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The inclusion of a Papago/Pima pronunciation guide is a useful apparatus in the book. It allows the non-speaker at least to catch some sense of the sound of the poems in the Pima language by making the orthography accessible. Also of value is the "Afterword" by linguist Ken Hale of the Massachusetts Institute of Technology. He notes that the poems in the collection represent a new genre which "continues an *honorable tradition*." (p. 79) As a strong advocate of culture and linguistic pluralism, he sees the collection as a "demonstration of the promise which lies within the language" if it is "allowed to assume its role in Papago/Pima life." (p. 79) Like Zepeda he believes that literature is essential to literacy and that written literature expands literacy by "ensuring the fullest possible expression of the human intellectual capacity." (p. 79) To that might be added the fullest artistic and spiritual capacities.

This book fulfills two intentions. Its introduction and afterword make a strong case for both spoken and written literacy in all Indian languages. The body of poems demonstrates both the creative capacity and the linguistic abilities of its contributors. Perhaps more importantly it gives the reader a glimpse of double magic possible when thoughts are presented in two languages simultaneously—mystery and clarity.

When It Rains is the seventh volume in the Sun Tracks series of works on American Indian literatures, a series that has made significant contributions to the oral and written traditions of tribal Peoples in Arizona and throughout the country.

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The Navajo Nation. By Peter Iverson. Westport, CT: Greenwood Press, 1981. Contributions to Ethnic Studies Series, Vol. 3. 273 pp. Cloth. \$29.95 Albuquerque: University of New Mexico Press, 1983. Paper. \$6.95

In 1969 the Navajo Tribal Council's Advisory Committee adopted a resolution calling for the official use of the term "Navajo Nation." The purpose of such a designation, according to the resolution, was that a "clear statement be made to remind Navajos and non-Navajos alike that both the Navajo People and Navajo lands are, in fact, separate and distinct."

Read according to its syntax, the Navajos and their lands are separate, distinct and not to be confused with one another. Yet, in its entirety, the statement is taken to mean something quite different. The Navajos and their lands constitute a separate cultural world. As Peter Iverson interprets for the Advisory Committee, he has them saying that "we are different and we shall endure." The Advisory Committee's phrase contains an irony that people other than grammarians would also appreciate. The history of the Navajos is filled with such discrepancies and misinterpretations. Until the recent past, "Navajo Nation" was little more than a selfconscious embellishment.

Navajos are the most populous Native American people in the United States. They possess the largest and as yet richest homeland in mineral wealth of any tribe. Their culture has been the subject of numerous examinations by historians and anthropologists. But within the last fifteen years Navajo tribalism has received increased attention. Most historians and anthropologists are agreed that tribalism was a response by Navajos to the demands of the moment. Because they lacked any central authority that could speak as one voice for the tribe in its negotiations with the federal government or that could assume the responsibility for enforcement of treaty provisions within the tribe, the Navajos often fell victim to the shifting policies of the Indian Bureau during the half-century after their return from the Bosque Redondo. The Bureau remained unwilling to support tribal autonomy where its own interests were not directly involved. The Bureau of Indian Affairs down to the 1930s conferred authority on tribal leaders only when such authority could be used to grant concessions in land or resources. The Interior Department created a tribal council in 1922 for the single purpose of awarding exploratory and developmental rights to mineral resources on the reservation. It was not until the 1930s and John Collier's tenure as Commissioner of Indian Affairs—an especially controversial tenure as far as Navajos are concerned—that the tribal council gained significant jurisdiction over tribal matters and shared the administration of the reservation even though the tribe refused to accept the Indian Reorganization Act. It is Iverson's contention, persuasively argued and lavishly documented from infrequently cited sources, that Navajo tribalism achieved its independence only as a response to Collier.

Nationalism is the theme of Iverson's tribute to the tribe. As such, much of the discussion concentrates on the development of tribal government. Following a brief introductory chapter—derived largely from secondary materials—that chronicles roughly 500 years of Navajo history, the author begins his principal theme with the turmoil created by forced stock reduction in the 1930s which "hastened the evolution of Navajo nationalism." (p. 30) Although the tribal council had been the creation of the Interior Department, it was not until Collier's commissionership that it emerged as a force in truly tribal affairs. Navajo opposition to Collier's programs designed ostensibly for the creation of greater tribal autonomy led nevertheless to the development of Navajo tribal identity.

The Navajo Nation is the third volume in Greenwood Press's "Contributions to Ethnic Studies" which, according to its editor Leonard W. Doob, focuses upon the problems that arise when Peoples with different cultures and goals come together and interact either productively or tragically. Doob writes that the volume should be regarded as a sequel to the "appealing, provocative analysis of social change and stability among the Navajos provided by Clyde Kluckhohn and Dorothea Leighton in 1946." (p. xvii) Iverson never claims to offer an extensive cultural analysis but the book's inclusion in the series may disconcert some readers. It should be read as a supplement and not as a sequel to earlier work—and not only that of Kluckhohn and Leighton—on the Navajos. It is in the areas of politics, economics, education, health care and natural resource development that the value of Iverson's work is to be found. Culture as a force in nationalism, however, is never adequately discussed. To some readers this may be the book's greatest weakness. Yet for readers primarily interested in the imbrolios of Navajo tribal government, the book is exceptional and unrivaled in its detail.

Iverson, associate professor of history at the University of Wyoming and formerly an instructor at Navajo Community College, makes extensive use of such books as Lawrence Kelly's *The Navajo Indians and Federal Indian Policy, 1900-1935* (Tucson: University of Arizona Press, 1968), Donald Parman's *The Navajo and the New Deal* (New Haven: Yale University Press, 1976), and Kenneth Philp's *John Collier's Crusade for Indian Reform, 1920-1954* (Tucson: University of Arizona Press,

1977) for New Deal transformation of Navajo tribalism. The remainder of the work details events since World War II and particularly those since 1960. In fact, fully seventy-seven pages are devoted to the first two administrations of Peter McDonald who, until the recent victory of Peterson Zah, served as Navajo tribal chairman.

Iverson examines intra-tribal disputes as well as Navajo political influence in Arizona and New Mexico politics. In this regard, the work is clearly superior to Robert W. Young's *A Political History of the Navajo Tribe* (Tsaile, AZ: Navajo Community College Press, 1978) which avoids many of the controversies Iverson is willing to explore. One of the strengths of *The Navajo Nation* is its extensive treatment of tribal sources. One wonders, however, why Iverson did not consult such archival sources as the Records of the Bureau of Indian Affairs or documents in the files of the Indian Claims Commission. This would have given the work greater depth. One should not, however, discount the contribution made by the author. The book will serve well the interests of historians and social scientists as the major source on modern Navajo tribalism; what is more, the availability of a considerably cheaper paperback edition from the University of New Mexico Press will make this book attractive for course adoptions.

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Historic Hopi Ceramics: The Thomas V. Keam Collection of the Peabody Museum of Archaeology and Ethnology, Harvard University. By Edwin L. Wade and Lea S. McChesney. Cambridge: Peabody Museum Press, 1981. 603 pp. Paper. \$30.00

Historic Hopi Ceramics provides a detailed descriptive catalogue and "context for viewing" nearly 1500 pieces of Hopi pottery contained in the Thomas V. Keam Collection as well as a comparison of ceramic materials excavated at the archaeological site of Awatovi during the 1930s. The time period covered is 1540-1900; however, as the Keam Collection was assembled in the decade before 1892 by purchase and through explorations of abandoned Hopi towns, the largest number of pots is from