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*Mr. Siegel
Mr. Cohen*

INDIANS AT • WORK



• JANUARY • 15, 1934

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS
WASHINGTON, D.C.



I N D I A N S A T W O R K

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INDIANS IMPROVE THEIR RANGES UNDER EMERGENCY CONSERVATION WORK PROJECTS



The Navajos, Whose Wealth Is Sheep, Agree To Sell Their Surplus Flocks In Order To Stop Over-grazing. A Navajo Flock, S. Navajo



Rodent Control Is Important In Range Improvement. Ft. Hall Indian With 2 Days Catch. 985,070 A. Treated Under IECW On Indian Reservations



Drift Fence To Conserve Snow For Stock Water, Shoshone. Over 100 miles of Range Fence Had Been Built By IEC Workers On Reservations By October 1, 1933



A Dam To Save Soil, Kiowa Agency. A Structure To Provide Stock Water And Check Erosion

Many Indians and others will think that Allen Harper's summary of the Indian legislative conference (page 3) is the most vital news in this issue of INDIANS AT WORK.

The bill-drafts and the supporting briefs will be furnished to all Indians and all Service men and women who desire them. Facts and criticisms are earnestly wanted. Legislation -- and the right legislation -- is imperative.

Indians want self-government. This Indian administration wants it for them as strongly as any Indian wants it for himself. Let Indians begin now, by examining their own problem of land legislation and self-government legislation.

Let them think these questions down into operative detail as applied to their own local lands and lives. Let them organize for study of these matters and for action upon them. Let them register their judgments and their wills with the Department and with Congress.

Possibly the hoped-for future self-government is not as important, here and now, as the limited self-government which is already -- and immediately -- possible; for upon the needed and debatable legislation the future of Indian self-government depends. The future of most Indian land depends on it -- and of the best things in Indian life.

A tribe has recently submitted, by majority vote, a constitution. The document conflicted with existing law; it seemingly ignored some of the guarantees of the United States Constitution; it invited conflicting constructions of its own meanings. There was no choice except

to refuse to recognize this constitution and to refer it back to the tribe. The incident is mentioned here to illustrate that hard and persevering factual thinking by Indian tribes is called for if self-government is to become a reality. Such hard and factual thinking is first of all needed in the shaping of the enabling legislation for self-government. Equally is this true if lands are to be safeguarded, and new land acquisitions provided for, and new business capital acquired, by means of new legislation.

It is not meant that only the Indians must think steadily, boldly, and yet cautiously. We at the Washington office must think hard, as likewise must the committees of Congress; and the field forces of the Indian Service must join with the Indians in finding light and supplying to Washington the needed light.

An unrolling, cumulative achievement, stage succeeding stage, across years: such, if it be destined to succeed, must this self-government and this land regeneration program be. The effort at the Washington office is now "at a white heat". It is moving strongly at many agencies and among several tribes. Let us work together!

JOHN COLLIER

Commissioner of Indian Affairs

THE INDIAN LEGISLATIVE CONFERENCE OF INDIAN
WELFARE BODIES AT WASHINGTON

By Allan G. Harper

Executive Secretary, American Indian Defense Association, Inc.

Meeting to consider a program of Indian legislation to be introduced in the present session of Congress, representatives of leading Indian-welfare organizations gathered at the Cosmos Club in Washington, January 7th, with the Commissioner of Indian Affairs and his staff. The representation included the Indian Rights Association, the American Indian Defense Association, the National Council of American Indians, the Indian Committee of the American Civil Liberties Union and the National Committee on Indian Affairs.

At the end of a long, hard session of intensive debate, the conferees adjourned, having piled up a remarkable body of fundamental agreements, far-reaching in their implications on Indian life. As to the meeting itself, the Washington Post said editorially, it represented, "the first time that associations dealing with Indian interests had been in agreement on a policy."

Land Reform

Without one dissenting voice, the conference voted:

"That the provisions of the allotment law which require or permit the transfer of Indian tribal lands to individual Indians, and the sale of such lands by individual Indians to non-Indians, should be immediately repealed."

A hush fell over the conference when this proposition was read at the end of a discussion which had lasted for more than three hours. An audience of experts, some of whom had once hailed the famous Act of 1887 as a device of Indian salvation, was about to declare that the allotment system had failed; that it had rendered the Indians a progressively landless people;

that a new way must be found to save the Indian landed estate. They so voted, and if the proposal to repeal the allotment system is enacted by Congress, it will mean a definite break with the past, and a concrete protection for trust-patented Indians.

Corollaries approved by the meeting were of no less interest and import:

1. That present existing trust lands be consolidated into usable economic units, subject to the control of the Indian community.

2. That so far as feasible, allotted lands, especially forest and grazing lands, be restored to community ownership; that additional lands be acquired by or for the Indian communities; that the alienation or dissipation of the capital assets of the tribes be guarded against; that a system of Indian credit for land and industrial development be devised.

3. That the present laws of descent and distribution of Indian lands -- resulting in the breaking up of such lands into small tracts unsuitable for use -- be modified; that this process be reversed; that community ownership and control be promoted.

Self-Government

"The Indian Community" -- with what hopes and fears the friends of the Indians used the term! Realizing that an enlightened, workable land policy, aimed at changing the whole structure of Indian life, could succeed only by absorbing the interest and active participation of the Indians themselves, the conference resolutely faced the necessities of Indian self-government and the mechanisms by which it can be obtained.

At the start, the conference broadly declared that, "the right of all Indians to organize should be specifically affirmed by statute," unconditioned by the will or favor of the Secretary of the Interior.

Moving a step further, it was agreed that all the powers of government now exercised over the Indians through the Office of Indian affairs should be gradually transferred to the Indian community, with only such restrictions

as shall be needed to assure the continuance of health, educational and welfare services maintained by the Federal Government. At this point, one of the conferees noted that, to his knowledge, this occasion was the first on record where a government official specifically and unequivocally agreed to the diminution of his power and prerogatives. Yet the proposition is of compelling logic: if the Indian community is to be built up, the ever-growing Indian Service with its bureaucratic control and discretion over the lives of Indians must be arrested; in fact progressively reduced.

More specifically, the conference agreed that the Secretary of the Interior shall have "the power and the duty" to establish self-governing communities, with only such restrictions as would safeguard the rights of minorities and prevent the alienation or dissipation of tribal assets.

The proposal was also endorsed that the Indian community should be endowed with power to define and enforce penalties in all matters traditionally covered by ordinance in white communities of like size and character, or previously exercised by the communities as tribes. In this, the plan of self-government recognizes the fundamental fact that the problem of "law and order" on the reservations -- one which agitates the minds of so many Service employees -- can never be solved until the Indians themselves bear the responsibility, coupled with requisite power.

For the better regulation of relations between Indian communities and the surrounding population, the conference approved the setting up of special agencies, with appropriate law officers, to administer justice and to deal with such matters as cannot be presently delegated to local Indian

judges responsible to the Indian community.

A fundamental part of Indian self-government involves the right of the Indian community -- affirmed by the conferees -- to remove undesirable Service employees, subject to suitable restrictions and protections; and also to administer control over tribal and Federal funds expended on behalf of the tribe, and to exercise choice over the purposes for which moneys are appropriated.

Finally, the conference went on record as favoring the Federal regulation of trade and relations with Indians off as well as in the Indian country, and approved the principle that the guardianship of the Federal Government should no longer be limited to Indians having so-called "restricted" property. The intent here was to take a step in breaking down the fictitious legal barriers which have interfered with an efficient Indian administration in such fields as the control of the liquor traffic, the business of trading posts on the edge of the reservation and other social factors in Indian life. Because such activities are conducted technically on "unrestricted" lands, they can and often do work at cross purposes with the welfare of the Indian community. In adopting this agreement, it was

specifically noted that there was no intention of pushing Federal con-

trol into the lives of those Indians who, having left the reservations, are "making good" in white communities.

Swing-Johnson Principle Endorsed

The conference justified the hopes of many in the action it took upon the much debated "Swing-Johnson Bill" which in the past has divided many of the Indians' sincere friends.

For the first time, perhaps, there was a meeting of minds between the proponents and opponents (perhaps the latter would be more accurately termed "skeptics") of a measure which would permit the Secretary of the Interior to enter voluntarily into contracts with States for the health, educational and social welfare services to Indians.

Cogently expressed were the fears of some that the power conveyed in the bill might be abused in the hands of some future Secretary of the Interior; that the standards of health, education and social welfare maintained by the Indian Bureau might be lowered by entering into contracts with States having

inferior standards. Proponents of the bill pointed out that the Swing-Johnson principle was already in fact being applied modestly in such states as Wisconsin, Minnesota and California with notable success; that its passage would allow the Indian communities in all parts of the country to reach out for cooperative help from white institutions in solving their problems.

As finally adopted, the resolution of the conference endorsed the vital principle of State-Federal cooperation where its use would be of genuine advantage, and where there would be no lowering of standards. Strictly speaking, this was not a "compromise." It was rather a frank recognition by both sides of the advantages and the dangers of the propos-

Five Civilized Tribes of Oklahoma

Instantaneous and energetic support was given a proposal of new legislation repealing the larger part of the special legislation applied solely to the Five Civilized Tribes of Oklahoma, releasing these Indians from State jurisdiction, and reasserting Federal responsibility and control. No single voice was raised against the proposal. The conference's action reflected a conviction, long working in the minds of students of the Oklahoma situation, that only by such forthright action could the exigencies of the problem

be adequately met. For the conditions which have been allowed to develop since 1908 -- when the first special act of Congress was passed -- are truly appalling. In the interim, the Five Tribes have fallen victims of Governmental indifference, both State and Federal, accompanied by a relentless depredation of Indian lands and a growth of poverty.

Today, the facts among the Five Tribes put a severe charge upon the collective conscience of the nation. Of about 28,000 half to full-blood

Indians, at least 8,000 are classed as indigents at the Five Civilized Tribes Agency at Muskogee. Spread over forty counties of the State, the Federal Government maintains for this body of Indians only one field doctor, and only one half-time field nurse. There are but two social workers; there are but two hospitals, with a combined capacity of ninety-four beds. The Federal Government pays less than one-half of the actual cost of the public school education. Yet it maintains six expensive boarding schools whose enrollments could be radically reduced by limiting attendance to orphans and children from broken homes. A handful of wealthy Indians take up at least three-fourths of the agency's time and a

similar proportion of the agency's budget. Today, only 1,500,000 acres of land remain "restricted" and tax free out of the 15,000,000 acres originally allotted -- a result flowing naturally from the application of the statutes of 1908, 1918 and 1928, which have collectively forced the separation of the Indian from his land.

This brief analysis points the lines of reconstruction, and the measure which received the approval of the conference definitely favors the restoration of Federal control and supervision over the land as it passes from the original allottees to the heirs, and relieves the State courts of their present control over such lands as well as wills, the probate of estates, and the leasing of homesteads and surplus lands.

Miscellaneous Agreements

The conference condemned the ancient "espionage" acts, enacted in the days of Indian warfare, and urged their repeal.

It unequivocally condemned the appropriation of the principal of tribal capital for non-capital creating administrative expenses and per capita payments.

It favored the introduction of a bill which would expedite the rapid settlement of Indian claims against the Government.

Though agreeing with the purpose, the conference sent back for further study a measure which would impose penalties for impersonating or misrepresenting one's self to be an Indian.

It took a like action in regard to a measure providing more definite and

detailed accounting of Indian tribal and individual funds. It referred to a body of lawyers, for further study and refinement, the whole question of judicial review of administrative actions.

On only one question did the conference fail to arrive at any definite decision, namely: the enactment of a law defining an "Indian" in terms of blood quantum. The conferees faced this vexing question because there was a general feeling that, sooner or later, it must be solved. Yet the drafting of a legislative measure which would meet the varying conditions throughout the Indian country, and at the same time avoid illogical injustices, proved impossible in the limited time that could be given the subject. The proposition was tabled with the conviction that it must be returned to immediately for further consideration and, if possible, agreement.

The Indians' Responsibility

Indians must begin now to declare their attitude in official Washington. The task of persuading Congress is essentially theirs. In studying the details, in making their voice heard before the legislative committees, they can turn with assurance of support and practical help to the various Indian-welfare organizations devoted to their interests. Within the next two weeks, the bills will be introduced. Their fate rests with us all -- but mostly with the Indians.

REORIENTING INDIAN LAND POLICY

It is only recently that we have come fully to realize the magnitude of the disaster which the allotment law of 1887 has wrought upon the Indians. This law, in its origin, was intended to be a civilizing instrument for the Indians. It was reasoned that white civilization was based on the individual property system, and it was naively assumed that the way to make the Indian a responsible citizen was forcibly to give him private property and extinguish his concern in community property.

The Way Allotment Has Worked

But, in fact, the allotment law turned out to be principally an instrument to deprive the Indians of their lands. The successive steps of loss are easy to trace: Each Indian on the allotted reservations was given an allotment of about 160 acres, which was held in trust by the Government for a time and then turned over in fee simple to the allottee. In most cases, the allottees sold their land to white settlers in order to have "easy money" for quick spending. If the allottee died before the end of the trust period, the land passed to his heirs. Often there were numerous heirs, and the practicable method of settling the estate was to sell it and divide the money among the claimants. A third step in the loss of Indian land came from the disposal of so-called "surplus" lands which were left after allotments had been made to all Indians of the reservations. These surplus lands were then opened to entry and were homesteaded by white settlers.

Of the lands owned by the Indians in 1887, the year of the allotment law, two-thirds have been lost by these various processes of dissipation. In addition, some 17 million acres are now traveling the same route to ultimate loss, although the Department by administrative order has stopped the further sale of "heirship" lands pending revision or repeal of the allotment law. As was to have been expected, much of the lost land has been the best, leaving often the cull remnants for the Indians.

The allotment system has been peculiarly unfortunate in its application to forest and grazing lands. For sustained forest management, directed to continuous tree-crop production, it is essential that timber lands be managed in large, contiguous areas. Likewise, good management of range lands can best be brought about by community use. The partition of the Indian forests and grazing ranges has made intelligent management of these resources in many cases impossible or exceedingly difficult.

The New Land Policy

How, then, shall we reorient Indian land policy? It is clear that the allotment system has not changed the Indians into responsible, self-supporting citizens. Neither has it fitted them to enter into urban industrial pursuits. It has merely deprived vast numbers of them of their land, turned them into paupers, and imposed an evergrowing relief problem on the Government. As a starting point for a rational policy, we can categorically say

that the immediate problem is not that of absorbing the Indians into the white population, but first of all of lifting them out of material and spiritual dependency and hopelessness. It is equally clear that the place to begin this process is on the land; for if the Indian cannot pursue the relatively simple and primitive arts of agriculture, grazing, and forestry, there seems little prospect that he can be fitted for the more exacting technology of urban industry. Even if he could be at once so fitted, the industrial depression has taught us that we already have far too many industrial workers. And the agricultural depression has taught us that we have a great surplus of farm land. Through subsistence farming and animal husbandry, the Indian can become self-supporting without competing, on the one hand, with white industrial labor or, on the other hand, with white commercial agriculture.

If these assumptions are sound, the main lines of the new land policy are clear. The allotment system must be reversed. We must reacquire enough of the lost lands or of other lands to provide subsistence for eighty or ninety thousand landless Indians. In the case of forest and range lands, we must reestablish tribal ownership and build up Indian use of these resources instead of allowing the resources to be exploited by whites. Even in the case of agricultural lands, community ownership, with assignment of use to individual Indians, will in many reservations be the best system of ownership. In addition to land, we must provide capital in the way of buildings and other improvements, work

stock, livestock, and farming equipment to help the Indian farmer or livestock grower onto his feet. In the forests we must provide small portable sawmills and logging equipment in order to employ the Indian workers in harvesting their own tree crops. Equipping the land for productive use will require, in short, the provision of credit facilities for the Indians.

If we can relieve the Indian of the unrealistic and fatal allotment system, if we can provide him with land and the means to work the land, if through group organization and tribal incorporation we can give him a real share in the management of his own affairs, he can develop normally in his own natural environment. The Indian problem as it exists today, including the heaviest and most unproductive administration costs of public service, has largely grown out of the allotment system which has destroyed the economic integrity of the Indian estate and deprived the Indians of normal economic and human activity.

THE VISIT OF COMMISSIONER COLLIER TO THE PINE RIDGE RESERVATION

Old time ceremony and deference for the "Itancan" (Superior in Charge) marked the visit of Commissioner John Collier to the Oglala Sioux Indians on the Pine Ridge Reservation in South Dakota on December 9th.

Rare, trailing war-bonnets of eagle feathers, heavily-beaded suits of native tanned skins, gay, bead-covered moccasins, elaborate bone necklaces and a highly-decorated tepee awaited him in formal array, while the greeting and exhortation in earnest, friendly vein manifested the intense respect which the Indians desired to show to the Commissioner from Washington.



Commissioner Collier and Left Heron, Sioux Leader.

The Ceremony Of The Peace Pipe

Left Heron, an aged Sioux held in repute and good-will, who represented his people, gave the significant handclasp of the Sioux and then, presenting the Peace Pipe, voiced a prayer and an exhortation. The symbolism of the Pipe of Peace is that of justice, for it has only one mouthpiece through which the sweet

fragrance of the knicknic is drawn out. In early days only chiefs, medicine men, and warriors had the privilege of smoking the pipe. The one mouthpiece signifies that all who smoke it must be of one mouth, one mind and one heart. When the pipe is passed around as each man brings the pipe to his mouth he in

his heart, agrees to live a straight life and must be honest. (Once a well-known general, after learning the real significance of the ceremony, refused to smoke, and the Indians were much impressed when a severe calamity soon overtook him.)

Holding the pipe with mouth-piece pointing upward, Left Heron

called four times, "Eho-o-o-o-o-o!"- the call to the Great Spirit used only in time of worship and repeated four times because of the "four winds of heaven" coming from four directions. Then followed his prayer, which has been literally translated by Emil Afraid of Hawk, full-blood official interpreter for the Pine Ridge Agency.....

"Eho-o-o-o-o-o! Eho-o-o-o-o-o! Eho-o-o-o-o-o! Eho-o-o-o-o-o!

Great Spirit: We offer up our supplication to you alone.

You alone the Indian people call upon for help.

Great Spirit, look down upon me! I beseech thee to reach out for this Big Chief's pipe.

Great Spirit, may we pass through this frost-bound winter and step out into safety.

We pray thee to put forth amidst the growing grass the things for our material food.

When the days of the frosty winter are gone bring it to pass that we may see among the shrubs fruit in abundance.

Great Spirit, have pity on us poor creatures that we may walk on the road of justice, especially those of the present generation who are in dire need.

Render to us this day, both the young and the old, the things for our need."

Then exhorting Mr. Collier, Left Heron proceeded.....

"Friend, smoke this Pipe of Peace, the Pipe that has led the Indian people to live up to justice, and speak to the people here and tell them the truth and nothing but the truth. Should other representatives come here to consult the Indian people, let this Pipe be the symbol of justice. I now present to you as a gift this Pipe of Peace."

Commissioner Collier, receiving the gift, pledged his life's effort to the Indian cause. He voiced to the great Sioux Tribe the respect and the warm wishes of President Roosevelt, of Secretary Ickes, and of the men and women at the Washington Office of the Indian Service. Thereafter, at an all-day council, the needs and problems of the Pine Ridge Sioux were discussed.

DR. SAENZ IN WASHINGTON.

In a series of conferences attended by members of Congress, Secretary of the Interior Ickes, Secretary of Agriculture Wallace, and other Government officials, members of the Indian Service staff and others, Dr. Saenz has been giving his impressions and recommendations regarding Indian Service activities in the Southwest, following his two-months' visit to the Navajo, Pueblo and other Southwestern areas.

Urgent necessity for better human understanding of Indians as people, need for coordination on the part of Indian Service workers through a common vision and purpose, as opposed to mere professional efficiency, and the desirability of a community program in which Indians themselves play the significant part, were some of the main points made by Dr. Saenz. In a conference at the Washington Office on January 11, Commissioner Collier and others of the Indian Bureau staff joined Dr. Saenz in a vigorous discussion of Indian educational work, health service, and other activities, particularly as involved in the Navajo school and community program. There was practically unanimous agreement as to the need for starting out from an entirely new point of view with the work under way in the Navajo country, building up a community enterprise based on a study of the Navajo people, their needs and wishes, and engaging the Navajo people themselves in planning and working out their economic, social, and cultural possibilities.

THE ORDER RELATING TO INDIAN RELIGIOUS LIBERTY

To Superintendents:

On trips to jurisdictions, and through correspondence occasionally received at the Washington Office, I have discovered that some Indian Service officials and employees, some missionaries, and many Indians, are not yet clearly advised as to the policy of this Office toward Indian religious expression and toward the ceremonial and art expression of Indians and the use of Indian native languages.

I have discovered that it still is, in some jurisdictions, believed by the Indians that they must secure the permission of the Agency before they may hold dance-ceremonies of native religious or of folk significance.

There are Government schools into which no trace of Indian native symbolism or art or craft-expression has been permitted to enter. There are large numbers of Indians who believe that their native religious life and Indian culture is frowned upon by the Government, if not actually banned.

You are directed to give the widest, most effective publicity to this communication and to treat it as an instruction superseding any prior regulation, instruction or practice.

No interference with Indian religious life or ceremonial expression will hereafter be tolerated. The cultural liberty of Indians is in all respects to be considered equal to that of any non-Indian group. And it is desirable that Indians be bi-lingual -- fluent and literate in the English language and fluent in their vital, beautiful and efficient native languages.

The Indian arts and crafts are to be prized, nourished and honored.

Violations of law or of the proprieties, if committed under the cloak of any religion, Indian or other, or any cultural tradition, Indian or other, are to be dealt with as such, but in no case shall punishments for statutory violations or for improprieties be so administered as to constitute an interference with, or to imply a censorship over, the religious or cultural life, Indian or other.

The fullest constitutional liberty, in all matters affecting religion, conscience and culture, is insisted on for all Indians. In addition, an affirmative, appreciative attitude toward Indian cultural values is desired in the Indian Service.

JOHN COLLIER,
Commissioner.

Approved:

HAROLD L. ICKES,
Secretary of the Interior.

January 8, 1934.

The Cover Picture. The cover picture is a view of the Indian Emergency Conservation Work camp at Fort Defiance.

ADVANCEMENT IN THE CAUSE OF INDIAN ARTS AND CRAFTS

Secretary of the Interior Ickes has appointed a committee to study and make recommendations concerning the whole problem of Indian arts and crafts in their relation to the economic and cultural welfare of the American Indian. The members of the committee are: Chairman, James W. Young, Professor of Business History and Advertising in the School of Business, University of Chicago; Thomas L. Dodge, Chairman of the Navajo Tribal Council; Oliver LaFarge, author, and President of the National Association of Indian Affairs; Kenneth W. Chapman, of the Laboratory of Anthropology, Santa Fe, New Mexico; Charles De Y. Elkus, attorney, of San Francisco; B. I. Staples of Crafts del Navajo, Coolidge, New Mexico; Lorenzo Hubbell, merchant, of Oraibi, Arizona; Mrs. William Denman, San Francisco; and Deigo Abeita, Isleta Pueblo, Indian craftsman.

The members of the committee will serve without pay. Their assignment is to study the status of Indian arts and crafts among the various tribes and to recommend to Secretary Ickes and Commissioner of Indian Affairs Collier practical procedures for organized marketing methods, for improvements and revivals in the arts themselves, and for the training of the newer generations of Indians in their production.

Commenting, Secretary Ickes said, "The weavings, pottery, basketry, jewelry and other arts and crafts of the American Indian are a cultural heritage which the American people cannot afford to lose. They are already well known and appreciated among students, collectors and travelers both here and abroad; but we believe there is an opportunity greatly to increase the appreciation of

these beautiful and useful products by the general public. By doing so, we can at the same time make an important contribution to the economic and social welfare of the Indian. His arts and crafts are his own. They are his opportunity to make a unique, non-competitive contribution to American life. They can yield him income and dignity. In tribes where these arts have been preserved they are now an important part of the total income; the trade in Navajo rugs, for instance, exceeding in normal times \$1,000,000 a year. It is our hope that out of the studies of this committee will come plans for protecting the existing products from the competition of machine-made imitations and for improving and expanding their market; also that revivals of near-lost crafts may be brought about; and that the oncoming generation of Indians may find an opportunity and a training which will enable them to live in the modern world without sacrifice of their cultural and racial integrity."

THE PUBLIC WORKS OF ART PROJECT AND INDIANS

By Mrs. Charles Collier and

Caroline Thompson, Secretary of the Washington Branch

Of the National Association on Indian Affairs

The Public Works Of Art Project is already functioning to include Indian artists under its emergency program.

The latest report from the Southwest indicates that fifteen painters and fifteen craftsmen are employed at the Santa Fe Indian School and another fifteen at the Albuquerque School to paint wall panels and to make rugs, pottery and other craft objects for the new schools, hospitals and community centers now being constructed under Public Works.

The Indian Office, through Superintendent Faris, is offering student mess subsistence and dormitory lodging and, in some cases, transportation to this group of Indians. Mr. Jesse Nusbaum, the regional art director of the Public Works Project, has evidently, in an incredibly short time, managed to assemble a group of thoroughly competent Indian artists. Such works as panels for the Taos and Zuni School auditoriums, and paintings for the libraries, living rooms and corridors of these and many other schools have been suggested as projects.

Mrs. Michael Conlan, curator of the Historical Society in Oklahoma City, who is now in Washington, brings the news that four Kiowa Indians are preparing sketches for paintings in the Historical Society Building, and that other projects for this gifted group of Indian artists are contemplated. Mr. Osear B. Jacobson, Director of the Art School at the University of Oklahoma, has already put his graduate students to work on research in Indian costumes, ornaments and designs. He is assembling this material for the use of the Indian artists in preparing their sketches for mural decorations.

Great interest and enthusiasm has been apparent from the many letters which have been received from the field in reply to the questionnaire asking for the names of Indian artists throughout the country. Mr. Roman Hubbell, Ganado, Arizona, in his letter, sent with lists of local artists, tells the legend of the Navajos' first coming to the Ganado area from Canon Blanco,

to the Salt Lake country, south of Zuni, where they divided, a part of them forming the Apache group in the White Mountains and the rest coming north through Wide Ruins, Kin Na Zinnie, where the old fort still stands, to Ganado. There they built a Pueblo with the help of Zuni slaves. Throughout their wanderings Jill jaal was the medicine man and war chief, the big man with big feet and a club, who was always victorious in battle and who brought his twelve wives with him to Ganado. Mr. Hubbell suggests that this story would make a splendid subject for Indian murals in some of the schools of that area.

The Indian contribution in the arts and crafts field is one of enormous richness which may well add to the culture of the white man in the United States. The Public Works of Art Project, by recognizing Indian artists in its emergency employment, is giving a strong impetus to this development. Perhaps this is only the beginning of a sort of Renaissance of Indian art.

Mr. Hugh G. Calkins, formerly chief of operations in the Southwestern Region of the United States Forest Service, has been appointed Regional Director of the Navajo Soil Erosion Project. This project, which is being carried forward under the United States Soil Erosion Service, and for which \$1,000,000 has been set aside, is altogether on Indian lands. Mr. Richard Boke, heretofore in charge of the Mexican Springs Erosion Station of E. C. W., has been appointed Special Assistant to Mr. Calkins.

PICTURES FROM INDIAN EMERGENCY CONSERVATION CAMPS AND PROJECTS



An Indian Family Lives In Traditional Style At IECW Camp, Flathead



Building Range Fence. An Indian Crew,
Ft. Belknap



Fire Trail Work. Pima Indians At Ft
Apache



Destroying Pests. Indian Crew Spraying
Mormon Crickets, Ft. Hall



Making Road. Mission Indians -
An All-Indian Crew

RIDDING A RESERVATION OF JOHNSON GRASS UNDER IECW

By H. B. Jolley

Superintendent, Fort Yuma Agency

(Note: The eradication of plant pests and poisonous plants is included in the Indian Emergency Conservation Work program as part of range improvement. On some reservations the extent to which such plants had taken the land was an actual menace to its future usefulness. Mr. Jolley's account of the work on the extermination of Johnson grass on the Yuma Reservation will give an idea of need for corrective measures, such as IECW made possible, and a picture of the rather complicated work entailed. To Mr. Jolley's article have been added notes from a supervisor's report.)

For many years Johnson grass has been a great pest on the Yuma Indian Reservation and has been a serious hindrance to Indians and lessees in their farming operations. This grass spreads very rapidly, is of rank growth and even when cut to the ground in the summer will grow enough to produce seed in from three weeks to a month. Also, it is propagated by the roots as well as the seed; every joint in the root system of a Johnson grass plant, often several feet in length, is a possible source of propagation, and even the joints of the plant itself, if laid on the ground and covered up, can put forth roots and start another plant. The seed is scattered by winds, carried by irrigation canals and ditches and so spread on the ground by water. It is carried from place to place by birds and stock also, and its fertility is not diminished by being eaten and passed through the alimentary canals of animals.

Control Efforts Before The IECW Program

For some years past our Agency has made a yearly request for funds to aid us in combating this evil, but until this year it was found impossible to allot funds for this purpose and we have done the best with the means at hand, which were

simply trying to persuade the Indians to endeavor to keep the grass on their allotments under control and to make some effort toward eradicating it. But, as this eradication requires an immense amount of toil and, in many cases, the loss of the crop for the

year of eradication, we were only partially successful. When it is recalled that sometimes the roots extend as far as ten feet down into the ground and that the allotments were sometimes covered practically solid, the great expense and effort required for this eradication can be realized.

This grass was introduced into the reservation many years

ago and, while sporadic efforts had been made to keep it under control, until this year no systematized and determined attack was launched against it. As a result, it is estimated that 2,000 acres or practically one-fourth of the reservation was affected. Not all this area was entirely covered, but Johnson grass was in evidence on it, ranging from scattered clumps to allotments which were entirely taken and would produce no crops worth harvesting.



Indian Crew Constructing The Walls Of Dikes To Hold Water For Drowning The Destructive Johnson Grass

Eradication Measures Under IECW

An allotment of funds to the amount of \$10,000 was finally secured from the Emergency Conservation Work appropriation, however, and this initial sum was later increased to \$15,000. Thereupon the work of getting rid of Johnson grass began in systematic earnest.

In this undertaking we have had the cooperation of the County authorities, who have been urging that more attention be given it for several years. The Horticultural Commissioner of Imperial County, California, has given the services of his assistant in supervising the work. He also has recommended two

experienced men to act as foremen and direct the actual work of eradication.

Two methods of handling the pest are used. One is to dig the grass out by the roots, which is practicable where there are only scattered bunches, but not where a considerable area is completely covered. The other is to construct high banks or dikes around the affected area and keep the land under water for a couple of months. Both these methods are being used, and it is too early at this time to state the degree of success of either plan.

Another plan practiced in the Imperial Valley is spraying with chemicals, which has the effect of killing the growing plant, but rarely does any great damage to the roots and is not

recommended very highly by the County authorities. Others spray the grass with oil preparations with much the same effect as the chemicals, and with the added disadvantage of doing considerable harm to the soil and making it less fit for the production of other crops. Another method is to cut the grass down to the ground and cover the stalks with manure to the depth of from eighteen inches to two feet, but this is not practicable over as large an area of infested land as we have here, on account of the expense. In small tracts sometimes it is found feasible to cover the ground with sheet iron. This has proved effective in some cases; it is especially so in the summer time; but it has the disadvantage of being too expensive to use on a large acreage. Moreover, none of these latter methods would provide much work for the Indians, as almost all the expense would be on materials.

Flooding The Fields

At the present time we are using one hundred and twenty men in this work, employing two crews of thirty men each alternate week. This gives half time work to these hundred and twenty men, and is of material assistance in relieving the pressure of hard times on the Yuma Indians. It also is work that is distinctly of benefit to the reservation, as must be apparent.

It is difficult to estimate the value of the undertaking in exact terms but is expected that over 400 acres of land which were wholly unproductive last year on account of Johnson grass infestation will be restored to productivity as soon as the flooding process is completed.

Before the water will stay in the area the gopher holes have to be stopped up and the gophers caught and killed. Fortunately we have an

expert here, an Indian named Big Dick, who is a professional gopher trapper, if there ever was one. Fifty gophers is just a good day's work for this Indian. One field alone yielded over two hundred rodents.

When this part of the work is finished and the holes stopped up, the water is turned into the dyked fields, which soon resemble the rice fields of Sacramento Valley. What the "drowning" really accomplishes is to keep the air out and actually suffocate the plants.

The dykes will be left standing through the winter and some more flooding will be done during the late spring or early summer to complete the destruction of the pest. Also, follow-up work will be necessary where the seeds and roots of the plant have escaped destruction.

The question may arise as to the value of this work if some of the means of propagation are left undestroyed - and the spreading of the grass is as sure and rapid as I have before stated. It must be taken into consideration that the roots newly-sprouted from the seed and from bits of old root are by no means the ten-foot roots mentioned. At first they are quite small and

the Indians fairly free from the grass they will be able to get an even start and will be able to keep the destructive pest cleared off their premises. This will require a lot of extra work and considerable vigilance from the farm agent and other field employees, but it is believed that the result will be well worth the effort made.

In addition to this 400 acres of



A Dyke Made By Indian Crews Holding The Water In Fields That Were Once Waving Stands Of Johnson Grass

capable of being grubbed out with a hoe. If the land is turned back to

land that were wholly unproductive, there are approximately 1,500 acres affected to a less degree, but still requiring some work done on them.

TWELVE NEW INDIAN HOSPITALS

Efforts of the Indian Service to obtain better hospital facilities for the Indians were recently rewarded by the allotment of \$1,562,500 from the Public Works appropriation for the construction of twelve new hospitals or sanatoria.

More than this, an additional sum of \$43,000 was granted to supplement an earlier allotment of \$130,000 for improving the hospital facilities at ten separate points in the Indian Service.

While these grants make possible great improvements in the Service hospital scheme, there still remain many jurisdictions in the Indian country that are without suitable hospital facilities, and it is hoped that as time goes on additional allotments can be obtained so that the health needs of the Indian population can be met with much greater adequacy.

The new buildings and the sums appropriated for them are as follows:

| <u>State</u> | <u>Jurisdiction</u> | <u>Amount</u> |
|----------------|---------------------|----------------|
| New Mexico | Zuni | \$125,000 |
| " " | Eastern Navajo | 180,000 |
| Oregon | Warm Springs | 85,000 |
| Minnesota | Cass Lake | 100,000 |
| Montana | Blackfeet | 172,500 |
| Nevada | Western Shoshone | 75,000 |
| Washington | Colville | 180,000 |
| North Carolina | Cherokee | 80,000 |
| Montana | Crow | 160,000 |
| South Dakota | Yankton | 80,000 |
| Arizona | Fort Yuma | 75,000 |
| Minnesota | Chippewa | <u>250,000</u> |
| | | \$1,562,500 |

Hospital facilities for the Chippewa Indians in Minnesota have been inadequate as well as unsatisfactory for a long time. The new appropriation for this group includes a definite example of cooperation between Federal and State authorities in handling the health problem of the Indians

within the State of Minnesota. It is to be hoped that a wider degree of this type of cooperation can be obtained in this and other States. The program on the Consolidated Chippewa jurisdiction calls for the construction of a general hospital at Cass Lake, at a cost of \$100,000. This will replace an institution now labeled "general hospital", occupying several private dwellings. More important, however, is the allotment of \$250,000 for the addition of an Indian unit to the Ah gwah chin State Sanatorium. This will be erected solely for the hospitalization of Indians, some of whom are now provided with sanatorium facilities at the Onigum sanatorium near Walker. The existing arrangements have been condemned as the worst in the Service, and medical authorities are gratified that this improvement can be made.

Progress is being made in the completion of plans and specifications for repairs to existing structures, field studies having been made by a representative of the construction force of the Indian Office.

Plans and specifications for the new hospitals will be prepared by a firm or firms of private architects having wide and varied experience in hospital design. It is expected that field studies will be made almost immediately and that actual construction will begin on some of these projects early in the spring.

SCHOOLS TO REACH FULL-BLOOD INDIANS IN OKLAHOMA

By Samuel H. Thompson

Supervisor Indian Education in Charge of Public School Relations

Eastern Oklahoma is the home of what is known as the Five Civilized Tribes of Indians, dating of course largely, if not entirely, from the "Great Removal" between 1830 and 1840.

This part of Oklahoma is known as the "hill country". From time to time Indian lands have been sold in it until now, a land map of it presents a checkerboard appearance, with Indians and white people and a few colored people living side by side in the same neighborhood.

School conditions are not so very favorable to any of these peoples, but less to the Indians than the others perhaps, although Indians are admitted to white schools without question. The trouble is that the Indians have, by choice or otherwise, selected homes far up in the hills away from other people or, in some instances, along the small creeks of this hill country. Much of their land is not subject to taxation, hence schools have been established with a view to the convenience of the white people--the tax payers. Then the policy of the Government for two generations of providing separate boarding schools for Indians has had something to do with this.

Anyway, there are hundreds of Indian children in this locality who have no public schools available. This is likewise true

in the great Southwest but the causes are entirely different, there being but few white settlements in the latter area.

At this time the policy of the Indian Office is to establish several, say from ten to fifteen, modern school buildings with teacherages where needed, in this Five Tribes area so that these Indian children, mostly full-bloods, may attend school through eight grades while living at home, in the same way that white children attend school. To all intents and purposes these schools will be public schools and white children may attend. They are known as "special type" schools because the Government will pay the teachers, but the teachers will be selected in council with the local district school board. A few schools of this type are being conducted now in this section of Oklahoma.

The Indians themselves are very much interested, and in two or three instances they have erected the buildings themselves or almost entirely so. At one or two places the few white people have also helped. The quality of the teacher is very carefully considered. Qualified Indians are used in these schools; some of them are college graduates and all have had one or two or three years in a teachers' college.

One feels that this type of work need not be special to Oklahoma but that it can be done elsewhere. In fact, it is being done in some places. However, the appealing thing in this area is that the full-blood Indian is being reached. He is the

one who has been neglected; the Indians with white blood usually arrange for the education of their families but the full-blood, racially insulated, often hesitates to make the break with his children until it is a little late.

It should not be forgotten that in this section of Oklahoma alone there are some 30,000 Indian children of school age and that the ones who are out of school are, for the most part, full-bloods whose parents, true to tradition and a desire to be let alone, have isolated themselves in more or less inaccessible places. These are the children who are most in need of schooling, and they are the ones who will be reached by the schools described above.

In summing up the educational situation in Oklahoma, it should not be forgotten that, educationally speaking, she is a young State, for both whites and Indians. On the northern boundary line there is a large stone inscribed as follows: Missouri, 1821; Arkansas, 1836; Oklahoma, 1907 - these being the dates the respective States came into their statehood.

THE PROGRESS OF INDIAN IRRIGATION IN DISTRICT NUMBER 5UNDER THE PUBLIC WORKS GRANT

By A. L. Wathen,

Director of Irrigation, Indian Service.

Irrigation District Number 5 takes in the whole State of New Mexico, all of Arizona north of the Grand Canyon and the extreme southern part of Colorado. The Public Works Indian irrigation program here includes a total of 51 projects of the widest range of magnitude, the expenditures varying as greatly as from \$1,500 for some maintenance work to \$350,000 for the big Fruitland Project, the largest one job being undertaken.

Work is now under way on 20 of these projects and, during December, a total of 1,125 Indians were employed at one time. Taking into account the rotation of labor, fully 2,000 Indians were employed during the month. Of these 30 were in supervisory positions, such as those of subforemen, while a large number were employed as skilled and semi-skilled laborers - that is, as rodmen, chainmen, carpenters, jack hammer operators, compressor operators, truck drivers and so forth. A number were also employed as time keepers and for other field office work.

The Fruitland Project

The Fruitland Project in the Northern Navajo has as many as 309 Indians employed at one time. Some of these men work as hands, some as teamsters. In the latter case, if they use their own horses, there is additional compensation for them. On account of the rotation of labor, it is estimated that fully 500 Indians from the adjacent area received employment on this project during the month of December.

The Indians have been doing excellent work. To date they have completed the earth work for more than six of the twenty-two miles of canal.

Other Navajo Projects

Other projects in the Navajo country now being worked on are as follows:

Captain Tom Wash, Northern Navajo Jurisdiction. The work here consists of a storage dam to furnish water for an extension of the existing Captain Tom Wash Project, and to create an additional supply for the acreage already under constructed works.

Hogback Project, Northern Navajo Jurisdiction. New canal headings and extension of the system to add more land to Indian farms.

Red Rock Valley, Northern Navajo Jurisdiction. Improvement of irrigation ditches.

Lower Rock Point, Northern Navajo Jurisdiction. This project is located on Chinle Wash, approximately forty miles below Chinle. Here the work consists of a large earth and rock dam built in the Chinle Wash, with a spillway over rock on the west side. This will enable the Indians of that district to irrigate approximately 1,000 acres of land by flood waters from Chinle Wash.

Mariano Lake, Eastern Navajo Jurisdiction. This work consists of diversion of washes into the lake and of raising the dam to store more water for irrigation in that region. Heretofore the Indians have not been able to use Mariano Lake water to an appreciable extent for irrigation, but now they will be able to produce crops on the fertile valley lands below the lake.

Lower Crystal, Southern Navajo Jurisdiction. This project is to supply the lands below the Crystal Project, where the Indians have been attempting in the past to divert the water. A new dam is being built, so as to provide permanent diversion.

Klagetoh, Southern Navajo Jurisdiction. During the past month approximately 200 men were employed at various times on this project. It consists of the construction of a storage dam for the purpose of holding back flood water and melting snow for summer irrigation.

Kinlechee, Southern Navajo Jurisdiction. A new diversion dam and new sections of a canal which will enable the Indians of this district to have a dependable water supply.

Begashibito, Western Navajo Jurisdiction. Piping water out of a lake bed for irrigation use by the Indians.

The Value To The Indians

These Navajo projects had been requested many years by the Indians in order that they might raise more food and thus not be so dependent upon their sheep and goats for a livelihood. These projects, together with others to be constructed in the Navajo country under the Public Works program, will be of great importance in diverting the Navajos from sheep raising, thus assisting materially in saving the range.

Work In The New Mexico Pueblos

In the New Mexico Pueblos, flood control work has been done at Santa Clara, canal improvements at San Juan, flood control work at Santo Domingo and canal and canal structure improvement at Acoma. At Laguna two diversion dams are under construction. At Zia Pueblo a storage dam was completed during the month of December and work was under way on a siphon with which to deliver water from a storage dam and canal to lands on the south side of the Jemez River. Work is begun at Zuni and upper Pescado. Weather conditions were favorable throughout the month, and we were thus enabled to put many Indians to work on this aspect of the national recovery program.

THE PROGRESS OF INDIAN ROAD BUILDING UNDER THE PUBLIC WORKS GRANT

The employment of Indians on road work just now is on the increase on many jurisdictions. The reason is - partly - that Emergency Conservation Work has slowed down somewhat, due to the season. Many Emergency Conservation Work projects are of a nature that cannot be carried on at high altitudes during the winter season. This circumstance has released some workmen, and happily these workmen are now being taken up by the road building program - at least, wherever it is possible.

Another reason for the increase of road employment is the recent acquisition of additional road machinery, including tractors, road graders, road builders, rock crushers and so forth.

Some Road Employment Figures

At Consolidated Chippewa the Superintendent reports that one Indian out of every eleven is employed on road projects. A compilation of reports from practically all Agencies, as of November 15, shows that 8,904 Indians were then employed. Of these, 351 were skilled in various phases of road improvement work. With the rotation of work among the Indians, it is possible that as many as 20,000 have been given road work to do. Four hundred and forty-three whites were also employed in skilled positions, including that of engineer.

The Superintendents estimate that they can employ 13,561 Indians and 1,333 whites during the next fiscal year if funds are provided for all the projects they have outlined.

There are Indians filling every position in connection with road work, from that of common laborer to that of chief engineer. By rotation of the employment of the Indians under the proposed program for next year,

it is possible that 50,000 could be given work of some sort and the wages accruing to them would benefit directly or indirectly 150,000 Indians, or practically half the Indian population.

The Kind Of Work They Are Doing

Although Superintendents were delayed in getting their road programs under way, because of the lack of machinery and the necessity of giving priority to Emergency Conservation Work, it is reported that 736 miles of new road were constructed before November 15, 1,332 miles of road improved and ninety-four bridges built.

Bridge construction, side hill cuts, rock work and gravel operations can be continued to some extent during winter weather, with advantage both to the projects and the employment of men. It is the plan for these winter undertakings to favor school roads in bridge construction and graveling. On a number of reservations attempts are being made to keep the roads clear of drifting snow to permit all winter travel. Most of this snow clearing will be done with snow plows mounted on large four wheel drive trucks equipped to operate twenty-four hours per day when needed. It is possible that more snow removal equipment will be obtained in the future, with the aim of keeping all school bus roads open in regions of heavy snow fall.

INDIAN SUPERVISORS REPORT ON IECW PROJECTS

The following notes are taken from weekly reports of IECW projects. In every case, the man reporting the project is an Indian, as are the workmen.

IECW Program at Consolidated Chippewa. Telephone communication line between the Camp and Nett Lake Agency completed during the week, when guy wires were placed.

Telephone work was started on the Stolen Lookout Project, the clearing of the right of way and about half mile of poles set.

About one mile of roadside clearing on the Bois Forte Road was done during the week.

Two miles of road maintenance was added to our twenty-eight miles. Because of recently heavy snow storms, the two miles became our burden to maintain to the adjoining county line. All of the thirty miles was snow plowed during the week.

Hauling gravel for floor in our work shop and garage and banking of the other buildings has kept a crew of men on the job daily.

Wood hauling has also been a big undertaking, men and trucks are daily on this job and the camp is well-supplied as far as fuel is concerned.

Work on the Cutoff Trail (four miles) has started. Brushing and stumping being the nature of the work on this project. About one fourth of a mile completed. J. Henry Broker, Assistant Camp Manager.

Forest Work at Red Lake. Project Number 7. Work consisted of general cleanup and cord wood cutting. 22 cords were cut and delivered to the Government sawmill at Redby, Minnesota. 9 cords were cut and delivered to the Government

school at Red Lake, Minnesota. 106 man days cutting cord wood. 19 man days telephone maintenance. 8 man days survey crew mapping. 4 sick days. Henry Sayers.

Building Fence At Tongue River. We put post in the hole. We work all day long. Nelson Hawk.

The New Telephone Line at Cheyenne River. Indians are at work at Cheyenne River Reservation, putting in projects that will prove more worth than any others that have been there. One of these is the telephone line, connecting all subagencies scattered over this large reservation, perhaps the most important of all. The time shows that they have lined the highways with good array of fine solid poles, well set, showing the excellent work done by the surveying crew, the poles linking together with shining copper wires, twenty miles from the Agency to La Plant, eighteen miles from La Plant to Whitehorse, thirty-five miles from La Plant to Eagle Butte, thirty-eight miles from Dupree to Thunder Butte, the latter just started, when completed will culminate the splendid work that these boys from the reservation have started. Stephen S. Jones, Assistant Camp Manager.

"Winter, Snow and Cold" at San Juan Pueblo. This week we have hard digging. We are going with our work 13-1/2 and quarter of mile. Winter, snow and cold my mans are going ahead with the work road repairing cutting trees for fence line digging post holds and setting post. This will keep us busy every day. Martin Vigil.

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