

## 1: Navajo - Wikipedia

*The Department of Diné Education's vision is to ensure that any Navajo child regardless of where they reside on the reservation will have equal standards and will enjoy a strong curriculum that highlights Diné language, history and culture.*

The language comprises two geographic, mutually intelligible dialects. The Apache language is closely related to the Navajo Language; the Navajos and Apaches are believed to have migrated from northwestern Canada and eastern Alaska, where the majority of Athabaskan speakers reside. The tribe adopted crop-farming techniques from the Pueblo peoples, growing mainly corn, beans, and squash. When the Spanish arrived, the Navajos began herding sheep and goats as a main source of trade and food, with meat becoming an essential component of the Navajo diet. Sheep also became a form of currency and status symbols among the Navajos based on the overall quantity of herds a family maintained. Oral history also indicates a long relationship with Pueblo people [11] and a willingness to adapt Puebloan ideas and linguistic variance into their culture, as well as long-established trading practices between the groups. Spanish records from the mid-17th century speak of the Pueblos exchanging maize and woven cotton goods for bison meat, hides, and stone from Athabaskans traveling to the pueblos or living in the vicinity of them. During this time there were relatively minor raids by Navajo bands and Spanish citizens against each other. Twenty Navajo Chiefs asked for peace. In May another peace was established. Similar patterns of peace making, raiding and trading between Navajos, Spanish, Apaches, Comanches, and Hopi continued until the arrival of the Americans in 1846. On November 21, 1846, following an invitation from a small party of American soldiers under the command of Captain John Reid, who journeyed deep into Navajo country and contacted him, Narbona and other Navajos negotiated a treaty of peace with Colonel Alexander Doniphan at Bear Springs, Ojo del Oso later the site of Fort Wingate. This agreement was not honored by some Navajos and also by some New Mexicans. Navajos stole New Mexican livestock and New Mexicans took women, children, and livestock from the Navajos. The treaty acknowledged the transfer of jurisdiction from the United Mexican States to the United States. The treaty allowed forts and trading posts to be built on Navajo land. The United States, on its part, promised "such donations [and] such other liberal and humane measures, as [it] may deem meet and proper. Military records cite this development as a precautionary measure to protect citizens and the Navajos from each other. Over New Mexican militia conducted a campaign against the Navajos, against the wishes of the Territorial Governor, in 1849. They killed Navajos, captured women and children for slaves and destroyed crops and dwellings. The Navajos call this period Naahondzood, "the fearing time. Carleton ordered Carson to kill Mescalero Apache men and destroy any Mescalero property he could find. Carleton believed these harsh tactics would bring any Indian Tribe under control. The Mescalero surrendered and were sent to the new reservation called Bosque Redondo. In the summer of 1864, Carleton ordered Carson to use the same tactics on the Navajos. Carson and his force swept through Navajo land, killing Navajos and destroying crops and dwellings, fouling wells, and capturing livestock. Facing starvation and death, Navajo groups came to Fort Defiance. On July 20, 1864, the first of many groups started off to join the Mescalero at Bosque Redondo. Other groups continued to come in though. Some lived near the San Juan River, some beyond the Hopi villages and others lived with Apache bands. The internment at Bosque Redondo was disastrous for the Navajos as the government failed to provide an adequate supply of water, wood, provisions, and livestock for 4,000 people. Large-scale crop failure and disease were also endemic during this time, as well as raids by other tribes and civilians. In addition, a small group of Mescalero Apaches, longtime enemies of the Navajos, had been relocated to the area, resulting in conflicts. In 1868, the Treaty of Bosque Redondo was negotiated between Navajo leaders and the federal government allowing the surviving Navajos to return to a reservation on a portion of their former homeland. The Navajos were not provided with much protection, and many Navajo women and children were kidnapped and enslaved by enemies of the Navajos. While at Bosque Redondo, the government did not provide the Navajos with food or shelter, and some Navajos froze during the winter because of poor shelters that they had to make with few materials and resources. This period is known among the Navajos as "The Fearing Time". Between 1864 and 1871, the

military employed Navajos as "Indian Scouts" at Fort Wingate to assist their regular units. By treaty, the Navajos were allowed to leave the reservation for trade with permission from the military or local Indian agent. Eventually, the arrangement led to a gradual end in Navajo raids as the tribe was able to increase the size of livestock and crops. In addition, the tribe was able to increase the size of the Navajo reservation from 3. The US government made leases for livestock grazing, took land for railroad development, and permitted mining on Navajo land without consultation with the tribe. Parker, accompanied by 10 enlisted men and two scouts, went up the San Juan River to separate Navajos and citizens who had encroached on Navajo land. Lockett, with the aid of 42 enlisted soldiers, was joined by Lt. Holomon at Navajo Springs. In , citizens Palmer, Lockhart, and King fabricated a charge of horse stealing and randomly attacked a home on the reservation. Two Navajo men and all three whites died, but a woman and a child survived. Kerr with two Navajo scouts examined the ground and then met with several hundred Navajos at Houcks Tank. Rancher Bennett, whose horse was allegedly stolen, pointed out to Kerr that his horses were stolen by the three whites to catch a horse thief. Scott went to the San Juan River with two scouts and 21 enlisted men. The Navajos believed Lt. Scott was there to drive off the whites who had settled on the reservation and had fenced off the river from the Navajos. Scott found evidence of many non-Navajo ranches. Only three were active, and the owners wanted payment for their improvements before leaving. The Navajos tried to collect it, and whites in southern Colorado and Utah claimed that 9, of the Navajos were on a warpath. A small military detachment out of Fort Wingate restored white citizens to order. A small group of Navajos used force to free the women and retreated to Beautiful Mountain with 30 or 40 sympathizers. General Scott arrived, and with the help of Henry Chee Dodge , defused the situation. Boarding schools and education[ edit ] Main article: American Indian boarding schools During the time on the reservation, the Navajo tribe was forced to acclimatise to white society. Navajo children were sent to boarding schools within the reservation and off the reservation. Once the children arrived at the boarding school, their lifestyles changed dramatically. European Americans taught the classes under an English-only curriculum and punished any student caught speaking Navajo. Other conditions included inadequate food, overcrowding, manual labor in kitchens, fields, and boiler rooms, and military-style uniforms and haircuts. This report discussed Indian boarding schools as being inadequate in terms of diet, medical services, dormitory overcrowding, undereducated teachers, restrictive discipline, and manual labor by the students to keep the school running. Roosevelt , under which two new schools were built on the Navajo reservation. Rough Rock Day School was run in the same militaristic style as Fort Defiance and did not implement the educational reforms. Navajo accounts of this school portray it as a family-like atmosphere with home-cooked meals, new or gently used clothing, humane treatment, and a Navajo-based curriculum. Educators found the Evangelical Missionary School curriculum to be much more beneficial to the Navajo children. It is a repository for sound recordings, manuscripts, paintings, and sandpainting tapestries of the Navajos. It also featured exhibits to express the beauty, dignity, and logic of Navajo religion. When Klah met Cabot in , he had witnessed decades of efforts by the US government and missionaries to assimilate the Navajos into mainstream society. Children were sent away to Indian boarding schools , where they were forced to learn English and practice Christianity. They were prohibited from using their own languages and religion. The museum was founded to preserve the religion and traditions of the Navajos, which Klah was sure would soon be lost forever. Livestock Reduction ss[ edit ] See also: The Federal government believed the land erosion was worsening and the only solution was to reduce the livestock. The capacity was set in "sheep units". The Navajos grazed 1,, mature sheep units in These programs may have paid for part of the value of each animal, but it did nothing to address the loss of future yearly income. In the matrilineal and matrilocal world of the Navajo, women were especially hurt, as many lost their only source of income. Many Navajo men volunteered for military service in keeping with their warrior culture, where they served in integrated units. They gained firsthand experience with how they could assimilate into the modern world and many did not return to the overcrowded reservation with few jobs. From then into the early 21st century, the U. The Navajos have claimed high rates of death and illness from lung disease and cancer resulting from environmental contamination. Since the s, legislation has helped to regulate the industry and reduce the toll, but the government has not yet offered holistic and comprehensive compensation.

## 2: Climate and Biota

*The Navajo Nation's official Website provides lists of and links to press releases for , employment opportunities, links to Navajo Nation Washington Office and legislative news, and divisions such as education, health, social services, natural resources, etc. This would be a good site to look for current news from the Navajo Nation.*

History Introduction The Navajo Nation extends into the states of Utah , Arizona and New Mexico , covering over 27, square miles of unparalleled beauty. Unknown to many, the Navajo language was used to create a secret code to battle the Japanese. Navajo men were selected to create codes and serve on the front line to overcome and deceive those on the other side of the battlefield. Today, these men are recognized as the famous Navajo Code Talkers, who exemplify the unequalled bravery and patriotism of the Navajo people. Navajo Nation Government Today, the Navajo Nation is striving to sustain a viable economy for an ever increasing population that now surpasses , In years past, Navajoland often appeared to be little more than a desolate section of the Southwest, but it was only a matter of time before the Navajo Nation became known as a wealthy nation in a world of its own. In , a tribal government was established to help meet the increasing desires of American oil companies to lease Navajoland for exploration. Navajo government has evolved into the largest and most sophisticated form of American Indian government. See the Navajo Nation government in action as the 88 Council delegates representing Navajo Nation chapters, or communities discuss critical issues and enact legislation to determine the future of the Navajo people. Reorganized in to form a three-branch system executive, legislative and judicial , the Navajos conduct what is considered to be the most sophisticated form of Indian government. Inside the circular Council Chambers, the walls are adorned with colorful murals that depict the history of the Navajo people and the Navajo way of life. For more info about tours, call or write to P. Box , Window Rock, AZ Those six sent and received over messages, all without error. In May , the first 29 Navajo recruits attended boot camp. They developed a dictionary and numerous words for military terms. The dictionary and all code words had to be memorized during training. Navajos could encode, transmit, and decode a three-line English message in 20 seconds. Machines of the time required 30 minutes to perform the same job. Approximately Navajos were trained as code talkers. Guadalcanal, Tarawa, Peleliu, Iwo Jima: Marines conducted in the Pacific from to They served in all six Marine divisions, Marine Raider battalions and Marine parachute units, transmitting messages by telephone and radio in their native language -- a code that the Japanese never broke. Long unrecognized because of the continued value of their language as a security classified code, the Navajo code talkers of World War II were honored for their contributions to defense on Sept. On a tan background, the outline of the present Nation is shown in copper color with the original Treaty Reservation in Dark Brown. At the cardinal points in the tan field are the four sacred mountains. A rainbow symbolizing Navajo sovereignty arches over the Nation and the sacred mountains. In the center of the Nation, a circular symbol depicts the sun above two green stalks of corn, which surrounds three animals representing the Navajo livestock economy, and a traditional hogan and modern home. Between the hogan and the house is an oil derrick symbolizing the resource potential of the Tribe, and above this are representations of the wild fauna of the Nation. The small park near the Navajo Nation Administration Center features the graceful redstone arch for which the capital is named. The Navajo Nation headquarters and other government offices were built in close proximity to this mystical rock formation. Many Navajo soldiers are recognized in the annals of history for their role as Code Talkers, whereby they used the native language to create a code that was never broken by the enemy. The park has many symbolic structures: Open daily from 8 a. Native displays, a book and gift shop, snack bar, auditorium, outdoor amphitheater, information kiosk, library and on-site authentic Navajo hogan complete the center. For more info call , or write the museum at:

## 3: Navajo Public Schools

*Nov 08 Health, Education, and Human Services Committee receives report on NTEC's education and community assistance outreach initiatives. Nov 08 Resources and Development Committee recertifies two neighboring chapter's Community-Based Land Use Plans.*

History Photo provided by [http:](http://) Spanning Arizona, New Mexico and Utah, the Navajo Nation covers 17 million acres and constitutes one-third of all Indian lands in the lower 48 states. Covering almost 26, square miles, it is slightly larger than West Virginia 24, square miles, with 1,, people or about one-quarter the area of Arizona , square miles, with 4,, people. Inside the arrowheads are three concentric lines, blue for the outside line, yellow in the middle and red on the inside, symbolizing the rainbow of sovereign protection of the Navajo Nation. The lines are open at the top, which is the east; just below that is the sun, rising in the east and shining on the four sacred mountains. In the center, a sheep, horse and a cow symbolize the traditional livestock economy of the Navajo people; at the bottom, two green plants are corn which is the age-old basic food of Navajo life. The corn plants are tipped with yellow pollen, which is still widely used in traditional Navajo ceremonies. The attitude of the Navajo to their land was eloquently expressed by Barboncito, at the signing of the Treaty of in Eastern New Mexico where they had been exiled since When the Navajos were first created, four mountains and four rivers were pointed out to us, inside of which we should live. That was to be our country and it was given to us by the First Woman of the Dine. It was told to us by our forefathers that we were never to move east of the Rio Grande or north of the San Juan rivers. First Woman, when she was created, gave us this piece of land and created it especially for us and gave us the whitest of corn. I hope you will not ask us to go to any other country except my own. Navajo Nation lands include beautiful and varied landscapes ranging from arid deserts below 4, feet to 10,foot high mountain peaks forested with pine, fir and aspen. The continental climate has cold winters, hot summers, and average annual precipitation ranging from less than 6 inches to more than 20 inches in the mountains. Usual temperatures range from 0 degrees Fahrenheit to the mids, but can drop as low as degrees F. The land is endowed with significant renewable and non-renewable natural resources, including surface and ground waters, rangelands, prairies and forests, dry and irrigated farmlands, fish and wildlife, plus substantial reserves of coal, oil, natural gas and uranium. Despite its significant economic potential, socio-economic conditions on the Navajo Nation are comparable to those found in some underdeveloped third world countries. According to the Census, about 56 percent of Navajo people who live below the poverty level compared to 13 percent for the United States. Unemployment ranges from 36 percent to over 50 percent seasonally. Many of these conditions are attributed to a lack of infrastructure, which is directly related to the failure of the federal government to meet its trust and treaty obligations. For example, the Navajo Nation has 2, miles of paved roads, West Virginia has more than 18, miles. Similarly, many Navajo homes lack electricity, running water, telephones, or all of those basic services. The greatest resource of the Navajo Nation is the people. It is a youthful people, about 50 percent of the people are under 25 years of age. It is why the Hale administration has emphasized education, scholarships and development of youth as extremely important to the future of the people, with Pres. Navajo population in the other 47 states grew by In common with much of America, rural areas of the Navajo Nation are losing population. During the s, 34 chapters lost population to larger Navajo communities or off-reservation areas. If this trend continues, by about half of the Navajo people will live outside the Navajo Nation. Schools serving Navajo children - primarily Bureau of Indian Affairs BIA schools, and public schools under the jurisdiction of the states of Arizona, New Mexico and Utah - offer inconsistent and often culturally insensitive curricula. This year, in addresses to the Arizona and New Mexico legislatures, President Hale asked that Native American history be added to the school curriculum to provide outsiders with an understanding of culture, heritage, tradition and current conditions of Navajos and other Indian nations. Most of the BIA and state dominated schools fail to provide Navajo students with the educational and social opportunities they need and deserve. The Navajo Nation government and its people do not possess the requisite authority to address the bulk of these problems due to the unique tri-state jurisdictional status. During the past year, President Hale has

become a national leader in the effort to define Native American sovereignty. We should never face the day when the Navajo People are in the position of having lost one or more of these basic elements of sovereignty. Yet, despite the pledge by President Clinton to respect our rights and consult with us on a nation-to-nation basis, our sovereign rights are still under constant attack by federal, state and local officials. It is the Native American people who are sovereign. This effort to define our sovereignty has become national movement. Much of the founding work comes from the first sovereignty conference held in our hogan in our Museum in Window Rock last November. We salute the wisdom of those Indian nation leaders who gathered. The Navajo Nation is a national leader in this effort. Because the federally recognized Indigenous nations are so individual, distinct and independent, we may never come up with one definition to define sovereignty for all Native Americans. It is ours because as Native Americans we were here first, we are still here and we will always be her. It is our people who are sovereign. We cannot be free without sovereignty. We cannot be sovereign if our earth, water, air and fire are controlled by others. Our future must focus on our rights instead of the dependency imposed by outsiders. Sovereignty is ours, earned by our ancestors who lived here from time immemorial. Sovereignty is ours, it belongs to our people, it is not a gift delegated to us from others. Our ongoing discussions about a definition of sovereignty is one of the tools to strengthen the Navajo People, and all Native Americans. We are leaders because we are Navajo. We are the Nohookaa Diyin Dine. We urge you to remain committed to this issue, because protecting our sovereignty protects the future of the Navajo People. To achieve this the Federal government must live up to its trust and treaty commitments. This vision of Navajo rural development balances and integrates the opportunities and needs of all development sectors, and builds on the foundation of Navajo cultural values and traditions.

## 4: Navajo Nation - Wikipedia

*The Navajo Nation (Navajo: Naabeehã́ Biná́hásdzo) is a Native American territory covering about 17,000 acres (71, km<sup>2</sup>; 27, sq mi), occupying portions of northeastern Arizona, southeastern Utah, and northwestern New Mexico in the United States.*

On April 15, 1906, the tribe changed its official name to the Navajo Nation, which is also displayed on the seal. This was a period of Native American activism and assertion of sovereignty. The Navajo people have continued to transform their conceptual understandings of government since it joined the United States by the Treaty of Social, cultural and political academics continue to debate the nature of the modern Navajo governance and how it has evolved to include the systems and economies of the "western world". This experiment was designed to assimilate Native Americans to the majority culture, the federal government proposed to divide communal lands into plots assignable to heads of household "tribal members" for their subsistence farming, in the pattern of small family farms common among European Americans. The land allocated to Navajos was initially not considered as part of the reservation. Further, the government determined that land "left over" after all members had received allotments was to be considered "surplus" and available for sale to non-Native Americans. The allotment program continued until Today, this patchwork of reservation and non-reservation land is called "the checkerboard" area. They are leased to Navajo individuals, livestock and grazing associations, and livestock companies. In 1996, Elouise Cobell Blackfeet filed a class action suit against the federal government on behalf of an estimated 300,000 plaintiffs, Native Americans whose trust accounts did not reflect an accurate accounting of monies owed them under leases or fees on trust lands. The settlement of Cobell v. Individuals could sell their fractionated land interests on a voluntary basis, at market rates, through this program if their tribe participated. Almost 11,000 Navajo citizens were paid for their interests under this program. Clan governance[ edit ] In the traditional Navajo culture, local leadership was organized around clans, which are matrilineal kinship groups. The clan leadership have served as a de facto government on the local level of the Navajo Nation. This created an environment of misunderstanding, as its representatives did not consult sufficiently with the Navajo. Because of the outrage and discontent about the herd issues, the Navajo voters did not trust the language of the proposed initial constitution outlined in the legislation. This contributed to their rejection of the first version of a proposed tribal constitution. In the various attempts since, members found the process to be too cumbersome and a potential threat to tribal self-determination, as the constitution was supposed to be reviewed and approved by BIA. The earliest efforts were rejected primarily because segments of the tribe did not find enough freedom in the proposed forms of government. In they feared that the proposed government would hinder development and recovery of their livestock industries; in they worried about restrictions on development of mineral resources. They continued a government based on traditional models, with hereditary chiefs chosen from certain clans. Kagama affirmed that the Congress has Plenary power over all Native American tribes within United States borders, saying that "The power of the general government over these remnants of a race once powerful The Navajo Nation Code comprises the rules and laws of the Navajo Nation as currently codified in the latest edition. Government[ edit ] The Title II Amendment of established the Navajo Nation government as a three-part system changes to the judicial branch had already begun in 1906. Two branches are independent of the council where all government decision making was centralized before the change. The president and vice-president are elected every four years. The committee was formed by former Navajo leaders: Army while lesser disputes remained under Navajo control. Shipley established the Navajo Court of Indian Offenses and appointed judges. By the time of the judicial reorganization of 1934, the Council had determined that, due to problems with delayed decisions and partisan politics, appointment was a better method of selecting judges. It established a separate branch of government, the "Judicial Branch of the Navajo Nation Government", which became effective 1 April, The resolution established "Trial Courts of the Navajo Tribe" and the "Navajo Tribal Court of Appeals", which was the highest court and the only appellate court. On a discretionary basis, it could hear appeals from the Navajo Tribal Court of Appeals. As of [update], there were 17 trial judges presiding in the Navajo district and

family courts. President of the Navajo Nation The Navajo Nation Presidency, in its current form, was created on December 15, , after directives from the federal government guided the Tribal Council to establish the current judicial, legislative, and executive model. This was a departure from the system of "Council and Chairmanship" from the previous government body. Conceptual additions were added to the language of Navajo Nation Code Title II, and the acts expanded the new government on April 1, . There are several qualifications for the position of president, including fluency in the Navajo language. This has seldom been enforced and in , the council changed the law to repeal this requirement. Term limits allow only two consecutive terms.

## 5: Navajo DOH Website

*The Bureau of Indian Education (BIE) National Directory is now available. The Directory provides contact information for the BIE Central Office, Division of Performance & Accountability, Division of Administration, Human Resources, Associate Deputy Director Offices, Education Resource Centers, BIE and BIA Facilities Managers, BIE operated schools, tribally controlled schools, and post secondary institutions.*

Main topics include biotic communities, changes in the biota, and agents of biotic change. Each of these topics has a variety of subtopics. Links within the text lead to more specific information for each subtopic. Links are also provided for information about the people, places, change, tools, trends and research for in area of the Colorado Plateau. Also included on this site is a search box which enables users to search any topic on the Land Use History of the Colorado Plateau web pages, and links to further research. Topics covered are land-surface form, climate, vegetation, soils and fauna. Past, Recent, and 21st Century Vegetation Change in the Arid Southwest more info The purpose of this research project is to document vegetation change in the arid lands of the southwestern United States. The project compiles data on past and present plant distributions and combines it with data on past, present, and future climates in order to predict future plant distributions. This site provides a brief background of the project and links to sites supporting its four major research efforts: Also included is background information on late Pleistocene and Holocene vegetation change and a link to paleoecological and historical vegetation studies at the Colorado Plateau field station. This page PDF report contains a completed and ongoing biological evaluation and inventory of the 19 parks, monuments and historic sites located on the southern Colorado Plateau. This document describes the physical setting and range of habitats of native birds, mammals, amphibians, reptiles and vascular plants. Information comes from existing resources and ongoing field investigations. Descriptions of field methods, data analysis and management, and numerous figures and tables are also included. Proceedings of the Biennial Conference of Research on the Colorado Plateau more info This site is a list of links to proceedings of the Biennial Conference of Research on the Colorado Plateau from through Each conference provides a list of reports on subject matter dealing with biological resources, cultural resources, physical resources, and natural resources. Paleobotany and Paleoclimate of the Southern Colorado Plateau more info This site discusses paleobotany and paleoclimate on the southern Colorado Plateau. Topics include regional paleoenvironment reconstructions and modern climate and paleoclimate of the southern Colorado Plateau. Links within the text lead to information on more specific topics. Links are also provided for information about the people, places, biota, change, tools, trends and research for the area of the Colorado Plateau. Landscape Changes in the Southwestern United States: Techniques, Long-term Data Sets, and Trends more info This report discusses land use and landscape changes in the southwestern United States. Themes that are explored are the importance of climatic variability in driving ecological processes and modulating human land uses, and the use of historical and paleoecological data to detect and explain trends in ecological patterns and processes across southwestern landscapes. Also discussed are the effectiveness of regional network approaches in the development of historical data sets, the use of historical data to discriminate between natural and cultural causes of environmental change, and the use of historical data to define and constrain natural ranges of variability and, in some cases, to set targets or determine templates for restoration and sustainable use of ecosystems. Topics include the paleobotanical record, ground-based and aerial photography, and fire-scar histories. Text is accompanied by maps, graphed data sets, and a list of additional references. This site provides information on the distribution and ecology of native and exotic weeds in the southwest by providing links to downloadable weed distribution maps as well as reference lists of weeds organized by scientific name, common name, or geographic region. The study determined plant tissue levels after a controlled 90 day growth period. Most of the plants showed an increased accumulation of each metal, with some accumulations reaching unacceptable levels. Fauna of the Colorado Plateau Resources containing information about the fauna of the Colorado Plateau. Mexican Spotted Owls in Canyonlands of the Colorado Plateau more info This report discusses the habitat and occurrence of the threatened Mexican spotted owl in the Canyonlands area of the Colorado Plateau. Surveys, historical records

and field survey results are included in this report. For ideas on how to use these webpages in a classroom, a Study Guide is provided.

## 6: Facts for Kids: Navajo Indians (Navajos)

*Schools serving Navajo children - primarily Bureau of Indian Affairs (BIA) schools, and public schools under the jurisdiction of the states of Arizona, New Mexico and Utah - offer inconsistent and often culturally insensitive curricula.*

We encourage students and teachers to visit our Navajo language and culture pages for in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Navajo pictures and links we believe are suitable for all ages. What does it mean? Navajo is pronounced "NAH-vuh-ho. It comes from a Pueblo Indian word for "planted fields" or "farmlands. Where do the Navajos live? The Navajo people are still living in their traditional territory today. How is the Navajo Indian nation organized? The Navajos live on a reservation, which is land that belongs to them and is under their control. The Navajo Nation has its own government, laws, police, and services, just like a small country. However, the Navajos are also US citizens and must obey American law. In the past, each Navajo band was led by its own chief, who was chosen by a tribal council. Most important decisions were made by the council, and all the Navajo councilmembers had to agree before an action could be taken. A Navajo chief was more like a tribal chairman than a king. Most of his job was mediating between the other Navajos. Today, the Navajo Nation is led by a president and tribal council that are elected by all the people. What language do the Navajo Indians speak? Almost all Navajo people speak English today, but nearly , Navajos also speak their native Navajo language. Navajo is a complex language with tones and many different vowel sounds. Most English speakers find it very difficult to pronounce. You can also read a Navajo picture glossary here. What was Navajo culture like in the past? What is it like now? Here is the homepage of the Navajo Nation. On their site you can find information about the Navajo people in the past and today. Sponsored Links How do Navajo Indian children live, and what did they do in the past? They do the same things all children do--play with each other, go to school and help around the house. Many Navajo children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play in their daily lives, just like colonial children. But they did have dolls , toys, and games to play. Navajo children liked to run footraces, play archery games, and ride horses. A Navajo mother traditionally carried a young child in a cradleboard on her backs. Here is a website with Navajo cradleboard pictures. Men and women did different jobs in Navajo society. Navajo men were hunters, warriors and political leaders. Only men were chiefs in the Navajo tribe. Navajo women were farmers, tended livestock, and also did most of the child care and cooking. Even artwork was separated by gender. Men made jewelry, and women wove rugs and sculpted clay pots. Both genders did take part in storytelling, music, and traditional medicine. Today, many of these gender roles have changed. Navajo men are often farmers and ranchers now What were Navajo homes like in the past? Navajo people lived in hogans, which are traditional earth houses. A hogan is made of a special wood framework packed with clay into a domed shape, with the door facing east. The thick earthen walls insulate the hogan and protect the people inside from wind and strong weather. Here are some pictures of Navajo hogans and other Indian houses. Today, most Navajo people live in modern houses and apartment buildings, just like you. However, hogans are still built and used for religious and cultural purposes, and some older Navajos still prefer to live in traditional hogans. What were Navajo clothes like? Did the Navajos wear feather headdresses and face paint? Originally, Navajo men wore breechcloths and the women wore skirts made of woven yucca fiber. Shirts were not necessary in Navajo culture, but both men and women wore deerskin ponchos or cloaks of rabbit fur in cool weather, and moccasins on their feet. After sheep were introduced and Navajo women could weave larger woolen items, men began to wear poncho-style wool shirts, women began to wear wool dresses with shoulder straps, and heavy wool blankets began to replace fur cloaks. These styles are still popular today. Here is a site with sketches of 19th-century Apache and Navajo clothing styles , and some photos and links about Indian clothes in general. The Navajos did not traditionally wear Indian headdresses. Navajo men usually wore cloth headbands tied around their foreheads instead. But they are famous for their beautiful silver and turquoise ornaments, particularly concha belts made of interconnected silver medallions , brooches, and jewelry. Today, many Navajo people still have moccasins or a velveteen blouse, but they wear modern clothes like jeans

instead of breechcloths What was Navajo transportation like in the days before cars? Did they paddle canoes? Originally they just walked. There were no horses in North America until colonists brought them over from Europe, so the Navajos used dogs pulling travois a kind of drag sled to help them carry their belongings. Once Europeans brought horses to America, the Navajos could travel more quickly than before. What was Navajo food like in the days before supermarkets? The Navajos were farming people. They raised crops of corn, beans, and squash. Navajo men also hunted deer, antelope, and small game, while women gathered nuts, fruits, and herbs. After the Spanish introduced domestic sheep and goats, the Navajos began raising herds of these animals for their meat and wool as well. Here is a website with more information about Native American agriculture. What were Navajo weapons and tools like in the past? Navajo hunters used bows and arrows. In war, Navajo men fired their bows or fought with spears and rawhide shields. Navajo tools included wooden hoes and rakes for farming, spindles and looms for weaving, and pump drills for boring holes in turquoise and other beads. Here is a website with pictures and information about Native American weapons and tools. What other Native Americans did the Navajo tribe interact with? The Navajos traded regularly with other tribes of the Southwest. Their favorite trading partners were the Pueblo tribes. The Pueblo and Navajo Indians exchanged not only trade goods but customs, fashions and technology as well. Other times, the Navajos fought against the Pueblos and other neighboring tribes such as the Apaches and Utes. Usually these were raiding battles, not all-out wars. The Navajos had different ideas about war than Europeans did. The Europeans considered a direct attack honorable but thought sneaking in and stealing things was cowardly. What are Navajo arts and crafts like? Navajo artists are famous for their colorful woven rugs and silver and turquoise jewelry. They also made pottery , baskets , and sandpaintings. Here is a good site on the history of Navajo rug weaving. What kinds of stories do the Navajos tell? There are lots of traditional Navajo legends and fairy tales. Storytelling is very important to the Navajo Indian culture. Here is a Navajo story about the trickster Coyote killing a giant. What about Navajo religion? Sorry, but we cannot help you with religious information. Religions are too complicated and culturally sensitive to describe appropriately in only a few simple sentences, and we strongly want to avoid misleading anybody. You can visit this site to learn more about the Navajo religion or this site about Native American religions in general. Can you recommend a good book for me to read? Younger children may like *How the Stars Fell into the Sky* , a picture book of a traditional Navajo legend. *Songs from the Loom* is an illustrated biography of a modern Navajo girl which makes a great introduction to Navajo life today. If you want to know more about Navajo culture and history, two good books are *The Navajos* and *First Americans*:

## 7: Indian Education - Utah State Board of Education

*Navajo accounts of this school portray it as a family-like atmosphere with home-cooked meals, new or gently used clothing, humane treatment, and a Navajo-based curriculum. Educators found the Evangelical Missionary School curriculum to be much more beneficial to the Navajo children.*

It is the largest reservation-based Indian nation within the United States, both in land area and population. More than 170,000 Navajos live on the 24, square miles of the Navajo Nation. Navajos lived too far from the colonists, who were concentrated in the upper Rio Grande Valley, to be subjected to the disruption of their lives that the Pueblos suffered at the hands of the Spanish. At times the Navajos were allied with the Spanish against other Indians, principally the Utes; other times the Spanish joined forces with the Utes and fought the Navajos. For the Navajos, the most important by-product of Spanish colonization in New Mexico was the introduction of horses and sheep; the smooth, long-staple, non-oily wool of the Spanish churro sheep would prove ideal for weaving. When the United States claimed that it had acquired an interest in Navajo land by virtue of having won a war with Mexico in 1848, the Navajos were not particularly impressed. But when the U. S. Army arrived in force at the conclusion of the American Civil War, matters took a grim turn for the Navajo. Half of the Navajos, demoralized and starving, surrendered to the army and were marched miles to the Bosque Redondo concentration camp on the Pecos River, where many of them died—2,000 of them in one year alone from smallpox. After four years of imprisonment they were allowed to return to their homeland in 1868, now reduced to one-tenth its original size by treaty that same year. They began rebuilding their lives and their herds, virtually unnoticed in an area that most Americans considered worthless desert wasteland. In both the 1890 and 1900 census, Arizona and New Mexico ranked third and fourth, respectively, for the largest number of Native American residents within each state. The Navajo Nation comprises approximately 16 million acres, mostly in northeastern Arizona, but including portions of northwestern New Mexico and southeastern Utah. It is a land of vast spaces and only a few all-weather roads. Eighty-eight percent of the reservation is without telephone service and many areas do not have electricity. The local unit of Navajo government is called the Chapter. There are more than one hundred Chapter Houses throughout the nation, which serve as local administrative centers for geographical regions. Before the tribal elections, the tribal council system of government was reorganized into executive, legislative, and judicial branches. In 1923 Navajos elected a tribal president for the first time, rather than a tribal chairman. The Navajo reservation, as created by treaty in 1868, encompassed only about ten percent of the ancestral Navajo homeland. The land base soon tripled in size, largely by the addition of large blocks of land by executive orders of presidents of the United States during the late nineteenth century, when Americans still considered most of the desert Southwest to be undesirable land. Dozens of small increments were also added by various methods until the middle of the twentieth century. Navajos of the mid-1900s were still adjusting the boundaries of their nation, especially by trading land in an attempt to create contiguous blocks in an area called the Checkerboard, which lies along the eastern boundary of the Navajo Nation. More than 30,000 Navajos live in this 7, square-mile area of northwestern New Mexico. They are interspersed with Anglo and New Mexican stock raisers and involved in a nightmare of legal tangles regarding title to the land, where there are 14 different kinds of land ownership. The problems originated in the nineteenth century, when railroad companies were granted rights of way consisting of alternating sections of land. They were complicated by partial allotments of acre parcels of land to some individual Navajos, the reacquisition of some parcels by the federal government as public domain land, and other factors. Crownpoint is the home of the Eastern Navajo Agency, the Navajo administrative headquarters for the Checkerboard. As recently as the 1950s Navajos were still attempting to consolidate the Checkerboard, exchanging 20,000 acres in order to achieve 80,000 acres of consolidation. Canoncito was first settled around Ramah and Alamo had their origins in the late 1800s when some Navajos settled in these areas on their way back toward the Navajo homeland from imprisonment at the U. S. Army concentration camp at Bosque Redondo; approximately half the Navajos had been incarcerated there. Ramah is rural and is a bastion of traditional Navajo life. More than 1,000 Navajos live at Canoncito, which is to the east of Mt. Taylor near the pueblos of Laguna and Isleta, and more than 2,000 live at Alamo, which is

south of the pueblos of Acoma and Laguna. The Athapaskan language family is one of the most widely dispersed language families in North America, and most of Members of the Navajo tribe sit together in this photograph. Linguists who study changes in language and then estimate how long related languages have been separated have offered the year A. It is clear, however, that the Southwestern Athapaskan did not arrive in the Southwest until at least the end of the fourteenth century. Until that time what is now known as the Navajo homeland was inhabited by one of the most remarkable civilizations of ancient people in North America, the Ancestral Puebloans. Ancestral Puebloan ruins are among the most spectacular ruins in North America—especially their elaborate cliff dwellings, such as the ones at Mesa Verde National Park, and such communities as Chaco Canyon, where multistory stone masonry apartment buildings and large underground kivas can still be seen today. Scholars originally thought that the arrival of the Southern Athapaskan in the Southwest was a factor in the collapse of the Ancestral Puebloan civilization. It is now known that the Ancestral Puebloans expanded to a point where they had stretched the delicate balance of existence in their fragile, arid environment to where it could not withstand the severe, prolonged droughts that occurred at the end of the fourteenth century. In all likelihood, the Ancestral Puebloans had moved close to the more dependable sources of water along the watershed of the upper Rio Grande River and had reestablished themselves as the Pueblo peoples by the time the Navajos entered the Southwest. The Navajos then claimed this empty land as their own. Until early in the twentieth century Navajos were also able to carry out their traditional way of life and support themselves with their livestock, remaining relatively unnoticed by the dominant culture. Boarding schools, the proliferation of automobiles and roads, and federal land management policies—especially regarding traditional Navajo grazing practices—have all made the reservation a different place than what it was in the late nineteenth century. As late as paved roads ended at the fringes of the reservation at Shiprock, Cameron, and Window Rock. Even wagons were not widely used until the early s. By , however, almost two-thirds of all Navajo households owned an automobile. Navajos are finding ways to use some changes to support traditional culture, such as the adult education program at Navajo Community College, which assists in teaching the skills that new Navajo medicine men must acquire in order to serve their communities. Bilingual education programs and broadcast and publishing programs in the Navajo language are also using the tools of change to preserve and strengthen traditional cultural values and language. In an anthropologist interviewed an entire community of several hundred Navajos and could not find even one adult over the age of 35 who had not received traditional medical care from a "singer," a Navajo medicine man called a Hataali. Virtually all of the 3, Navajos who served in World War II underwent the cleansing of the Enemyway ceremony upon their return from the war. There are 24 chantway ceremonies performed by singers. Some last up to nine days and require the assistance of dozens of helpers, especially dancers. Twelve hundred different sandpainting designs are available to the medicine men for the chantways. Large numbers of Navajos also tend to identify themselves as Christians, with most of them mixing elements of both traditional belief and Christianity. In a survey, between 25 and 50 percent called themselves Christians, the percentage varying widely by region and gender. Twenty-five thousand Navajos belong to the Native American Church, and thousands more attend its peyote ceremonies but do not belong to the church. In the late s the tribal council approved the religious use of peyote, ending 27 years of persecution. In the church began to spread to the south into the Navajo Nation, and it grew strong among the Navajos in the s. The dance competition powwow draws dancers from throughout the continent. Other Navajo fairs are also held at other times during the year. All-Indian Rodeos are also popular, as are competition powwows. Photography and video or tape recording of the ceremonies are not permitted without the express authorization of the healers. Portrait of the Peoples, that "Apache and Navajo song style are similar: Both Apache Crown Dancers and Navajo Yeibichei Night Chant dancers wear masks and sing partially in falsetto or in voices imitating the supernaturals. Another severe problem is alcoholism. Both of these problems are exacerbated by poverty: Four full-service Indian hospitals are located in northwestern New Mexico. The one at Gallup is the largest in the region. Indian Health Centers facilities staffed by health professionals, open at least 40 hours per week, and catering to the general public are located at Ft. In keeping with the recent trend throughout the United States, Navajos are now administering many of their own health care facilities, taking over their operation from the Public Health

Service. Traditional Navajo healers are called Hataali, or "singers". The ceremony can last from three to nine days depending upon the illness being treated and the ceremony to be performed. Illness to the Navajos means that there is disharmony in the universe. Proper order is restored with sand paintings in a cleansing and healing ceremony. There are approximately 1, designs that can be used; most can be created within the size of the average hogan floor, about six feet by six feet, though some are as large as 12 feet in diameter and some as small as one foot in diameter. The Hataali may have several helpers in the creation of the intricate patterns. Dancers also assist them. In some ceremonies, such as the nine-day Yei-Bei-Chei, 15 or 16 teams of 11 members each dance throughout the night while the singer and his helpers chant prayers. When the painting is ready the patient sits in the middle of it. The singer then transforms the orderliness of the painting, symbolic of its cleanliness, goodness, and harmony, into the patient and puts the illness from the patient into the painting. The sand painting is then discarded. Many years of apprenticeship are required to learn the designs of the sand paintings and the songs that accompany them, skills that have been passed down through many generations. Most Hataali are able to perform only a few of the many ceremonies practiced by the Navajos, because each ceremony takes so long to learn. Sand painting is now also done for commercial purposes at public displays, but the paintings are not the same ones used in the healing rituals. Language The Athapaskan language family has four branches: The Athapaskan language family is one of three families within the Na-Dene language phylum. The other two, the Tlingit family and the Haida family, are language isolates in the far north, Tlingit in southeast Alaska, and Haida in British Columbia. Na-Dene is one of the most widely distributed language phyla in North America. The Southwestern Athapaskan language, sometimes called Apachean, has seven dialects: In approximately , Navajos on the reservation still spoke Navajo fluently. Family and Community Dynamics No tribe in North America has been more vigorously studied by anthropologists than the Navajos. The importance of clans, the membership of which is dispersed throughout the nation for each clan, has gradually diminished in favor of the increasingly important role of the Chapter House, the significance of which is based on the geographical proximity of its members. Navajos maintain strong ties with relatives, even when they leave the reservation. It is not uncommon for Navajos working in urban centers to send money home to relatives. On the reservation, an extended family may have only one wage-earning worker. Other family members busy themselves with traditional endeavors, from stock tending to weaving.

### 8: Navajo forced education mistake with photos

*Navajo forced education mistake with photos January 29, by Harold Carey Jr 6 Comments The Navajo treaty required the government to provide education at the rate of one teacher for every thirty children between the ages of six and sixteen.*

### 9: Navajo Government Class | Indian Education

*The Bureau of Indian Education announced today the release of the BIE Strategic Direction for The Direction is designed to improve the ability of the BIE to increase its services to Native students by organizing management activities, setting priorities, and ensuring efficient and effective utilization of staff and resources.*

*Through Loonas door Breaking the Threefold Demonic Cord Investing : from Mao caps to small-market caps 121 Modified British System grid, inch to 1 mile map . 229 The dramatic works of John Crowne Yamaha XS1100 fours, 1978-1979 Building the American Dream Prairie Alligators Airspeed Altitude John Bellers, 1654 to 1725 Gastrointestinal pearls Celebrating Modern Art A little Polish cookbook Dinosaurs Geography With Pen (BipQuiz) Beginning With Babies Instructors manual with test bank to accompany applied finite mathematics by George J. Kertz Language and immigration. In the Golden Chersonese. The university and its disciplines The Mesa Verde region : Chacos northern neighbor William D. Lipe Six more to perfection Reel 989. Adams County (part: EDs 1-9, sheet 18) The nature of liability First Middle English primer The Nice Girls Guide to Naughty Sex Water, the solid earth, and the atmosphere : the genesis and effects of a wet surface on a mostly dry pla Learning impairment vs learning disability How much should borders matter? Sprouts from the Potted Plant Faerie queene book 1 Letters of Franklin K. Lane, personal and political Organizational and managerial issues in logistics Estate of Moses S. McCord, deceased. U.S. labor and the Viet-Nam War Window Seat for Kids Hey Waitress and Other Stories Text of the United States Constitution Goblin korean drama script Nick savoy magic bullets 2nd edition 1997 hyundai accent service manual*