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cade to emerge as the leaders of the tribe in the years since Collier's reforms. Young creates an illusion of unity and consensus among the Navajos and their leaders where none obviously existed. A reader has only to consult the recent work of Donald Parman, *The Navajos and the New Deal* (New Haven: Yale University Press, 1976), to gain a richer understanding of the extent of factionalism in one decade, and the significant victories of the Navajo Tribal Council despite internal bickering and external badgering.

The author ends his book with a reference to an earlier visitor among the Navajo during the last century who remarked about the "unwearing patience they . . . display in all their work, and their zeal and quickness to learn in everything which may improve their condition" (p. 165). The recent emergence of the tribe as a strong political entity, and the development of the Navajo Tribal Government, Young concludes, would certainly vindicate this visitor's evaluation if only he could suspend the laws of time, space, and the grave to travel again through Navajoland. One may as easily imagine what some future reader might think if he had only Young's work to rely on for the history of Navajo political development. The reader will learn that the tribal council was born by decree, and matured in adversity, and eventually prevailed as a means to self-determination sometime during the 1960s (the last decade examined). He will have the outline of events, but not the history.

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Navajos and World War II. By Keats Begay, et al. Tsaile, Navajo Nationa, AZ: Navajo Community College Press, 1977. 153 pp. pap. \$6.50.

Far too little has been written about American Indian participation in World War II. Though a few significant acculturational studies were published by John Adair and Evon Vogt in the late 1940s, much of what has been written since then is superficial. A thorough historical treatment of the epoch is long overdue. The historian who undertakes an in-depth analysis of American Indian contributions during World War II will make a significant contribution to the literature on the war itself as well as to the field of American Indian studies.

Navajos and World War II presents nine accounts by Navajo men and women who served either in the armed forces or in civilian defense industries during that emergency. Two of the three women were WACS; the other worked at the Navajo Ordnance Depot. Among the men, one was a Code Talker and three others were prisoners of war. Unexpectedly, and somewhat incongruously, two additional narratives record the experiences of tribal judges, and one documents the life of a World War I veteran. Each account provides information on a variety of subjects: lineage, religious beliefs, formal education, employment, and tribal history, as well as war experiences.

The experiences here recorded were many and varied. Two of the veterans recall the Bataan Death March. One of them says: "it was the same as the Long Walk, in which the poor Navajos had to march over 400 miles to Fort Sumner (Bosque Redondo) . . ." Another remembers the Battle of the Bulge. All three of these men tell of their subsequent imprisonment. "I really don't understand why they had to treat us so mean and rough," says one. "Maybe they were trained by their parents that way." The Code Talker explains, with justifiable pride, how he and his fellow Navajos used their native language to outwit the enemy. "That was the time we took advantage of our enemy. It was like the old saying of our elderly Navajo people, 'only the Navajos had the whole world in their hands . . .'"

Some of the veterans discuss their attitude toward their military service. "Long ago our elderly people had many bad hardships," recalls one. "Accordingly, I guess we decided to go to war and protect our people from having other hardships . . . I believed what we did was right and it was worth it." Said another: "Here we are still living, after fighting for our land—Washington, schools, children and just about everything you can name; and we are glad." The sense of self-sacrifice manifested by these two Navajos is tempered, however, by a third man's apparent bitterness. "The awards I had won were forgotten. The white man's were not forgotten."

Traditional religious beliefs sustained many Navajos through combat and helped them readjust to civilian life when they returned home. "When Navajos went to World War II, we had medicine men do ceremonies to protect us from being hurt and to bring us home safely," remembers a former WAC. A veteran of the European theater attributes his successful completion of a "suicide mission" to "spiritual ways." Said a one-time P.O.W. "I always kept the little buckskin pouch which contained the corn pollen, and I had it

with me when I was captured by the Japanese in the Philippine Islands. When the Japanese searched us they took it and did not return it to me. I really felt bad when I lost the pouch." The importance of the Squaw Dance in the lives of returning soldiers is indicated in the statement of an ex-Marine who says: "That's what really made me myself again."

Implicit in this emphasis on ceremonialism is the Navajo's traditional fear of the dead. Although several of the narratives mention the veterans' contact with corpses, this is done with little apparent emotion. Whether or not such contact caused them anxiety is left to conjecture. Perhaps a more skillful inquiry by the interviewer would have prevented that lapse.

Such personal accounts as are contained in *Navajos and World War II*, when examined with the caution requisite when dealing with any oral history, will be invaluable to the scholar who writes the complete history of American Indian involvement in World War II. Meantime, they provide important insights for the interested student.

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The Prairie People: Continuity and Change in Potawatomi Indian Culture, 1665-1965. By James A. Clifton. Lawrence, KS: The Regents Press, 1977. 529 pp. \$22.50.

James Clifton's *The Prairie People* is a truly remarkable work. Written from an ethnohistorical perspective the book traces the fortunes of the Potawatomi through three centuries, following their movements from protohistoric times (The Dumaw Creek culture of Oceana County in southeastern Michigan) to the present day Prairie Potawatomi near Mayetta, Kansas. Clifton has consulted a vast number of published and archival sources to produce his masterwork, and has supplemented this with several months of field work with the Prairie band and other surviving Potawatomi groups. The work is vastly superior, in both methodological sophistication and content, to most of the tribal histories which have appeared during the past fifty years.