

NAVAJO HISTORY



Edited by
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CHINLE, ARIZONA

Navajo History Volume 1

M Mark



Navajo History Volume 1:

Navajo History, 1971 A history of the Navajos from their mythological and prehistoric beginnings to the present written by and for the Navajo people **Chronicling Cultures** Robert V. Kemper, Anya Peterson Royce, 2002-04-23 Some field sites have hosted anthropologists for as long as half a century Chronicling Cultures collects articles from principals of many of the longest and best known anthropology projects from four continents the Kung Harvard Chiapas Project Gwembe Valley Tzintzuntzan and Navajo among others These projects have brought a new understanding of change and persistence in communities over time They have forced researchers to develop methods of involving local communities in research of using data over generations of scholars and of resolving ethical issues of research versus advocacy The projects range from individual scholars who return home year after year to large scale institutionalized projects involving many researchers and numerous studies This volume will be an important addition to the literature on fieldwork on the history of ethnology and on ethnographers role in their host cultures Research in Education, 1972 *Telling Animals* Jasmine Spencer, 2022-06-27 In *Telling Animals* Jasmine Spencer offers a comparative yet personal approach to Dene Athabaskan stories both Northern and Southern It examines the animating effects of animal stories the transformative power of animacies in Dene stories and the effects of narrative revitalization through animal grammar It takes as its first premise the teachings of many Elders who have shared that the stories are alive Jasmine Spencer's comparative approach combines literary linguistic anthropological and philosophical theories and methods using a deictic framework for closely reading the stories in both their Dene languages and in English translation The narrative epistemologies enacted by Dene stories counterbalance many of the ethical problems inherent within Euro Western approaches to ontology and experience These stories revive those who listen and read offering hope *Diné Identity in a Twenty-First-Century World* Lloyd L. Lee, 2020-05-19 Din identity in the twenty first century is distinctive and personal It is a mixture of traditions customs values behaviors technologies worldviews languages and lifeways It is a holistic experience Din identity is analogous to Din weaving like weaving Din identity intertwines all of life's elements together In this important new book Lloyd L Lee a citizen of the Navajo Nation and an associate professor of Native American studies takes up and provides insight on the most essential of human questions who are we Finding value and meaning in the Din way of life has always been a hallmark of Din studies Lee's Din centric approach to identity gives the reader a deep appreciation for the Din way of life Lee incorporates Din baa hane Navajo history Sa h Naagh Bik eh H zh n harmony Din Bizaad language K relations K clanship and N hi K yah land to address the melding of past present and future that are the hallmarks of the Din way of life This study informed by personal experience offers an inclusive view of identity that is encompassing of cultural and historical diversity To illustrate this Lee shares a spectrum of Din insights on what it means to be human *Diné Identity in a Twenty First Century World* opens a productive conversation on the complexity of understanding and the richness of current Din identities Resources in Education, 2000-04 **The**

Navaho Clyde Kluckhohn,Dorothea Cross Leighton,Lucy H. Wales,1974 The authors review Navaho history from archaeological times to the present and then present Navaho life today This book presents not only a study of Navaho life however it is an impartial discussion of an interesting experiment in government administration of a dependent people

Native Peoples of the Southwest Trudy Griffin-Pierce,2000-09 A comprehensive guide to the historic and contemporary indigenous cultures of the American Southwest intended for college courses and the general reader Ohoyo Ikhana ,1982 Dreaming of Sheep in Navajo Country Marsha Weisiger,2011-11-15 Dreaming of Sheep in Navajo Country offers a fresh interpretation of the history of Navajo Din pastoralism The dramatic reduction of livestock on the Navajo Reservation in the 1930s when hundreds of thousands of sheep goats and horses were killed was an ambitious attempt by the federal government to eliminate overgrazing on an arid landscape and to better the lives of the people who lived there Instead the policy was a disaster resulting in the loss of livelihood for Navajos especially women the primary owners and tenders of the animals without significant improvement of the grazing lands Livestock on the reservation increased exponentially after the late 1860s as more and more people and animals hemmed in on all sides by Anglo and Hispanic ranchers tried to feed themselves on an increasingly barren landscape At the beginning of the twentieth century grazing lands were showing signs of distress As soil conditions worsened weeds unpalatable for livestock pushed out nutritious native grasses until by the 1930s federal officials believed conditions had reached a critical point Well intentioned New Dealers made serious errors in anticipating the human and environmental consequences of removing or killing tens of thousands of animals Environmental historian Marsha Weisiger examines the factors that led to the poor condition of the range and explains how the Bureau of Indian Affairs the Navajos and climate change contributed to it Using archival sources and oral accounts she describes the importance of land and stock animals in Navajo culture By positioning women at the center of the story she demonstrates the place they hold as significant actors in Native American and environmental history Dreaming of Sheep in Navajo Country is a compelling and important story that looks at the people and conditions that contributed to a botched policy whose legacy is still felt by the Navajos and their lands today

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