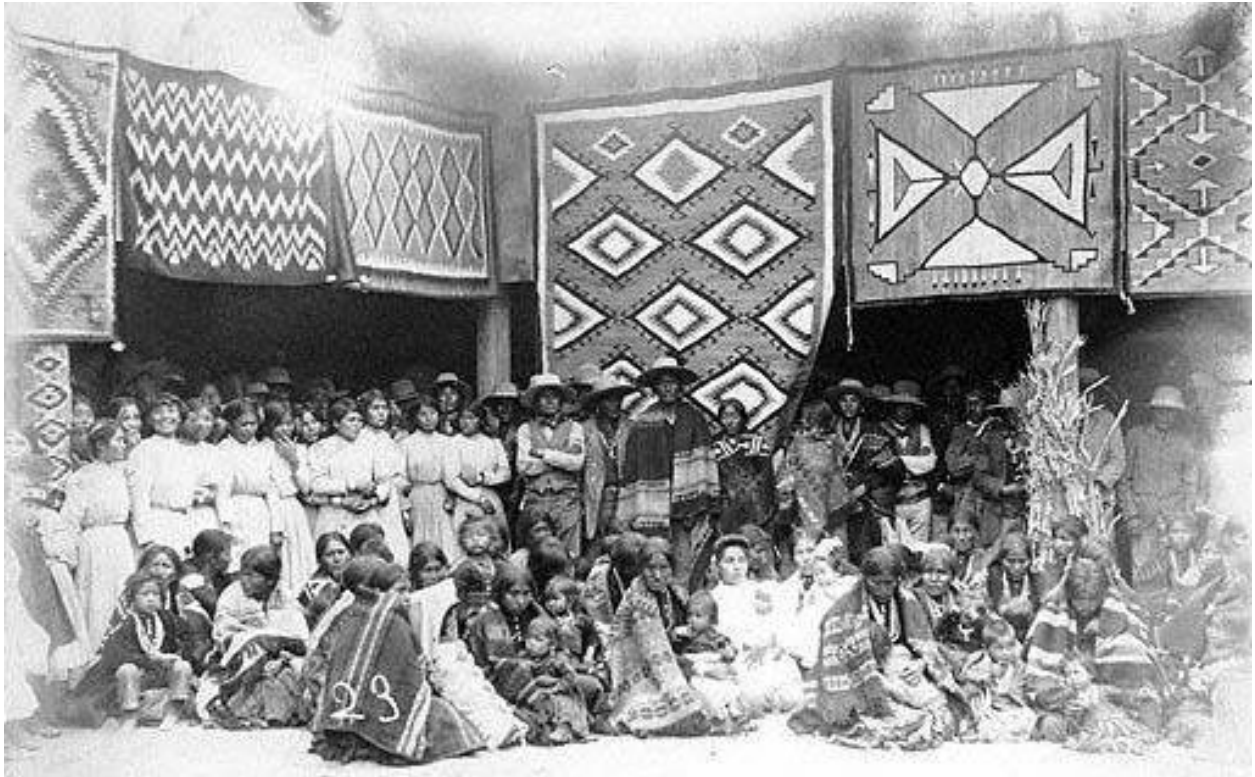
Third row: Herbert Redshaw (government farmer), “Al” Foutz (M), Olin C. Walker, Will Evans (M), John Hunt (M), two unidentified.

Second row: [James M.?] Holly, **Frank Mapel, Edith Mapel**, Crownpoint agent Samuel B. Stacher, George Bloomfield (M), Mrs. Ed Davies, and Ed Davies with daughter Mary.

Bottom row: Unknown, Arthur J. Newcomb, Supt. Shelton, Joe Tanner (M), Louisa Wade Wetherill, John Wetherill.^{lxii}



Shiprock Fair, 1913, Trader’s Booths^{lxiii}



Shiprock Fair 1913 - Navajo men, women and children with Navajo Rugs^{lxiv}



Shiprock trading post, founded in 1917 by Will Evans.^{lxv}

The Navajo Trading post of Will Evans, situated out on the New Mexico desert near the famous Shiprock.

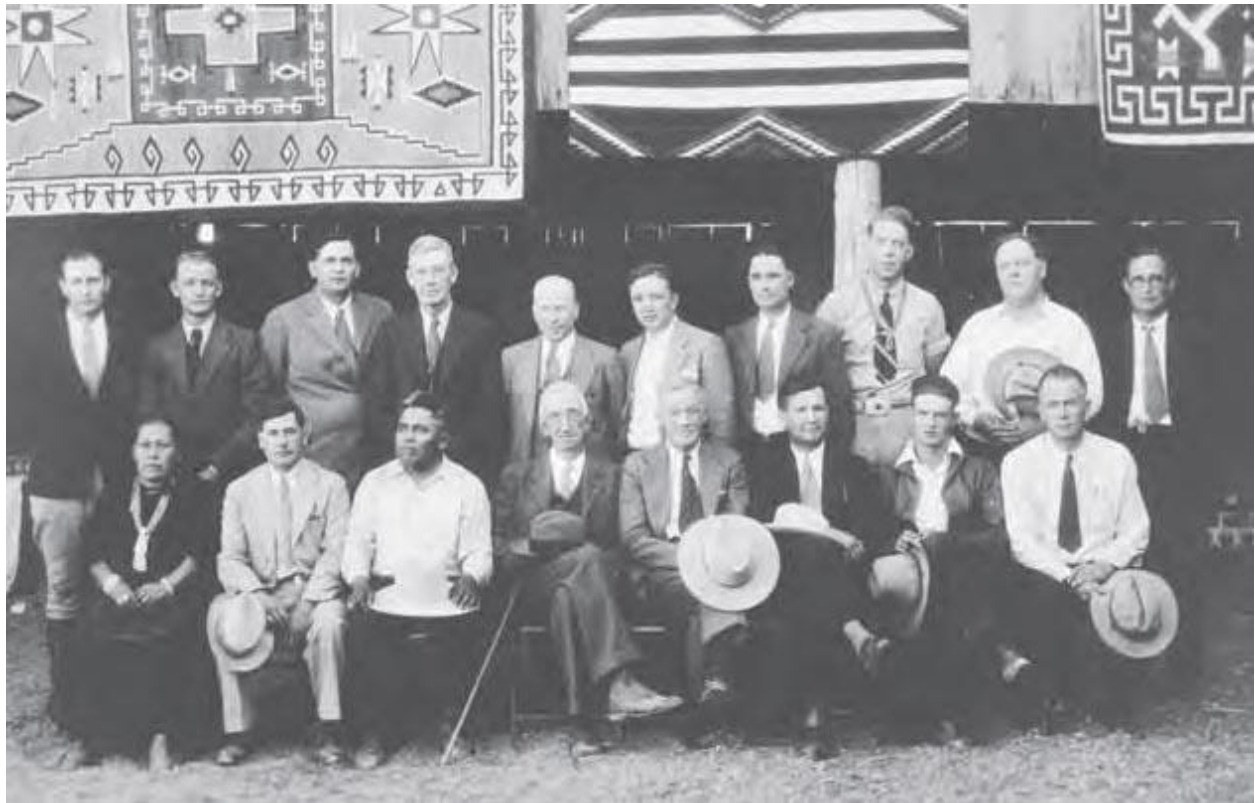


December, 1937

lxvi



Shiprock, NM with formation in distance; photo taken between 1920 and 1930^{lxvii}



Traders with Shelton (retired) at Shiprock Fair, 1930. Ten of the thirteen traders identified in this photo are Mormon (M). *Front row, left to right:* Aseneba Martin, Arthur J. Newcomb, Deshna Clah (one of the first chairmen of tribal council), William T. Shelton, Bert Dustin (M), Carlos Stolworthy (M), Roscoe McGee (M), unknown. *Back row:* Walter Gibson, Don Smouse, Asa Palmer (M), Roy B. Burnham (M), Shiprock agent Evan W. Estep, Luff Foutz (M), Elmer A. Taylor (M), Richard P. Evans (M), Will Evans (M), **Charles Ashcroft** (M).^{lxviii}



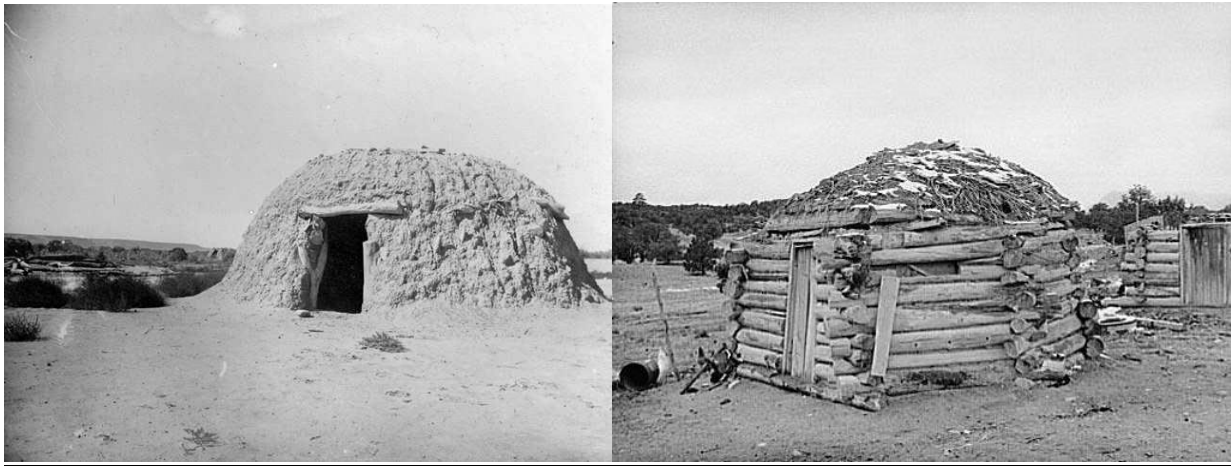
Superintendent William Shelton and wife, Shiprock.^{lxix}



This aerial view of the Shiprock formation shows the three major dikes fanning out from the main volcanic plug. These dikes are what Dan Pete described as the wings and tail that allowed the formation to fly to its present location. Photo by David J. Evans.^{lxx}



Shiprock by Ansel Adams^{lxxi}



Hogans^{lxxii}

The **hogan** is a sacred home for the **Diné (Navajo) people** who practice traditional religion. The Navajos used to make their houses, called hogans, of wooden poles, tree bark and mud. The doorway of each hogan opened to the east so they could get the morning sun as well as good blessings. The older form of hogan is round and cone shaped.

The habitations of the Navajos are usually of a very simple character. The most common form consists of a conical frame, made by setting up a number of sticks at an angle of about forty-five degrees.

An opening is left on one side of the cone to answer as a doorway. The frame is covered with weeds, bark, or grass, and earth, except at the apex, where the smoke from the fire in the centre of the floor is allowed to escape. In the doorway an old blanket hangs, like a curtain, in place of a door. But the opening of the door is not a simple hiatus, as many descriptions would lead one to suppose.

A cross-piece, forming a lintel, connects the jambs at a convenient height, and the triangular space between the lintel and the smoke-hole is filled.

Some lodges are made of logs in a polygonal form. Again, they are occasionally built partly of stone. In cold weather a small storm-door or portico is often erected in front of the door, and an outer and an inner curtain may be hung to more effectually keep out the wind.

Shelters: Contiguous to the hut, the Navajo usually constructs a rude shelter of branches. Here, in fair weather, the family often cook and spend most of the day. Here, too, the women erect their looms and weave or set out their metates and grind corn, and some even choose to sleep here.^{lxxiii}



Navajos, Sheep^{lxxiv}

The most important art of the Navaho is that of weaving. They are especially celebrated for their blankets, which are in high demand among the white people on account of their beauty and utility; but they also weave belts, garters, and saddle girths—all with rude, simple looms. Their legends declare that in the early days they knew not the art of weaving by means of a loom. The use of the loom was probably taught to them by the Pueblo women who were incorporated into the tribe.



Navajo Women Working^{lxxv}



Navajo Women^{lxxvi}



Navajo families^{lxxvii}

They dressed in skins and rude clothes constructed by hand, of cedar bark and other vegetal fibers. The few basket makers among them are said to be Ute or Paiute girls or their descendants,

and these do not do much work. What they make, though of excellent quality, is confined almost exclusively to two forms required for ceremonial purposes.

The Navajo make very little pottery and this of a very ordinary variety, being designed merely for cooking purposes; but formerly they made a fine red ware decorated in black with characteristic designs.

They grind corn and other grains by hand on the metate. For ceremonial purposes they still bake food in the ground and in other aboriginal ways. For many years they have had among them silversmiths who fabricate handsome ornaments with very rude appliances, and who undoubtedly learned their art from the Mexicans, adapting it to their own environment. Of late years many of those who have been taught in training schools have learned civilized trades and civilized methods of cooking.^{lxxviii}

NAVAJO HISTORY: About the “Many Arrows” incident

It may be that under the loosely applied name Apache there is a record of the Navajo by Oñate as early as 1598, but the first to mention them by name was Zarate-Salmeron, about 1629. They had Christian missionaries among them in the middle of the 18th century, but their teachings did not prevail against paganism. For many years previous to the occupancy of their country by the United States they kept up an almost constant predatory war with the Pueblos and the white settlers of New Mexico, in which they were usually the victors.

When the United States took possession of New Mexico in 1849 these depredations were at their height. The first military expedition into their country was that of Col. Alex. W. Doniphan, of the First Missouri Volunteers, in the fall of 1846. On behalf of the United States, Doniphan made the first treaty of peace with the Navaho November 22 of that year, but the peace was not lasting.

In 1849, another military force, under the command of Col. John M. Washington, penetrated the Navajo land as far as Chelly canyon (Canyon de Chelly in NE Arizona), and made another treaty of peace on September 9, but this treaty was also soon broken.^{lxxix}



Eddie Draper (*see below at end*), Canyon de Chelly^{lxxx}; Canyon de Chelly by Ansel Adams^{lxxxii}

To put a stop to their wars, Col. “Kit” Carson invaded their territory in 1863, killed so many of their sheep as to leave them without means of support, and took the greater part of the tribe

prisoners to Ft Sunnier (*Fort Sumner*) at the Bosgite (*Bosque*) Redondo on the Rio Pecos (Pecos River), New Mexico. Here they were kept in captivity until 1867, when they were restored to their original country and given a new supply of sheep. Since that time, they have remained at peace and greatly prospered.^{lxxxii}



Navajos were driven from their beloved homeland by the U.S. Army on foot for hundreds of miles while witnessing murders, rapes and starvation. One-third of the 9,000 Navajo and Mescalero Apache who suffered at the prison camp from 1863 – 1868 succumbed to pneumonia, dysentery, starvation and exposure. Some Navajos who eluded capture secretly helped others; they brought food in the night and other health supplies.

Navajos who survived the Long Walk to the U.S. prison camp of Bosque Redondo, near Fort Sumner, N.M., in the 1860's endured abysmal living conditions until the Treaty of 1868 allowed them to return to their homelands.^{lxxxiii}



Navajo at Bosque Redondo about 1864 - 1868^{lxxxiv}

There is no doubt that the Navaho have increased in number since they first became known to the United States and are still increasing. In 1867, while they were still prisoners and could be counted accurately, 7,300 of their number were held in captivity at one time; but, owing to escapes and additional surrenders, the number varied. All were not captured by Carson. Perhaps the most accurate census was taken in 1869, when the Government called there to receive a gift of 30,000 sheep and 2,000 goats. The Indians were put, in a large corral and counted as they went in; only a few herders were absent. The result showed that there were somewhat fewer than 9,000, making do allowance for absentees. According to the census of 1890, which was taken on

a faulty system, the tribe numbered 17,204. The census of 1900 places the population at more than 20,000, and in 1906 they were roughly estimated by the Indian Office to number 28,500.^{lxxxv}



Fort Sumner^{lxxxvi}



Navajos at Fort Sumner in the Pecos Mountains^{lxxxvii}

There, along with 400 Mescalero Apaches living as prisoners on the other side of the Pecos

Mountains, the Navajo were forced to build a town, grow crops and supplement their food with supervised hunting.^{lxxxviii}



Navajos being guarded at Fort Sumner, 1864^{lxxxix}



Navajo Indians imprisoned in the Reservation at Fort Sumner, 1864^{xc}

Hundreds of Navajos died on the “Long Walk” (to the Bosque) and thousands more died at the Bosque Redondo Reservation over the next few years from starvation and disease.

(*Bosque Redondo was a failure. There was never enough food, even though the army purchased expensive provisions hauled from St. Louis. The surrounding area could not supply enough wood for winter. And New Mexico residents didn't want these terrorists living in their backyard. After quarreling with the Navajo, the Mescalero walked out one night in 1865 and the army let them go. The same year, 2,321 Navajos died of smallpox. Five soldiers were killed in 1867.^{xcj})

It got so bad that General Carleton, the architect of this tragedy, wrote to Washington, D.C., for help in feeding his captive Navajos, lest they all die and “upbraid us for having taken their birthright and left them to perish.” Carleton continued in his letter: “With other tribes we have acquired ever since the Pilgrims stepped ashore at Plymouth Rock, this has been done too often. For pity’s sake, if moved not by any other consideration, for once treat the Indian as he deserves to be treated.”

Rescue finally arrived in the unlikely person of Gen. William Tecumseh Sherman, who visited Fort Sumner in 1868. Taking pity on the Navajos, Sherman let them go home.

In his last years, Kit Carson, told friends, that most troubles with natives “rose from the aggressions of whites.” He said the Navajos “...once owned all this country, yes, Plains and Mountains, buffalo and everything. But now they own next door to nuthin’ and will soon be gone.”



Navajos in 1864, near Fort Sumner

On this day in New Mexico History - February 4, 1864 – What would come to be called the Long Walks started in January of 1864. On this day in New Mexico History bands of Navajo led by the Army from their traditional lands in eastern Arizona Territory and western New Mexico Territory started to arrive at Fort Sumner in the Pecos River Valley. The area was called the Bosque Redondo, means “round grove of trees” in the Spanish language. Between 8,000 and 9,000 people were settled on an area of 40 square miles with a peak population of 9,022 by the spring of 1865. Bosque Redondo had serious problems.

About 400 Mescalero Apaches were placed there before the Navajos. The Mescaleros and the Navajo had a long tradition of raiding each other; the two tribes had many disputes during their encampment. Furthermore, the initial plan was for around 5,000 people, certainly not 10,000 men, women and children. Water and firewood were major issues from the start; the water was brackish, and the round grove of trees was quite small. In 1865 Navajo began leaving. By 1867 the remaining Navajo refused to plant a crop. The Treaty of Bosque Redondo between the United States and many of the Navajo leaders was concluded at Ft. Sumner on June 1, 1868. On June 18, 1868, the once-scattered bands of people set off together on the return journey, the “Long Walk” home. This is one of the few instances where the U.S. government relocated a tribe to their traditional boundaries.



Navajo Men: Many Arrows and Hostine Naz^{xcii}; Barboncitos^{xciii}

Upon return From Bosque Redondo raiding resumed, but farming, herding sheep and raising horses increased. Over the following years, the reservation established by treaty in the Four Corners region expanded many times. It soon became the largest reservation in the country with the most populous tribe in Arizona. After 1873, Navajo wool blankets were an important source of income, with silver jewelry and colorful paintings added by the end of the century. Beginning with a company of Navajo cavalry in 1872, a Navajo police force was organized. Missions and boarding schools came around 1900. But per-family income declined from 1900-1930. In 1917, the BIA began encouraging the formation of local government Chapters on the reservation. From 1925-29, interest groups representing Grand Canyon tourism got Congress to pay for a highway bridge across the Colorado River near Lee’s Ferry by charging it to money appropriated for the Navajos. Oil companies wanted a tribal wide authority to sign oil and gas leases on behalf of all Navajos. An advisory committee organized in 1923 soon became known as the Tribal Council, headquartered at Window Rock in 1936. The first election of Council Delegates was held in 1938. Navajos quickly learned to be clever politicians and skillful bureaucrats. By 1998, there were 110 local Chapters, 183 tribal government agencies, seven judicial district courts and several dozen powerful grazing committees.^{xniv}

FURTHER “TRADING” NOTES:

JOHN W. AND JOHN D. KENNEDY INTERVIEW^{xcv}

*This is Karen Underhill with Northern Arizona University. It's December 16, 1998, and we're here with John W. and John D. Kennedy in their home. Also present are Brad Cole with Northern Arizona University, and Lew Steiger, who's operating the camera. We're here today to talk about the **Indian trade**.*

Underhill: John, we always like to begin at the beginning. Can you tell us when and where you were born?



The Navajo Trading Company located 21 miles east of Gallup & 4 miles west of the Continental Divide on Route 66^{xcvi} (Guam area at that time)

John W.: My father was operating a general store at Guam, which is just opposite the present _____ refinery this side of Gallup. Guam was quite a trading center back in 1909 and 1910. That was the end of the railroad, and the logging trains came out to Zuni Mountain to hit the main line there, so there was a good deal of train activity. My mother came in on the train to Albuquerque [Albuquerque, New Mexico], when I was born. As I tell people, there are two great things that happened in 1912: statehood and I arrived. (Laughter) From Guam, the store had been owned by Hans Neumann who later had the Gallup Mercantile Company in Gallup. Hans sold the store to the A. B. McGaffey Company, which was the parent company that my father was working for, the logging company in the Zuni Mountains. Hans backed him on a project to go into the Navajo country.

So, in the spring of 1913, he took wagonloads of building materials and hauled ‘em out to Salina, which was about thirty-five miles from Ganado, and built the Salina Trading Post. He operated the store for two years, 1913 through 1915. He then sold the store to the two Boardman brothers, Harry and Horace Boardman who were brothers-in-law to Hans Newman. Dad bought the store at Chinle - Chinle Trading Post there at the mouth of the canyon. He bought it from a fellow by the name of **McAdams**. Now, there's a little confusion there. There was a **J. H. McAdams**, who originally came to the territory and worked with the Richardsons out at Blue Canyon, in that country. But I think this was a George McAdams that he bought the store from - that I'm not

sure of - but there was a George McAdams that owned a store at Lukachukai, and then later owned Chinle. See, that store was built around 1902, I think. At one time the Cousins family worked it. They were working it for one of the suppliers. Then my dad sold it to Cozy McSparron (*no relation to Myers-McSparron family*) in January 1919. And I remember we crossed the mountain in buckboards.

... John W.: Well, we had some great characters that they traded with: the sheepman from Tselan that used to come by Rock Springs and bring his lambs and wool in every year. And then we had another Indian by the name of 'Ashiihi. That's the Navajo word for "salt." He lived up near the summit above St. Michael's. He always came in and traded with my dad. There was an unusual event happened there one year. He had lost several sheep to poison weed. He thought the herd had been bewitched. So, nothing would do but what he sold the whole herd of sheep. And I happened to be at Chambers the day Al Tietjen unloaded all those sheep. And then a few days later, they came to get my dad, and Ed Vanderwagen [phonetic spelling] was driving in the government experimental herd from Mexican Springs. It had been sold. 'Ashiihi met him out there in the sagebrush near **China Springs** and they sat there and dickered for that herd of sheep. My dad always talked about the time 'Ashiihi's wife would keep reaching in her shirt and bring out another wad of money. She was carryin' about \$15,000 in cash in her blouse. Those old people relied on him pretty heavily for advice when they were making a transaction of any kind, so he had to be a part of that particular transaction - witness the event, you know. ...Certain individuals had a strong influence on the Indians: Lorenzo Hubbell, Sr., Slim Alderman at Hopi at Keams. Camillo of Garcia was good at Chinle. You had the Foutzes up in the San Juan Valley running out to Teec Nos Pos and that area. They all had a great influence on the Indians and Indian thinking and the Indian activities and so forth.

John D.: They all liked 'em. If they didn't like 'em, they couldn't survive.

John W.: That's right. Yeah, they got shot. (Laughter)

Underhill: And how were you treated? First as an Anglo kid, and then later as a trader yourself?

John W.: I'm eighty-six and I'm still here! (Laughter)

Underhill: You didn't get shot!

John W.: I always think of the incident... We were at Rock Springs and Cassidy had the store that Kennedy had at Lukachukai. The Indians didn't like him at all, and one night someone fired a shot through the window. They were sitting at a table reading, and they packed up and left the next day and moved down to Chambers, Arizona. But that happened a lot. They killed old **Sloppy Jack** at **China Springs** there, just out of Gamerco. We were at Rock Springs at the time. And I was telling John a while back about the conditions at Salina. The first winter we were there, we were there six months without seeing another white person. There was a family down the draw known as....

John D.: The Left Hands.



Gamero, NM^{xcvii}; Gamero looking a lot like China Springs area ^{xcviii}

John W.: Left Hand Many Goats outfit. One day they sent word up to my dad that they were comin' up to kill him. And he sent word back that he guessed today was as good as any, to come on, he had his .12 gauge ready. And from then on, they got on fine; they never had another bad day. He traded with 'em for years and associated with 'em later. Years later Howard Wilson was sheriff at Gallup, and he had traded at Shoshibito [phonetic spelling] and Frazier's and Tosicai [phonetic spelling] and was active in railroad hiring and the Manuelita uranium leases and oil leases and so forth. I was in Ganado with the manager of the mercantile, and they were out contracting wool. We ran into Howard, and he said, "I want you to go with me over to Salina. I've got to go get one of the Left-Hand fellows," 'cause they were filming a picture there west of Gallup, Ace in the Hole, and they wanted a character Navajo. So, we went out there and got hold of the Indian, and two of 'em decided to ride with us. So, the three of us were riding in the front, and the two Indians in the back seat, and they kept talkin' to Howard in Navajo. I never indicated I knew anything about what they were saying. Finally, one of 'em asked Howard who the other two fellows were. Howard said, "Well, you had a problem with this one fellow's dad years ago, and it's something he wants to get straightened out." It really floored 'em! (Laughter) I was running a grocery store in Gallup and whenever they were in Gallup after that, they would come by to see me. Yeah, they thought that was quite a story.

NOTE OF INTEREST:

...*Black Hawk* was the superior guerilla general in the wastelands and mountains of the Southwest...previous to 1864, *Black Hawk* roved *Navajoland* from the Grand Canyon north to the San Juan River. To obtain food and supplies, he led several raids across the big Colorado into southern Utah. Being only a few, as he later related, his men "sneaked in like coyotes." They struck grabbed loot which included livestock and fled. These hit-fast-and-run-faster attacks forced the Mormons to organize companies of militia to guard their frontier settlements but somehow the wily *Black Hawk* always found a means of avoiding them. Promised bountiful rewards if they could kill or capture *Black Hawk*, a band of Utes crossed the San Juan near Mexican Hat. There they found a trail of two Navajo riders and followed it onto the gloomy escarpment of Black Mountain near Lolomi Point. From the thick timber, *Black Hawk's* men emptied saddles with arrows and rifle balls. His half-starved bravos decimated the poor Utes. On the field after the survivors retreated, they recovered many rifles and then drove the Utes north across the river....



Blackhawk^{lxcix}

...*Black Hawk* (see photo above), made himself scarce and by 1890 his past as a crafty raider had been forgotten. He managed to become a wealthy stock raiser and, buying a number of wagons, engaged in the freighting business. His hauls were from Gallup, New Mexico, to the Fort Defiance Agency. He was known to white men as “*Black Jack*.” In slack times he freighted for Indian traders. One of his best customers was John Lorenzo Hubble at Ganado. Black Hawk’s freighting business began to fade in 1909 and he moved near the trading post of **J. H. McAdams** and **Hubert Richardson** at *Sunrise Springs* (see below). Too old and feeble to drive his wagons any longer, he retired to his home. The gallant old warrior chief died when well past ninety years of age and was buried in a secret grave by the *post traders*.^{1c}

(**Hubert Richardson** hurried to *Arizona*, where he went to work for **J. H. McAdams** at *Sunrise Springs* in 1908. Two years later, when **J. H.** departed from Indian Wells, Hubert took over that store.)^{ci} (In 1920 Thomas Edward Shillingburg bought the **J.H. McAdams Post** just across the bridge from the Cotton Company in Gallup. He enlarged the post and became a wholesaler for general merchandise to the trading posts on the reservation, so **McAdams** had obviously moved on to Gallup by then).^{lcii}

Black Hawk buried near:

SUNRISE SPRINGS TRADING POST

Navajo name. Séí Ndeeshgizh (Sand Gap)

Location. Apache County, AZ; post was established on road from Ganado down east side of Pueblo Colorado Wash through Cornfields to Sunrise, where it crossed and extended westward (probably through Sand Gap) toward White Cone (Gregory 1916 map). **Dates.** 1907- early 1980’s

Postoffice. PO established 1912, Benjamin E. Harvey, postmaster (Barnes 1935:430).



Sunrise Trading Post^{ciii}

Owners, managers. In 1907, **J. Higgins McAdams** and Edwin J. Marty established the post. **McAdams** later bought out Marty. In 1909, **McAdams** sold the store to Hubert Richardson, his mother's brother (Richardson 1986:29, 31; Berkholz 2007:154). The postmaster of the newly established post office, 1912, Benjamin Harvey, presumably would have been an owner or manager. In 1915, the store, owner not identified, was unlicensed (Paquette 1915:10), perhaps because the store was established (though the land was not patented) just before the reservation was extended around it. Around 1920, owners were Cassady and Harvey (HUTR oral history interview 52, Dorothy Hubbell; these partners were also at Crownpoint c 1916-1919 and Harvey was at Borrego Pass, late 1920's-early 1930's). In the early 1920's, ownership passed to William Bickel and Lewis Sabin, Gallup-based partners (McNitt 1963:273-274n). In 1924, Bickel and Sabin sold a half interest to Albert Hugh Lee; Lee's brother Ralph managed the store in 1924, followed by Lee's wife's brother Clarence Wheeler (Lee and Danoff 1982:78-79, 120). Wheeler and Lee bought out Bickel in 1929. Sometime around 1930, Lee may have dropped out of the partnership and been replaced by Harold Springer, a partnership that seems to have continued into the 1960's, though at some point Springer may have become sole owner. Owners from the early 1970's on were Jay Springer and Gene Wheeler (Berkholz 2007:154; HUTR interview 52; McNitt 1963:273-274n; Youngblood 1937:18049; Lee and Danoff 1982:120; Kirk and Kirk 2009:11). The post closed in 1987 (Berkholz 2007:154; Begay 1991).

Workers. In 1908, CD Richardson clerked for his mother's brother **JH McAdams**. In the 1930's, Bill McGee and Jack Lee worked for Clarence Wheeler (the mothers of McGee and Lee were sisters and Jack Lee had the same great-grandfather as Albert Hugh Lee – John D Lee of Moenave and Lee's Ferry [NAU-UITA, Stella Tanner and Jack Lee et al interviews]). From 1964 to 1969, Susan and Eddie Kirk clerked for Harold Springer;

Eddie Kirk was a grandson of John Kirk (see family relationships below for relationship of Cassady, Harvey, and John Kirk).^{civ}

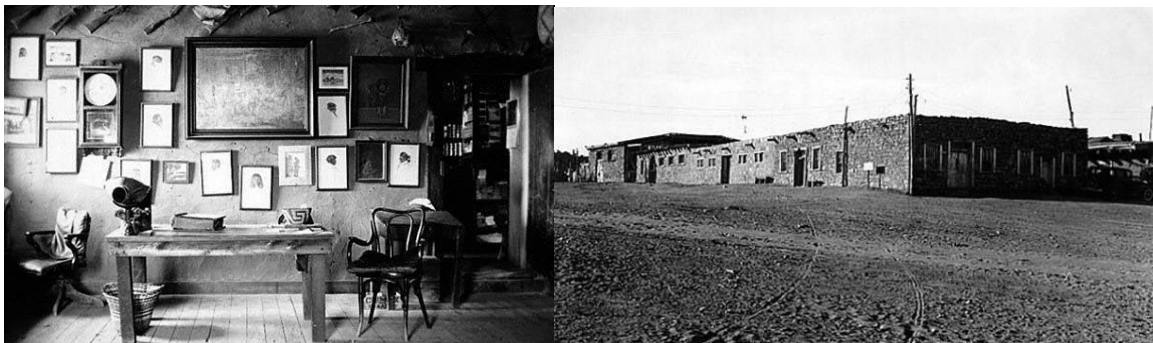
Architecture. According to Begay's (1991) description, the compound consisted of a local sandstone masonry barn/garage with the cliff as its back (west) wall; a small house of local sandstone masonry behind (west of) the barn; the stuccoed trading post building south of the barn; the stuccoed trader's house, attached to the south end of the trading post building; and a garage of commercial bricks, possibly originally a generator house, south of the trader's house. A about 1930 photograph shows the trading post and trader's house as stuccoed buildings with flat roofs and vigas (photo: NAU Cline Library Special Collections, NAU.PH.658.971). In the 1960's, the trading post building looked much the same, the main change evidently being a pitched roof (Kirk and Kirk 2009, photo).

Family relationships. See "Workers" above. **McAdams, Richardson, Lee:** search this document with surnames as keywords. Cassady and Ben Harvey were relatives or in-laws of John Kirk, who in 1912 sold his store in Chinle (later known as Garcia's), went to work in Gallup for wholesaler/trading post supplier CN Cotton, and in 1920 with his brothers established a retail/wholesale store in Gallup (Kirk 1979).

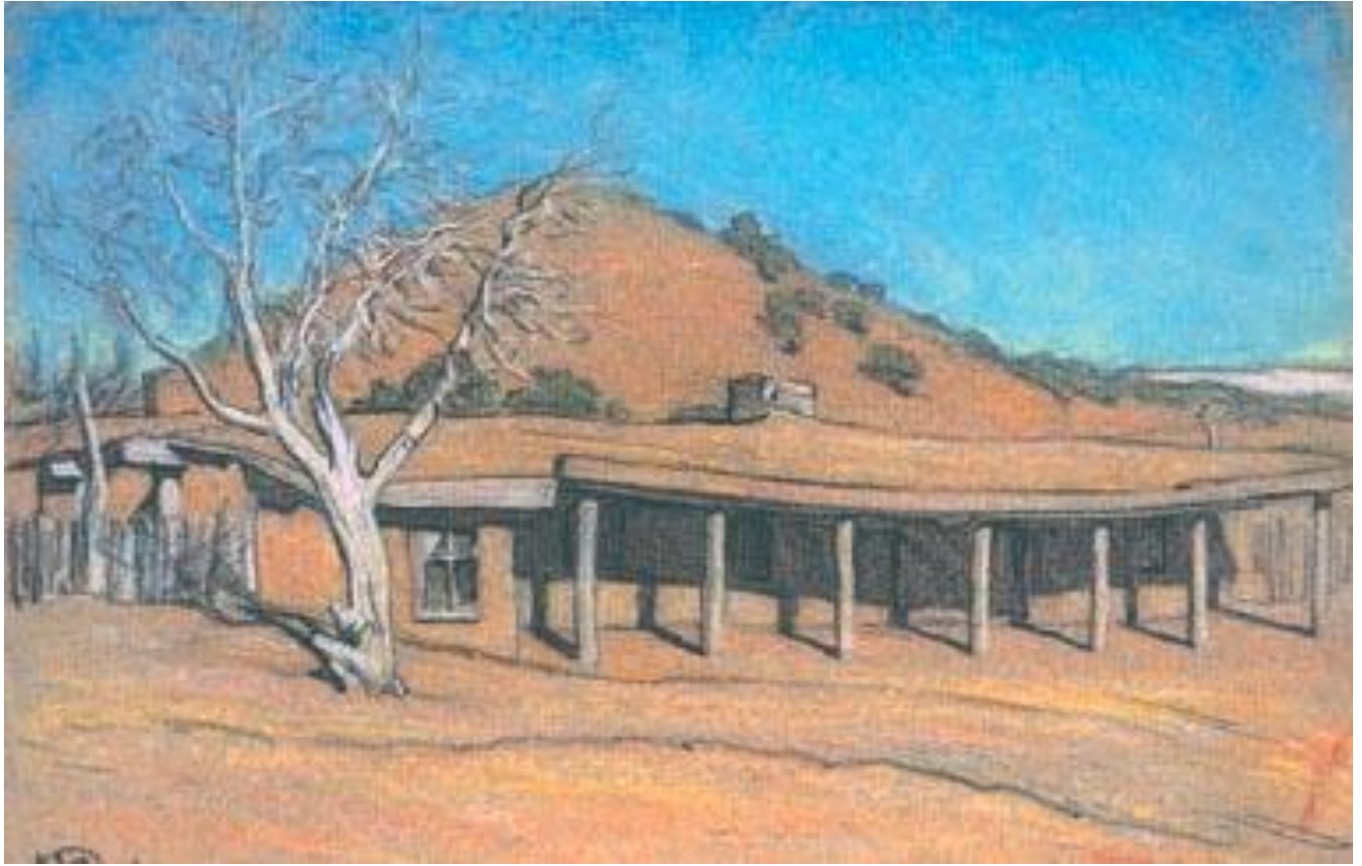
Related enterprises. **McAdams, Richardson, Lee:** search this document with surnames as keywords.

Historical notes. In the 1920's, cattle bought by Sunrise Trading Post were included in drives that Lee organized southward from his post at Salina Springs to the railroad, either to buyer/rancher Burr Porter at Navajo Station, or to buyer Charlie Osborn in Holbrook (Lee and Danoff 1982:78-79).

Sources. See citations in text.



Ganado Interior^{cv}; Ganado Trading Post, 1934^{cvi}



Ganado Trading Post by Maynard Dixon (1875-1946). Juan Lorenzo Hubbell^{cvii}



The local service from Ganado, 1917, ready for a heavy delivery run^{cviii}



Near Ganado, Arizona 1948^{cix}; 2 Dodge Sisters, Ganado, Navajo Reservation, Arizona, 1913^{cx}



A feast after a ceremony near *Ganado, Arizona*, 1948^{cx}



A Navajo woman near Ganado, Arizona, 1948.^{cxii}

Current conversations with Navajos:

WE WALK IN BEAUTY

Native name: RAN OR WALK AROUND ANGRY

Given name: Eddie Draper

Date of birth: April 22, 1966

Place of birth: Ganado, Arizona

Tribe: Dine, Navajo

Maternal clan: Red Bottom Clan

Paternal clan: Water Flowing Together Clan

Year photograph was taken: 2001

Do you have a specific memory that stands out in your mind when you were young?

“Herding sheep, climbing rocks, and helping to work the cornfields and just being a kid.”

How is your life different from your parents or grandparents?

“They never really speak English and they lived off the land, hauling water, growing corn, beans and squash.”

What traditions from the past do you still continue to practice?

“Traditional prayers and medicine men.”



Navajo Riders: Larry Tso, Larry Mitchell, Eddie Draper; Eddie Draper in Corn Field^{cxiii}

Native name: RODNEY KINTAI CHIINII

Given name: Rex Peter Redhouse

Date of birth: November 20, 1919

Place of birth: Teec Nos Pos, Arizona (near four corners)

Tribe: Dine, Navajo

Maternal clan: Bit'aanii

Paternal clan: Kontachiinii (The Redhouse Clan)

Year photograph was taken: 1998

Do you have a specific memory that stands out in your mind when you were young?

“I distinctly remember my father’s advice in which he said, “When you meet a person, shake his/her hand firmly and then look him/her in the eye until he/she looks elsewhere.” Also, he said, “Through and by education, learn the skill and profession of the non-Indian and you will be as good as he is in whatever he does.” I kept this advice in mind in receiving my college degree and retiring from the federal service as an accounting supervisor.”

How is your life different from your parents or grandparents?

“While I am still the same person, my style of life has radically changed. The struggle to exist for basic needs, such as, subsistence food, manual labor, lack of utilities in a one room Hogan, transportation by horse and wagon, no medical facilities being available, were difficult. After military service during World War II and receiving academic training in college and moving off

the Navajo reservation, I obtained the means to integrate into the contemporary life style. However, the rich native cultural and spiritual visions have enriched my life.”

What traditions from the past do you still continue to practice?

“My childhood experience and exposure to the tribal cultural customs and traditions were ingrained and became part of me. This has given me a deeper appreciation of my parental influence and tribal traditions and customs. The urge to share the cultural influence has resulted in my starting a family performing arts Native American dance group. The group performs a variety of dances and songs for the public to inform the attendees of the origins, significance and purposes of the dances.”



Rex Peter Redhouse^{cxiv}; Arthur “Shanty” Myers, about 1920

SHANTY MYER’S OF CHINA SPRINGS *his personal history:*

Arthur “Shanty” Gordon Myers was born October 11, 1899 in Pennsylvania. His father George moved to New Mexico from Pennsylvania about 1894-95 and was in the 1920 Census with his family, including Shanty; George was a coal miner and later a locomotive engineer and also a justice of the peace.

It is assumed that Shanty attended McKinley High School in Gallup, McKinley County, New Mexico. He served then on the USS Yorktown in the United States Navy.

Shanty married Irene Lawrence Clark November 26, 1921 in Gallup, so it is assumed he bought the trading post in China Springs in the 1920’s and was there until sometime before his death,

due to a stroke, December 09, 1957 in Gallup, McKinley County, New Mexico. Shanty died at 58 years, 1 month, and 28 days and is buried Hillcrest Cemetery, Gallup, New Mexico with some of his family members. His wife Irene preceded him in death, dying February 19, 1954 in Los Angeles, Los Angeles County, California and is buried Rose Hills Memorial Park, Whittier, Los Angeles County, California with some of her family members.

Shanty ran a Navajo trading post on Hwy 666, the "Devil's Hwy" (mark of the beast), in China Springs, New Mexico, having been a salesman for the traders. China Springs is just north of Gallup, the trading post was east of Yah-Ta-Hey and sat quietly with the winds blowing past the sagebrush, ushering in the seasons; Lush juniper trees used to hide the house.

"Any man who thinks he can be happy and prosperous by letting the government take care of him--- better take a closer look at the American Indian."

~ Henry Ford ~

ENDNOTES:

ⁱ http://www.shillingburg.net/tom_kirk.html

ⁱⁱ http://gosw.about.com/od/gallupnewmexico/a/tradingposts_2.htm

ⁱⁱⁱ <http://americangallery.files.wordpress.com/2010/10/navajo-family.jpg>

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^{xi} <http://www.ourcampaigns.com/images/candidates/b129/FullC129132D0000-00-00.jpg>

^{xii} http://www.lapahie.com/Navajo_Chairmen_First_Five.cfm

^{xiii} <http://www.trumanlibrary.org/oralhist/mccolmgl.htm>

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^{xviii} [This article is filed in MHDC #698 [folder 2].]

^{xix} [A copy of this “Statement on the Navajo Problem,” as well as other material pertaining to Indian issues, is filed in MHDC #698 [folder 2].]

^{xx} <http://www.trumanlibrary.org/oralhist/doty.htm>

^{xxi} <http://aa-na.e-monsite.com/pages/native-american-personalities-and-movement/john-collier.html>

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