



# Blessings from the Hooghan

## Nizhoni and Gamarco Churches

SPRING 2018

### PRAYER AND PRAISES:

Pray for the people who are breaking windows in churches around town.

Pray for the children as the school year is coming to an end. Pray that the children end this year well!

Pray for safe travel as we begin deputation. Pray that Pastor John may preach the Word and tell the story.

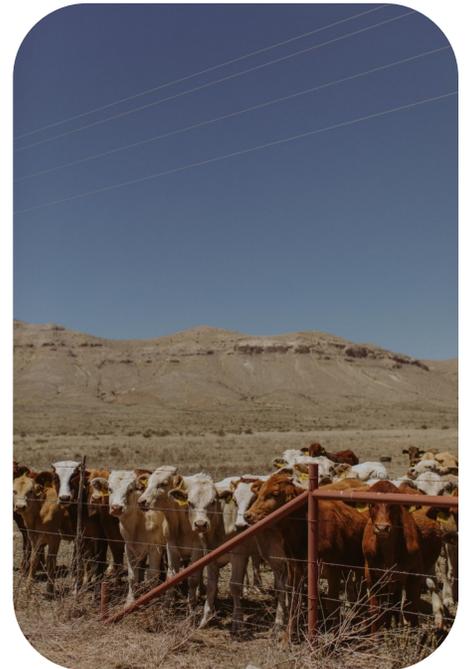
Pray for blessings and comfort for Devin & Tabitha while we travel and they manage the mission.

Pray for Miss Toni's strength and health.

We praise the Lord for the good services we have had at both churches and the new couples attending Gamarco Church.

### Did You Know?

Domesticated livestock was not part of the Navaho people's culture until the Spanish migrated into the southwest of what is now the United States and brought their animals along for food, fiber, and transportation. The Dine quickly learned the value of these animals and acquired them by trade, raiding, and recovery of lost animals. The artistic Navaho soon learned to weave from the Spanish (these early textiles are called slave blankets because the Navaho women were in servitude) and past the Spanish in design and weaving ability. The Navaho textiles were a valuable income from other tribes and the Anglos. Just as the women were producers of hide clothing, they also were the economic powerhouse in the family with their weavings. This fiber from goats and sheep soon became a seemingly inexhaustible source of apparel as natural hides became scarce when the buffalo began to disappear. Not only were Navaho women good weavers but also excellent shepherds, managers, and keepers of the herd.



In a previous (fall 2017) Newsletter, it was noted that the Dine were rounded up and sent to the Bosque Redondo Reservation for several years then returned to their land by the 1968 treaty. This treaty had many provisions; however, we will just look at a couple that pertain to the subject at hand. Article 8 "states that certain articles of raw material be furnished to each Indian – each Indian is encouraged to manufacture their own clothing, blankets, etc.: to be furnished with no article that they can manufacture themselves." Article 12 agreement #2. The government would purchase 15,000 sheep and goats for the returning people, along with 500 cattle. It is a given that these animals were intended for winter food, however, the stories abound with Navaho elders that these were the start of the restocking of the nation. One can understand from the 1868 treaty that the people were to be as self-sufficient and to raise livestock for that purpose. The Navaho were to do a better job with livestock than ever expected. In 1931 there were more than a million "sheep units" (some say 2 million) on a

smaller nation with around 600,000 “sheep units today on a more substantial reservation.

A careful investigation would seem to indicate that there was little to no concern with the numbers of livestock on the Navaho Nation or the environmental damage until the proposal (1929) and construction (1931-36) of the Boulder Dam complex (later the name changed to the Hoover Dam, 1947). The overgrazing, change in foliage, and drying weather patterns all contributed to, and were recognized by the Dine themselves, as problematic to this new dam complex, the Colorado river basin, and the Great Navaho Nation. In the early 30’s the Navaho were encouraged, by the Bureau of Indian Affairs, to reduce the very thing the 1868 treaty supported the raising of domestic livestock and the production of self-sustaining articles of clothing.

The volunteer reductions of livestock did not accomplish the desired effect. If we were asked to give back one half of our paycheck (never mind the taxes) or half of our 401K or bank account, there might be uproar. That is mostly what the federal government asked. These animals were the Dine’s savings, wealth, status, food, and clothing! So there is the problem, and the next time we will look at the proposed “solution.”

<sup>1</sup>For the entire treaty see “Treaty between the United States and the Navajo Tribe of Indians”. K.C. Publications, Las Vegas, NV.



## Greetings from the Thumma’s

We are always glad for the winter, snow, and cold weather. As always, it is good to start the stove and cut wood, but now that spring is coming, it is nice to not fire up the furnace. One constant year around, each time of life, and in all circumstances, good and troublesome is the blessed hope we have.

“Even so, come Lord Jesus.” Revelation 22:20 (KJV)

We thank you for your prayers and support. May God bless you in your calling as He does us. Come see us!

In His Path, John & Toni Thumma

**BLESSINGS  
FROM THE  
HOOGHAN  
NIZHONI  
AND  
GAMERCO  
CHURCHES**

Email John Thumma at: [jbthumma@wildblue.net](mailto:jbthumma@wildblue.net)

Please preference gifts to:

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CC 2120 Hooghan Nizhoni Mission Expenses

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