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Johnston's later book, *Ojibway Ceremonies*, appears to be more pedagogically organized; whether this is by design or by accident does not matter, because it has no less value or beauty than the first book. In his preface to the Bison edition, Johnston reveals a great deal about his own sense of self and his inner beauty, as he explains that he wrote *Ojibway Ceremonies* because of inspiration from a tribal elder. He confessed to that tribal elder that he did not know the ceremonies of his own people as well as he should. He then spent several years in an intense effort to learn more from this tribal elder and others about his people's spiritual heritage and traditions. Although Johnston was a tribal member and a speaker of the Ojibway language from early childhood, he did not, like other scholars much less qualified than he, arrogantly assume that he already knew all there was to know. He humbly admitted his ignorance and set out to learn the truth.

Johnston explains that he wrote these books because women and men must understand that they are only part of a much larger world around them, that they must live in harmony with that natural world. The messages of the Ancient Ones, relayed to us through Johnston's books, are appropriate in this time when many people seem to believe they have an inherent pre-eminence over the rights of the rest of nature. Perhaps Johnston's books can assist humans to accept the fact that, if they are to survive as a species, they must be co-tenants with, and not lords over, all other creatures of the natural world.

I strongly recommend these excellent books to those who wish to learn more about and from the beliefs and traditions of the American Indian peoples of the western Great Lakes woodland area.

*John F. Boatman*

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**Children of Sacred Ground: America's Last Indian War.** By Catherine Feher-Elston. Flagstaff: Northland Publishing, 1988. 186 pages. \$19.95 Cloth.

The prospect of reading a new, scholarly account of the Navajo-Hopi territorial issue was exciting. Jerry Kammer's 1980 *The Second Long Walk* has remained the definitive study, but much has

transpired in the ensuing decade. Other materials are available, such as Anita Parlow's impassioned *Cry, Sacred Ground: Big Mountain U.S.A.*, published in 1988, but they make no pretensions to scholarly objectivity.

Catherine Feher-Elston describes her approach to the subject as "ethnohistorical"; she spent six years researching, using numerous oral interviews with the concerned parties, as well as historical and contemporary documents. Without diminishing the possible validity of the study, the observation must be made that it is not a scholarly work, but rather reportage. Feher-Elston has studied history and anthropology but switched to a career in journalism before beginning the book.

Although sources are listed in the bibliography, there are no notes in the text. An index would have been helpful. A useful twenty-two-page "Chronology of Events" is included in the appendices, along with the *Complaint* in the Navajo relocatees' religious freedom suit filed in 1988, and the texts of Public Law 93-531 of 22 December 1974 and Public Law 96-305 of 6 July 1980. The book is organized chaotically and with apparently little thought given to the weight of various issues. Some material, albeit interesting, would have been more appropriate in notes, or simply should have been excluded. For instance, a discussion of Navajo population growth leads the author to a three-page diatribe against the Indian Health Service for banning the I.U.D. However, a subsection, "Importance of Treaty Rights," simply states that it is important that the Navajos are in a treaty relationship (1868) with the United States and does not discuss the terms of the treaty or why it is significant. The actual text of the book comprises a thin 140 pages. Even those pages could have been reduced at least by half, since repetitions and redundancies occur with annoying frequency. The material would have worked better as a magazine feature.

The factual background of the present situation is well-known and, on the whole, accurately presented by the author: The Hopi are descendants of the earliest inhabitants of the territory in question, and the Navajo arrived from the north several centuries later, but prior to Spanish attempts at colonization. The United States claimed the territory under the Treaty of Guadalupe Hidalgo of 1848, as a part of the half of the Republic of Mexico taken at the end of the two-year invasion of Mexico. Navajos resisted control by the Americans just as they had resisted the

Spanish and Mexican armies for over two centuries, until the fortified post-Civil War United States military determined to pacify if not destroy them. Starved out, the Navajos were herded ("The Long Walk") to the Bosque Redondo military camp in southwest New Mexico.

The Navajos returned to their former homeland under the Treaty of 1868. With some land that was added afterwards, by 1880 Navajo treaty land comprised eight million acres. Not until 1882, after Congress had ended treaty-making with Indians, was a reservation designated for the Hopi. President Chester Arthur issued the executive order that set aside 2.5 million acres for the Hopi "and such other Indians as the Secretary of the Interior may see fit to settle thereon." One western Hopi village, Moencopi, was excluded from the apparently arbitrarily drawn rectangle. Several hundred Navajo families were living inside the Hopi Reservation boundaries when they were established.

By 1890, disputes between Hopi and Navajo brought in United States troops and a century of debate in Washington. In 1934, the Navajo Reservation boundaries in Arizona were extended "for the benefit of Navajo and such other Indians as are already settled thereon." Included within those boundaries were the Hopi Moencopi and San Juan Paiute Indians. In the wake of Hopi lawsuits and Navajo appeals during the 1960s, President Gerald Ford signed Public Law 93-531, which divided the "Joint Use Area" down the middle, requiring all Hopi (a few hundred) on the Navajo side of the line to relocate, and the Navajos (10,000-20,000) on the Hopi side to relocate. The most recent deadline for relocation, 24 July 1986, passed with hundreds of determined Navajos still resisting relocation; the best known but not the only community is Big Mountain.

Although Feher-Elston claims objectivity, her thesis is clear; she sees the Navajos as the culprits:

[I]t had taken the federal government almost a century to make the decision for partition and relocation. It was not a hastily conceived plan to undermine the development of the Navajo tribe. Nor was it the result of an energy conspiracy, as some would have the public believe, even today. Both Hopi and Navajo requested that the federal government make a decision about the boundary problem. After years of study, reports, and

finally, court cases, the government made a decision (p. 92).

Despite the obligatory condemnations of abuse of Native Americans by whites historically and currently, the book seems more a defense of United States government policy in the situation than anything else; perhaps Feher-Elston's sympathy with the Hopi has led her to defend the policy. For instance, she presents a unique interpretation of the end of Navajo captivity at Bosque Redondo: "The expense of keeping eight thousand people in relocation camps, coupled with the compassion of the American army for its captives, convinced General William Tecumseh Sherman and the Indian Peace Commission to allow the Navajos to go home." This historian would like to see documentation of that "compassion."

The Peterson Zah administration's emphasis on human rights as the necessary perspective for resolving the Hopi-Navajo issue is presented (pp. 121-23), but the author does not make much of it, even though the principles formulated under Zah have been continued in succeeding Navajo administrations. The fundamental principles are that no one should be forced to move against his/her will, and that Navajos who have been relocated and want to return to land partitioned to the Hopi should be allowed to do so. The official Navajo position is that in land disputes between Indians and non-Indians, the Indians are compensated with alternate land or money, and the non-Indians are allowed to remain.

In the sordid history of United States-Indian relations, examples abound of Indian people being placed almost on top of each other in relocation schemes. Oklahoma, the prime example, was resolved by the worst possible solution: Allot all Indian land so tribal boundaries cease to exist. But there are examples of grudging, yet congenial joint ownership, such as the Wind River Reservation; here the Arapaho and Shoshone have shared undivided interests in the surface and minerals since the federal government "temporarily" relocated the Arapahos on the Shoshones' treaty land in 1878. What is different about the Hopi-Navajo case is the insistence on relocation, something that has not been done in the twentieth century in the United States, except for the wartime relocation of Japanese-Americans, for which the United States Congress has apologized to the victims. In the contemporary world, the fundamental human right of peoples not to be relo-

cated against their will should not be questioned. Some other solution must be sought. Whatever animosities may exist between the Hopi and the Navajo—asserted by some authorities, denied by others—the ultimate culprit is the federal government, which used its authority to mandate the relocation.

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**Imagine Ourselves Richly: Mythic Narratives of North American Indians.** By Christopher Vecsey. New York: The Crossroad Publishing Company, 1988. 304 pages. \$22.95 Cloth.

“The popular Western mind to this day equates myth with falsehood, stupidly believed and foolishly studied” (p. 8).

*Mythology* is not an accurate term to identify the oral lessons of the original nations of the Americas. In this daring attempt to explain to academia the almost unexplainable, Vecsey has established that the legends and dreams of the original people are very much intact and are singing and dancing today. He accurately points out that the native “myth” is not a myth but a narrative, a *lesson*—laced with continuous truths in balanced combinations.

The *lessons* are oral teachings designed to identify to the people their proper role in existence, and to explain that all of life is designed to mingle together, just as the reds of the rainbow whisper to lavender and the greens, with a breath, sheen to gold.

Perusing this rich and exploring labor, and enjoying the depth and breadth of the book, one discovers that the terms *American*, *Indian* and *Native American* are as misleading as *myth*. Just five hundred years ago there were no *Indians* or *Americans*.

As native people study this brief encounter with the Europeans, we discover that the invading forces felt a need to change not only the earth and the elements of earth, but the way native people thought. They distorted the teachings of life’s purpose by altering the original thoughts and original languages, replacing them with foreign attitudes.

Europeans traditionally have erased native thoughts and replaced them with “civilized” ideas. They change the native