

Flagstaff Station - Grand Canyon



Santa Fe Railway Depot, Flagstaff, Arizona, 1925. (Cline Library Special Collections, Northern Arizona University.)

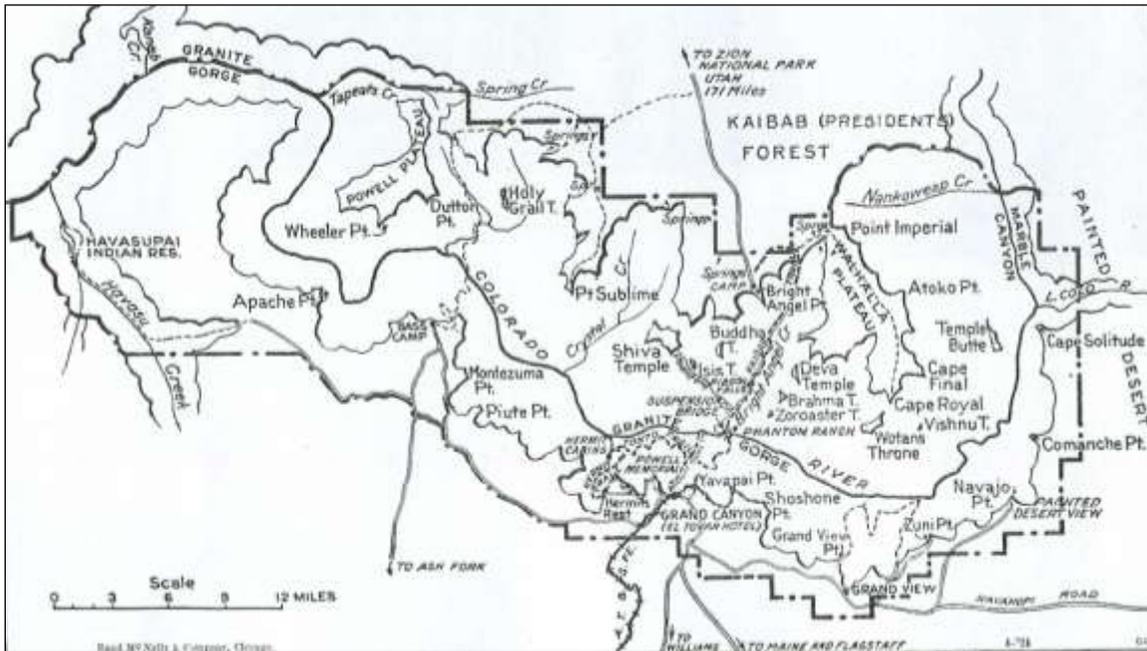
We proceeded west to Arizona and the Grand Canyon via Shiprock, the Navajo reservation, and the Hopi Indian villages in the Painted Desert. This exposed us to very different Indian cultures from those we had seen in the Pueblo villages in New Mexico.

(David Rockefeller)

Driving as far as Gallup, New Mexico, the family then went by train to Flagstaff. From there, they drove to El Tovar Hotel on the Grand Canyon's southern rim. Like most visitors, they drank in the canyon's vastness from several lookout points and then devoted themselves to a handful of its countless natural and cultural offerings: a mule trek down into the canyon, a drive to the Havasupai Indian reservation at the canyon's western end, and Indian artworks at the canyon's remarkable Fred Harvey store.



This letter to J.D. Rockefeller, Jr.'s assistant from the manager of Fred Harvey's El Tovar lodge in Grand Canyon National Park concerns arrangements for the Rockefeller family's stay there in 1926 – and promises to give no publicity to the visit. (Rockefeller Archive Center.)



This 1926 Grand Canyon map locates the El Tovar Hotel where J.D. Rockefeller, Jr., and David Rockefeller bought several Indian artworks during visits in the 1920s and 1930s. At the canyon's western end is the reservation home of the Havasupai Indians, noted for fine basketry work. (Rockefeller Archive Center.)



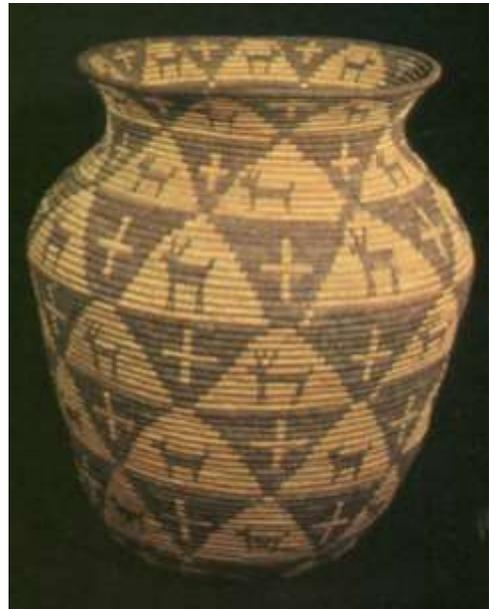
Top left: Fred Harvey's El Tovar Hotel from the Hopi House roof, 1920. (Cline Library Special Collections, N. Arizona University.) *Top right:* Hopi House, 1926. Built like a multi-storied Hopi pueblo, this Fred Harvey building featured retail display rooms and demonstrations by Indian performers, artists and artisans. (Photo by J.D. Rockefeller 3rd, Rockefeller Archive Center.) *Bottom left:* Dance performance at Hopi House, 1924. (Photo by Nelson Rockefeller, Rockefeller Archive Center.) David Rockefeller and his parents bought numerous Indian art pieces here during several visits.



Havasupai coiled basketry jar by Lina Manakaja Chikapanega Iditicava. Willow & catclaw; dye made of devil's claw pods. Purchased by J.D. Rockefeller, Jr., 1924, in Fred Harvey's Hopi House. Traditionally, such tightly coiled baskets were used for collecting and parching seeds, as well as for boiling, serving food and even storing water.



Havasupai basketmaker Lina Manakaja Chikapanega Iditicava (1893-1968). This photo was taken in 1934, the year David Rockefeller visited her reservation by Havasu Stream at the bottom of the Grand Canyon. Iditicava was widely known among traders and collectors as one of the best Havasupai basket weavers. (Cline Library Special Collections, Northern Arizona University.)



Left: Papago salt storage jar, c1900. Yucca, bear grass, and ocotillo. (Purchased by J.D. Rockefeller, Jr., 1924, probably from Fred Harvey, Grand Canyon National Park, Arizona.) *Right:* Western Apache Basketry Storage Jar, 1910-25, made by an unnamed weaver at one of two Apache reservations in Arizona – White Mountain or San Carlos. Willow, catclaw, and devil's claw dye. (Purchased by J.D. Rockefeller, Jr., probably in 1926 from Fred Harvey, Grand Canyon National Park, Arizona.)

For David Rockefeller, the Grand Canyon called for a longer stay. In 1934, at age 19, he returned to spend the summer there as part of an entomological expedition studying the impact of altitudinal changes on insects. Before descending into the canyon, he stopped at Hopi House and purchased his first painting by an American Indian: Jose Rey Toldedo's *Kachina Dancer*.



Kachina Dancer by José ReToledo, c1934. Tempura on paper. Purchased by David Rockefeller at Fred Harvey's Hopi House in the Grand Canyon. In Pueblo religion, kachinas ("life bringers") are spirits of life, divine messengers who become visible when they are impersonated in the ceremonial dances of the kachina season or are carved from cottonwood roots as *tihus*, popularly referred to as "kachina dolls." Most of the 300 or so kachinas in Pueblo cosmology are benevolent, but a few function as ogres, enforcing discipline or reminding people, especially children, to observe proper behavior. This painting depicts *Tocha* (Hummingbird kachina), who plays an important role in the February Bean Planting Festival, which marks the renewal of the earth for spring planting.



José Rey Toledo (Aluh Hochi), Jemez Pueblo (1915-94). (Photo courtesy of his daughter Mary Tang). Toledo gained notoriety for his artistry in capturing the essence of ritual Indian dances, especially the colorful masked figures. A graduate of the Albuquerque Indian School, he earned a Masters in art from University of New Mexico and during the 1950s taught at the Albuquerque and Santa Fe Indian schools.



Hopi Kachina figures, c1900. Cottonwood root with water-based paint. The name kachina refers to some 300 spirit beings vital to Pueblo religious beliefs and rituals – as well as to their elaborately costumed human impersonators and the wooden figures (*tihus*) carved to represent them. Traditionally, carved kachina dolls were given to children to teach them about ceremonies intended to ensure good harvests in a tough, semi-desert habitat. However, for more than a century, kachina carvings have also been created for sale as art objects. Those shown here are among the earliest made for sale. **(1)** *Ma'alo* (Rainbow Stick Man Kachina), one of the so-called Dawn Kachinas who appear at sunrise to distribute sprouted beans during the February Bean Festival, marking earth's renewal and readiness for a new season of growth. **(2)** *Tuskiapaya* (Crazy Rattle Kachina), one of the kachinas that initially performs inside the *kiva* (underground ceremonial chamber) and then emerges with the improvement in the weather in April to participate in the Line or Regular Plaza dances. **(3)** *Tsitoto* (Flower Kachina). Represented on all three Hopi mesas and having a role in numerous ceremonies, it seems to be one of the more ancient kachinas in Hopi cosmology and ceremony. Its distinguishing characteristics are the mask, decorated with multicolored stripes, and a downward curving beak. **(4)** *Tasap* (Navajo Kachina) sometimes participates in the Farewell of the Kachinas ceremony, the last time kachinas appear in Hopi villages before returning to their own homes in the San Francisco Hills southeast of the Hopi mesas. This ceremony is performed in July, after the summer solstice.

Father was a committed conservationist and used his western trips to learn about the national park system and meet park superintendents. (David Rockefeller)

Stops at some stations were not about adding to the Rockefellers' American Indian art collection. Rather, they concerned *nature's art* and J.D. Rockefeller, Jr.'s, commitment to conservation. At the Merced railroad station in central California, the family climbed into automobiles for the short drive to Yosemite National Park, known for its waterfalls, giant sequoias, ice-carved canyons and high granite domes. A week later, from the Dyerville Depot in northern California, they visited magnificent groves of coastal redwood trees. And moving on to the station at West Yellowstone, they ventured below the southern reaches of Yellowstone National Park to Jackson Hole and extraordinary views of the Grand Teton mountains.

Merced Station - Yosemite



Merced, California, train station near Yosemite National Park, c1926. (Southern Pacific photo, courtesy of Henry Bender.)



Left: Copy of Yosemite map from David Rockefeller's 1926 scrapbook. *Right:* Half Dome and Nevada Falls in Yosemite National Park, 1926. (Photo by Laurance S. Rockefeller, Rockefeller Archive Center.) In 1928, offering to match any funds provided by the Government to add forests north of Yosemite to the park's protection, J.D. Rockefeller, Jr., gave \$1.65 million toward the purchase of over 15,000 acres of heavily timbered land.

Dyerville Station - Redwoods



The Dyerville "South Fork" train depot, where the main stem and the south fork of the Eel River come together in northern California, c1949. (Northwestern Pacific Railroad Historical Society.)



From Dyerville Station, the Rockefellers visited several Redwood groves. They traveled with Newton Drury, secretary of the Save-the-Redwoods League, who had a picnic lunch arranged for them in the Bull Creek Flat grove. David Rockefeller is up front on the right. (Photo by Laurance S. Rockefeller, Rockefeller Archive Center.)

Father made an anonymous pledge of \$2 million dollars to the Save-the-Redwoods League. Now, more than eighty years later, I can recall the incredible beauty of those redwoods standing like tall sentinels. (David Rockefeller)



California's Redwood Belt. (Rockefeller Archive Center.)