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He abandons his gold-then-silver roadster for horse transportation and goes into the woods in search of bat medicine he thinks may be useful. In the process, Horse rediscovers Sorrow Cave, a place associated with the use of bat medicine, and the Indians make a successful stand there. Belle Graycloud is jailed briefly as a result of this incident, but she thwarts Sheriff Gold, and, in the end, the tide turns against Gold and Hale.

These events, and the intervention of Lakota Stace Red Hawk, lead to discovery of the murderers and help resolve the plot, but the Indians' victory is bittersweet. Although they have rediscovered their Indianness, they are once again displaced. The novel ends with Red Hawk riding to join the Grayclouds as they leave their oil-plagued land and material possessions. Although perhaps not as dramatic as Sand Creek or Wounded Knee, the events in Hogan's book about dispossession comprise another chapter of the same story.

As additional writers of the Native American Renaissance find their voices, more of these kinds of stories will be told; for it is in the telling of such stories that Native Americans survive and find strength to deal with what is happening and what is to come.

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Bighorse the Warrior. By Tiana Bighorse. Edited by Noël Bennett. Tucson: University of Arizona Press, 1990. 125 pages. \$14.95 cloth.

"I want to tell my life story. My name is Gus Bighorse, and I am Tsé Deeshgizhnii (Rock Gap) Clan. And my father's clan is Tábaqahá (Edgewater Clan)" (p. 1).

So begins this brief, compelling narrative told by Bighorse's daughter Tiana and edited by Noël Bennett. In *Bighorse the Warrior*, they continue a collaboration begun a generation ago. When Bennett, at the age of 28, came to Tuba City in the western reaches of Navajo Country, she met Tiana Bighorse, then a fifty-year-old weaver. Together they fashioned a book about weaving, *Working with the Wool: How to Weave a Navajo Rug*, which they built from Bighorse's mother's stories. Now, in *Bighorse the Warrior*, they retell her father's stories, using his voice.

Born near Mount Taylor, a sacred mountain of the people, in about 1846, Gus Bighorse reached maturity at a time of great change and challenge for the Navajo. Eighteen-forty-six has been labeled a year of decision for the United States. The war with Mexico erupted, and soon the region the Navajo called home was claimed by a new nation. The United States moved promptly to control the vast territory.

The world of Gus Bighorse allowed no time for adolescence. At age sixteen he lost his parents, killed by unnamed and probably unknown people. Their death is linked to the news that "the enemy is coming. The enemy is some soldiers from Washington. They want to get our land. That's why they're killing all these Navajo" (p. 13). Bighorse does not say that the soldiers murdered his parents. But there can be no mistaking the association of the arrival of the soldiers with death, with hardship, with the threat of removal.

Most of Bighorse's story centers around the era called, in English, the "Long Walk." From the time the United States constructed the aptly named Fort Defiance near present-day Window Rock, Arizona, in the early 1850s, the Navajo felt the pressure of Anglo arms and expectations. Chil Haajini (Manuelito) helped lead resistance to the incursion. Bighorse tells the story of one of the Navajo assaults on Fort Defiance, when hundreds of men attacked, and their arrows "just pour[ed] down like hail on that fort" (p. 17).

We are reminded that Anglo intruders were not the only foe for the Navajo. The Comanche, often overlooked by historians but impossible to ignore during the nineteenth century, are mentioned by Bighorse as one of the many enemies of the people; the Ute, the Apache, the Mexicans, and the Paiute—not the Hopi, it is worth noting—also are included for an imposing congregation.

Together with the Anglo-Americans, these groups proved to be too much for the Navajo. Appointed commander of the United States Army in New Mexico Territory in the autumn of 1862, General James Carleton agreed that only military action could compel the Navajo to accept American authority. Kit Carson and others participated in a campaign designed to force the Navajo to surrender and to go into exile.

Bighorse the Warrior captures the trauma and tragedy of the time. And it does more. It also underscores the fierce determination of the Navajo to survive and to endure. Gus Bighorse lists

some of the people who hid around the Grand Canyon and on Black Mesa and down on the Colorado River. The Navajo Mountain area, unsurprisingly, attracted many refugees. Manuelito instructed Bighorse to take warriors and families to that area during the time so many Navajo were imprisoned at Hwéeldi (Fort Sumner) in east central New Mexico. Thirty men are named in a formal roll call of some of those who "stay[ed] up in the mountains with me" (p. 40); they are all presented traditionally, with Hastiin accompanying such appellations as Hadilch' álí Sání (Old-Talker), Atsáá' Béheestl' ónii (Ribs-Tied-To) and Tl'ahnii Bidághaa Lichú'ii (Left-Handed-Red-Whiskers).

Although Bighorse did not have to go to Hwéeldi, he nonetheless recounts poignantly the terrible experiences of the people at Fort Defiance, en route to Hwéeldi and while imprisoned. It is a grim picture, indeed, and one that ensures that we understand how the Navajo suffered and how desperately they wanted to go home. Although Bighorse does not mention the following quotation, Barboncito's sentiment about the necessity of going back to where they belonged has always summed up for me the way the people felt: "After we get back to our country it will brighten up again and the Navajos will be as happy as the land, black clouds will rise and there will be plenty of rain."

Bighorse the Warrior does include a fine picture of the return of the people following the treaty of 1868. I particularly liked the image of an old woman who saw Mount Taylor from the distance and cried out, "Mountain! We are home" (p. 56). The Navajos' return to their sacred mountains and their success in restoring a considerable portion of their old domain to acreage recognized by federal trust obviously marked a crucial stage in their history. Bighorse helps us grasp the bond between the people and the land and their efforts to forge ahead in the years that followed Hwéeldi.

While the final portion of the book is more episodic and less cohesive, short accounts of events in Bighorse's life do provide a partial picture of this transitional period. The very short section devoted to livestock reduction is less successful. Given the importance of this disaster to the Navajo, it is an event better told in greater detail or omitted from the narrative.

Editor Bennett offers an eight-page chronology of significant events in Navajo history, American history, and the life of Gus Bighorse. This effort to furnish historical context may be useful

to some readers, but it includes some minor errors that could have been avoided with a more careful review. Any such listing is, by definition, arbitrary, but one could quibble about matters to be included or omitted here.

Although Bennett implies in her introduction that accounts from the Navajo point of view have never emerged before, other significant stories from the nineteenth and twentieth centuries have been published previously. Navajo oral historical accounts have appeared in volumes published by the Navajo Community College Press about the Long Walk period and the era of livestock reduction. Robert W. Young and William Morgan earlier presented stories in Navajo and in English about these times.

Bighorse the Warrior is, however, an important addition to Navajo history. In about sixty-two pages of text, Tiana Bighorse has woven a story of which she may be justly proud. The University of Arizona Press also merits praise for its inclusion of photographs and illustrations that add to the impact of this fine, memorable book.

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Reclaiming Youth at Risk: Our Hope for the Future. By Larry K. Brendtro, Martin Brokenleg, and Steve Van Bockern. Bloomington, IN: National Educational Service, 1990. 100 pages. \$19.95 paper.

Rather than basing their educational methodology on research, this trio of authors from Augustana College in South Dakota chose to provide a *mélange* of quotations and viewpoints from widely varied sources of practical wisdom about education and child development. They merge Euro-American psychological theories and philosophical approaches with the heritage of Native Americans to support proposals for "reclaiming" those alienated and troubled youth who present such a challenge to today's teachers and agency workers.

Emphasis throughout the book lies in strategies for developing supportive environments. This includes techniques that help at-risk youths master important skills, rather than controlling them in authoritarian settings designed to satisfy the needs of