Traders: Voices from the Trading Post

A Teachers' Guide to the CD-ROM

Shonto: Interior of store, trading with Indians, Philip Johnston Collection,
NAU.PH.413.690, ca. 1932

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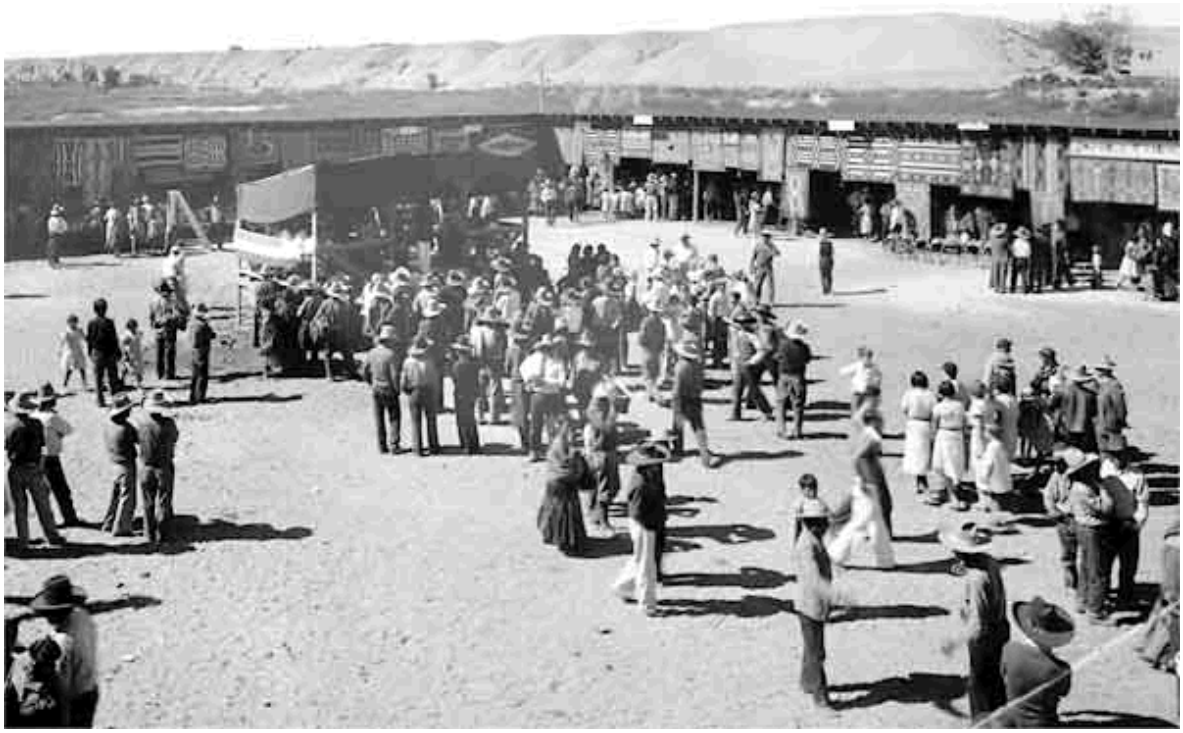
About Cline Library Special Collections

The mission of Cline Library Special Collections and Archives Department is to collect, preserve, and make available archival material that documents the history and development of the Colorado Plateau, with an emphasis on northern Arizona. Interdisciplinary in nature, the collection consists of 5 million manuscripts, 750,000 photographs, 850 oral histories, 35,000 books, and 2,000 maps. The department also serves as the home for the Northern Arizona University Archives. The materials found in Special Collections provide a wealth of primary and secondary information for both general readers and scholars.

The Cline Library always appreciates information about personal, organizational, or business records that relate to the region and may be acquired through a gift or bequest.



Shiprock Fair. Ed Foutz Collection. ca 1930.

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Foreword

Upon occasion, a library or archives is provided with generous funding to collect, preserve, and disseminate a significant body of material. The United Indian Traders Association (UITA) Legacy Project proved just such an opportunity. In 1997, UITA Past President Elijah "Lige" Blair approached the NAU Cline Library with a proposition. Lige recognized the importance of documenting the traders' rich and sometimes controversial history. The Cline Library agreed to serve as the home for archival collections concerning trade relationships and to develop an outreach program. The UITA footed the bill. Lige called our arrangement a "trade." We think that we—the residents of the Southwest—came out ahead.

As part of the project, NAU conducted 44 oral history interviews, designed a World Wide Web exhibit (www.nau.edu/library/speccoll/exhibits/traders), and produced an educational, multimedia CD-Rom. "Traders: Voices from the Trading Post," focuses on late-nineteenth-century and twentieth-century trading posts in the Four Corners region, encompassing the Navajo and Hopi Reservations.

The traders and their customers interviewed for this project are keen observers of the world. Arthur Schlesinger Jr. once said that "history is for society what memory is for human beings." These powerful reminiscences from *multiple perspectives* provide real life lessons. These voices deserve to be heard. The advent of digital technology allows us to share this story of cultural interaction to a global audience in an effort to encourage further inquiry and research.

The NAU Cline Library is pleased to make the "Traders: Voices from the Trading Post" CD-ROM and curriculum guide available to regional schools, libraries, and museums at no cost. We hope you, the users, will be as captivated by this complex story as we are.

Karen J. Underhill
Head, Special Collections and Archives Department
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A Word About Traders

Of all the people who came to the Navajo Nation, the trader took the time to bridge the gap between two very different cultures. Navajo society is communal in nature–family oriented and adhering to Karl Marx's principle of "each according to their ability and each according to their need." The trader, on the other hand, was an individual entrepreneur, an example of free enterprise at work.

Engaged in a kind of symbiotic relationship, the Navajo and the trader each had needs that could be fulfilled only by the other. Traders who came without preconceived notions faired better than those who refused to accept Navajo culture. Many--but not all--traders developed good rapport with their customers and learned the Navajo language.

In my opinion, the difference in economic philosophies was the hardest thing for the traders and the Navajo to overcome. Outsiders often fail to understand. Many times Navajo friends have said, "Why don't I have the assets or money the Anglo or trader has?" If the Navajo customer chooses capitalism, like a trader, he or she may be chastised by their family, their clan. As members of the Navajo Nation face the new millennium, this cultural conflict becomes more evident

Students, regardless of their cultural background, must identify these different philosophies and make their own choice as to which is the most beneficial to them. The goal of this project is to encourage critical thinking, for as philosopher Ayn Rand has said, "Man can survive in only one of two ways–by the independent work of his own mind, or as a parasite fed by the minds of others."

Elijah Blair
Past President
United Indian Traders Association

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Overview

[Lorenzo Hubbell] was one of the first. Most of your traders all float into the country when the Navajos come back from signing their peace treaty. They had been acclimated to coffee beans, sugar, flour, yard goods, canned goods, and here came the trader—just like anywhere else.
Bill Malone

The American Indians of the old Southwest might not have cared for Anglo ways, but they learned to appreciate Anglo goods. During their brief, tragic internment at Fort Sumner, Navajos grew accustomed to the tools, cloth, and staple foods of the white world. By the time they signed a peace treaty in 1868, returned to their homeland, and became shepherds, the Navajo had already come to depend on goods that could only be acquired from Anglo merchants.

White traders recognized this opportunity and soon opened trading posts in the Four Corners region. Though the indigenous people were generally peaceful, these businessmen still faced many challenges: a harsh and remote land, difficult transportation, and a lack of money among the local populace. The trader became merchant and banker, often extending credit until a rug was brought in or wool was gathered in the spring. Many Indians used their beautiful silver jewelry for collateral, and pawn became the cornerstone of the trading economy.

As the nineteenth century wore on, railroads and towns grew up along the edges of the reservations. More and more settlers found their livelihood trading in and around Indian communities. Wholesale houses developed in Flagstaff and Gallup to serve the traders, and the wholesalers worked to develop new markets for Indian arts and crafts. Advertising campaigns by the passenger department of the Atchison, Topeka and Santa Fe Railway also did much to stimulate tourism and an interest in all things Southwestern. For those who understood the business, Indian trading became a lucrative activity.

Most of the successful traders were much more than just business people. Often residents of the Native American communities they served, trading families became intermediaries between the Anglo and Indian worlds. They helped their neighbors write letters, get jobs on the railroad, or travel to the nearest doctor. At times traders functioned as intercessors, helping Indians deal with the complexities of the federal government and business. In return, many trading families were welcomed into native society, gaining entry into a rich culture.

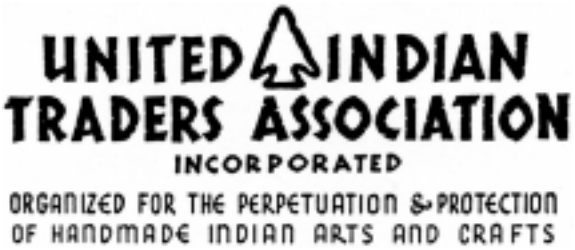
Concerned about preserving the authenticity of Native American arts and crafts, a group of trading post operators came together in 1931 to form the non-

profit United Indian Traders Association (UITA). The UITA held an annual meeting that rotated between Flagstaff, Gallup, and Farmington. Taxes, tribal leases, and the sale of imitation Indian crafts were the group's major issues. The annual meeting, which included a dinner and dance, provided social opportunities for the traders' families.

The years following World War II brought great changes to Indian country and to traders. Many Native Americans had gone to war or worked off the reservations, which led to more awareness of life in the Anglo world. Improved roads allowed Indians to shop more frequently in border towns near the reservations. There native customers discovered lower prices, if they had cash to make purchases. Southwestern Indians were increasingly drawn toward the economic mainstream.

During the social turbulence of the early 1970s, conflict arose between the traders and the Navajo Nation. Accusations were made that some of the traders' business practices, especially those involving pawn, were unfair. While the traders maintained that high business costs and cultural misunderstandings caused discontent, lengthy Federal Trade Commission hearings resulted in stricter regulation by the Bureau of Indian Affairs. The pawn business on the reservations virtually ceased. The new regulations, as well as competition from off-reservation businesses, impacted the traditional trading post and ultimately the United Indian Traders Association. As of 2000, most of the old posts have closed, become convenience stores, or evolved into tourist-oriented arts and crafts galleries. Though the traders' heyday is past, these stories help us relive the hardship and adventure of life in the old Southwest.

-Michael W. Johnson



Teacher Introduction

This study guide has been created to help educators use the CD-ROM *Traders: Voices from the Trading Post* for reflection on and discussion of issues important to the changing culture and economy in the Four Corners region during the late- nineteenth and early-twentieth centuries. The oral histories on the CD and the readings contained in this book address issues of cultural conflict, life on the Navajo and Hopi Reservations, the role of Anglo traders on the reservations, economic change, and cultural accommodation. The goal of this guide is not to make judgements about the role of the trader/trading post in reservation life. Instead, the oral histories and this guide are intended to help students and teachers recognize the rich histories and multiple experiences of both indigenous peoples and Anglos involved in the economy and culture of the trading post.

Organization

This guide is divided into four sections—historical skills, Indian culture and life, economic aspects of the trading post, and the traders. There is a total of 14 lesson plans with reproducible student activity sheets. While some lesson plans contain excerpts from oral histories and/or collections found in Cline Library Special Collections and Archives, others point the teacher to a specific interview contained on the CD-ROM. Each lesson plan can be used individually or put together for a 2-3 week unit suitable for Arizona, New Mexico, Colorado, or Utah history or United States' history classes. Some lessons lend themselves to interdisciplinary cooperation with English, math, or art teachers. There is no need to teach the lessons in the order they appear in the book. Lesson plans have been targeted for secondary school students (grades 7–12); extension activities are included as well. These lesson plans encourage critical reading, reflection, research, and discussion.

Section I consists of four lessons related to the historian's craft: how to use and interpret maps, understanding historical places, using photographs to tell history, and gathering oral histories and recognizing historical bias. The map lesson involves comparing a historical map of the Four Corners region with a contemporary map to analyze change over time.

The lesson entitled "Studying Historical Places" takes students on a field trip to a trading post to compare trading posts of yesterday with those of today. Photographs are another important primary source for historians, and lesson 3 asks students to compare photographs of Tuba City Trading Post from the turn of the twentieth century to the present. The final lesson in this section raises the question, "Whose story is right?" as students evaluate oral histories to look for historical bias.

Section II covers Indian culture and life from the early part of the twentieth century to the present, drawing on the oral history excerpts. Lesson 5 examines the boarding school system that took many indigenous children away from their parents to become "Anglicized." Next is a lesson plan covering the importance of livestock on the reservations. Weaving, particularly in Navajo culture, is covered next, and, where possible, teachers may bring in local weavers to share their art.

The third section may be used as an independent unit in economics, business, or consumer math classes as well as in a social studies classroom. This section looks at the economic aspects of the trading post. The three lessons in this section cover pawn and the barter economy, differences in cultural economic philosophies, and operating businesses on the reservation yesterday and today. The final lesson plan calls for students to put together a plan to start up a business somewhere on one of the Four Corners Indian reservations which should make students aware of the difficulties and prospects of operating reservation businesses both historically and in the present.

The final section focuses on the traders themselves. Lesson 11 might make a good introductory lesson for the unit (if used as a whole); this lesson asks, "What is a trader?" and examines the multiple roles of Indian traders during the twentieth century. Lesson 12, on the trading post as community center, involves students in creating visual representations of oral history descriptions of mid-century trading posts. The topic of the next lesson is living in isolation, and it uses oral history excerpts to tell the stories of the traders' wives and families. Finally, the last lesson in the book is suitable for a culminating essay or activity. It asks students to weigh the evidence presented to determine whether the presence of traders was beneficial to reservation Indians–were traders exploiters or friends?

Due to the content of the oral histories upon which this project is based, most of the lesson plans deal more with Navajos and their experiences with trading posts than with other Colorado Plateau Indian tribes. Many of the lessons, however, could be modified to study the Hopi, Zuni, or Ute by collecting additional oral histories. Lessons such as the one on weaving could be related to the importance of quilting or making pottery on the Hopi mesas.

Classroom Strategies

The lesson plans in this guide include activities suitable for individual, group, and whole-class assignments. Many begin with a teacher-led discussion that relates the lesson to something with which students are familiar. In some cases, the teacher might want to provide background information to students, either through a lecture or through some of the suggested additional readings. The student activity sheets are made up of excerpts from the oral histories on the CD-ROM (teachers may have students use the CD-ROM to answer the questions) as well as both concrete and abstract questions relating to the interview excerpts. If teachers discuss answers with the class, they may want to bring in additional information from the CD-ROM to challenge students to reconsider their answers. In many cases, there is not a "correct" answer; the questions are provided to encourage students to think about larger issues. The extension activities may be used as project ideas for the entire class or as enrichment activities for individual students.

Teacher Background

This section will familiarize the teacher with resources available on the CD-ROM and provide an overview of the history of trading posts in the Four Corners region. In addition, some lesson plans provide additional background on individual topics.

About the United Indian Traders Association

In 1931, a group of trading post owners and operators founded the United Indian Traders Association (UITA), a nonprofit organization dedicated to ensuring the authenticity of Native American arts and crafts. B. I. Staples was named the first president of the association. The first office was at the Inter-Tribal Indian Ceremonial Association hogan on Santa Fe Plaza in Gallup, New Mexico.

The UITA's stated goals were to 1) promote improved business practices among

Indian traders, arts and crafts dealers, Indians, and all related agencies; 2) promote, encourage, and protect the manufacture and sale of genuine Indian handmade arts and crafts; and 3) promote the general welfare of those engaged in the business of Indian trading, as well as the welfare of the Navajo Indians, and all other Indians of North America.

The UITA addressed issues of importance to traders primarily on the Navajo, Hopi, and Zuni Reservations. One major concern was whether imitation Native American arts and crafts should be allowed to be sold anywhere on the reservations. Along with lease negotiations with the tribal governments came the issue of whether a trader could dig a private well on the trading post lease site. Taxation was also a major topic. Should traders pay property tax on the reservation to the county or state government? The intersection of tribal, county, state, and national governments on the reservations complicated these questions, and the UITA could and did employ lawyers to help settle the questions.

A board of directors met annually to discuss business matters. Meetings rotated between Gallup and Farmington, New Mexico, and Flagstaff, Arizona. Representatives of member trading posts attended the business meeting, and in the evening the UITA held a social dinner and dance. This was a chance for members, who often lived in remote areas, to visit with friends and family and to discuss issues of common interest.

In 1973, the Federal Trade Commission (FTC) conducted a study of the trading post system on the Navajo Reservation to help determine the extent of unfair trade practices by reservation traders. Following the FTC report, the Bureau of Indian Affairs came out with new regulations that changed the face of trading on the reservations. The new regulations, coupled with increased mobility on the reservation and competition from off-reservation stores, diminished the viability of traditional trading posts, and hence the UITA itself.

Recently the UITA divided existing monies to fund several projects. A business school scholarship and a child development program were funded at San Juan Regional College, as was a scholarship at the University of New Mexico, Gallup. A third business school scholarship was established at Northern Arizona University. The city of Farmington, New Mexico, received money to build a replica trading post within their new library and museum. Finally, Cline Library Special Collections and Archives here at NAU received funds for an oral history project, a physical exhibit, a Website, and a CD-ROM documenting the history of the association through photographs, papers, and personal recollections. Dr. Willow Roberts Powers is currently writing a book about the history of Indian traders in the Southwest.

Biographies of Oral History Participants

Jim Babbitt was born in Flagstaff, Arizona, in 1948. He is the grandson of C. J. Babbitt, one of the original Babbitt brothers who settled in Flagstaff. He attended college at the University of Notre Dame and Stanford and then worked for Bank of America in California. Jim returned to Flagstaff in 1979 to work in the human resource department of the Babbitt family business and later supervised Babbitt trading post operations. He restored Tuba City Trading Post to its original configuration.

Mary May Bailey was born in Magdalena, New Mexico, in 1921. She moved with her parents Jot Stiles and Marjorie Bowles Stiles to Piñon Trading Post in 1924, when her father went to work for Lorenzo Hubbell. The family later moved to Tuba City, where she attended school and her father acquired a partnership in the Tuba City Trading Post. During World War II, Mary May's father had an interest in 5 different trading posts, including Winslow, Bidahochee, Canyon Diablo, and Castle Butte.

Bill Beaver was born January 9, 1925, in Los Angeles, California. He moved west with his father who traveled back and forth between California and Oklahoma in the 1930s. Bill spent the summer of 1942 herding sheep on the Hopi Reservation. Drafted in 1943 during World War II, he served in the armed forces throughout the war. He has assembled a number of fine collections of various Indian arts and crafts over the years that are now housed in several museums and fine art establishments. He currently runs Sacred Mountain Trading Post outside of Flagstaff, Arizona.

Paul Begay was born near Dinnebito Trading Post, Arizona, around 1952. Born to Gap-in-the-Rock Clan, for Deer Water Clan. His grandparents are Bitter Water and Towering House Clans. He is currently a Navajo language interpreter, Elderhostel lecturer, and storyteller.

Carolyn Blair was born Carolyn Recknagel in New Britain, Connecticut, in1922. After graduating from Teachers College of Connecticut in 1943, she was sent to Teec Nos Pos as a Bureau of Indian Affairs teacher in 1945. She married Bradley Blair in 1946 and moved to Red Mesa Trading Post. In 1965, they moved to Kayenta Trading Post and managed the trading post and Wetherill Inn.

Claudia Blair was born Claudia Caler in Hindman, Kentucky, in 1928. She was educated at Berea College in Kentucky. Claudia married high school sweetheart Elijah Blair in 1948 and moved to Toadlena Trading Post. Later they went to Mexican Water Trading Post. Claudia then moved to Cortez, Colorado, when her children were school age.

Elijah Blair was born in McRoberts, Kentucky, in 1927. He worked at Toadlena Trading Post, Mexican Water Trading Post, and Aneth Trading Post before becoming a partner in Aneth Trading Post. Later Elijah owned Dinnebito Trading Post, Kayenta Trading Post, and Wetherill Inn. He currently owns Blair's Dinnebito Trading Post in Page, Arizona. He is a past president and board member of the United Indian Traders Association.

Hank Blair was born in Farmington, New Mexico, in 1947. His parents are Bradley Blair and Carolyn Recknagel Blair. Hank grew up at Red Mesa Trading Post and attended high school in Farmington, New Mexico. He joined the Marine Corps in 1966 and served in Vietnam. He worked at Kayenta Trading Post and Wetherill Inn until 1984, when he bought Totsoh Trading Post in Lukachukai, Arizona. He is currently its owner-operator.

Marilene Blair was born Marilene Bloomfield in Provo, Utah, in 1919. She grew up with her parents George and Lucy Bloomfield and seven brothers and sisters at Toadlena Trading Post. She was educated in a one-room schoolhouse at Toadlena, attended high school in Kirtland, New Mexico, and married Raymond Blair in 1937. Marilene subsequently helped operate Mancos Creek Trading Post, and later they owned and operated Rock Point Trading Post and Round Rock Trading Post.

Bob Bolton was born in Columbus, Kansas, in 1926. His family moved to New Mexico in 1934. After high school, he enlisted in the United States' Navy and moved to Gallup after his discharge. Bob drove a bus on the reservation for 6 years then worked for Henry Hillson, a wholesale distributor based in Albuquerque. He traveled throughout the reservation selling dry goods and clothing to trading posts. As of 1999, he is a Pendelton blanket wholesaler.

Bruce Burnham was born in Farmington, New Mexico, in 1940. He spent his early childhood at Bisti Trading Post and attended school in Farmington. After release from the United States' Army in 1960, he returned to the reservation, drove a delivery truck, then worked at Red Rock, Aneth, and Dinnebito Trading Posts. He married Virgina Kishkoli Begay in the early 1970s, and they currently own the R.B. Burnham and Company Trading Post in Sanders, Arizona.

Virginia Burnham was born Virginia Kishkoli Begay in Ganado, Arizona. Her parents are Ella Kishkoli Begay and Emerson Horace. Virginia grew up herding sheep and other livestock in a remote, agrarian setting. She was educated in California and married Bruce Burnham in the early 1970s. She is an active jeweler, jewelry manufacturer, and trading post operator in Sanders, Arizona.

Joe Danoff was born in Los Angeles, California and raised in Gallup, New Mexico. Joe served in the United States' Air Force during both World War II and in Korea. He married Ruth Lee. After Korea he went to Ganado to manage the trading post there for his father-in-law, Art Lee. Joe subsequently bought Ganado Trading Post and became partners on two other trading posts: Low Mountain and Smoke Signal. He ran the Gallup airport for more than 25 years.

Ed Foutz was born in 1937 in Farmington, New Mexico. He lost his father, Edwin Luff Foutz, to spinal meningitis at Teec Nos Pos Trading Post in 1939. Ed went to work at Teec NosPos for Russell Foutz at age fourteen and bought into the Shiprock Trading Company in 1964. In his career he has handled large quantities of wool, livestock, and artwork. Wholesale rugs are his specialty. He has experienced trading at every level, and is the current president of the United Indian Traders Association.

Jay Foutz was born in Fruitland, New Mexico, in 1924. He spent his early childhood in Ganado and attended school in Fruitland. Jay worked at Teec Nos Pos after high school. He joined the United States' Navy in 1943 and was discharged in 1945. He settled at Teec Nos Pos and Beclahbeto Trading Posts; he is currently partners with Loyd Foutz.

Loyd Foutz was born in Kirtland, New Mexico, in 1926. He joined the United States' Navy in 1945 and worked at Gallego Trading Post with Russell Foutz after the service. Loyd worked in the oil drilling business before he settled at Teec Nos Pos in 1949 in a partnership deal with Russell Foutz. Eventually he readjusted his partnership of Beclahbeto Trading Post with Jay Foutz.

Russell Foutz was born in Kirtland, New Mexico, in the early 1900s. He grew up at Teec Nos Pos Trading Post. As a teenager, Russell worked for Progressive Mercantile, a wholesale supply house to other trading posts. He has had extensive experience buying livestock in quantity, and in wholesaling supplies to trading posts and trade goods to other markets. He acquired numerous other trading posts, including an outlet in Scottsdale, Arizona. Russell is a past president and board member of the United Indian Traders Association.

Mildred Heflin was born in Farmington, New Mexico, in 1913. Her parents, O.J. Carson and Jessie Smith Carson, started out ranching but soon took up trading, buying a trading post 30 miles from Farmington at a place now called Carsons. Mildred was educated at Fort Lewis College in Durango, Colorado, and taught on the reservation for a year and a half before she married Rueben Heflin. The Heflins bought Oljato Trading Post and then Shonto Trading Post, where they lived for 10 years. They bought Kayenta Trading Post from John Wetherill and lived there for 15 years.

Grace Herring was born in Shiprock, New Mexico, in 1910. She moved to Toadlena Trading Post with her parents George and Lucy Bloomfield in 1911. She grew up with her seven brothers and sisters at Toadlena. She married Charles Herring in the early 1930s and they ran Toadlena Trading Post until 1959.

Evelyn Yazzie Jensen was born on Black Mesa, Arizona, in 1954 to the *Bit'ahnii* Clan and for the *Tó'áhaní* Clan. After growing up in a remote, agrarian environment, she became a bank manager in Kayenta. She bought Oljato Trading Post in 1991 and is currently its operator.

Edith Kennedy was born in Cheyenne, Oklahoma, in 1919. She was educated in Portales, New Mexico. Edith worked for the Farm Security Administration, Department of Agriculture, in Farmington, New Mexico. She married Troy Kennedy in 1942 when he was in the United States' Air Force. After World War II, they returned to New Mexico and worked at Fruitland Trading Post. The Kennedys bought an interest with Jewel McGee in Red Rock Trading Post in 1948 and worked there until 1992.

John W. & John D. Kennedy: J.W. Kennedy was born in Albuquerque, New Mexico, in 1912. In 1913 his father built Salina Trading Post. From there the family moved to Chinle Trading Post and then to Rock Springs Trading Post. J.W. worked for Gallup Mercantile as a young man and had extensive experience in wholesale trading, handling large quantities of various merchandise and traveling regularly across the Navajo Reservation. J. D. Kennedy was born in Zuni in 1941 and has followed in his father's footsteps in the wholesale trading business.

Evelyn, Jack, & Snick Lee: Jack Lee was born in Breen, Colorado, in 1917. Evelyn Lee was born in Princeton, Arkansas, in 1918. Their son, Snick, was born in Ganado in 1947. The Lees met in Hawaii when both were in the service during World War II. They moved to L & A Trading Post at Keams Canyon, which they operated for 30 years. Jack's great-grandfather was John D. Lee, a Mormon pioneer who established Lee's Ferry and several trading posts in the 1800s.

Marie Lee was born in Aneth, Utah, in 1939. She attended school in Stewart, Nevada. Marie began working at Aneth Trading Post for Elijah Blair in 1960. She started working at Dinnebito Trading Post in 1965 and moved with the store to Page, Arizona, after the Navajo-Hopi relocation.

Bill Malone was born in Gallup, New Mexico, in 1939. He attended school in Durango, Colorado. After school he joined the United States' Army and was discharged in 1961. He worked for trader Al Frick at Lupton, Arizona, then worked at Piñon Trading Post for Bill and Cliff McGee for 18 years. Malone has run the Hubbell Trading Post in Ganado, now a National Historic Site, since 1981.

Jack Manning was born in Farmington, New Mexico, in 1931 and raised in Shiprock, New Mexico. He worked at Bruce Bernard Trading Post during World War II, then again from 1953 through 1970. In 1968 he and his brother bought the Dickens Trading Post. Today Jack's daughter runs the off-reservation pawn shop that bears their name outside of Farmington.

Jewel McGee was born in Kirtland, New Mexico, and lived on the Colorado Plateau from 1914-1999. He worked at Tsaya Trading Post after completing high school and then moved to Red Mesa Trading Post. He became a partner in Red Rock Trading Post in Lukachukai, Arizona, in 1933. He traded livestock and was active in strengthening herds through better breeding.

Jewel, Leona, & Lavoy McGee: Leona was born in Sanford, Colorado, in 1918. She married Jewel in 1937. Their son Lavoy was born in Farmington and grew up at a trading post before starting school. A past president and board member of the United Indian Traders Association, Lavoy ran Red Mesa Trading Post for many years. He currently owns a pet supply business.

Ruth McGee was born Ruth Bloomfield in Farmington, New Mexico, in 1917. She grew up with her parents, George and Lucy Bloomfield, and seven brothers and sisters at Toadlena Trading Post. Educated in a one-room schoolhouse until eighth grade, she married Roscoe McGee in 1937 and moved to Red Mesa Trading Post. They moved to Mancos Creek Trading Post in 1939 and she relocated to Farmington when her children reached school age. Roscoe and his brother Jewel were involved in partnerships in several different trading posts.

Paul Merrill was born August 6, 1919, in Ramah, New Mexico, where he also attended school. Paul's family had a farm and a boarding house. He worked at the Fort Wingate Trading Post after school. Paul enlisted in the United States' Marines at an early age. After World War II, he returned and bought the trading post from his former boss and over the years expanded the operation a great deal. Eventually it included a grocery store, an automotive supply store, a car dealership, and numerous rental properties.

Betty Rodgers was born near Lukachukai, Arizona, around 1916. She was taken from her family by the Bureau of Indian Affairs and placed at boarding school in Tuba City. Later, Betty was adopted by John and Louisa Wetherill and lived at Kayenta Trading Post. She married Buck Rodgers in the mid-1930s and together they established the Buck Rodgers Trading Post in Cameron, Arizona, which they operated for nearly 40 years.

Jay Springer was born at Ganado Presbyterian Hospital (Arizona) in 1935. He grew up at Sunrise Trading Post until he moved to Gallup to attend school. His family eventually owned or partnered in five trading posts — two Sunrise Trading Posts, Lower Greasewood Trading Post, White Column Trading Post, and Dilkon Trading Post. His father, Harold Springer, an accountant, was a charter member of the United Indian Traders Association, and served as president and treasurer. Jay Springer, also an accountant, is treasurer of the UITA.

J. B. Tanner was born in Mesa, Arizona, in 1924. His parents, Rulel (Chunky) and Stella McGee Tanner raised him at Montezuma Creek Trading Post, among others. J. B. operated his first trading post, Steamboat, on his own at age 16. He served in the United States' Air Force during World War II. He has operated numerous other posts over the years, including Ya-Ta-Hey Trading Post and J.B. Tanner's. He and his family founded the Navajo Shopping Center. He is a well-known radio personality and is a descendant of Mormon pioneer Seth Tanner.

Joe Tanner was born in Farmington, New Mexico, in 1938. He grew up with his parents, Rulel (Chunky) and Stella McGee Tanner in Kirtland, New Mexico, and Durango, Colorado. Joe is the 5th child of 8; his eldest brother is J. B. Tanner. After 8th grade, he went to work for Raymond Blair and Pappy Whit. He later worked for Jewel McGee at Red Rock Trading Post and ran Tocito Trading Post at age 17. He was a partner in Navajo Shopping

Center with his family. Joe has been extensively involved in weaving, wool, mohair, yarn, jewelry, mining, and piñons, both at the wholesale and retail levels. He is a descendant of Mormon pioneer Seth Tanner.

Stella Tanner was born Stella McGee in Kirtland, New Mexico, in 1906. She traveled with her family and 7 siblings from Harrisburg, Utah, to Waterflow, New Mexico, in a covered wagon in 1918. Stella married Rulel (Chunky) Tanner in 1924. They operated several trading posts, including the Navajo Shopping Center with sons J. B. and Joe.

Charles "Bud" Tansey was born in Kansas City, Kansas, in 1915. He attended school in Kansas and New Mexico and graduated from law school at Kansas University in 1938. He was admitted to the New Mexico Bar Association in 1939 and practiced in New Mexico throughout his career, except for when he was in the navy for 38 months during World War II. Bud Tansey served as an attorney for both the Navajo tribe and the United Indian Traders Association.

Tobe Turpen Jr. was born in Flagstaff, Arizona, in 1920. His father, Tobe Turpen, started working at Shonto Trading Post in the early 1900s. Tobe joined the MacAdams Company in Gallup, where he began contracting with numerous silversmiths and marketing jewelry on a large scale. Tobe Turpen Jr. entered the business in 1946, running a Gallup trading post owned by his father. Around 1956, Tobe Jr. bought the business and transformed it from a trading post to an arts and crafts store. He has been at his current location outside of Gallup for 52 years.

Sallie Lippincott Wagner was born in Wheeling, West Virginia, in 1913. After graduating from college with an anthropology degree, she married Bill Lippincott and moved west in 1938. They bought Wide Ruins Trading Post and eventually Pine Springs Trading Post; they operated the latter until the late 1950s. She is the author of *Wide Ruins*.

Clarence Wheeler was born in Red Mesa, Colorado, in 1927. His grandmother, Harriet Adelta Bingham Wheeler, was a trader. Clarence worked at Smith Lake Trading Post after completing high school. He also worked at Keams Canyon, Polacca, Na-Ah-Tah, and Piñon Trading Posts, among others. He is a past board member of the United Indian Traders Association.

Les Wilson was born in California in 1948. He attended college in Santa Fe, New Mexico, and started work at Shonto Trading Post in 1972. Les moved to Many Farms Trading Company in 1976 and Two Grey Hills Trading Post in 1983. In 1986 he bought Two Grey Hills Trading Post, which he currently operates. He is presently a board member of the United Indian Traders Association.

Tom Woodard was born in Gallup, New Mexico, in 1936. Tom's father, M.L. Woodard, worked for the United Indian Traders Association in the 1930s and bought his own Indian

arts and crafts business in the 1950s. M.L. Woodard oversaw silver distribution during World War II. When the UITA divested itself of the silver business after the war, he saw that the profit was invested in AT&T stock, which led to the grants allowing funding of this project and others. Tom Woodard started an Indian arts and crafts store in Tucson in the 1950s. In 1964 he closed that store and has since operated others in Gallup, Scottsdale, and Santa Fe.

Colina Yazzie was born November 26, 1959. Her clan is *Tótsohnii*. Her father's clan is *Ta'neeszahnii* and *Táchii'nii báshíshchíín dóó Tódích'íi'nii dashinálí*. Colina grew up in a small hogan with four brothers and three sisters in the Ganado area. After graduating high school she moved to Dallas, Texas, and trained for the airlines but due to homesickness returned and began working in the Hubbell Trading Post in Ganado. Eventually she married Raymond C. Yazzie and together they operate Yazzie's Indian Art Store in Gallup, New Mexico.

Raymond Yazzie was born in Vanderwagen, New Mexico, near Gallup. His clan is *Bit'ahnii*, and his father's is *Tódík'ózhí*. His grandparents are *Kinyaa'áanii* and *Tsi'naajinii*. Raymond grew up in a hogan with a family of 12. His parents were both silversmiths, and Raymond began working as an apprentice silversmith for Joe Tanner as a youth. At age 14 he collaborated on a piece that won Best of Show at the Intertribal Ceremonial and from there went on to win numerous awards for silversmithing. He is now married to Colina Yazzie and together they operate Yazzie's Indian Art Store in Gallup, New Mexico.

Peterson Zah was born in Keams Canyon, Arizona, in 1937. His grandfather, Guy Malteen, was a carpenter, miner, and brother to Scott Preston, a chairman of the Navajo Nation. Peterson graduated from Arizona State University in the early 1960s and returned to the Navajo Nation as a teacher and coach. Later he became a construction estimator in the building of new schools, trained VISTA volunteers, and was advisor to the DNA, the first Navajo legal aid program. He served as chairman of the Navajo Nation in the 1980s, and currently works as the advisor on American Indian affaris to the president at Arizona State University.

Additional Resources

For a more thorough treatment of ideas and concepts developed in this guide, see suggestions printed at the end of each lesson plan. In addition, the following resources are suggested:

Available at Cline Library Special Collections and Archives

Babbitt Brothers' Trading Company Collection, 1884-1950, MS 83

This collection contains materials related to the various activities of the business with a special focus on Babbitt livestock ventures. All the ranch corporations in which the company invested are represented. Notable ranches include the Hasknife, Apache Maid, Morse, and Hart. Also, many of the trading posts oper ated by the Babbitts are represented. Notable among them are the Kayenta, Tuba City, Grand Canyon, and Winslow stores.

Florence Barker Collection, 1922–1927, MS 10

The manuscript collection includes diaries and textual matter relating to Florence Barker's experiences as a missionary nurse on the Navajo Indian Reservation from 1922–1927; she describes daily life, health conditions, and religion at the Immanuel Mission. Images in the photo collection include life as a Plymouth Brethren Missionary nurse for the Navajo and Hualapai Reservations, Sweetwater Trading Post, and photographs of the Palmer family.

Bill Belknap Collection (photographs), 1940s–1980s, MS 288, PH 96.4.1–15

Photographs, correspondence, journals, business papers, published and unpublished articles, book manuscripts, audio transcripts, and maps documenting Belknap's career and covering a wide range of topics relevant to the Grand Canyon, the Colorado River, and other western rivers and canyons.

Raymond Blair Collection, 1903, 1948–1976, MS 303

This collection consists of four boxes together with eight separate large post-type accounting ledgers that constitute the business records of Rock Point and Round Rock Trading Posts, both located near Chinle, Arizona, on the Navajo Reservation.

Leo Crane Collection, (photographs), 1913–1934, PH 658

An extensive collection of photos taken largely between the years of 1913 and 1934. The subject matter is primarily the Native Americans (Hopi, Navajo, Mohave, and Pueblo tribes) of Arizona and New Mexico, including tradings posts and the Hubbell family. Leo Crane was the Indian agent at Keams Canyon for the

Navajo and Hopi tribes starting in 1911.

Day Family Collection, 1890–1940s, MS 89; (photographs , PH 120)

The Day family, including Sam, Anna, Charles, and Sam Jr., were traders on the eastern Navajo Reservation in Arizona. Their collection contains personal and business correspondence from family members as well as business records.

Philip Johnston Collection, (photographs), 1895–1945, PH 413

Contains scenes on the Navajo Indian Reservation and northern Arizona, including trading posts. Philip Johnston grew up on the Navajo Indian Reservation, ca. 1892–1978. He initiated the Navajo Code Talkers program for the United States' Army during World War II.

L & A Trading Post Collection, 1950–1980, MS 305

The L & A Trading Post, located in Keams Canyon, Arizona, (on the Hopi Reservation), was operated by Jack and Sammie Lee. The collection contains account records, inventory receipts, and miscellaneous trading post records.

Jo Mora Collection, (photographs), 1904–1906, PH 86.1.1–613

Includes photographs on the Hopi Reservation, the Hopis and Navajos among whom he lived until 1906, and trader Lorenzo Hubbell.

Navajo Trade Relations Collection, oral histories, OH. 63

This collection includes oral histories conducted in Navajo about experiences with Indian traders. The collection includes typed transcripts in both Navajo and English.

United Indian Traders Association Collection, 1950–1990, MS 299

This collection contains the records of this trade association. Most of the records date from the early 1950s through the early 1990s. Included in the collection are membership lists, legal files, as well as meeting minutes from the organization.

Warren Family Collection, (photographs), c. 1910–1945, PH 412

Mr. and Mrs. Keith Warren operated a trading post at Cedar Ridge, Arizona, ca. 1900. Their collection includes pictures from Cedar Ridge, Tuba City, and Red Lake.

Wide Ruins Trading Post Collection, 1938–1949, MS 260

This collection consists of accounting records of Wide Ruins and Pine Springs Trading Posts, both located in the southeastern part of the Navajo Reservation. The Wide Ruins post was established in 1885 at the site of a large prehistoric settlement called Kin Teel, meaning "wide house." Pine Springs started around 1912 higher in the mountains and 10 miles east of Wide Ruins. The collection results from the

Wide Ruins Trading Post Collection, cont.
ownership of William and Sallie Lippincott, who both ran trading posts from 1938 to 1949. Throughout this period, Bill and Jean Cousins assisted the Lippincotts as traders at those posts. The Cousins's trading skills stem from their family background as early traders in New Mexico.

Stuart Malcolm Young Collection, (photographs), 1909, PH 643
Contains photographs of Kayenta Trading Post and the John Wetherill family. Stuart Malcolm Young, born in 1890, was the grandson of Brigham Young.

Northern Arizona University—Cline Library Special Collections and Archives Image Database, www.nau.edu/library/speccoll

Books:

Harvey, Karen D., Lisa D. Harjo, and Jane K. Jackson. *Teaching about Native Americans*. National Council for the Social Studies Bulletin 84, 1996.

Hooper, Bruce. *Southwest Indian Traders Bibliography*. Flagstaff, Arizona: Arizona Board of Regents, 1999.

McNitt, Frank. *The Indian Traders*. Norman: University of Oklahoma Press, 1962.

Section I

Chilchenbeto: Trading post, interior. NAU.PH.413.719
Philip Johnston Collection, ca.1927. (detail)

Historical Skills

Lesson 1: Comparing Maps

OVERVIEW

A comparison of a historical map (1937) of the Four Corners Region with a contemporary map to analyze change over time

OBJECTIVES

To compare historical maps
To locate major landmarks in the Southwest

GRADE LEVEL/ SUBJECT AREAS

Upper elementary/ middle school
Geography
Social studies
Arizona/ New Mexico/ Colorado/Utah history

MATERIALS

Navajo Directory map, 1937 (on CD-ROM); California Automobile Association's Indian Country map (laminated, if possible) or contemporary map in school textbook; white drawing paper for students; copies of student activity sheet. The Indian Country map can be purchased at most convenience stores in the Four Corners Region; it is also available on-line at www.nau.edu/library/speccoll/exhibits/traders/map/index.html.

OPENING

Ask students to draw a map of the area in which they live (free hand). They should include major cities, state boundaries, major landmarks, and major roads. After students have completed their maps, compare them to handouts of the Navajo Directory map and Indian Country map (or it might be useful to have these maps available on an overhead transparency).

ACTIVITIES

Students compare the two maps, in pairs or individually, answering the questions on the student activity sheet. Question 5 concerns the changing boundaries of the Hopi Reservation. Answering this question might prompt a discussion of the Navajo/ Hopi land dispute. Additional information about this dispute is available under "references" in this lesson plan.

CLOSING

After students have completed the activity sheet, ask them to modify their personal maps using the other maps as guides. Ask them to add at least three trading posts to their map, preferably ones they have visited or those nearby.

EXTENSIONS

Have students pick 10 of the trading posts shown on the 1937 map. They should then complete research to find out which are still in existence. Ask students to form hypotheses about why some of these trading posts are no longer in operation, using the oral histories for background if necessary.

Another possible extension is to have students research the Navajo/ Hopi land dispute alluded to in question 5 on the activity sheet. Students could give their opinion of the relocation by writing their findings in the form of a letter to the editor or in the form of a legal brief arguing for one position or the other.

REFERENCES

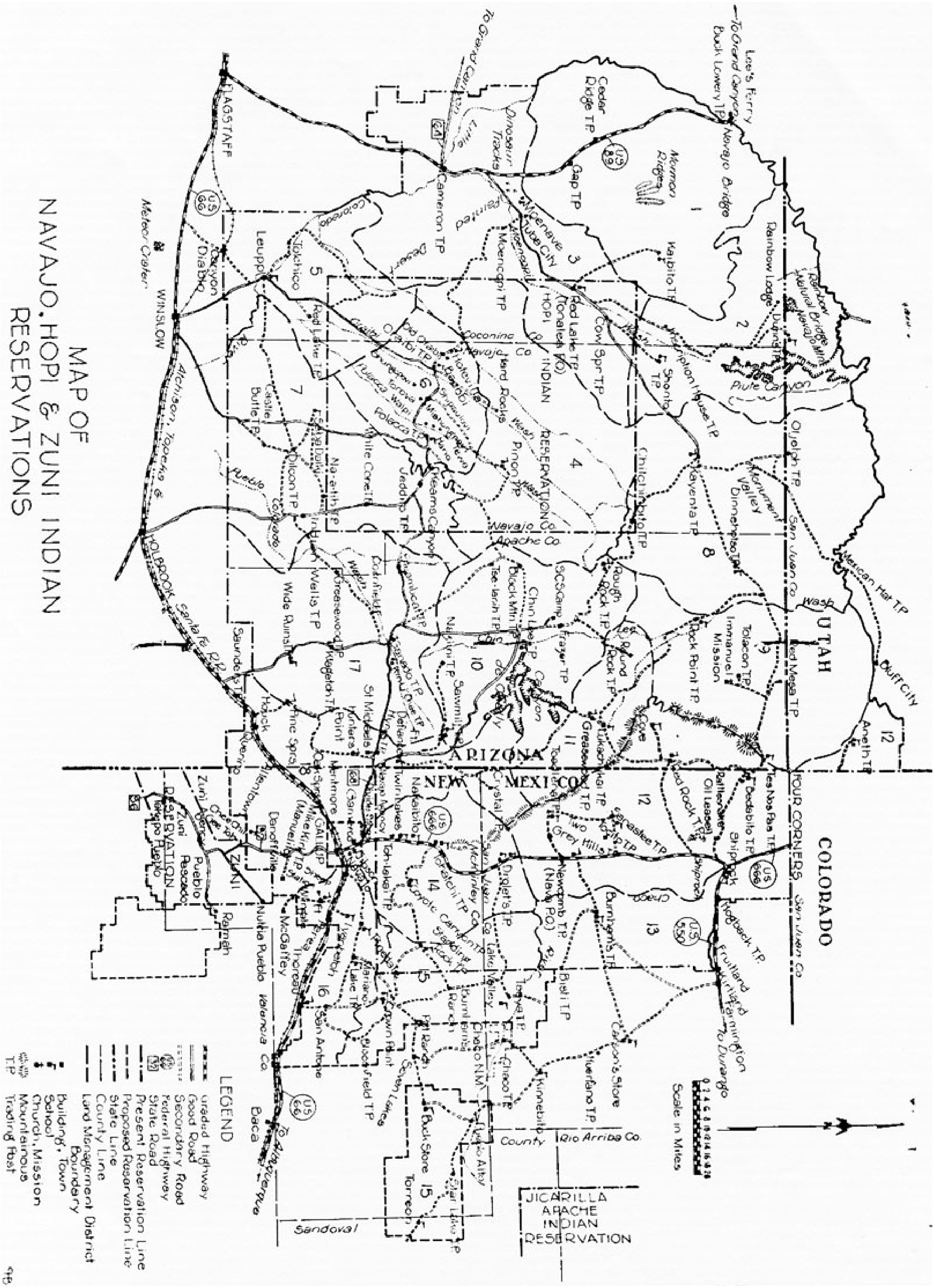
Navajo/ Hopi land dispute

Broken Rainbow (film)

Clemmer,Richard O. *Roads in the Sky: Hopi Indians in a Century of Change*. Boulder, Colo.: Westview Press, 1995.

Kammer, J. *The Second Long Walk: The Navajo-Hopi Land Dispute*. Albuquerque: University of New Mexico Press, 1980.

Canyon de Chelly; Grey Eyes hogan. NAU.PH.413.183 Philip Johnston. 1927.


MAP OF
NAVAJO, HOPI & ZUNI INDIAN
RESERVATIONS
LEGEND
Graded Highway
Good Road
Secondary Road
Federal Highway
State Road
Present Reservation Line
Proposed Reservation Line
State Line
County Line
Land Management District
Boundary
Building, Town
School
Church, Mission
Mountainous
T.P. Trading Post
Scale in Miles
UTAH
COLORADO
ARIZONA
NEW MEXICO
FOUR CORNERS
JICARILLA
APACHE
INDIAN
RESERVATION
FLAGSTAFF
WINSLOW
HOLBROOK
GALLUP
ZUNI

Historical Skills: Comparing Maps
Student Activity Sheet

Answer the following questions using the Navajo Directory map (1937) and the Indian Country Map.

1. Which states are represented on each map?

2. Which Indian reservations are on both maps? Which are on only one map?

3. In which state is most of the Navajo Reservation located? What about the Hopi Reservation?

4. Which major U.S. highways or interstates were built in 1937?

   How had this changed by 1990?

5. Which trading post is farthest north in 1937? Is it on the map in 1990?

   To which town is it closest?

6. How did the boundaries of the Hopi Reservation change from 1937 to 1990?

   Why do you think this happened?

7. Which trading post listed on the 1937 map is closest to your home town?

   Is it still in operation today?

8. Which national park lands (national park, national historic site, national monument) are located on the Navajo Reservation today?

   Which of these have you visited, if any?

9. Which map shows more trading posts?

   What are possible reasons for this?

10. List at least 5 major physical geography landmarks on the Indian Country map.

    Which of these have you visited?

Lesson 2: Studying Historical Places
Trading Posts Yesterday and Today

OVERVIEW

This lesson involves taking students on a field trip to a trading post to compare trading posts of the past with modern trading posts. This lesson may last from 3 days to a week, depending on the time available.

OBJECTIVES

To recognize differences in the functions of trading posts over time
To analyze goods and services provided, as well as their prices, over time
To understand different viewpoints about the future of trading posts
To interview a trader or trading post customer and learn oral history techniques

GRADE LEVEL/ SUBJECT AREAS

Upper elementary/ middle school/ high school
Arizona/ New Mexico/ Colorado/ Utah history
U. S. history
Social studies

MATERIALS

1883 price list (reprinted following this page — copy to overhead transparency)
field trip arrangements and permission slips

BACKGROUND

Early trading posts (1880–1900) often consisted of wagons filled with trade goods. The trader and his family might live in a canvas tent near the wagon. As the need for more permanent operations grew, traders built structures in which to do business with the Navajo, Hopi, and Ute peoples of the Four Corners region. The trading post was an integral part of Native American life in the Southwest for a large part of the twentieth century. Rural trading posts until the 1960s were often bull pen style. The employees of the trading post waited on customers behind a high counter, and goods were lined up on shelves behind the counters and hanging from the ceiling. In Gallup, Farmington, Flagstaff, Shiprock, and Chinle, larger stores were built that could stock a wider variety of goods. These stores more quickly moved to self-service and checkout stands. In addition, many of these town trading posts serviced the tourist trade and arts and crafts wholesalers while the rural posts continued mostly to service their local communities.

With the growth of transportation and improved roads on the reservations, the trading post assumed a less important role in the community; residents could now travel to Gallup, Flagstaff, or Farmington, (so-called border towns), to buy and trade goods. Trading posts of today look very different than their early-twentieth-century counterparts.

Thriftways, roadside arts and crafts stands, Wal-Marts, upscale arts and crafts showrooms, pawn shops, and the Internet have nearly replaced the multiple functions that once existed at the local trading post. While some traders have given up the business all together, others have focused on serving as arts and crafts wholesalers, tourist attractions, self-service grocery stores, or pawn shops to remain in business.

OPENING

Begin by having students guess what items might have been stocked at a trading post in the 1880s. Write down the list on the chalkboard or overhead. Using an overhead transparency of the 1883 price list, compare students' lists. Discuss the prices for the items on the list. Are there any items on the list that surprise them? Any items not on the list that surprised them?

ACTIVITIES

Begin by teaching students about trading post history. This can be accomplished in several different ways:

- Showing the class the slide shows of the CD-ROM sections entitled "Looking Back"
- A teacher lecture or PowerPoint presentation using information from the CD-ROM and other suggested references
- Students researching trading post history in the library or on the Internet
- A "jigsaw" activity–this would require printing out the quotes from the "Looking Back" sections (4 of them) of the CD-ROM and putting students into groups to read these quotes by time period. After reading and discussing the main events that happened during their period, students should be regrouped so that each new group contains one person who researched each time period. That student is then responsible for teaching his/her time period to the remainder of the group.

End the class by preparing students for the field trip to the trading post.

The field trip to a nearby trading post occurs on the second day of this lesson. Make certain that students bring pencil and paper. While in the trading post, they should complete some or all of the following activities:

- Take a tour of the trading post with the trader
- Observe a pawn transaction

- Make a list of goods sold at the trading post and their prices

- In groups, interview a trader or a customer (make sure questions are prepared ahead of time)

- Determine whether the trading post is mainly an arts/crafts store, pawn shop, grocery/provision store or a combination of these

- Find out whether the trading post still deals in livestock. If it does, tour the corrals, look at the size of a wool bag, and ask how the livestock are taken to market. If not, did it deal in livestock at one time? When and why did it stop?

On the third day, debrief the students about their trip. Ask them some or all of the following questions:

- What things did you learn about the trading post?

- What types of items were sold most at this trading post?

- Who was/were the trader(s) at the trading post? How long had they been working there?

- How many customers came into the trading post while you were there? How many were tourists? How many were locals? What did they buy, if anything?

- Does this trading post deal in pawn? If it does, did you witness a pawn transaction or see the pawn room? What did you think?

- When was this trading post founded? How many years has it been in business?

- How would you classify this trading post (arts/crafts store, grocery/convenience store, hotel/restaurant for tourists, pawn store, etc.)? To what group of people (local residents, wholesale dealers, tourists) does this trading post sell most?

- How did the trading post you visited compare with information about the history of the trading post? What things have changed? Are these changes good?

After discussing these questions, have students read the quotes on the student activity sheet about the future of trading posts. When they complete the reading, have them write a persuasive essay answering the question, “What is

the future of trading and trading posts?" In this essay, they should incorporate quotes from the oral history excerpts.

CLOSING

Compare the price list and items from 1883 with the list students gathered at the trading post. Discuss similarities and differences.

EXTENSIONS

Students may conduct oral history interviews with traders or customers regarding their experiences with trading. Have students make a list of at least 10 questions to ask and approve them prior to the interview. Students may wish to look at the transcripts of the oral histories on the CD-ROM for ideas as to what questions might be valuable.

Students may also take their persuasive essays about the future of trading and turn them into a class debate or roundtable discussion. These essays could also be published as an article or "letter to the editor" in a local newspaper.

REFERENCES

CD-ROM "Looking Back" sections and slide shows from the early trading post days until the present are very useful for teaching the history. If a portable computer station with a CD-ROM drive is available to use in the classroom, this can be done as a multimedia slide show. If not, this information is valuable teacher background.

Donovan, Bill, "Trading Post Era over in Arizona," *Arizona Republic*, August 25, 1997, p. B1.

Smithson, Shelley, "Trading Posts Fast Becoming Obsolete", *Arizona Republic,* December 5, 1999, p. A26.

1883 Trading Post Price List

Pride of K Flour	$5.50/100 lbs.
Standard Granulated Sugar	$.25/lb.
Choice Rio Coffee	$.25/lb.
Arbuckles Coffee	$.25/lb.
Durham Smoking Tobacco	$.15/package
Simpson Black Calico	$.10/yard
Richmond Pink Calico	$.10/yard
Dayton D Muslin	$.11/yard
Mackinac Scarlet Blankets	$4.50 each
Germantown Yarn	$.20/cut
Wool Hat	$1.00
Stetson Hat	$4.50

Source: Frank McNitt, *The Indian Traders.* Norman: University of Oklahoma Press, 1962.

Trading Posts Yesterday and Today
Student Activity Sheet

Read the following oral history excerpts about trading posts today and the future of trading. After reading, write a persuasive essay in which you answer the question, "What is the future of trading and trading posts?" In your essay, be sure to include quotes from these oral histories as well as your observations from the field trip to support your answer.

And so, starting, I would say, in a large way in the 1970s, the old-time trading posts started to close up and it became really a dying way of life. So by the time I became involved in our trading operations, it was already becoming a dying part of our family's business. And from the time I started in the business, we had five trading posts. Today, 1999, we are down to only two—Tuba City and Red Lake. We closed down Cedar Ridge Trading Post, we closed down Cow Springs Trading Post, and we sold the little store at Kykotsmovi to the village there, to the village people, and they continued to operate it. But even with our two remaining stores, I would say we won't be in that business a lot longer. And those few so-called trading posts that do survive, I think were able to survive only because they were able to develop a new market, and that, of course, is the tourist market. So the surviving so-called trading posts today have some things in common. They're generally on a main highway, they generally have a motel and a restaurant along with them. And their business nowadays is overwhelmingly Indian arts and crafts and tourist-related items. You would be very hard-pressed any more to see a Navajo or a Hopi family going to a trading post to do their main shopping. It just doesn't happen anymore. At the K-Mart or Wal-Mart in Flagstaff, you will see more Native Americans than you will see in the few surviving little trading post stores on the reservation. And it's a sad thing to see, certainly. Trading as it once existed had its ups and downs, and it had its good aspects and its not so good aspects, but it was sort of a unique feature of life in the Southwest, where different cultures came together to do commerce, and two cultures kind of interfaced for well over a century. And I think now that's all going into the pages of history.–Jim Babbitt

The role of the old trader, I think, is long gone. And aside from being here as a trader-I mean, I have to do something else other than the trading post. Otherwise, I'd probably be starving to death. No-[laughs] I do horseback rides, wagon rides, to supplement the trading post business. Oljato, I guess, has always been on the map, but not too many people know where it is, because it's at the end of the road,

this is it. So we've had signs put out on the highway to mark where Oljato Trading Post is, and we've been trying to promote it. So we're gettin' a little bit more of the tourist traffic, and basically, I think, that's what it's gonna take to keep this goin', is tourist money, not local-not local money.-Evelyn Yazzie Jensen

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Underhill: *What do you think the future is for business on the reservation?*

Hank Blair: *You know, it's easy, the older you get, to become more cynical. I remember the Jacks[family] sold Shiprock Trading Post to R. B. Foutz in 1950, 'cause they thought the trading post era was over. They said, "It's done." It's changed, you know. It's changed a bunch, but I don't think it's done. I might not recognize it in twenty or thirty years from now, but I think it's gonna be... Trading posts, basically, it's a service business is what you're doin'. My mom and dad were more so, maybe-they were the liaison between the Navajos and the dominant society out there, but you still do that to a certain extent today. I don't realize how different a place this is, but people come and they say, "This is a little different out here." I may not recognize it, but I think it'll be somethin' goin' on.*

We're like dinosaurs. I think the next round of what we call trading is going to be kind of like museum stores, art galleries, things like that...Eventually every town out there will have a big shopping center, so to speak, in it, and there won't be any trading any-more.– Bill Malone

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There's no future to the trading posts. You know, there's a cycle for everything, and the trading post is over. It ended when they got automobiles. And I'm glad, because they can take advantage of good prices in town – Evelyn Lee

Lesson 3: Using Photographs to Tell History

OVERVIEW

In this lesson, students compare photographs of Tuba City Trading Post from the turn of the twentieth century to the present.

OBJECTIVES

To understand the value of photographs as primary sources
To analyze and interpret images

SUBJECT AREAS

Upper elementary through high school
History
Social studies
Geography
Photography

MATERIALS

reproductions (photocopy or overhead transparency) of photographs and oral history excerpt

OPENING

It is said that "a picture is worth a thousand words." Have students study photograph #1 (Mary May Bailey collection) and write a paragraph (or short, creative story) about what is happening in the scene.

ACTIVITIES

Students should study the photographs and answer the questions on the student activity sheet.

CLOSING

Discuss changes in the trading post as well as the street in Tuba City over time. Have students prepare an exit slip to hand you as they leave the classroom. Their exit slip should contain a list of at least 10 things they can conclude about the Tuba City Trading Post based on the three photographs.

EXTENSIONS

Students may make up questions individually or in groups for other pictures, such as those in the Cline Library Digital Image Database. Individuals or groups can trade and answer each others' questions.
Students could also put together a photographic essay documenting some aspect of Colorado Plateau history and present this essay to their classmates along with explanations of each photograph.

Photographs

#1: Tuba City Trading Post. Mary May Stiles is the girl in the picture. Mary May Bailey Collection, Marjorie Stiles, photographer

#2: Tuba Trading Post. Third person from the left is Roger Stiles, then Marjorie Bowles Stiles, and Jot Stiles. Mary May Bailey collection (detail)

#3: Tuba City Trading Post. Photograph courtesy of Jim Babbitt.

#4: Tuba City Trading Post. Dan Boone, photographer.
NAU.PH.99.53.1.215

Using Photographs to Tell History
Student Activity Sheet

Read the following oral history excerpt and use the photographs to answer the questions that follow.

— Jim Babbitt on the restoration of Tuba City Trading Post:

The old building, when I first arrived on the scene up there about 1980 or so, it was an old run-down, kind of ramshackle stone building that had been modified greatly through the years, to a point where you could hardly tell what it was...So I started looking into the history and digging up old photographs and trying to see what the place was when my grandfather and his partner, Sam Preston, built that place back along about 1902...What it was was a great big six-sided building that faced to the east, to the rising sun. And of course that would mark it as a hogan structure, the structure of the Navajo people...Through the years, it suffered a lot of insults and was modified drastically. So starting about 1984 or 1985, we did a big restoration project to restore and reopen the east entryway...to restore it more or less to what it had originally been...As we reconstructed and reopened the east-facing entryway, on either side of the double doors there, painted on the walls, were a couple of Hopi wicker plaque designs that the Hopi women make. And one design was a black hawk, and the other was a butterfly, on either side of the door. And through the years they had become very faded...So I got a Hopi lady, Loy Coin, who had been a clerk in the store for a long time. I brought her out to the front porch of the trading post and I said, 'Loy, we're going to erase those Hopi patterns from the front of the trading post. But before we do, I wanted to ask you do they have any meaning to you or anything' And she looked at me like, "Golly, this guy doesn't know anything!" She said, "I'll tell you this: No self-respecting Hopi would ever approach a giant Navajo dwelling unless they had a sign or a symbol or something that they were welcome to come there. Those were put there for the benefit of the Hopi people, to make them know that it was okay for them to come there." So the symbols stayed there by the front door, and, in fact, we freshened them up and repainted them.

Tips for Studying Photographs as Primary Sources

From *Social Education* 64:2 (March 2000), p. 120.

1. Study the photograph and form an overall impression, then divide the picture into four parts to look for details.
2. Read the caption. See if it helps you interpret the picture.
3. Make a chart with three columns: people, objects, and activities. Look at the photograph again and list important details in each column.
4. Compare and contrast the photographs. What can you learn about the photos when you compare them to each other?
5. Write down any questions the photographs inspire you to ask. Determine where you can find answers to these questions.

Questions

1. When do you think the first photograph was taken (year, season, time of day)? What clues lead you to this conclusion?

2. When do you think the second photograph was taken (year, season, time of day)? What clues lead you to this conclusion?

3. When do you think the third photograph was taken (year, season, time of day)? What clues lead you to this conclusion?

4. When do you think the fourth photograph was taken (year, season, time of day)? What clues lead you to this conclusion?

5. Describe the changes in the outside appearance of the Tuba City Trading Post building over time.

6. Describe the changes in the area around the Tuba City Trading Post over time.

7. What differences in transportation are evident in the pictures?

8. How does Jim Babbitt's quote help you to understand the photographs better?

Lesson 4: Oral Histories and Historical Bias

OVERVIEW

This lesson raises the question, "Whose story is right?" as students compare oral histories to look for historical bias.

OBJECTIVES

To understand the value of oral histories as primary sources for historians
To realize the biases and underlying belief systems of oral history interviewees
To recognize the possibility of multiple perspectives in history.

GRADE LEVEL/ SUBJECT AREAS

Middle school, high school
History/ social studies, journalism

MATERIALS

Student activity sheet, CD-ROM

BACKGROUND

Navajo textiles are famous throughout the world and can be seen in many museums, art galleries, and merchandise retailers as well as at local trading posts. Although traditional history texts state that the Navajo were taught to weave either by the Pueblo Indians or by the Spanish after their captivity at Bosque Redondo, Navajo oral tradition tells a different story. With the coming of Anglo traders to the Navajo Reservation, weaving patterns began to change according to the traders' emphasis on commerical value and the market economy. Many traders were responsible for developing particular styles in certain areas of the reservation; for example, the Lippincotts and Cozy McSparron at Wide Ruins Trading Post worked to develop the Wide Ruins Pattern popular in that area.

OPENING

Have students write down on a scratch sheet of paper a narrative describing what happened in the previous class period. Ask them to recall not only the activities, but their opinions of the lesson, how they were feeling, etc. After everyone has written their narrative, ask for 3 volunteers to share theirs with the class.

Draw comparisons and contrasts from the student narratives. Explain to students that although everyone was in the same class previously, all of the narratives are slightly different due to individual perceptions and feelings about what was important enough to write down.

Draw a parallel to authors of primary sources (upon which historians depend to write histories), who write down what they consider important about an event and are also influenced by their backgrounds. Historical accounts are strongly shaped by culture.

ACTIVITIES

Pose the following questions to students:

Where did Navajos learn to weave?

Who is responsible for teaching weaving?

How did it become such an important part of Navajo culture?

Have students speculate about the answers. Divide students into groups and have each person represent one of the oral history participants on the student activity sheet (Paul Begay, Elijah Blair, Bruce Burnham). Students can read the biographies of their individual and then read the oral history excerpt aloud to the group. After reading all of the excerpts, students should answer the questions on the student activity sheet.

Note: If the class is large, excerpts from Sallie Lippincott Wagner's book, *Wide Ruins*, may be used to provide a fourth perspective.

CLOSING

Discuss the questions on the student activity sheet with the entire class. Ask students if there is one "correct" answer to the questions posed to them at the start of class. Is it possible for multiple perceptions to coexist? Is there one "correct" version of an historical event?

EXTENSIONS

Teachers may adapt this lesson for a variety of topics by choosing other excerpts about similar topics from the full oral history transcripts on the CD-ROM or Web site.

REFERENCES

Dunaway, David K. and Willa K. Baum, eds. *Oral History: An Interdisciplinary Anthology*. American Association for State and Local History, 1984.

Oral Histories and Historical Bias
Student Activity Sheet

View #1: Paul Begay

Biography: Begay was born near Dinnebito Trading Post, Arizona, around 1952 to Gap-in-the-Rock Clan, for Deer Water Clan. His grandparents are Bitter Water and Towering House Clans. He works as an interpreter, Northern Arizona University Elderhostel lecturer, and storyteller.

Now, when we got into the education system, I read a book, and I was told by people in the education world that the Navajos were not weavers at all, and that they had learned this art from the Pueblo Indians. And so one day I went home and I told my grandmother, I said, "We were told that we learned this art of weaving, this culture, from the Pueblo Indians. Kiis'áanii bits' 'áádéé', from the Pueblos." And she told me, [Begay chuckles], anything that she disagrees with, or anything that my grandfather disagrees with, he or she will correct you, sit you down right then and there and correct you, and tell [you] their version. Because of the strong belief in the mythology story, my grandmother sat me down there, and she told me that a long time ago in the mythology stories it is told where we learned the art of weaving. It was not from the Pueblo Indians.

"And so one day," she says, "the sun came up, our father the sun came up. Back in the mythology world there was only holy beings existed on earth, and one day the sun spoke. And the sun spoke and he says, 'Why is it that I travel many miles, many distances each day, and I give you the light and I give you the warmth, but when I set in the west, I spend my lonely nights by myself? I need somebody to be with me, be my companion, to spend my nights with.' And so the holy people came together. Now, before these holy people came together, there among them was this spiritual woman. They called the spiritual woman Changing Woman...[she] was sent to the west to be with the sun. There, they had a spiritual union. From this spiritual union it resulted in the birth of two boys, twins, one called Monster Slayer, the other called Child Born of the Water. But they had one main reason for being born, these two boys. The reason was that they will travel on Navajo land and they will kill off all the monsters that should not exist in today's world. There were many monsters, enemies, that preyed on the people, the Navajo. And their job was to do away with all these bad creatures. One day they were doing their job, and they

were walking down this valley and they heard somebody singing, a beautiful voice coming from afar. And they looked in that direction, but they didn't see anybody, so they began to follow the sound. And the closer they got, the singing became louder and louder, but they still couldn't see anybody, until they came upon a hole in the ground. They looked down there, and sure enough, there was somebody down there. There was a woman, and the woman was weaving a rug. The boys quietly knelt down, and they looked down there, and they watched. The woman was happy, that's why she was singing. She was happy because she just had a little piece to go to complete her weaving on the rug. The boys watched. The woman completed her weaving, she took the rug off the loom, and she walked in that direction. And the direction that she walked away, a line followed her. So, my grandson," my grandmother says, "when you look at a spider web somewhere, in your home or someplace, look closely, and if you don't see a spider there, you'll see a line, the direction that the spider departed. That's why when you make a rug, in one corner of the weave, there should be a line that comes out to the end of the rug, we call the spirit line. That is to pay tribute, to honor the Spider Woman that we learned how to weave from. It was not the Pueblo Indians we learned how to weave from, it was the Spider Woman."

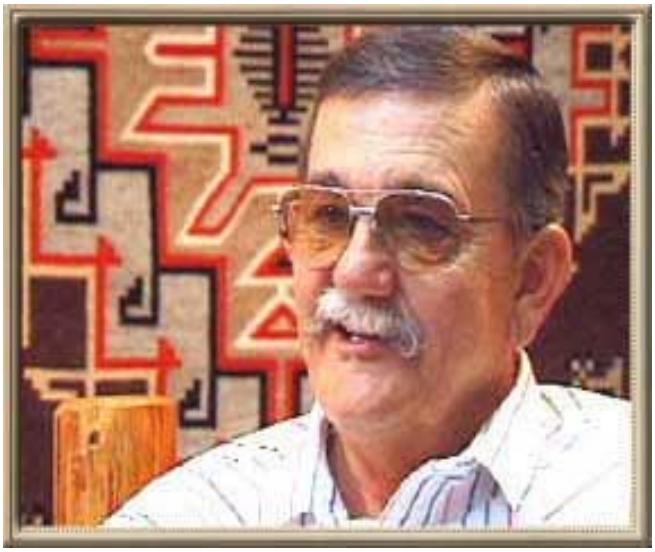
View #2: Elijah Blair

Biography: Blair was born in McRoberts, Kentucky, in 1927. He worked at Toadlena Trading Post, Mexican Water Trading Post, and Aneth Trading Post. He became a partner in Aneth Trading Post. Later he owned Dinnebito Trading Post, Kayenta Trading Post, Wetherill Inn, and now Blair's Dinnebito Trading Post in Page. He is a past president and board member of the United Indian Traders Association.

Toadlena was probably one of the biggest weavin' areas there was, which is [where] the Two Grey Hills rug comes from. And by the way, George Bloomfield was actually the person who introduced-he sometimes doesn't get credit for it-but he was really, I think, the one who really introduced or promoted the Two Grey Hills rug, was George Bloomfield and another guy named Davis. But George Bloomfield was probably the biggest one. And that's what, they wove rugs, they had the sheep, they had farms.

If you find a good weaving area where good rugs come from, there was a trader there that influenced. He had a special interest in the weavin', and he also liked...he

appreciated the weaving, he appreciated what it went into, so he tried to direct–not exactly direct it—but encourage weavin' and other art, but weavin' is a big thing, biggest for the Navajo, the biggest thing. You just tried to improve it by talkin' to the people. And you know the Navajos were so receptive, the weavers were, of good traders who was interested in what they do, because they knew that when they made it good, that they would be better off. They also knew that you was gonna be better off, but they encouraged you to do it.



View # 3: Bruce Burnham

Biography: Burnham was born in Farmington, New Mexico, in 1940 and spent his early childhood at Bisti Trading Post. He attended school in Farmington. After release from the army in 1960, he returned to the reservation, drove a delivery truck, then worked at Red Rock, Aneth, and Dinnebito Trading Posts. He married Virgina Kishkoli Begay in the early 1970s, and they own the R.B. Burnham and Company Trading Post in Sanders, Arizona.

My wife remembers going to bed at night to the sound of that [Burnham taps] tap of packing the wool in a loom, and waking up in the morning to that same sound of her mother getting up early and weaving a little bit before her day starts. So those are sounds that make an impact on a child. When that child grows up then, and their earliest memories are that of being strapped in the cradleboard and leaning up against the wall of the hogan and listening to the mother weave, that rhythm of that weave become so ingrained in 'em that it gives 'em an aptitude or inclination to be a weaver when they grow up. When that ceases to exist, they will cease to become weavers. So we could very well be in the last stages of Navajo weaving as we know it today. It's not the loss of sheep that's gonna bring it to an end–it'll be the loss of a way of life and a cultural identity that does us in.

Questions

1. How did the Navajo learn to weave? Who taught them?

2. How is weaving an important part of Navajo culture?

3. Who does most of the weaving in a Navajo family?

4. When do children learn to weave?

5. What determines the pattern and colors of a Navajo rug?

6. How did traders influence weaving?

7. How do the backgrounds of the interviewees influence their perspective about where and how the Navajo learned to weave?

8. Give an example of another case in which different historical narratives are told about the same event (for example, a war, the importance of a particular event, etc.). How do you determine which narrative is correct? (Is there necessarily one true story? Is it possible to determine?)

Section II

Pow wow, 1939. NAU.PH.85.3.34.108, Fronske Studio, 1939.

Indian Culture and Life

Lesson 5: Boarding Schools

OVERVIEW

This lesson examines the boarding school system which took many indigenous children away from their parents for their education. It may be most relevant to students who have attended or presently attend a boarding school.

OBJECTIVES

To understand the effects of the U.S. government's program of placing Indian children in boarding schools

GRADE LEVEL/ SUBJECT AREA

Upper elementary, lower secondary
Arizona, New Mexico, Utah, Colorado history
U. S. history

BACKGROUND

As part of the policies of assimilation, the Dawes Act was passed in 1887. This act required many Indian children from reservations all over the United States to attend boarding schools away from the influence of their parents. At some of the schools, children were punished for "acting Indian" and forced to speak only the English language. Boarding schools still exist in many places on the reservations, but policies have been adapted and native languages are once again being taught.

MATERIALS

Student activity sheet

OPENING

Ask students if they would like to attend boarding school. Have them make a list of pros and cons about attending boarding school on their own paper. Then compile student lists on the overhead or chalkboard. Ask students at what age they think it is appropriate for students to leave home for boarding school. Discuss answers.

ACTIVITIES

1. Have the students read the oral history excerpts and answer the questions on the student activity sheet.

2. Have students pretend they are a Navajo, Hopi, or Ute child who has been taken away to attend a Bureau of Indian Affairs (BIA) boarding school. Have the students write letters home to their parents telling of their experiences in boarding school. They should describe how their life at school is different from their life at home.

CLOSING

Have students discuss the BIA boarding school program. Is it beneficial for Native American students? Why/ why not? BIA boarding schools are still in existence in many places in the Four Corners Region. Should they be continued or should the boarding school program be ended? Why/ why not?

EXTENSIONS

Students can do research about Native American children in other parts of the United States who have been taken to boarding schools and compare experiences with those in the Colorado Plateau region. See the reference list below for books covering other areas of the United States. Letters from the Carlisle Indian School in Pennsylvania are another good source; many have been published.

REFERENCES

books

Adams, David Wallace. *Education for Extinction: American Indians and the Boarding School Experience, 1875–1928*. Lawrence: University of Kansas Press, 1995.

Anderson, Maggie and David Hassler, eds. *Learning by Heart: Contemporary American Poetry about School*. Iowa City: University of Iowa Press, 1999.

Child, Brenda J. *Boarding School Seasons: American Indian Families, 1900–1940*. Lincoln: University of Nebraska Press, 1998.

Garrod, Andrew and Colleen Larimore. *First Person, First Peoples: Native American College Graduates Tell Their Life Stories*. Ithaca: Cornell University Press, 1997.

Szasz, Margaret Connell. *Education and the American Indian: The Road to Self-Determination since 1928*. Albuquerque: University of New Mexico Press, 1999.

Wyatt, Victoria. "Female Native Teachers in Southeast Alaska," in *Between Indian and White Worlds: The Cultural Broker*. Margaret Connell Szasz, editor. Norman: University of Oklahoma Press, 1994.

movie

The Education of Little Tree, 1998.

Indian school at Tuba City. Mary May Bailey collection. Marjorie Stiles, ca 1927. (detail) NAU.PH.99.54.172

Boarding Schools
Student Activity Sheet

Grace Herring:

The thing that bothers me most, and it's a sad thing, when we first went to the trading post, they had that big boarding school there, and they would bring all these little kids in, 3 and 400 of them. They wouldn't let them talk one word of Navajo after they hit the school. Now, there's a lot of these youngsters who don't know how to talk Navajo, and it's a shame. It's a detriment to them, they need to know how to talk in their own language. I think they're changing. Derry [her son] says down where he's teaching now that they're pushing learning their own language, and I'm glad.

Betty Wetherill Rodgers:

I was born at Lukachukai. I just turned 83 just this last June 15, and I had a heck of a time tryin' to figure out when I was born, what year, and all that stuff. We were on the eastern part of Arizona. It's kind of in New Mexico and Arizona both, the mountain range. And then from there, my Navajo family then, after I was a few years old, came to Kayenta, where the Wetherills established their home. They were the first traders there, and they built a nice little trading post there for the Navajos to trade and stuff, you know.

And then I was taken from my Navajo people. Then, the government just went out and just took kids to put 'em in school and so on. I don't know why they picked me. I was just a baby. But I was placed at Tuba City is where we were all placed at that time. They had a matron for the girls and one for the boys. I was there 'til I was about 4-goin' on 4, I imagine. They were very mean to us. When we'd run away, or even speak a word of Navajo, they'd just more or less beat us. But anyway, I never did like it there. They just treated us like prisoners or something.

My [foster] mother [Louisa Wade Wetherill] then came to visit the Navajo kids, because she thought the world of the Navajo people, just like they were her own, and so on- or she was just a Navajo herself, really. She came over there and found that they were treating the Navajo children real bad-the boys, too-and they were just beatin' us and such as that. So she thought, "Well, this is gonna stop!" So she went to Washington and told the president what was goin' on among the Navajos, and so she put a stop to all that. She went on the train… She says, "They're not treating my Navajo people right on the reservation at Kayenta where I'm established. And I want it stopped, now." So it was stopped. Everybody got fired, kicked out-everything.

They started treatin' the Indians like human beings. We got treated better, we got better food. [Before] they gave us rotten old apples and stuff like that to eat. The food was absolutely rotten, and they made us eat it or get beat to death. Yes! That's the way they treated us. Yeah, when Mother Wetherill came to visit, she went over to the boys' dormitory

and one boy was gettin' beat. He was just bein' horse whipped. He was tied to the banister, and he was being beat. Mother went in there and she said, "What is the meaning of this?! Stop it right now!" she said to them. "Right now I want it stopped!" And they looked at her like, "Who in the heck are you?" you know. She said, "Is this what goes on all the time around here?" "Yes, this boy ran away, and he had no business doin' that. And he won't try to learn anything." And oh, this man just raved on. "Won't try to learn anything." "Well, this isn't the way to treat him, just because he did all that." And said, "Just seemed like that's the only way," the guy said to Mother. Man! she just plowed right into him.

Paul Begay:

[I would think], "Oh, it's schooltime again. I don't want to be away from my family again for nine months out of the year." Because of the boarding school system, that's the way it operated back in those days. Nine months out of a year, from August to May, you were away from your family. If you were lucky, and your family, your parents, had transportation you might get a couple visits. But it was a very seldom thing for parents to come and visit the child. So you're basically away from your parents nine months out of a year.

Evelyn Jensen:

With the teachers, they were always on our case for talking Navajo or something…. Boarding school, it took me away from my home to be living somewhere else for a week at a time. And they were all very strict. We had certain rules to live by, it was very strict. We had to live by those rules, we didn't have too much freedom.

Letters home from the Carlisle Indian School, Pennsylvania:

Here I am trying to get education for our life time. I think the education is the greatest thing in the world. If I get education I will make use of it. I am not going to give up as long as I live in this world. When I go home out over the west I will try to work my way out of the reservation and try to be a citizen. If I get no education, I just feel like the deaf and dumb.

I am awakened to a realizing sense to relate something to you. I almost desire to be with you. In looking far back over my life, I never saw any other Indians but Sioux, at this school I see so many Indians from different tribes and when they first came here they all talked different languages but now it is one great language with great news in it and a power everywhere.

Frances Willard, Tlingit woman and missionary boarding school teacher

Nine of my little ones have been advanced to the First Reader. It would have done you good to have looked in upon us in our school rooms the morning that I announced the important fact of their raise in the intellectual world–nine pairs of shining black eyes looking so eagerly and delightedly into mine; all so overjoyed to have a book all their own to study. I expect great things from this class.

-from "Female Native Teachers in Southeast Alaska" by Victoria Wyatt

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Lori Arviso Alvord, Navajo doctor

My father and grandmother had been punished for speaking Navajo in school. Navajos were told that, in order to be successful, they would need to forget their language and culture and adopt American ways. They were warned that if they taught their children Navajo, the children would have a harder time learning in school and would therefore be at a disadvantage. This pressure to assimilate–along with the complete subjugation of the tribes following the Indian wars of the 1800s, the poverty due to poor grazing lands, forced stock reduction, and lack of jobs–all combined to bring the Navajo people to their knees, and a sense of deep shame prevailed.

-from *First Person, First Peoples* edited by Andrew Garrod and Colleen Larimore

Questions

1. Describe life at an Indian boarding school, based on the quotes above.

2. How do you think boarding schools of today might differ from those of the early and mid-twentieth century?

3. What goals do you think the Indian schools were trying to achieve? How would you measure their success in achieving these goals?

4. How are cultural conflicts reflected in these quotes?

5. Do you think the United States government's policy towards educating Native American children was/is appropriate? What changes might you recommend (if any)? Why?

Lesson 6: Livestock

OVERVIEW

This lesson examines the importance of livestock to the culture and economy of Native Americans in the Four Corners Region as well as the effects of the livestock reduction program.

OBJECTIVES

To understand the roles of sheep, goats, and cattle in the reservation economies historically and in the present

To understand the causes and effects of John Collier's livestock reduction program on the Navajo Reservation.

GRADE LEVEL/ SUBJECT AREAS

Middle school, high school (livestock reduction section is more difficult)
Arizona, New Mexico, Colorado, or Utah history
U. S. history
Geography
Social studies

MATERIALS

Student activity sheet
Chalkboard and chalk or overhead projector and markers

BACKGROUND

Livestock has been an important part of Native American culture in the Southwest since Spaniards introduced sheep, cattle, and horses to the Colorado Plateau in the seventeenth century. Horses furnished transportation, while sheep and goats provided the wool and mohair used in making textiles. Cattle and sheep were also important sources of food. When the Navajo returned from Bosque Redondo (where they had been imprisoned), the U. S. government distributed livestock to individual families. Traders bought livestock at the trading post from Navajos and Hopis. Once the trader bought sheep or goats, he was responsible for taking the livestock to town, loading them on the train, and taking them to market. Livestock was an important part of the economic life centered around the trading post.

With the great depression of the 1930's, the Department of the Interior suggested a livestock reduction program throughout the United States, including the Navajo Reservation. Bureau of Indian Affairs director John Collier was responsible for carrying out the program on the Navajo Reservation, beginning in 1933. The aim of this program was to limit overgrazing and soil erosion. At first the program was voluntary, but it was changed to a mandatory program to reduce numbers of livestock to match the carrying capacity of the land. As herds were reduced, vegetation spread and soil erosion was limited. The

government and conservationists viewed the program as successful at the time. To reservation residents, however, it was ruthless, unfair, and horribly mismanaged. John Collier is despised by many to this day.

In Navajo culture, women own the sheep. Although many families today do not rely economically on raising sheep, horses, cattle, or goats as their only livelihood, raising livestock is still an important part of reservation life.

OPENING

Ask students to brainstorm words connected with livestock, then cluster words on the board or overhead projector into a word map or organizational diagram.

ACTIVITIES

The teacher may wish to begin the lesson with a small lecture/discussion about livestock, drawing on student experience with livestock and its importance in their communities. Following this discussion, teachers may give background on the livestock reduction program initiated by the Bureau of Indian Affairs on the Navajo Reservation, including causes and effects. See the reference list for sources for this information. If desired, the lesson may focus solely on the livestock reduction. This material is a little more difficult and would be most appropriate for a high school class.

After the discussion/lecture period, students should read the quotes on the student activity sheet and answer the questions on their own paper. Students may work individually, in pairs, or in groups.

CLOSING

Go back to the word map/organizational diagram on the board or overhead. Ask students to add additional terms from the discussion, lecture, and activity sheet. In addition, the class may discuss some of the questions from the activity sheet.

EXTENSIONS

1. Students may collect oral histories or family stories about livestock reduction.

2. Students may compare the wool of different types of sheep, then practice cleaning, carding, dyeing, and spinning it into yarn. Draw on parent and community expertise if possible.

REFERENCES

sheep reduction

oral histories: Jack, Evelyn, and Snick Lee, Paul Begay, Jewel McGee, Ruth McGee

Roessel, Ruth, compiler. *Navajo Livestock Reduction: A National Disgrace*. Chinle, Arizona: Navajo Community College Press, 1974.

Wood, John J., Walter M. Vannette, and Michael J. Andrews. *"Sheep is Life": An Assessment of Livestock Reduction in the Former Navajo-Hopi Joint Use Area*. Flagstaff, Arizona: Northern Arizona University, 1982.

Livestock on the Reservations
Student Activity Sheet

Read the following oral history excerpts and use them to help answer the following questions.

Introduction of livestock:

They [the Navajo people] were rounded up between 1860 and 1864. They were placed in a prison. They were enclosed, controlled position, in a place called Fort Sumner, for 4 more years between 1864 and 1868. The summer of 1868, based on the treaty between the Navajo people and the United States government, the Navajo people were released. But they had to make a lot of agreements. And so the Navajo chiefs placed their "X" on these agreements. Probably one of the treaties that is most outstanding is that the Navajos will no longer go back to their old way of life. They will become sheep people. And so when [the Navajos] came back to the reservation in 1868, they were provided with sheep. And they began to grow their little herds. When they came back they saw that people had moved onto their land, and these people will be known later as traders. Trading posts were set up many miles apart. –Paul Begay

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Tending the herd:

Well, my responsibility as a young boy was one of always helping out the family. My grandparents and my own parents would assign a task to me, and my duty was to make sure that those were carried out from day to day. For example, my parents were responsible for letting the sheep out in the morning. And then while that sheep corral was being opened, I was always having my breakfast. Once they got 2, 3 miles up the canyon, it was my job to follow the sheep. No questions asked, no argument– that was your duty.– Peterson Zah

We became sheepherders at a very young age. Of course our father, grandfather, or older brother will accompany us in the beginning. But that will not last forever. You're expected to become a sheepherder at a very young age, and you go out on your own. Eventually you will be joined by other brothers. I remember my grandfather telling me that the sheepherding process is an all-day job. You will not be heading home when the sun is still up. There's a lot of grazing time left. .So these were the teachings given to us by our old people.–Paul Begay

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Wool season:

They [grandfather and father] would shear the sheep and pack the wool into one huge bag. I remember how big those bags were. When you filled them up, that's

one wagonful. So we would have to take that one bag over to Keams Canyon. But back home at the camp, we would have maybe five of those. So that meant five trips down to Keams Canyon. And they got some cash for the wool. And then, on occasion, the trader would just make a note. And then they would get groceries, and those were usually flour, potatoes, coffee, tea, some canned goods. And they would buy the groceries up to the level of the note that they got from the trader. And that's how they dealt with the traders. –Peterson Zah

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Taking the herd to the railroad at Farmington, New Mexico:

When we came down Apache Street…Raymond would get out in front of the sheep and he would tell people, "Please don't blow your horns, and please just get off the side of the road and let us get our sheep by." And a lot of them wouldn't do it, they'd blow their horns, and when they did, the sheep would just go into a circle and mill right around in the middle of the road, and nobody could go any place. –Marilene Blair

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Cattle:

We did a good business with livestock. They [the Hopi] were mostly cattlemen. They had quality stuff. And in those days we could buy meat. We bought our meat direct. You didn't get it from the packing house. We bought all our meats that we sold back through the stores right there from the Hopi people. –Clarence Wheeler

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Livestock trading today (a conversation between Brad Cole and Lavoy McGee):

Lavoy: *We used to buy a lot of livestock out there. In the recent years, we'd hardly buy any. We used to run lambs out of there by the semi-load. I think the year I left, we couldn't even buy enough lambs to fill one semi-load. And one reason was that people just weren't tendin' sheep anymore. You know, the kids were goin' to school and not herdin' sheep, and the parents were gettin' older and not wantin' to, or they were wantin' to qualify for a welfare check, so they had to get rid of resources so they'd qualify. And there's just not the livestock there anymore. A lot of people go into cattle, and it's harder to credit cattle than it was sheep and wool.*

Cole: *Why is that?*

Lavoy: *Well, I think cattle is somethin' they could sell any time of the year, and every time they needed a few dollars, they'd go sell a cow—or had to make a pickup payment, they'd go sell a cow. So a cow got to be something you couldn't rely on for credit, whereas wool and lambs, that's pretty much a seasonal thing, and when it was time to sell them, you sold a whole bunch at one time, and they could satisfy their debts and things.*

Cole: *Do you think the potential is still there for rejuvenation of the sheep business on the Reservation?*

Lavoy: *Well, it looks to me like that there's been so much overgrazing for so many years, that there's just not the carrying capacity out there that there must have been at one time. So I think there's just not the range for it, forage for it.*

Livestock reduction:

During the stock reduction we were…given grazing permits which told the number of units of livestock a person was allowed to own. All the rest were taken away. We were not paid a penny for the stock. Then we were told all the sheep were to be counted. We were told to herd our flocks to a certain place….The sheep were paid for at $1 a head, and also the goats. We were told to butcher the other goats or just kill them….The rest were herded away from us, mostly by White Men and a few hired Navajos. Many of the sheep were shot by the roadside and just fell there. Some dried bones still are visible today where the sheep were shot down.
Pete Sheen in *Navajo Livestock Reduction: A National Disgrace*, p. 162.

The government, during these years–1934, 1935, 1936, and 1937–carried forth a great reduction program, making Navajo stockmen sell their sheep, goats, cattle, and horses for give-away prices. And they had to sell them or go to jail. They paid $1 a head for sheep and goats, $5 for horses, and $7.50 for cows. These were supposed to have been hauled out and butchered to be eaten or canned for food. Roads were poor and it was impossible to haul all of them off the Reservation, so thousands were shot or killed and dumped into washes or other places and left to rot. –Ruth McGee, reading from Roscoe McGee's history

Cole: *Do you remember the John Collier stock reduction program?*
Jewel McGee: *Yes, I sure do. That was terrible. Drive big herds of goats in there and just kill 'em. Of course, they weren't wasted, the Indians took 'em—for the meat. But it [the government] had to cut 'em, 'cause the range wouldn't carry 'em all.*

With the national economic depression and the "dust bowl" of the 1930's came a conservation-minded federal government. Fears of irreparable range destruction of the Navajo area and erosional buildup behind the recently completed Hoover Dam led the Department of the Interior to apply pressure toward reducing the livestock on the reservation. Without the endorsement of the Tribal Council, a plan of voluntary reduction was initiated in 1933. This was shortly changed to a mandatory schedule to reduce numbers to the carrying capacity of the land. In a decade, stock numbers were reduced from 1,100,000 to about 600,000–or nearly half. The program was hailed a success at the time. –*Sheep is Life: An Assessment of Livestock Reduction in the Former Navajo-Hopi Joint Use Area*, p. 11.

Questions

1. When did raising livestock become an important occupation on the Navajo Reservation?

2. Name some different tasks associated with raising sheep.

3. Who was primarily responsible for herding sheep?

4. What was involved in getting livestock to a market?
   Describe the process, from family, to trading post, to market.

5. What is the importance of sheep, goats, cattle, or horses on reservations today?
   What functions do they serve?

6. Do you think it is profitable/a good idea to raise livestock today? Why or why not?

7. Why was the livestock reduction program implemented on the Navajo Reservation?
   What were the results of the program?
   Do you think it was a good program? Why/why not?

Lesson 7: Weaving

OVERVIEW

This lesson highlights the place of weaving and weavers in Navajo culture by introducing a Navajo legend about weaving. When possible, teachers may extend the lesson by bringing in weavers from the local community.

OBJECTIVE

To understand the importance of weaving in Navajo culture

GRADE LEVEL/SUBJECT AREAS

Upper elementary, lower secondary
Arizona, New Mexico, Utah, or Colorado history
Art
Literature
Geography

MATERIALS

Student handout (A Navajo Legend about Weaving)
samples of weaving
guest speaker/ demonstrator (if available)
Coyote Stories or other book of Navajo legends

BACKGROUND

The Navajo used wool for weaving as early as the eighteenth century. However, it was not until relocation to the reservation that the Navajo began to produce textiles mainly for the trading post system. Some of the ambitious traders promoted Navajo blankets in the east, through circulars and catalogs and established supply houses in border towns to handle the business. The traders who oversaw the commercialization of Navajo textiles insisted on changes that altered the products in design and materials, including imported dyes, manufactured yarn, and cotton. Some traders asked that weavers follow specific designs illustrated by paintings or other blankets or rugs. Traders, such as Cozy McSparron at Wide Ruins Trading Post, were particularly notable for their development of rug weaving in the areas around their trading posts. This led to particular rug patterns with ties to certain geographic regions of the reservation.

In the early part of the twentieth century, Navajo rugs were made from wool that was dyed using natural vegetable dyes. Weavers carded the wool by hand and spun on the traditional spindle. Today, weavers in many places use mill-spun yarn that is commercially dyed, allowing for more vibrant colors. Trader Bruce Burnham, for example, at his trading post in Sanders, Arizona, encourages the use of commercial yarns to weave Germantown revival rugs. On the other hand, the Two Grey Hills Trading Post in Tohatchi, New Mexico, prides itself in carrying rugs made from natural or hand-dyed,

hand-carded, and hand-spun wool.

OPENING

Bring a Navajo rug to class. Ask students if they know the name of its pattern and/or if they can guess the significance of the pattern. Ask students to raise their hands if they know or are related to a weaver. Discuss the weaver's choice of patterns, yarn, etc., as well as how and where the weaver learned her/his craft.

ACTIVITIES

Read a story from *Coyote Stories* or a children's book containing a Navajo legend. Have students identify (on the overhead or chalkboard, or on their own paper) major characters, basic plot (problem/how is it solved), and elements of physical and cultural geography (food, dress, ceremonies, traditions, environment, landmarks).

Have students read the handout containing Paul Begay's Navajo weaving legend. After reading, students should identify the same characteristics as above (major characters, basic plot, elements of physical and cultural geography).

Students should choose from the following projects, either individually, in pairs, or in groups of 3-4:

1. Write and illustrate (by hand or on the computer) a children's story about weaving.
2. Create your own legend about how weaving became an important part of Navajo culture. Be sure to include the following elements in stories: major characters, basic plot (problem/how is it solved), and elements of physical and cultural geography.
3. Conduct an oral history interview with an elder to obtain more information about weaving and legends associated with it. Type a 2-page summary of the information you learned in the interview.
4. Learn to weave a simple rug. Turn in the rug along with an explanation of the significance of the colors of yarn and the pattern you chose. Explain what is involved in the process of weaving.

CLOSING

Students should present their projects to the class. Parents and community members may be invited to see the finished products.

EXTENSIONS

Have a weaver come to class and explain the types of yarn, patterns, etc. she uses in her rug. If possible, have students view a weaving demonstration. Students could also research individual rug patterns: where they came from, if they are still woven today and in what areas, what types of colors and yarns are used, and the significance of the pattern.

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Books about weaving

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Navajo legends

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Roessel, Robert A., Jr. and Dillon Platero. *Coyote Stories of the Navaho People*. Phoenix: Navaho Curriculum Center Press, 1974.

Rug at Ganado. JB Tanner collection. (detail) NAU.PH.99.66.15

A Navajo Legend About Weaving as told by Paul Begay:

My grandmother sat me down there, and she told me that a long time ago in the mythology stories it is told where we learned the art of weaving. It was not from the Pueblo Indians. She says that like many Indian tribes, the earth is our mother, and the sky is our father, and everything that exists, like I said before, is related to us—crawling creatures, the winged beings, the four-legged creatures, the plants, the trees, the mountains, the valleys, the waters, the air, the darkness, the light, the sun, the moon. They're all related to us. "And so one day," she says, "the sun came up, our father the sun came up." Back in the mythology world there was only holy beings existed on earth, and one day the sun spoke. And the sun spoke and he says, "Why is it that I travel many miles, many distances each day, and I give you the light and I give you the warmth, but when I set in the west, I spend my lonely nights by myself? I need somebody to be with me, be my companion, to spend my nights with." And so the holy people came together. Now, before these holy people came together, there among them was this spiritual woman. They called the spiritual woman Changing Woman. Now, this woman became a woman. Before she became a woman, she was called White Shell Woman. Now, there was a white mountain. In the Navajo mythology or the cultural teachings, you have four sacred mountains: the white shell in the east, the turquoise mountain in the south, the abalone in the west, and the obsidian, the jet, in the north. And the reservation is within these four sacred mountains. During that time in the mythology world, in the beginning, they saw to the east a mountain, this white shell mountain, and there were many mountains around it. One particular mountain had a cloud hovering on top. And so the holy people got up in the morning and they heard a child cry, and they didn't understand where....It appears that the crying of this child was coming from this mountain that had this particular cloud hovering on top, floating on top. So the holy people went there, and sure enough, they found a child there. Seems to be abandoned. They looked around, they didn't find anybody around. The spirits spoke to them, and it was a gift to the holy people. They picked up the child and they took it back down to where they lived. Because the child did not belong to anybody, it didn't have a mother or father, the holy people helped each other and they raised the child until she reached the age of puberty, and a puberty ceremony was done for the child, this little girl, this young girl. At the end of the 4-day ceremony, the conclusion of the ceremony, she became a woman, so they changed her name from White Shell Woman to Changing Woman. Now it appeared when the sun spoke to them, that the sun requested a companion. The holy people thought spiritually, "Oh, this is why the child was sent to us. It was meant to be this way, that we send this woman, who's now called Changing Woman, to be with the sun." So the Changing Woman was sent to the west to be with the sun. There, they had a spiritual union. From this spiritual union it resulted in the birth of two boys, twins, one called Monster Slayer, the other called Child Born of the Water. But they had one main reason for being born, these two boys. The reason was that they will travel on Navajo land and they will kill off all the monsters that should not exist in today's world. There were many monsters, enemies, that preyed on the people, the Navajo. And their job was to do away with all these bad creatures. One day they were doing their job, and they were walking down this valley and they heard somebody singing, a beautiful voice coming from

afar. And they looked in that direction, but they didn't see anybody, so they began to follow the sound. And the closer they got, the singing became louder and louder, but they still couldn't see anybody, until they came upon a hole in the ground. They looked down there, and sure enough, there was somebody down there. There was a woman, and the woman was weaving a rug. The boys quietly knelt down, and they looked down there, and they watched. The woman was happy, that's why she was singing. She was happy because she just had a little piece to go to complete her weaving on the rug. The boys watched. The woman completed her weaving, she took the rug off the loom, and she walked in that direction. And the direction that she walked away, a line followed her.

"So, my grandson," my grandmother says, "when you look at a spider web somewhere, in your home or someplace, look closely, and if you don't see a spider there, you'll see a line, the direction that the spider departed. That's why when you make a rug, in one corner of the weave, there should be a line that comes out to the end of the rug, we call the spirit line. That is to pay tribute, to honor the Spider Woman that we learned how to weave from. It was not the Pueblo Indians we learned how to weave from, it was the Spider Woman. Therefore, the line should always exist in an enclosed—[draws a square with his hands] [In] a rug with a border, there should be a line that comes out. When you leave this line out, that means that you will leave your mind open to think of new designs. If you don't leave the line in there, you close the rug, then you've enclosed your mind, and you will have a hard time thinking of new designs. New techniques, new designs will be gone. And so this is the reason why the line should be there."

So it is the Spider Woman, this is the spiritual woman that we learned how to weave from. Now, being that the belief among the weavers is that we learned from the spiritual woman, she don't need no measuring device. She, beforehand, understands what kind of a rug she will begin to weave, and she will begin to weave–run the wool back and forth, the strands of yarn and the wool, back and forth, and she begins to weave. What they have, the intricate designs, all these, they are usually identical. From this side, if this rug was one piece here, it would be the same as it is over here. I can never understand how my mother does that. She weaves from the bottom all the way to the top. When she completes the weave, a rug something like this [gestures toward rug on the wall behind him] with a very intricate design, I fold it in half when she completes it, and it's exactly half and half. And sometimes I will get a straight pin, and maybe put a straight pin right here [again gestures toward rug behind him], and maybe another one right in the middle of this diamond here, and another one maybe right in the middle of this grey area here, fold it, half and half. Then I turn it around, when I turn it around, it's exactly where I placed it on the other side. Now how does that happen? For the weaver, it's the power of the spiritual woman, the Spider Woman, that makes it happen. This is the way they think when they're weaving. The only measuring thing that I see when my mom is weaving is she'll be weaving and she'd use her hands. "Oh, it's about three [hand spans] there, three there," and she'd go back and forth, and that's her only measuring device, is her hand. But it's not determined. When I wanted to draw a rug, I get out a ruler or a yardstick, get out a piece of paper, and I measure it out. This is the way a lot of people understand. They think that the Indian people do this. But the weaver just begins to weave. How does it happen? By the power of the spirit of the Spider Woman.

Section III

Economic Aspects of the Trading Post

Lesson 8: Pawn and the Barter Economy

OVERVIEW

This lesson introduces the concept of pawn, which was central to the economy of the trading post. Students compare the historical practice of pawning at trading posts to current wholesale pawn operations.

OBJECTIVES

To understand the concept of barter economy

To compare the historical and current practices/ purposes of pawning

GRADE LEVEL/SUBJECT AREAS

High school
Economics
Arizona, New Mexico, Utah, or Colorado history
U. S. history
Business

BACKGROUND

During the early part of the twentieth century, a barter economy was in place on the Navajo Reservation. Credit accounts at the trading post were paid with pawned items such as jewelry, rugs, or sheep. When trading post customers needed cash, the trader often furnished it against the pledge of personal property the customer brought in to pawn. Traders gained favor among their communities when they kept pawn even after it was declared "dead" (forfeited for nonpayment). Some pieces of pawn remained in the pawn safe at the trading post even after repayment; it was much safer there than in a remote and unguarded hogan. Some traders let a borrower withdraw his or her jewelry to wear to a ceremonial; afterward it was returned to hang in the pawn room. The influx of cash into the reservation economy changed methods of doing business in many trading posts. In addition, in the 1970s, many traders ceased dealing in pawn because of lawsuits filed by the DNA Legal Aid Service on behalf of Navajo customers. With tribal support, new restrictions were imposed that made accepting pawn as payment virtually impossible on the reservation. As a result, the pawn business was forced into off-reservation cities. At large pawn stores in these border towns, dead pawn was often sold immediately.

MATERIALS

Student activity sheets

OPENING

Define the barter system for students. Ask them to think of examples of barter transactions in their everyday experience (trading items out of school lunches, trading

services such as a ride to school in exchange for washing a car, etc.). How much a part of our economy are these transactions? How is a barter economy different from our capitalist economy?

ACTIVITIES

Read the quotes on the student activity sheet and answer the questions that follow.

CLOSING

Have students discuss the following question: "How are pawn shops of today different from pawn transactions at trading posts in the early-to-mid-twentieth century?" They should consider differences and similarities in the types of customers, purpose of the business, the types of goods pawned, and ownership of the business.

EXTENSIONS

Visit a pawn shop and make a list of items at the store. Ask the manager for the terms of pawning. What interest rate is charged? How long is pawn kept before it is declared dead? What is the usual markup on dead pawn?

Visit a pawn room at a trading post that continues to extend credit for pawned items. Ask the same questions as above and compare the answers. In which store does the customer receive better treatment? Which store has a larger variety of pawn items? Which store is more profitable? Why?

Teachers may also create a simulation in which students set up a mock trading post in the classroom. Students may play the roles of traders, pawn customers, and wholesale brokers. Pawn transactions may be completed in order to purchase staple items.

REFERENCES

Paul Begay, Bruce Burnham, Peterson Zah, and Elijah Blair interviews;
Federal Trade Commission. *The Trading Post System on the Navajo Reservation: Staff Report to the Federal Trade Commission*. Washington, D. C.: Federal Trade Commission, 1973.

Pawn and the Barter Economy
Student Activity Sheet

Well, [around 1954] it was just strictly a trading–there was no money of any kind. I mean, it was strictly trade. We got paid twice a year: in the spring was wool and mohair, and in the fall was lambs and cattle. And that was it–that's the only two times you ever handled any money. The rest of the time it was all just the barter system. They'd bring a basket in or a rug in or whatever. And if they needed something, they pawned a little something for it. You never saw any money. I mean, you might operate for a whole month and handle $30, you know–which was a lot of money in those days.

And then later, when they started hiring a few of the Indians to work on the railroad, why, then that's when a little money became available. That's when a little money started circulating because they'd go off to work on the railroad in the summertime, and then they'd come back home in the wintertime. And then they'd sign railroad unemployments, which at that time was $15 every 2 weeks.

We were the post office and everything there. We had to pick the mail up in Shiprock and haul it ourselves and everything. And I was a railroad representative that took the claims and everything and mailed 'em in and all. And really, that was the beginning of any cash flow of any kind, in this part of the country anyway. There might have been cash flow other places, but that was the only cash flow we had.–Jay Foutz

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You don't sell your sheep.... It seems like it's not necessary at this time to sell the sheep. Save it for later. It will be of better use later, if we sold 'em later. So let's say, for instance, in the middle of the summer–May, June–why would the Navajo sell 5 head of sheep, when he could save it and use it? [Not] sell until August, so he can buy the kids' clothes to go back to school. So in the meantime, they resort to [pawning] their jewelry, a set of beads, a concho belt, a bracelet. They could pawn it for $15, $20. Growing up, I remember watching Mom and Dad do that. They would take off their bracelet and sell it—not sell it, but pawn it. And they would get some money–$15, $20 maybe. And then, here again, that's a lot of money–you could buy a lot of stuff.

As far as the addition of money for interest, I never– I didn't know that existed. But here again, I'm sure the Navajo person also understands–especially the older ones will say, "Well, I'll pawn this for $40." He expects to get it back for $40. But here again, because he doesn't understand that this person has to also make money, he is helping you by lending you $40, but for a little price. Now, today a lot of people understand that you have to pay a little price to borrow some money. But back in those days, it wasn't like that. But as time went by, they began to be educated that this is the way it is. They talk among each other–the Navajo people talk among each other. "Haash yit'áo? Why is it I pawned this for $20 and then I had to pay $23 to get it back?" And then the person that now understands how the system works will tell the Navajo, "Jó! Because he doesn't

know you and you don't know him. If you didn't know me, and I don't know you, would you give me $20, lend me $20 and tell you 'I'll give it back to you sometime later'?" "No, I won't do that." "Well, you won't do that to me. At least this man, he keeps it there, and he says he'll give it back to you, but for a small price. In the meantime, you get your food or whatever you need, and you go. See, it's a way of helping." The Navajo now began to understand that you get help in this way. And so $3, $4 or $5 interest is a small price to pay for what you got. They began to understand it. But then again, there's a lot of people–especially the elders–they still believe that they should get it back the same way, because they don't understand. He's looking at this man, this white man, the trader, and he drives around a car...this is a rich man. Why would he need an extra $3, $4? They don't understand that, see. But he still needs it, probably to pay for his airplane or his pickup. But through the years, as times changed, they began to understand it. Today the majority of the Navajos, I believe, understand how the system works. But it took them a long time. People still bring it up every once in awhile, "It shouldn't be that way.– Paul Begay

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We mentioned pawn on the reservation, all the regulations for it. I'd just like to mention, explain why a trader comes off the reservation if he does pawn. See, the reason he's doin' pawn, see, he's still servicin' his customers. See, the Navajo, Native American, particularly Navajo, see, he cannot go to conventional financial institutions and borrow money. He has no collateral, he doesn't have anything.... If he has a pickup, his equity in it is already gone. You know, he can't borrow anything against this again. Now, they do, some pawn shops hock, you know, trailers and stuff like that. But basically, the Navajo cannot, through conventional financial institutions, cannot borrow money. Now, the bankers take offense to me. I did a talk to the Rotarian ladies here one time, and I said that, and the banker was there. He jumps and says, "Oh, yeah, we do!" Well, he may do less than one-hundredth of one percent deals with the Native Americans. So they come to us to pawn to get money to pay car payments or buy food or whatever, because they cannot get money anywhere else. That's why you have hundreds of pawn shops on border towns around the reservation. We do it because anytime there's a need for a business, some entrepreneur will come in and put it in. Well, us traders, that's what we are. We know the business is there, we know that they need this, there's no place they can get it, so that's why we do the pawn shop.

Another thing the pawn shop does, it attracts all these artisans now in this gallery here, the people we want to deal with. We want to draw the artisan in to us. I have been all over the reservation, 5 or 6 different locations, so many people know me, so we get lots of artisans anyway. But the pawn shop still services the people. I had a lady here just recently come in and she says in Navajo, "Thank you, Jahi, for comin' and takin' care of us, because without you, we would never have any money." That is what so many of them say, and so many people think. So pawn shops have historically been looked at as kind of a sleazy operation. I mean, this is, we know this, but to the Native American, it is a service that they have to have.–Elijah Blair

If you pawned something of value–jewelry, saddle, belt, beads, squash blossom, moccasins–when you pawned something at the trading posts, you were paying such a high, high interest rate on those pawned articles, to a point where it was described as unconscionable, that nowhere else in the country do you go to a pawnbroker, for example, and do you pawn an article such as high as the trader would be charging the interest on those. And so we got into a big dispute with the traders over that issue. And related to the same pawn article was where, if you have some good squash blossom and Navajo beads, for example, or sash belt, when the pawn became dead was always an issue. The traders, as we understand it, through the complaints that were coming to our office, if there is some good valuable squash blossom, the trader worked in such a way, kept their records in such a way, that it became a dead pawn immediately. So if there's a tourist coming by Keams Canyon, driving across the reservation, and if they're really interested in that bead [necklace], if it was labeled "dead pawn," they would sell it, and they would get a huge amount of money off that article. For example, a Navajo might pawn a bead necklace for $100, and the Navajo lady might be paying the interest on that on a monthly basis, so that it won't become dead. The trader would maybe get tired of that, because so little money is coming off that pawn. He would declare it dead pawn, and then sell it for $500, $800, $1,000, and they would keep all of that money. Our claim from DNA was that that money belongs to the person who owns the beads or the necklace–that the person who owns the beads should get a good portion of that money, and not the trader. The trader should only get back for the amount of the pawned article, and the other should go back to the owner. So we got into a big hassle over that. The hassle and the dispute relative to those pawned articles was such a big thing that we got the Federal Trade Commission involved to regulate the traders.–Peterson Zah

Questions

1. What items were most commonly pawned at trading posts?

2. Why did traders and Navajos deal in pawn?

3. According to Paul Begay, what do some Navajos perceive as unfair about the pawn system?

4. According to Jay Foutz, when did cash start to enter the reservation economy? Can you think of other things that might have led to more cash on the reservation?

5. What did the introduction of cash mean to reservation economies? How did things change due to increased cash flow?

6. What were problems with pawn that were brought into the court system and before the Federal Trade Commission?

7. Compare and contrast the attitudes of Paul Begay, Elijah Blair, and Peterson Zah with regard to pawn.

8. Do you think that pawn is a necessary service provided by traders/pawn shops to Native Americans? Why or Why not?

Lesson 9: Economic Philosophies

OVERVIEW

This lesson looks at cultural differences in economic philosophy and asks students to read oral history excerpts and answer questions regarding economic differences.

OBJECTIVES

To recognize different economic points of view

To discuss different approaches to making, spending, and saving money

To recognize that a variety of factors influence how an individual approaches spending and saving money

GRADE LEVEL/SUBJECT AREAS

High school, post-secondary

Economics

Business

Sociology

Arizona, New Mexico, Utah, or Colorado history

MATERIALS

Student activity sheets

BACKGROUND

Over the last century, traders and their customers have lived in a symbiotic relationship. However, their relationships have not been without misunderstandings, disagreements, and even occasional lawsuits, such as those filed by the DNA (Lawyers for the Restoration of Navajo Life). Many of the misunderstandings have stemmed from differences in approaches to money, profit, and saving. The oral history excerpts here attempt to elucidate some of these differences. In teaching this lesson to students, however, it is important to note that there is not one "Anglo economic philosophy" nor a single "Native American economic philosophy." Instead, cultural norms, as well as other factors, influence how each individual approaches the making, spending, and saving of money.

OPENING

Pose a hypothetical question to students: they will be sent to a remote island to live. If they are allowed to take 10 items with them, what would they take? Discuss answers. Would they rather have a suitcase full of money or food, blankets, and other staple items? This can lead into a discussion of how students view the accumulation of wealth. Is it desirable in all situations?

ACTIVITIES

Have students read the quotes on the student activity sheet and answer the questions that follow.

CLOSING

Discuss what factors contribute to an individual's attitude about spending and saving money. Have students make a list of factors they think make an individual more likely to save money (i.e. specific economic status, birth order, cultural background, etc.) and a list of factors that make an individual more likely to spend money.

EXTENSIONS

Research Americans' consumer spending/ saving habits during the last 50 years. What has changed? What has stayed the same? Why? Other students could research spending and saving habits in other countries to see if they find cultural differences.

REFERENCES

If your school has access to the Internet or to a periodical database, try searching for current articles that address spending and saving habits (consumer behavior).

Economic Philosophies
Student Activity Sheet

And in the Navajo language, there is two words that defines their philosophy or economics or business or life forever. And one of them is a word which actually means "stingy" or "tight" or something like this. See, the Navajo, if you interpret this in their philosophy, see, they are collectivists, or socialistic. The Navajos have what we call their own Navajo "social security" system. It's a matrilineal society where all the kinship is related to the mother's clan. So then if you belong to the mother's clan, then you are forever responsible for each other. So if you marry the girl, then you become responsible for her, her mother, and every member of her clan. This is one of the reasons that if you try to rise above the other members of the clan, then you become "stingy," because it is a leveling philosophy... as a man tried to become prosperous and get more money, more sheep, more jewelry, whatever. They'd say, "Well, he's 'tight-stingy.'" And I can name you a dozen good people that the Navajo says, "Well, he's stingy, because he rose above his peers. He had more than he needed when someone had less and then he should share."

So the other word means you are crooked or a cheater. Now, this is the closest that you can define that. I still think you can't define every Navajo word into English. Unless you know the cultural background, it's hard to do it. But it really means that you basically are crooked or you cheat or something like that...This guy came up, and he didn't speak any English, and he picks up this can of beans, and he was talking about, "You are a cheater, because you charged me more for this can of beans than you paid for it." See, that shows that he belonged to a society that just by charging him more, see, made me crooked. This is one of the things that they never understood when they had those hearings with the Navajo in the '72 hearings at FTC [Federal Trade Commission]. See, when they say this trader is crooked, see, you and I know, in a capitalistic world or a free enterprise world, I have the right to make a profit on this, and I'm not crooked. But to them, in a socialistic collective society, you're actually taking something from them that don't belong to you. You should sell the beans for the same price...This is the way the free enterprise system works, this is what made this country the greatest country in the world, is because we came here because of a capitalistic system.

... And so it's a misinterpretation of what is crooked, or what is stingy.–Elijah Blair

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We come from two different philosophies, and our common denominator between these two philosophies is the very thing that we have such a difference on, the ownership. You can funnel that right down into the focus of cash. Man, that's my *$100 bill,* period. *Probably, to us, it might be* more *valuable to us in the stage of being cash, because it represents the power to be able to leverage. With the Navajo, it's only yours until you* need *something. It's serving no other purpose*.–Bruce Burnham

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From the Navajo side, they really don't understand that the trader is there, like you say, to make money. And how do we make money? It seems like in the Navajo way of thinking, "I will sell my rug for $100. I will make my purchase." And she sort of thinks that the rug will be sold back to the public for $100. And they see this price, that they've sold this rug that they wove and sold a couple of months ago, they look at the price after a couple of months, and it's got $200 on it, and they think, "Oh, I got a bad deal here." But it's basically because they don't understand that this person is also there to make money. But the more time is put into interacting with the Indian people, and the trader, when they're talking together, they began to understand that this is the way it runs.–Paul Begay

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Much has been written about the importance of cooperation for the Navajo way of life…in both a moral and an economic sense. "Helping out" as a value is emphasized in public at ceremonies and in private through gossip directed towards persons who are said to be mean, stingy, or lazy because they are uncooperative.
–Sheep is Life: An Assessment of Livestock Reduction in the Former Navajo-Hopi Joint Use Area, p. 24.

Questions

1. What is a capitalist economic system?

2. What is a collectivist economic system?

3. How does Elijah Blair describe the difference in Anglo and Navajo economic perspectives?

4. What evidence does he provide to back up his claims?

5. Do you agree with Mr. Blair? Are their cultural economic differences between traders and their customers?
   How does this affect their relationship?

6. How does Bruce Burnham describe cultural economic differences?

7. How does Paul Begay describe cultural economic differences?

8. Do you think cultural economic differences, if they ever existed, are larger or smaller today as compared to 100 years ago? Why?

Lesson 10: Operating Businesses on the Reservations

OVERVIEW

This lesson calls for students to put together a plan to start up a business somewhere on one of the Four Corners Indian reservations. Students will become aware of the difficulties and prospects of operating reservation businesses both historically and in the present.

OBJECTIVES

To understand the historic and current problems and obstacles involved in operating businesses on southwestern Indian reservations

GRADE LEVEL/SUBJECT AREAS

Upper high school, post-secondary
Economics
Business or marketing
U.S. history
Arizona, New Mexico, Utah, or Colorado history

BACKGROUND

In order to operate trading posts on the reservations, traders have always needed permission from the tribes. Beginning in the 1950s, traders were required to obtain trading permits or licenses from the tribes as well as leases from the Bureau of Indian Affairs to operate on the reservations. Trading posts could then be built on reservation land assigned by lease to the traders. Any improvements to the trading post buildings were paid for by the trader but were the property of the tribe.

Initial trading post leases, allowing operation on a particular site for 25 years, were issued in the mid-1950s. In the late 1970s, when time for their renewal approached, many leases were approved for periods of 1 to 5 years or were allowed to lapse. Obtaining leases from the tribe continues to be a problem on the Navajo Reservation for many aspiring entrepreneurs. Some of the oral history subjects expressed difficulties with the paperwork required to operate their businesses; several operate their trading posts without leases.

MATERIALS

Current (within 1-2 years) issues of reservation newspapers such as *Indian Country News, Navajo-Hopi Observer, Navajo Times*, or other local publications;
Sample business plan form

OPENING

Draw a chart on the board or overhead projector with two columns labeled “on-reservation businesses” and “off-reservation businesses.” Have students brainstorm differences between operating businesses on and off the reservations and fill in the chart. Have students consider the following questions when filling in the chart:

Who owns the buildings?
What type of merchandise is stocked?
Can customers purchase items on credit accounts?
Who must approve the business?
Is pawn legal?

If students cannot answer some of these questions, have them look for the answers as they conduct their research.

ACTIVITIES

Using articles from local newspapers, have students prepare (in groups or individually) a class presentation on current reservation business practices. They may research issues such as unemployment, business success/failure rates, larger industries such as coal and oil, entrepreneurship, and government programs to encourage business start-ups. If possible, students should conduct at least one interview with a member of the local business community as part of their research.

After conducting research concerning current business problems and practices, have student groups brainstorm ideas for a new business in their community or in a nearby reservation town. Have students create a proposal and business plan for their new business. Business plans should include information on financing, expected costs (including merchandise/capital/salaries), and projected revenues. (See sample business plan form.)

CLOSING

Have student groups present their business plans to the class, or, if possible, a panel of local entrepreneurs. If possible, students can use presentation software such as PowerPoint to make their formal presentations.

EXTENSIONS

Another way to begin this lesson would be to invite a local business owner to the classroom to talk about problems faced by businesses on the reservations. If time permits, teachers could also assign each group a business mentor to help them develop a business plan.

REFERENCES

Northern Arizona University Special Collections and Archives: Raymond Blair collection (includes trading post leases, books of regulations for reservation business owners)

Arizona Daily Sun series (1999) in conjunction with KNAU public radio entitled "Forced Out." The KNAU series is available at www.knau.org/pages/feature2.html

If your library has access to the Internet or a periodical database, you can search for articles on current business trends on the reservations. See also current articles in the *Navajo Times*, *Navajo-Hopi Observer*, *Arizona Business Gazette*, *Arizona Republic*, or *Arizona Daily Sun*.

The Small Business Association's Web site address is http://www.sba.gov. They have Tribal Business Information Centers–which would be valuable resources for teachers–in Chinle and Window Rock. Sample loan applications are also available on-line.

Business Plan

Answer the following questions to help plan your proposal for a new business.

1. What is your product or service?

2. Will your business be individually owned, a partnership, or a corporation? Why?

3. Where will you operate? Will you build a new building or rent existing space?

4. Estimate your costs for operating the business. Research current costs of each item you will need:

   Facilities (building, heating/cooling, electricity, furniture)
   Personnel (how many employees and how much will you pay per hour)
   Machinery (computers, manufacturing equipment, kitchen appliances, etc.)
   Raw Goods (for example, if you are starting a restaurant, list all of the foods you will need to purchase)
   Marketing and Advertising
   Distribution (How will you get your product to customers?)

5. How do you plan to finance your business?

6. Who are your competitors? How will you market your product to sell more than your competitors?

7. Estimate your revenues for the first year of operation.

Section IV

Lorenzo Hubbell - Keams Canyon. Jo Mora, photographer, ca. 1905.
NAU.PH.86.1.398

The Traders

Lesson 11: What Is a Trader?

OVERVIEW

This lesson addresses the question, "What is a trader?" It makes a good introductory lesson to a unit on trading posts in the southwest.

OBJECTIVES

To understand the scope of a trader's job and his role as "cultural broker"

GRADE LEVEL/SUBJECT AREAS

Upper elementary, secondary
Arizona, New Mexico, Utah, or Colorado history
U. S. history
Sociology

MATERIALS

Student activity sheet
Sample resumés
Job want-ads with job descriptions

BACKGROUND

The Indian trader was more than a merchant, particularly in the early days of trading. He was part of the reservation community, and this involved social obligations. From the Native Americans he bought wool, mohair, sheep, goat hides, rugs, and baskets. He was the source of cough medicine for a sick child and worm syrup for an ailing sheep. His pickup truck furnished transportation in times of emergency. He advanced goods without payment until wool or lamb season. The trader also served as a banker to the local community as well. When children went away to school, the trader often wrote down letters dictated by family members. Some traders helped provide their customers with jobs on the railroad and took them to job sites.

OPENING

Put the following definition on the board or overhead projector:

"The term Indian trader describes those who, not being Indian themselves, exchange manufactured goods with Native Americans for raw materials and crafts, usually on the latter's home ground. It carries a connotation of a whole way of life and livelihood, with overtones either romantic or pejorative, depending on the speaker."–Willow Roberts, *Stokes Carson*

Discuss this definition. Ask students if they agree with it? Why/why not? Point out that some of the women interviewed are both Native American and traders (Evelyn Yazzie Jensen at Oljato Trading Post and Virginia Burnham, who, with her husband Bruce,

runs R.B. Burnham and Company Trading Post in Sanders, Arizona).

Have students brainstorm a list of different jobs or roles filled by a reservation trader. After the initial list is completed, have students read excerpts from the oral histories on the student activity sheet to see if they need to add to their lists.

ACTIVITIES

Have students read the oral history excerpts from the student activity sheet or read them aloud as a group. If time permits, each group or pair of students could select one of the traders from the oral history list (see teacher background for a list and biographies) and read the transcript from the CD-ROM. As they read, students should make a list of different jobs/roles filled by trader(s).

After reading either the excerpts or an entire oral history interview, students should write a job description/want ad for a trader, including a description of all the roles in which he/she would function. Students should use the classified section of the newspaper (particularly the large ads placed by companies) as a model.

An alternative assignment is to give students a sample résumé. Using one of the traders on the CD-ROM or one from the books listed in the reference section, students should write the résumé of a long time trader. They should include extra tasks that many of the traders performed under the headings of "job descriptions" or "other skills." It might be useful for the teacher to provide students with a model by creating a résumé for one of the traders to show students how they can incorporate biographical information into the assignment.

CLOSING

Ask students what kinds of roles traders fill today. Are they the same as those of 50 years ago? Why/why not? What has changed? Which other professionals or individuals now fill these roles?

EXTENSIONS

Do more research on cultural brokers (individuals who lived between two cultures and acted as go-betweens). Examples of cultural brokers besides traders includes missionaries, teachers, and indigenous guides and wives (such as Sacajawea). Students can compare the experiences of these cultural brokers with those of the traders.

REFERENCES

McNitt, Frank. *The Indian Traders*. Norman: University of Oklahoma Press, 1962.

Roberts, Willow, *Stokes Carson: Twentieth Century Trading on the Navajo Reservation*. Albuquerque: University of New Mexico Press, 1987.

Szasz, Margaret Connell, ed. *Between Indian and White Worlds: The Cultural Broker*. Norman: University of Oklahoma Press, 1994.

What Is a Trader?
Student Activity Sheet

I think in the old days the trader was expected to be everything to the community. They could be a doctor, or they could be a lawyer, or they could correspond for people. Of course, you know, a lot of people didn't know how to read or write, so if they had students off somewhere else, you know, they would read the letters for them. A lot of the traditional people don't like to have anything to do with someone that is deceased, so a lot of the traders did burials, I think. And then a lot of the traders at that time were like loan officers–they were there to provide loans to people.–Evelyn Yazzie Jensen

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You've seen my little house at Toadlena, where Mother built a little tent house first because she couldn't stand the kids in the main part of the house, they were making too much noise and she couldn't get any rest. So she had Dad build this little tent house, and she would go out there so she could rest. After Charles and I went to the trading post, we took that tent house, converted it into a kitchen, and built a porch. And we took the chicken house behind it and that was our front room. And then we built other bedrooms behind. And one night–we never locked our doors then. You never locked your doors. You never, ever would think of locking your doors. And one night in the middle of the night something hit that front porch, came through the kitchen, through the front room and into the bedroom, and the first thing I knew, they were shaking Charles and said, "Charlie, Wake up! Wake up! Come and help me!" Charles said, "What in the world's the matter with you?" He said, "My daughter's havin' a baby, and she's havin' a hard time, I gotta have some help." Well, Charles got up and got his clothes on and went way up the hill to where the daughter was having the baby. They made a big thing on some poles and a blanket and brought her down, got her to Shiprock, she had the baby all right.

Anybody was sick, they'd ask Charles to come. Very often I've known him to be called to somebody that was ill because they wanted him to talk to them. He keeps telling a story about some man, and since he got so sick himself he said, "I could take my own advice now," but this man had just given up. He wouldn't get up, he wouldn't even try. And Charles said he went up and talked to him, he said, "Now, look, if you'll get up every day a little while, and stay up, pretty soon you'll be all right." And he kept checking on him, and made him get up, and after a while, the man did get okay, because he kept trying. And quite often, if they had somebody sick, they wanted Charles to come down and say a prayer with them. Now, that was before Charles was too active in the church, but they wanted to have him bless them for some reason. I remember one time Mrs. Jumbo had a baby, and she came and got Mother and I to go over and help

her. And if you think primitive ways are primitive, you should see that! But that was when she had the little baby that they called Charlie–and they called him after Charles after that. Then there's people out there named for me and for Charles and for Dad. If they liked people, they gave them their names. You'll find them all over out there. They liked us. I think they felt like we were one of them. And I feel like they're one of us, they're my people.–Grace Bloomfield Herring

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We did everything– whatever. The kids always wrote letters...so we read the letters, then we wrote the letters back to the kids. I also went to court with the family of [Old Man Jelly] in Gallup...and I ended up being the interpreter, because...these guys had interpreters too, but interpreters tend to interpret what they want *to interpret. So I was in there, and I would sit by Dan, and I'd say, "Hey, that ain't what he said!" But this is just part of the things that we did.*–Elijah Blair

Roscoe McGee takes a load of workers to the railroad in Farmington.
NAU.PH.98.20.2.38. Elijah Blair collection.

Lesson 12: The Trading Post as Community Center

OVERVIEW

This lesson involves students in creating visual representations of oral history descriptions of mid-twentieth-century trading posts.

OBJECTIVES

To create visual representations from oral history anecdotes
To better understand the trading post environment

GRADE LEVEL/SUBJECT AREAS

All grade levels
Art
U. S. history
Arizona, New Mexico, Utah, or Colorado history

MATERIALS

Art supplies such as watercolors, oil paints, charcoal pencils, or colored pencils;
Large drawing paper

OPENING

Ask students to brainstorm a list of popular gathering places in their communities. Why do people gather at these places? What do they have in common? Then ask students, "Why were trading posts community gathering places on the reservations?"

ACTIVITIES

Students should read the oral history excerpts and answer the questions on the student activity sheet. Then ask them to create a drawing or painting that depicts the scenes described in the oral history excerpts listed on the student activity page. An alternate activity would be to have students write and illustrate a children's story describing a child's trip to the trading post.

CLOSING

Relate trading posts of the mid-twentieth century to the places we use as community centers or gathering places today.

- What do our modern-day gathering places have in common with trading posts?
- Why are gathering places important to a community?

EXTENSIONS

Travel to a local elementary school and have students read their illustrated

children's books to younger children.

Display artwork in your school's lobby or another community building along with the quotes that inspired them.

REFERENCES

Cline Library Special Collections and Archives Digital Image Database, accessible on the Internet, for an idea of what the inside of trading posts looked like.

Interviews: Paul Begay and Peterson Zah talk about going to the trading post as children.

Jeddito Trading Post, 1932, NAU.PH.413.725, Philip Johnston, photographer.

Trading Post as Community Center
Student Activity Sheet

Read the following oral history excerpts and answer the questions that follow.

It was just what I would call your typical 1940s trading post with everything behind the bull pen. It was a high bull pen with a stove in the middle, the groceries on one side, the dry goods on the other, along with your tack and horse and horseshoes and things like that...You would sell one type of bread, and maybe sweet rolls. And your fresh meat. And you wouldn't have a lot of refrigeration for it, so you'd butcher in the morning, and you'd cut that up during the day and sell it piece by piece.

The people...would socialize all day long–talk and visit–and they'd come in at lunch time and pick up little stuff like crackers, or maybe corned beef and mutton, or Vienna sausages or sardines...and then they would sit around talking in the shade of the store. The store would always close at noon. Then they'd open about an hour, hour-and-a-half later. And then the heavy trading or the heavy business went on from about 2 to 3 in the afternoon until closing, because everybody wanted to get their things and head out for home. And so...it was a time they could come together and find out what others were doing in different areas, because geographically, they were still pretty isolated at that time.–Ed Foutz

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I remember if we were good boys and good girls, we would have this privilege of being told that we can go to the trading post. We didn't have any money, we had no reason to go. But when we got there, I remember this white man used to tell us to stand right in the middle. See, the counters went all the way around here. And there was a space right there in the middle where people mingled...that's where all the kids would get all bunched up and he would take a handful of these pennies and he would throw it to us like this. And we would scurry to get as many pennies as we could– get at least 2 handfuls and do that to us. Now we had money to spend, see. And he did that to us every time we went over there. That won our hearts, and we wanted to go see this man again. Even though we didn't have any money, we had about maybe 10, 15 cents, but it was enought to buy maybe gum, bubble gum. Boy! And we made it last a long time.–Paul Begay

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We had a great big potbelly stove and they'd come in and Dad built a bench alongside the store, and they'd sit there and have gossip session–just enjoy each other's company. Dad and Mother would talk to them [in Navajo].–Marilene Blair

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Questions

1. What images strike you most from these descriptions?

2. Are these places you would like to visit? Why or why not?

3. What do you think was the conversation that took place around the bull pen?

4. In what years do you think these scenes could have taken place? Why?

After reading these quotes, create a drawing or painting that depicts the scenes described in the oral history excerpts. Or, work in pairs to write and illustrate a children's book describing a trip to the trading post.

Lesson 13: Family Life at the Trading Post

OVERVIEW

This lesson uses oral history excerpts to tell the stories of the traders' wives and families.

OBJECTIVES

To understand the daily life of traders and their families living in the isolated setting of a rural trading post.

GRADE LEVEL/SUBJECT AREAS

Upper elementary, lower secondary
U. S. history
Arizona, New Mexico, Utah, or Colorado history
Women's history
Social history

MATERIALS

Student activity sheet;
Paper, pencils, or journals to create diaries

BACKGROUND

The trader's wife was essential to the smooth operation of the trading post. She was expected to work in the store, often without pay, and she cooked meals for the hired help, as well as any visitors or salesmen. Just as the traders were given nicknames by the local community, so was the trader's wife. As Carolyn Blair remembers, usually the trader's wife was called "the angry woman" or "*asdazani 'ahachi*." The trader's children were also involved in running the trading post. They helped with the livestock and worked in the store in addition to attending school — in the local community, if possible, or in border towns for high school. Traders' children often speak of the freedom and sense of adventure present in their childhoods at the trading post.

OPENING

Read excerpts from the student activity sheet (it is not necessary to duplicate a copy for each student–it can be copied on to an overhead transparency). Ask students to speculate about what life must have been like on a trading post for the trader's family.

ACTIVITIES

Use the CD-ROM, Web site, or books listed to provide background for this assignment.

1. Write a diary as if you were the child or wife of a trader, the trader, or a customer at the trading post. Include at least 5 entries (which may be illustrated) from different times of the year, such as

- holidays
- a special occasion when the trader helped the community
- lamb season
- school experiences
- wool season
- winter trying to get into town
- when someone was sick
- summer when tourists stopped by

2. Write and act out a monologue portraying one of the oral history subjects as your character. You may even take words straight from the oral history, just make sure to cite the source. Cover some of the subjects listed above in your monologue, which should be performed in costume and last approximately 5–10 minutes.

CLOSING

Ask students to prepare an exit slip that they will hand you as they leave the classroom. They should answer the question, "Would you have wanted to grow up on a trading post in the 1920s–1960s? Why or why not?"

EXTENSIONS

- Create a diorama or model of a trading post with the living quarters.
- Write and perform a play about daily life at the trading post.
- Write a story to go along with one of the pictures from the Cline Library Digital Image Database.

REFERENCES

Kennedy, Mary Jeannette. *Tales of a Trader's Wife: Life on the Navajo Indian Reservation, 1913–1938*. Albuquerque, 1938.

Wagner, Sallie Lippincott. *Wide Ruins: Memories from a Navajo Trading Post*. Albuquerque: University of New Mexico Press, 1997.

Most of the women's interviews contain information about being a trader's wife. In addition, Hank Blair, Grace Herring, Marilene Blair, Ruth McGee and Lavoy McGee talk about growing up on the reservation. Mary May Bailey's interview is an excellent source for information about growing up on a trading post as well as pictures of early trading posts on the Navajo Reservation.

Living in Isolation
Student Activity Sheet

We went down there [to Montezuma Creek] in 1925, in June. That was the end of nowhere. There was no road, only just about like the ones we traveled in to go into Springdale. Got down there, and then had to turn the Model "T" back to Willard, and he drove it back. He went down and followed us down. Never seen a white person then for 8 months. Just sit right there. The store was in pretty bad shape, but my husband was a real good Navajo talker, and he really built it up. We got 1,400 head of lambs that first fall, in 1926. He bought more lambs that year than he did before.

The Paiute Indians were down there at that time, and I remember how frightened I was of them at first. But you know, those Indians became my best friends, and they're the ones that really taught me a little bit. I'd follow Chunk around and I'd say, "What did he say? What did he say?" And he said, "Oh, get this girl to tell you what they said." That's how you picked up the language, and I got to where I could tell 'em how much stuff was, and just gradually learned the language.–Stella McGee Tanner

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When I was about 13, Charles was workin' at the store, and he had a magazine called Ranch Romances. *In the back of it, it had pen pals. So Paula and I decided we would write to, see if we could get our names printed in that magazine, and they printed mine. And I got letters from all over the world, and Raymond was one of them…. He was in the Marine Corps in the Philippines. And then he went to China. I have nearly all of his letters. Somewhere along in there, he decided he wanted me to quit writing to everybody else but him. So I did….*

He wrote to Mother and Dad and asked if he could come to visit me. Daddy was very much against it. Dad had been in the service at Fort Wingate, and he said, "Servicemen are no good! Don't want you to have anything to do with this boy." So Mother wrote to him and told him that he was welcome to come. And then Raymond wrote to Mother and Dad both, and Dad finally wrote to him and told him he could come.

And then when he got out of the service in Portsmouth, Virginia, I guess it was, instead of going home, like he should have, to see his parents, he caught a bus and came to Gallup and sent me a telegram when to meet him, and his telegram came with the mail, and it was late coming, so Grace and Charles and Ruthie and I crawled in the car and we went to Gallup to meet him. Grace and Charles and Ruthie run off and left me all by myself. And he had told me what he was going to wear, and I'd told him what I would be wearing, and we met on the streets in Gallup….

I was scared to death! About his first words to me were, "Do you want a strawberry ice cream?" I told him no. He said, "Well, how about a soda pop then?" I said, "No, thank you." Anyway, Grace and Charles and Ruthie finally came back, and we came to Toadlena, and there was some kind of a party there that night…. When we walked

through the door, Dad met us at the door. Before that, when we started, it was kind of funny, Dad stood on the porch of the store and he shook his finger in my face and he said, "You'll be sorry, my girl; you'll be sorry! This is not the right thing to do!" But it was too late then. Dad looked Raymond in the eye, and Raymond looked Dad in the eye. They were just like that from then on. They were closer than Dad and his own sons—they really were. I don't know what it was, some kind of a charisma or something [with emotion]. They were buddies from then on. They hardly ever did anything without each other.–Marilene Bloomfield Blair

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Well, for a kid, you know, what I remember, it was just a great life. I mean, you were out in the middle of nowhere and you had goats and sheep and horses and cows and dogs. The store was filled with all kinds of strange stuff–saddles, the merchandise and everything. For a kid, it was the neatest thing in the world. You could go a hundred miles in any direction and not hit a fence. I think that scared the hell out of my mother, from New Britain, Connecticut. She used to tie us on a leash to the clothesline. She was afraid we'd run away or something. I mean, if we went, it was just, like I said, forever to go anywhere. Like I said, for a kid, it was just neat.

My mom taught us at home 'til I went to the second grade. I lived with my grandmother in Farmington, but then we came back and I think she taught me until I was in the sixth grade. And my sisters–I have three sisters, and later one brother–much later. There was no electricity, outdoor plumbing. We got water from the windmill, and I remember we had a tank and running water, as far as I remember. And I know that they used to go down to the spring and haul water in a bucket, but there was a windmill there. And a wood stove. I remember taking a bath every Wednesday whether you needed it or not. [chuckles] I think the stove was half propane–or in those days, it was butane–and half wood. I remember my mom heatin' up water, and we had a big washtub in the middle of the kitchen. Either Coleman lanterns or kerosene lanterns, and takin' a bath, like I said, every Wednesday night. I have a sister that they still do, every Wednesday, whether you need it or not. [laughs] They live in town.

My mom and dad...were the liaison between the Navajos and the dominant society out there, but you still do that to a certain extent today. When I was a kid, we wanted to be Indians so bad, because, that was, for us, the dominant culture. In a way it's been hard, because I'm never going to be, I can't be a Navajo. And I can't be an Anglo, I can't be a white guy either, 'cause I'm not. I'm sorta stuck in the middle.–Hank Blair

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In early summer the roads were usually dry and passable, but in July and August we had to drive with an eye out for storms. When our road would disappear under madly swirling water, Bill would send me wading ahead to test the depth of the water and to make sure that there was no quicksand. If all else seemed safe he would gun the motor, ease the front wheels into the maelstrom, and slosh across. But one night the ordinarily dry watercourses

came up quickly, one in front of us and one in back, and we were trapped on the island between. Luckily we had two Navajo friends with us, and they set to work to peel bark from trees until they found dry wood underneath for a fire. So we cooked a scanty meal, threw our ground cloths down on the sopping ground, crawled into our bedrolls, and slept damply until morning, though we were wakened frequently by the crash and grinding of huge rocks... But in 12 hours the storm had passed and only puddles were left in the wet sand of the arroyo bottoms. So on our way we finally went.–Sallie Lippincott Wagner, *Wide Ruins*, pp. 31-32, 34

Mary May Stiles and friend, at Hopi.
Mary May Bailey collection.
Marjorie Stiles, photographer, ca 1926.
(detail). NAU.PH.99.54.166

Castle Butte looking northeast. Mary May Bailey collection.
Marjorie Stiles ca 1936.
(detail).
NAU.PH.99.56.394

Lesson 14: Traders: Exploiters or Friends?

OVERVIEW

This lesson asks students to weigh evidence to determine whether the presence of traders was beneficial to Native Americans on the reservations. It is suitable for a culminating activity or essay.

OBJECTIVE

To analyze primary source oral histories to form conclusions about the role of traders on the reservations

GRADE LEVEL/SUBJECT AREAS

Any grade level
Arizona, New Mexico, Colorado, or Utah history
U.S. history
Economics

MATERIALS

DNA cartoons (reproduced on following page) on overhead transparency
Student activity sheet

BACKGROUND

In a 1963 government report, *Shonto: A Study of the Trader in a Modern Navaho Community*, anthropologist William Y. Adams concluded that traders had the positive role of trying to better the economy of their communities. This role, however, was balanced by the negative aspect of the dependence they created and perpetuated among the Indians in a sort of colonial situation involving paternalism towards the Navajo.

The DNA, or *Dinebeiina Nahilna Be Agaditahe* (Lawyers for the Restoration of Navajo Life) was started on the Navajo Reservation to provide free tribal court advocates and legal aid to Navajos, many of whom often appeared in court without counsel. Navajo customers, supported by the DNA, took traders to court on several occasions, primarily over taxation and pawn issues.

Whether the traders were a positive or negative influence on the communities in which they worked has been a hotly-contested issue for years. This lesson would work well as the culminating activity in the trading post unit; students could draw upon their knowledge about traders and their customers from earlier lessons to complete the assignment. Most students will probably find aspects of trading which were beneficial as well as those which were exploitative. Assure them that their conclusions in each of the activities presented can reflect the dual nature of reservation traders.

OPENING

Have students look at the overhead transparency of the DNA political cartoons about traders. What do these cartoons seem to say about the relationships between traders

and their customers? Who do you think drew them? What was their motivation? What biases might they have?

ACTIVITIES

The student activity sheet contains an advanced organizer for students to use when reading the oral history excerpts. Students should fill in the columns as they read. They may also add additional items to each column based on other readings from this unit. Students may also want to refer to the oral history excerpts from lesson 12 for other items to add to their list. After reading, students can complete one of the following activities:

1. Write a persuasive essay describing the relationship between Anglo traders and their Native American customers based on information gathered from the oral histories or other sources. Make sure to answer the following questions (and provide evidence for your answers!): What services did traders provide to their customers? Were these necessary goods and services? Were traders exploiters or friends to their customers? Did the presence of traders on the reservations result in a harmful dependence of Native Americans on the Anglo way of life?

2. Divide the entire class in thirds and set up a class trial (defense, prosecution, and jury). John Trader is being charged with exploiting his Indian customers. The defense team is responsible for calling witnesses (use the individuals who gave oral histories) to prove that John Trader's presence was beneficial for the reservation, while the prosecution argues that he was exploitative. The jury must decide the case based on the evidence presented. Students on the defense and prosecution teams should each turn in a paper (at least 1 page long) explaining why their side is correct, while jury members should each turn in a paper outlining their judgment in the case based on the evidence.

3. Create a series of political cartoons (or a comic strip) characterizing traders and their relationship to the communities in which they worked. Make sure the cartoon clearly shows your answer to the question "Traders: exploiters or friends?" along with reasons why you came to this conclusion. Write a paragraph explaining each cartoon or comic strip.

CLOSING

Discuss with the entire class the "big picture" of traders and their relationship to the communities in which they worked. Conclude the unit by reviewing other topics discussed, such as pawn, livestock, the problems of using oral histories as primary reference materials, and the role of traders in the transition from a barter to a capitalist economy.

EXTENSIONS

Students can conduct research on the Federal Trade Commission hearings about trading posts or the DNA People's Legal Service actions against traders on the reservation. Ask students to report their findings: What was at stake in these hearings? With what wrongdoings were traders charged? How did this effect trading on the reservation?

REFERENCES

Adams, William Y. *Shonto: A Study of the Role of the Trader in a Modern Navaho Community*. Washington, D. C.: United States Government Printing Office, 1963.

Federal Trade Commission. *The Trading Post System on the Navajo Reservation: Staff Report to the Federal Trade Commission*. Washington, D.C.: Federal Trade Commission, 1973.

Roberts, Willow. Introduction to *Stokes Carson: Twentieth Century Trading on the Navajo Reservation*. Albuquerque: University of New Mexico Press, 1987.

Peterson Zah's interview gives important background information on the DNA legal association. Hank Blair's interview discusses some of the DNA hearings, while Elijah Blair and Bud Tansey discuss the FTC hearings. Nearly every interview covers the question "What makes a good trader?"

DNA Political Cartoon

Traders: Exploiters or Friends?
Student Activity Sheet

So in a lot of Navajo people's minds, I think the Navajo people think they were being ripped off in many ways by the trader. But then again, they also understand that they can't do without the trader because then it seem like they're not advancing with these changes in time. And so that's the way the Indian people thought of the trading post. There was always a little animosity, there's always a little anger towards the trader.–Paul Begay

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I think you could certainly have gone out and found a Navajo some place who thought he'd been wronged by a trader, who had a bad opinion. I think some of the Indians took the attitude that traders and trading posts were bad–"But not my *trader. He's good." That's kind of human nature. But I don't remember any real antagonism.*–Charles Tansey

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The Anglo society was unquestionably dominant, and traders represented it. Beyond that, they earned respect from the Navajo (if they earned it– many did not) on personal grounds. Only the Navajo decided which traders they liked and why, and their attitudes colored their trading patterns and behaviors.–Willow Roberts, *Stokes Carson*, p. 156

You had two definite types of traders. You had a trader that came and actually just sold everything. He tried to, you know, just do it as cheaply as he could, and get everything out of the community that he could...you could think of him as a taker....Then you had the giver, which I've always thought of as a guy who comes out and he worked with the weaver, trying to bring the weaver up, or the livestock up to a level. And here again, we weren't doing it for any altruistic reasons. This trader knew that if he could raise their standard of living, the financial conditions they were in– and he was there for the long haul....But the trader who came and stayed, he really was trying to bring them and him up...to me, this was the good trader.– Elijah Blair

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How the traders and trading posts got involved in all of those...legal activities at DNA was there were just too many complaints that were coming into DNA offices....One complaint was where the traders would only deal with some Navajo people insofar as getting work off the reservations...Union Pacific and Santa Fe Railroads would call the trading posts...and say, "We want ten Navajos that are good workers." Well, the way the trader made the decision was "good worker" meant the people who owed them the most money...

The other one was where...traders, based on the complaints, would always know which letter contained a check inside. And the trader would put that check into a different box, and would leave all of the other mail in the box for the people to come and check...

And the third kind was where if you pawned something of value– jewelry, saddle, belt, beads, squash blossom, moccasins–you were paying such a high, high interest rate on those pawned articles, to a point where it was described as unconscionable...and so we got into a big dispute with the traders over that issue.–Peterson Zah

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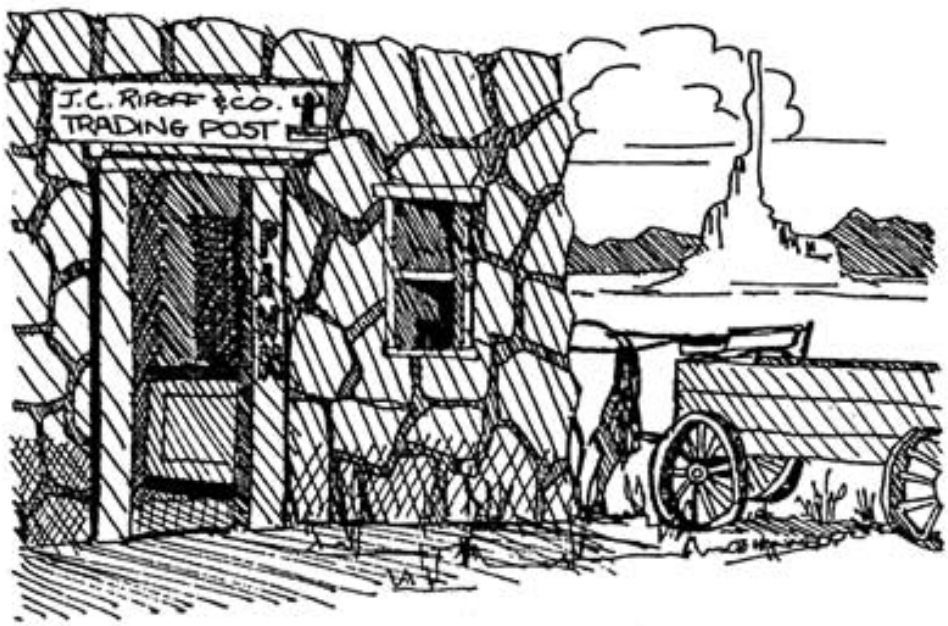
Well, I don't really have an opinion on how the traders dealt because I really didn't deal with them, but I do know that the Navajo have, or Indians have, hard feelings toward traders, and that was the reason why we changed our name from Trading Company to Indian Art, because we notice when we attend a lot of different shows, other artists were approaching us. We've even been called a trader, which I guess is a bad name. At times we were asked if we really were traders. It didn't really mean anything to us at the time when we were being asked these questions, until it came to me that the "trader" name wasn't really a good name, because when artists would come to us and say, "Are you really a trading company?" and we started trying to find out really what a trading company is. They dealt with pawn–the trading posts. They dealt with having to sell something, not getting enough for it, and they have some hard feelings about the old trading posts and trading companies. That's what we found out, so we decided we're gonna change our name because we don't have pawn, and we don't do trading like we used to at Hubbell, where I used to offer goods and hard cash. We didn't do that. So we're more just introducing art to people who come to visit.–Colina Yazzie



Traders: Exploiters or Friends?

Use the following sheet to help organize your evidence and opinions about whether traders were a positive asset or a harmful force on the reservations.

Benefits of Traders	Evidence

Harmful Effects of Traders	Evidence