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to be a key component of this venture would have provided the reader direction and understanding of what is to come.

Some similar works are mentioned on multiple occasions, such as Tinker's *Missionary Conquest* (1993) and Newcomb's *Pagans in the Promised Land* (2008). In an extensive bibliography, however, one work emerged as especially worthy of comparative coupling with that of Tinker: Tzvetan Todorov's *The Conquest of America* (1984), which is equally provocative and makes similar claims about the history of colonialism. De La Torre's chapter using Tinker's reassessment of the lives of prominent Christian missionaries to reexamine the life of José Martí would pair particularly well with Todorov's work on Las Casas.

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**A Diné History of Navajoland.** By Klara Kelley and Harris Francis. Tucson: The University of Arizona Press, 2019. \$35 paper; \$120 electronic.

—*Do it yourself, do it the Diné way* (9).

Recognized scholars researching and publishing important studies about Navajo history and culture, authors Klara Kelley (Euro-American) and Harris Francis (Navajo) have served as significant cultural resources consultants for several Navajo Nation government programs, and for more than three decades have worked on historical preservation projects in all of Navajoland's 110 chapters (communities and local governance units). *A Diné History of Navajoland* continues their notable contributions to understanding Navajo perspectives on the past and present while emphasizing Navajo political and cultural sovereignty. Based on Navajo oral traditions, ceremonies, and more than a hundred ethnographic interviews, each of this book's eleven chapters are extremely noteworthy. The authors successfully demonstrate that traditional oral history is living history—empowering—and rather than based on untrue narratives, such as myths, oral history seeks harmony. Authors of Native American history and culture should always consult and include oral history among written historical sources.

Kelley and Francis make it abundantly clear that the Navajo are not helpless victims and for many centuries have resisted and survived numerous policies and actions designed to destroy their ways of life. Navajo political and cultural sovereignty is self-determination in its truest sense and rejects federal Indian sovereignty laws. The very idea of defining Indigenous peoples' sovereignty based on the dominant culture's definition of dependent sovereign nations is totally unacceptable. Indeed, the Navajo word for sovereignty is "rainbow": the rainbow image surrounds many ceremonial sand paintings of powerful deity icons, the land, and other important items.

The authors critically examine how Navajos came to be and who they are. Rejecting late arrival theories by anthropologists and others, traditional stories successfully

document the ancestral presence of the Navajo in their Southwest homeland, as well as Navajo knowledge of pre-Columbian trade routes and sacred landscapes mentioned in their oral history. The special bond between the Navajo and their relationship to the land are major themes in chapters 1 through 4, covering the pre-Columbian era, and continue in chapters 5 through 11, when the Navajo faced numerous assaults on their political and cultural sovereignty from non-Navajo aggressors. Contact with dominant cultures resulted in warfare, loss of land, questionable policies regarding the building of railroads and operating mines on Navajo land, and political, economic, and social policies to assimilate them into an alien culture. In spite of all these attacks on their ways of life, the Navajo continued to rely on their beliefs and ceremonies to survive.

This reviewer was fascinated by the details regarding coal-mining operations in Navajoland. Beginning in the late nineteenth century, Navajo men and some women worked in coal mines, especially in the Gallup region. Most Navajo women took care of the livestock and farming duties while their husbands worked in the mines. Company towns provided a merchandise store, a school, and a church. Miners were paid partly in cash and in script or tokens. Special ceremonies were held to protect miners and to atone for the desecration of the land, including some forms of Blessingway. Indeed, some elders believe that coal mining desecrates the liver and blood of mother Earth. The authors' interviews with Navajo miners provide valuable and thought-provoking information, especially how dangerous the work could be.

Again, Kelley and Francis stress that oral history, and not just written sources, is essential to any study of Native Americans. The authors hope that *A Diné History of Navajoland* will be read by young Navajos so that they can become more aware of and fully appreciate the importance of oral traditional stories, ceremonies, and their special relationship to the land and political and cultural sovereignty. The book contains more than forty relevant illustrations, such as trade route maps, cliff dwellings, and Navajos working the land, as well as many wonderful interviews from elders, chanters, and Navajo men and women associated with topics discussed that readers will thoroughly enjoy. Other Indian nations should use Kelley and Francis' approach as a model to write their own history based on oral traditions and interviews. Both general and serious readers of Native American history and culture should have this formative work on their bookshelves.

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**Eatenonha: Native Roots of American Democracy.** By Georges Sioui. Montreal: McGill-Queen's University Press, 2019. 182 pages. \$34.95 cloth; electronic.

As described on the cover, this is not a work of history, per se, but rather Georges Sioui's selection of facts and opinions woven into a personal memoir, "a unique interweaving of self, family, First Nation and Indigenous peoples of the Americas and elsewhere." Much of *Eatenonha* is in the first person. The subtitle, "Native Roots of