

Monument Valley Ultra 2018

By Gladys M. Hourmanesh

I am a citizen of Navajo Nation and I like to share my running experience in Tsé Bii' Ndzisgaii. On March 3, 2018, runners from across the Nation participated in the Monument Valley Ultra (MVU). MVU is part of the Navajo Parks Race Series (NPRS). Further, MVU is challenging with varying degree of technicality, including an elevation gain that ranges from 1,000 to 4,000.



Photo: Jeston Morris

Visitor Center, start of half marathon tier.

Tsé Bii' Ndzisgaii (Monument Valley) has several meanings such as early morning sun light shining on the red sandstone valley or treeless areas among the red sandstone valley. MVU had three tiers. First, the 50-mile ultra-runners began at 7:00 am. Second, the 50-kilometer ultra-runners began at 7:15 am. Last, the half marathon began at 8:00 am.

The morning of race was clear and calm and slightly cold. The crowd cheered on the runners. The runners stretched and prepared themselves for the race. Tom Riggerbach, NPRS Executive Director, wished all the runners well. The Navajo Nation Vice President, Mr. Johnathan Nez, who is an ultra-runner, spoke briefly and sent best wishes to all the runners.

Tsé Bii' Ndzisgaii Princess sang the national anthem in Navajo. The race officials, the runners, and the entire crowd counted down aloud from 10 to zero. With excitement and energy, the runners started!

All three tiers, which shared certain sections of the course, began (and finished) at the Ultra race tent, which is located at the north side of the visitor center. The first section is a loop that is over 13 miles. All the runners ran down Wildcat trail and around 'Álá Tsoh (Mitton Rock) and Tsé Awéé Yaitéli (Sentinel Mesa) and back to ultra-race tent. This is where the half marathon runners completed their race.

Running the half marathon at Tsé Bii' Ndzisgaii was

challenging, yet rewarding experience at the finish line. The course had inspiring scenery of sculptured red towering sandstones. Over half of the course was in séi (sand dune). The other half of the course was on dirt trail, dirt road, and in dry washes. My foot sank into the séi easily. One section of the course felt like it was a never-ending séi incline. The red séi got into most of the runners' shoes, including mine. The wind picked up as I crossed the finish line; a race official placed a MVU medal around my neck. I was greeted by my husband, my children and my siblings who all support my running endeavor. Inside the ultra-race tent, I spent time with my family members and fellow runners and enjoyed post-race refreshments. ■

Inside this Issue:

<i>Monument Valley Ultra 2018</i>	1
<i>N'dee Ts'aaf (Apache cradleboard)</i>	2
<i>Labriola National Book Award</i>	3
<i>A Beautiful Memory of my Grandparents</i>	4

N'dee Ts'aał (Apache cradleboard)

By Jeston Morris and Andrea Smolsey

Mr. Mac Nosie and Mrs. Sarita Nosie were the featured speakers for the Simon Ortiz on Indigenous Land, Culture, and Community lecture on Thursday March 22, 2018. Mr. and Mrs. Nosie's lecture was about N'dee ts'aał (Apache cradleboard). The lecture was held inside a tipi which was set up in the northeast corner of Student Recreation Complex (SRC) field. Dr. Quintero and Mr. Glen Juste along with his crew set up the tipi. The Apache cradleboard lecture, which had a full audience, began with Mr. Glen Juste's invocation and cedar blessing.

Mr. and Mrs. Nosie, who are members of the White Mountain Apache Nation, shared their traditional knowledge about N'dee ts'aał. Mrs. Nosie learned the skill of cradleboard making from her mother. "My mother used to take me to Dził Ligai Si'áán (White Mountains), Ishiih (Salt River Canyon), Dishchii'bikoh (Cibecue), and other places to get the raw materials such as juniper, yucca, yucca stalk, and so on to make the cradleboard," said Mrs. Nosie. Further, "I made the first cradleboard for a doll. All my adult life, I have been making cradleboards for parents who request for ts'aał. As an expert, I enjoy making ts'aał and teaching others how to make it. I made all the ts'aał for my children and raised them in it," said Mrs. Nosie.

In Mrs. Nosie's lecture, she discussed two types of N'dee ts'aał: hosh (cactus) and igáyé gish (yucca stalk). Dot'izh ts'aał (male cradleboard) have parallel straight sides and ligai ts'aał (female cradleboard) have rounded parallel sides. Either one can be made from hosh or igáyé gish. Dark colored igáyé gish are used to construct Dot'izh ts'aał. Lighter colored igáyé gish are used to construct ligai ts'aał. The outer frame is made from gad (cedar), the inner panel is made from igáyé gish, which are tied together with igáyé t'ool' (yucca fibers woven into a string). The flat surface where the child sleeps is called ts'aał teel. The

cradleboard arch is called bita'nanía'. A ts'aał made from hosh is labor intensive. Constructing a ts'aał made of hosh takes a week and it requires harvesting, cleaning, drying, and carving to a custom fit. On the other hand, a ts'aał made from igáyé gish is less labor intensive and it can be construct in a day. Some parents get their ts'aał customized with yoo' (beadwork).

Mr. Nosie' discussed spiritual aspect of N'dee ts'aał. "Ts'aał have songs that are used in the sunrise dance. Songs are used for social and ceremonial purposes. Ts'aał song is used to comfort and socialize a child, including putting them to sleep. Ts'aał stories encompasses bear, mountain lion, lightning, sun, wind and so on. Ts'aał came from the sky, from the sun, and landed on a mountain. Ts'aał is yellow because it came from the sun. Yellow, which is a scared color, is used in the sunrise dance. When Ts'aał landed on the mountain, Sá'á Naghaa Bik'eh Hozhóóni was present. Sá'á Naghaa Bik'eh Hozhóóni is the chief of long life. Ts'aał represents a long healthy intelligent life. Sá'á Naghaa

Bik'eh Hozhóóni cannot exist without life and life cannot exist without Sá'á Naghaa Bik'eh Hozhóóni. When parents raises their child in ts'aał, their child is nurtured and protected spiritually, psychologically, and physiologically," said Mr. Nosie.

As a citizen of White Mountain Apache, ASU student, and a coauthor, I would like to share my views about the unique lecture about N'dee ts'aał. I was taught from a young age how to raise children, and I practiced on my brothers. A staple memory of this was the usage of a cradleboard, or in Western Apache, ts'aał. My mother would say "Your baby brother is crying so go wrap him up in the cradleboard." I had seen her do it before but the first time she told me I had trouble tying my brother. My mother showed me how to make the cradleboard cord tight enough to be safe, but loose enough to sooth my brother to sleep. So, after I was presented my own doll cradleboard, and I practiced on it, wrapping my dolls up in the blanket and tucking them in just right. Now, years later, I am still learning about the incredible ts'aał.



Photo: Jeston Morris

Mr. Mac Nosie and Mrs. Sarita Nosie.

Mr. and Mrs. Nosie's lecture about N'dee ts'aał inspired me! Their in-depth knowledge of ts'aał reaffirmed in my mind that my ancestors truly did know their cosmology about the earth, universe, and all living beings. Mr. and Mrs. Nosie revealed that, as expert cradleboard makers, they must possess intimate knowledge of the local land, vegetation, and trees, so they can engage in the holistic and sacred process of constructing ts'aał. Furthermore, Mr. and Mrs. Nosie demonstrated which plants and trees are used to make a perfect ts'aał so the child's physiology would develop symmetrically. What they taught me about ts'aał was incredible! I love the tradition of ts'aał and its importance for raising N'dee children in the N'dee life way. I am looking forward to becoming a mother so I can wrap my child in ts'aał just as my N'dee people have done for millennia. ■

Labriola National Book Award

By Jeston Morris

Dr. Elizabeth Hoover, Manning Professor of American Studies at Brown University, is the winner of the 10th Labriola Center American Indian National Book Award for her 2017 book, *The River Is In Us: Fighting Toxics in a Mohawk Community*. Dr. David Martinez, who is an associate professor in ASU's American Indian Studies, interviewed Dr. Hoover about her book. The event took place in Hayden Library, which was well attended by ASU community members.

The Labriola Center received 19 book nomination for the 10th annual Labriola National Book Award. The book award committee, which consist of Dr. David Martinez (Chair of the Committee), Dr. Myla Vicenti Carpio, and Dr. Angela Gonzales, reviewed the books and selected a winner and an honorable mention. Dr. Leanne Betasamisake Simpson received the Honorable Mention for her book entitled *As We Have Always Done: Indigenous Freedom Through Radical Resistance*.

Dr. Hoover, who has Mohawk and Mi'kmaq ancestral roots, grew up in the boondocks on a small farm in upper state New York. She attended Williams College for her undergraduate. For her graduate studies, she attended Brown University and earned a M.A. and Ph.D. degrees, both in anthropology. She taught in several institutes such as Elizabethtown College in Pennsylvania, St. Olaf College in Minnesota before she was hired as Manning Assistant Professor at Brown University.

Prior to book award, I interviewed Dr. Hoover about her book for the Labriola newsletter. I asked her, what inspired you to write this book? She stated:

I have friends in Akwesasne. I have been hearing about the environmental contamination in Akwesasne for quite some time. I grew up with gardening on a small farm. Thinking about a space that somebody else can dictate for you whether or not you can farm and eat local food safely, I am interest in that aspect of it, including how environmental contamination

have changed people's diet attitude about local food. I read a lot of Katsi Cook's work. Katsi and I visited over tea and chatted about her work, you know all those health studies somebody should go back and talk to people about what they thought about how the study was conducted. I was looking for a dissertation project that would be meaningful to someone besides me. I found an intersection between what should have been done for the community and how research can be conducted in the Indigenous communities. That's how my dissertation was born. Coming out of an anthropology with a Ph.D., my chair wanted me to cram all the old school anthropology history into my dissertation. Turning my dissertation into a book, now being in an interdisciplinary department, I step back and barrow from all the disciplines that I thought were useful to my book project. I was able to empty all the old school anthropology out and instead put in more of the critical environmental justice and Indigenous studies and the interdisciplinary topics that I found more interesting to engage, that was the inspirational part of this book writing process. (Laughing).

Next, I asked her to discuss her favorite chapter. She stated:

My favorite chapter? I think it depends on who I am talking to. Every time I give a book talk or a presentation, depending on the audience, I focus on different chapter of my book. If the audience has a lot of scientists, I'll talk more about the experience of the scientist, including the participants or if the audience is interest in health, there is a chapter on diabetes, or if the audience is interest in local food and contamination, there is a chapter on how farming and fishing were impacted and how people are reclaiming it. I made a point of concluding the book with what are people doing to



Photo: Jeston Morris

Dr. Elizabeth Hoover.

make their situation better. I am emphasizing the notion of desire-based research, not just damage-centered research. It can get really grim when you're like, yes, here is all the health issues connected to the contamination. Here is how General Motors made a huge contamination mess and then got a 49 billion dollar bail out from the government and then they still declared bankruptcy. After bankruptcy, the new General Motors emerged and they were not responsible for any of their contamination messes. Here is how this industrial capitalist system works, if you are rich or if you are a corporation, you can make huge contamination mess and just get away with it. It's like really grim and depressing right? (Laughing). One of the women who I spoke with said, "It is important to bring the energy back up." What are people doing to improve or make their situation better? No matter how grim the situation looks in any community, there is at least one person who is trying to do something to improve or make their situation better. I made the point of ending the book with projects that people were doing, the programs people have developed. The people are not going anywhere; they are going to continue to live on the space on the land within their own sovereign jurisdiction. The people are putting effort into gardening and growing food that is safe to consume, including creating better and safe fish advisory. I guess that would be my favorite chapter, the CONCLUSION chapter. (Laughing). ■



The Labriola National American Indian Data Center was officially dedicated on April 1, 1993. The Center was made possible by the vision of Frank and Mary Labriola, whose generous endowment gift supports its work. It is their wish that "the Labriola Center be a source of education and pride for all Native Americans."

The Labriola National American Indian Data Center, part of the ASU Library, is a research collection international in scope that brings together in one location current and historic information on government, culture, religion and world view, social life and customs, tribal history, and information on individuals from the United States, Canada, Sonora, and Chihuahua, Mexico.

Newsletter published by **Joyce Martin, Curator**

Editor: **Jeston Morris, Archival Assistant**

Copy Editor: **Jerri Thomas, Library Assistant**



A Beautiful Memory of my Grandparents

By *Debbie Nez Manuel*

There are some things I miss about my grandparent's home. What I would do to spend just one more Sunday with them.

The best time of day was when I made my way toward their house. I can remember when I was between four and seven I often wandered around without shoes. At that time I thought it was more about not having a care in the world. Today, I know it was much more than that. Along the way to their house on my left was a big tree which made a great tree house and to my right was our chicken coop. My grandparents' house, a sea-green colored rectangular home with a blue roof. They rarely received visitors and neither had much, mostly each other



Debbie Nez Manuel

so their home was humble and often quiet. The most vivid part in my mind were the sounds from the loom and my grandmother's hands working. Nearby was my grandfather's low whistle. If I entered the kitchen, I knew commodity peanut butter, tortillas or biscuits would be centered on the table. The sounds of their voices were low, gentle, and calm. When visiting, I often sat on the floor next to my grandma or next to my grandfather in the shade house. If I

stayed long enough, I soon would get more relaxed and in those moments that's when I would catch a glimpse of them either looking out the door or listening to the quiet. The birds or distance sound of cars would be the only things I could hear but the

look in their eyes told a different story... yep, I miss grandma's house today. In my four year-old mind, I never knew this time with them would soon be my best memory of them.



Debbie's Grandparents

Today's peanut butter and the sounds of Johnny Cash playing in the background brought back this beautiful memory. This beautiful man and woman, my grandparents, were my strength during my childhood and today as a woman. They were good people and I'm grateful to have known each of them. ■

Photos courtesy of Debbie Nez Manuel.