

The
NAVAHO

revised edition

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Dorothea Leighton

THE NAVAHO

Clyde Kluckhohn
and Dorothea Leighton

REVISED EDITION

Revisions made by
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With a Foreword by
Lucy Wales Kluckhohn

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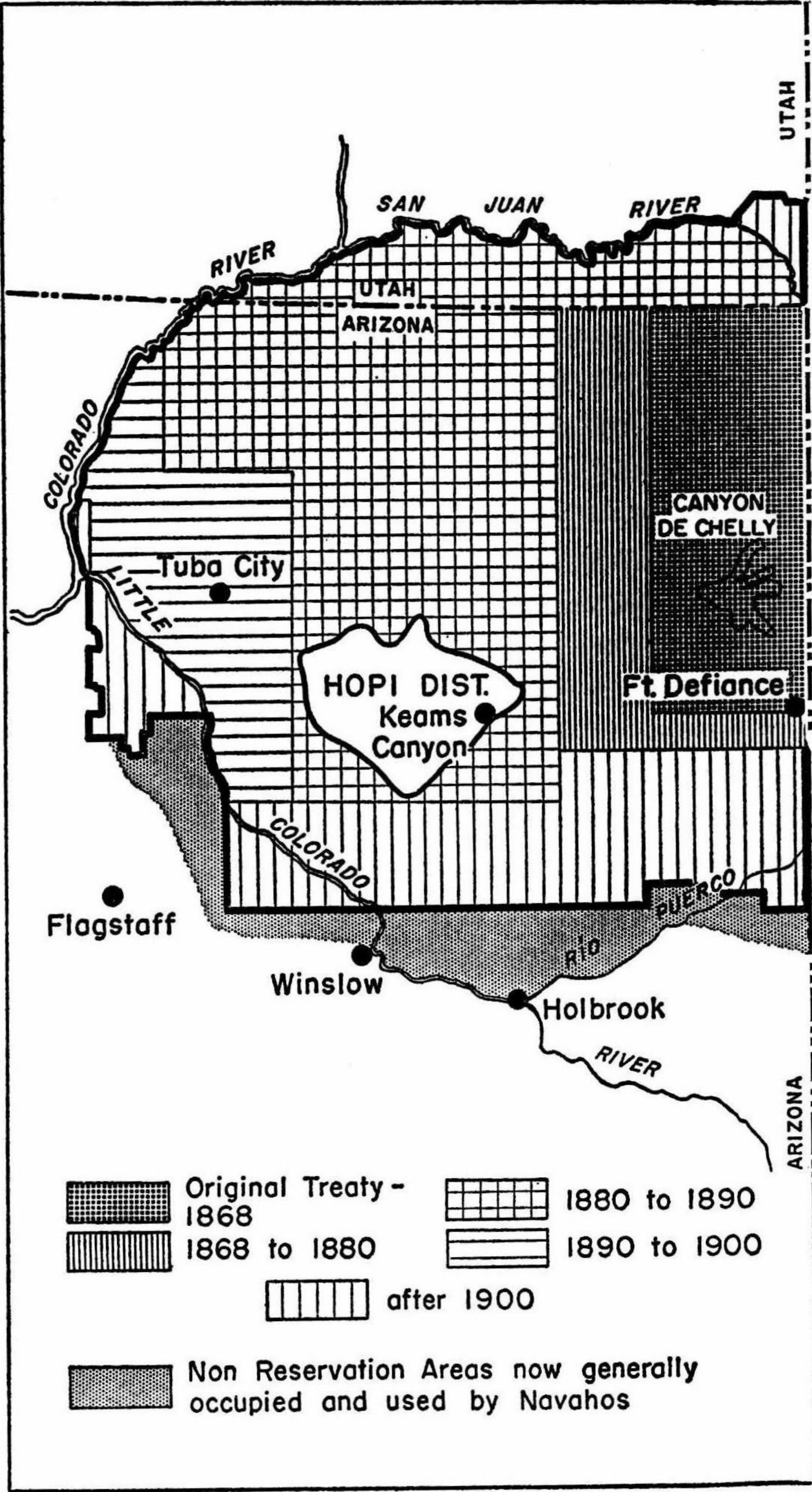
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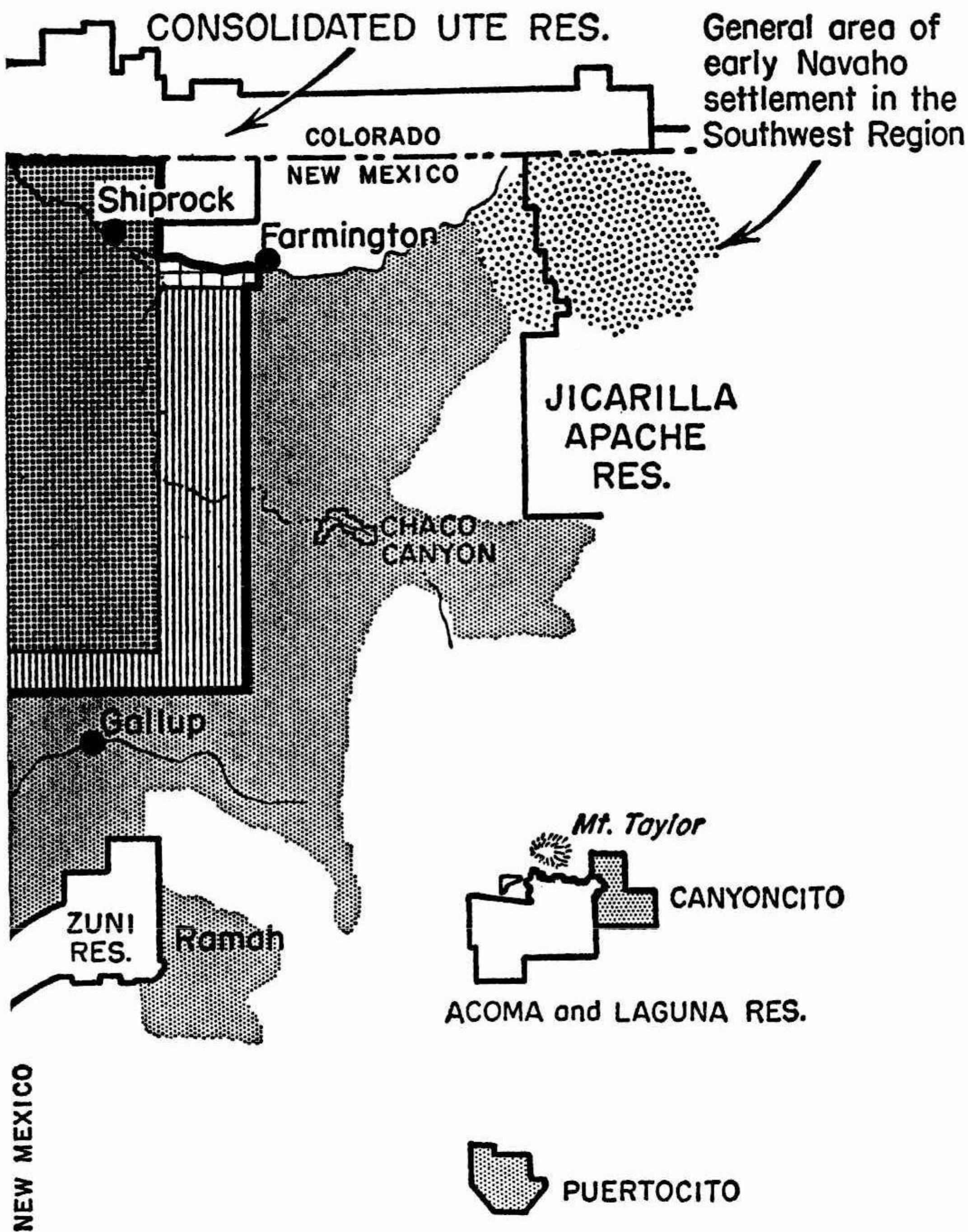
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NAVAHO COUNTRY
SHOWING
GROWTH OF
NAVAHO RESERVATION

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THE NAVAHO

FOREWORD

The Navajo* Indians, whose reservation lands occupy approximately 25,000 square miles in the four-corners area of Arizona, New Mexico, Utah, and Colorado, are the largest tribe in the United States today. The population, estimated by Kluckhohn and Leighton in 1946 at 55,000, grew to approximately 90,000 in 1960 and to more than 120,000 in 1969. The growth rate would indicate an estimated population of 130,000 in 1974. The effects of this population growth are readily visible. Navajo communities are springing up around established centers (trading posts, government schools, chapter houses) throughout the Reservation, where no such communities were before. Hogans can be seen from the road; in 1940 they were usually out of sight. The increased population cannot be supported solely by the traditional activities of sheepherding and farming. Since the population can no longer live off the land, more services have been needed—schools, hospitals and clinics, jobs, better roads and transportation. These have been provided by

* When *The Navaho* was written in the early 1940's and when it was revised in 1962, "Navaho" was the spelling used by most anthropologists. The Navajo Tribe, however, has long used the *j* and in the 1960's the Navajo Tribal Council formally stated its preference. Today most anthropologists conform to tribal usage, and I have done so in this preface. But because *The Navaho* has been reissued by photographic processes, the *h* has been retained in the text of this edition.

a combination of federal, state, tribal, and private sources.

In many ways the Navajo of the 1970's are different from the group studied by Kluckhohn and Leighton in the early 1940's; yet in many other ways they remain the same. Areas where change is the most apparent include the economy, technology and material culture, health and education and political organization and administration. The changes in social organization and religion have been more conservative. In all areas, the Navajo have adopted new items and retained old items of a cultural inventory where suitable, and they have molded both to a distinctive Navajo way of life. This pattern of adoption and gradual change was in progress when Kluckhohn and Leighton did their field work; it is still going on.

The Navajo economy in the 1970's is far more dependent upon the job market than it was in the 1940's, although the trend was evident by 1960. The railroad was once the major employer for wage work, both on and off the Reservation, but the base for wage work has widened. The federal government is now the largest single employer of the Navajo (Aberle 1969:242). Many Navajos work in clerical and administrative positions at the Navajo Area Office of the Bureau of Indian Affairs in Window Rock. Tribal and state governments provide jobs in addition to those available from federal sources. Fairchild, General Dynamics, and EPI Vostron companies have established plants on the Reservation.

Other sources of income for Navajo families include the traditional ones. Families raise crops (corn, melons, and squash) for their own use. They herd sheep and goats. Cattle, which require less herding but need more acres per head, are increasing in importance. Arts and crafts provide family income as well. The Navajo Arts and Crafts Guild has helped with the distribution of these works. The price of silver has increased rapidly since 1960, dramatically since 1970, and the demand for American Indian jewelry has

FOREWORD

reached the point that major department stores are not only offering the jewelry but are advertising the wares in newspapers from coast to coast. How much the individual craftsman derives from this outlet, however, I do not know. Relief and welfare were important sources of family livelihood in the early 1940's and remain important today, but the focus has changed from federal welfare checks to a program sponsored by the tribe, with the guidance of the Bureau of Indian Affairs and the Public Health Service.

To fund programs and services for individual families, the Navajo Tribe needs income. The sources of tribal income have expanded in the last three decades. The improved road system across the Reservation has paved the way for tourism, an industry that was hardly envisaged in the early 1940's. Several Navajo tribal parks have opened, beginning with the establishment of Monument Valley Tribal Park in 1958, followed by the Lake Powell and Little Colorado River Navajo Tribal Parks (1962) and the Window Rock-Tse Bonito Tribal Park (1963). Kinlichee Tribal Park opened in 1964; the Anasazi ruins there (A.D. 800-1300) have been excavated by the Museum of Northern Arizona and stabilized by the Navajo Tribe. Grand Canyon Navajo Tribal Park opened in 1966. Guided tours are available: the Navajo Parks and Recreation Department pamphlet invites the visitor to see Navajoland on five-day package tours "featuring Navajo college students as driver-guides and pretty Navajo coeds as hostesses on sightseeing buses."

Tribal leases for mineral rights have been important since 1921, and with the ecology movement and energy crisis of the 1970's, leases are still important and are now controversial. Coal from the strip mine at Black Mesa is slurried across the Reservation to the western boundary near Page, Arizona. Extending 97 miles, the right-of-way brought in a lease income of approximately \$14,933.45 for the first half of 1967 (NAO BIA 1967:17). The leases enrich the tribal coffers, but it is hard to herd sheep on a strip mine. There