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better organized. This is always a problem in anthology recordings; here the editors have opted for brief citations from the collectors "to speak for themselves" with supplemental information taken from their field notes. A brief introductory paragraph or two on the history of a given society, its influences elsewhere on the Plains and the usual context of the performance would have been useful additions. At least a good general bibliography is provided for those wishing to pursue such questions.

The release of early American Indian recordings such as these is to be welcomed by students of Native American music. Gradually, a history of Indian music is beginning to emerge—one which can help enlighten general questions concerning tribal histories, geographic movements, cultural contacts, the process of song transmission and the like. For instance, the *Hethu'shka* songs on the present album show a close affinity to the repertoires of the central Algonquian Drum Societies, which were transmitted as the grass dance gradually spread from the Santee Dakota to the Ojibway, thence to the Menominee and others. In stylistic matters, such as tonal material, song form, peculiarities of vocal pulsations, melodic contours, vocable selection, they are nearly identical to drum dance songs recorded by Densmore, Slotkin, Michelson and others. These *Hethu'shka* songs were recorded in 1897, and it is intriguing that La Flesche identified them as "new songs, possibly Kickapoo or Winnebago in origin." The Wisconsin Winnebago never accepted the rituals of the drum dance, despite Ojibway proseletyzing. But La Flesche may here refer to the nearby Nebraska Winnebago. The Kickapoo did embrace the drum dance. Thus the whole complexity of song movement on the northern Plains at the end of the 19th century is at issue. It is hoped that the American Folklife Center will continue to make accessible these priceless historical documents both for study and for return to the people whose heritage they represent.

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A History of the Navajos: The Reservation Years. By Garrick Bailey and Roberta Glenn Bailey. Santa Fe: School of American Research, 1986. 360 pp. \$30.00 Cloth.

For many years the Navajos, the largest tribe in the United States, have fascinated scholars, and the body of literature on Navajo history and culture is extensive. In the 1970s anthropological research was so common on the reservation that the old joke about missionaries was modified. It was said that the typical Navajo family had seven members: mother, father, four children, and an anthropologist. Historians and economists, too, were active in research on Navajo topics, producing specialized studies on arts and crafts, taxation, religion, politics, and a host of other topics, and there are studies of certain aspects of Navajo history, some of which are excellent. Donald Parman's history of the Navajos and the New Deal immediately comes to mind. Other examples of recent work on Navajo history include Frank McNitt's book on the Navajo wars, David Brugge's history of the Chaco Navajos, a regional study, and Robert Young's political history of the tribe. Yet since 1956, when Ruth Underhill published her general study, *The Navajos*, there has been no attempt to provide a more modern and well researched general history of the Navajo people.

The recent publication of *A History of the Navajos: The Reservation Years*, by Garrick and Roberta Bailey, answers that need. The book originated with the employment of Garrick Bailey to do ethnohistorical research in connection with excavations in the area that would be utilized by the Navajo Indian Irrigation Project. Roberta Bailey, who had received a master's degree in history, accompanied her husband and did research in historical documents, first in the Four Corners region and subsequently in archival institutions across the country. Thus the book is based on extensive archival research and a total of fourteen months of ethnohistorical field work in the San Juan basin in New Mexico.

The book consists of four lengthy chapters on the reservation period from 1868 to 1975 and a brief background chapter that provides an overview of Navajo history before their incarceration at Fort Sumner in 1863. The four major chapters deal with "The Early Reservation Years: 1868-1900," "The Reorientation of Navajo Culture: 1900-1930," "The End of Independence: 1930-1949," and "The Modern Navajos: 1950-1975," and while there is not total uniformity in the structure of each chapter, the chapters are broken down into subsections, and the authors do deal with government programs, economic activities, political organization, and material culture.

Although this book is much more than an economic history of the Navajos, the authors tend to structure their description and analysis around basic changes in Navajo economic development. Returning in poverty from Bosque Redondo, the Navajos rebuilt the herding economy, expanding their flocks beyond subsistence needs and utilizing off-reservation lands to accomplish that end. Intensified herding led to overgrazing and the depletion of wild food plants and also required trade networks to dispose of surplus products. The development of trading posts met this need and gave access to manufactured goods, which in turn led to changes in material culture. The scattering of families and seasonal movements also contributed to the decline of the old system of local leaders as did resentment of efforts by Indian agents to work through those leaders.

A period of drought in the 1890s accompanied by increased competition with non-Indian stockmen in off-reservation areas brought economic change in the twentieth century. Farming increased in economic importance, and wage labor became an important supplementary source of income, but most important was a shift to market-oriented herding. Sheep were raised as a money crop with the focus on the production of items such as lambs, mohair, wool, and rugs for the Anglo-American market which were disposed of through the "classic" trading posts.

Navajo economic success gave the Navajos considerable independence and sharply restricted the leverage of government agents, thereby freeing the tribe from government "civilization" programs, but that changed with the Depression, the New Deal and World War II. The Depression severely damaged the Navajo economy; the New Deal brought the imposed stock reduction program, and the war brought important economic changes as well as modifying Navajo attitudes and their relationship with the Anglo world. The Baileys conclude that stock reduction and the war had a greater impact on the Navajos than did their imprisonment at Bosque Redondo.

The postwar years saw a significant shift toward wage labor, which was stimulated by the Navajo-Hopi Long Range Rehabilitation Act and the development of mineral resources on the reservation. Income from the latter gave the tribe increased independence and, argue the Baileys, underlay the strengthening and expansion of tribal government. Wage labor, improved roads and tribal housing programs all had an important impact

on settlement patterns and contributed to rapid culture change, although the Navajos continue to maintain their cultural cohesiveness and social solidarity.

The Baileys provide a rather comprehensive description of Navajo life in the reservation period. In contrast to works by Donald Parman and Peter Iverson, who focus on tribal leaders, the Baileys are concerned with broad developments that affected the people, who they find to be resilient and adaptive but who escaped the complete domination that characterized relations between the federal government and most other tribes. Isolation, the size and growth of the Navajo population, economic prosperity, and the nature of Navajo institutions all reduced the impact of federal programs for assimilation and enabled the Navajos to maintain a remarkable degree of cultural continuity.

The authors not only provide a significant amount of information about Navajo life in the reservation period but they also offer a thoughtful analysis of Navajo history and of the forces that caused change. They give less importance to agriculture in Navajo life than did W. W. Hill, and they devote relatively little attention to the development of the Navajo Indian Irrigation Project and its potential significance to the Navajo Nation. The ethnohistorical fieldwork of Garrick Bailey also was limited to one section of Navajo country, but to do otherwise would have been an impossible task. However, work in twentieth century Bureau of Indian Affairs records would appear to be essential for such a study. It does not appear that Navajo agency records in the National Archives and federal records centers at Laguna Niguel and Denver have been used by the authors. Nevertheless the Baileys have produced an informative and thoughtful book that will become the standard introduction to Navajo history in the American period.

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American Indian Identity: Today's Changing Perspectives.
Edited by Clifford E. Trafzer. San Diego: San Diego State University, American Indian Studies, 1985. 84 pp. \$6.95 Paper.