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CHATTO'S MEASUREMENTS: A FOOTNOTE TO WESTERN HISTORY

JOHN GILLIN

To those interested in the so-called Apache Wars, a number of recent works have made the figure of Chatto, the Chiricahua chieftain, familiar as a reformed "bad Indian,"¹ and as an example of the undiscriminating treatment meted out by the government to the Apaches. It will be recalled that during the years 1882-83 he was prominently identified with Geronimo's group of hostile Apaches harassing white and Indian settlements in Arizona and New Mexico from a base in the Sierra Madre Mountains of Mexico. To follow Lockwood's account, the most recent, it appears that it was Chatto who on April 19, 1882, raided the sub-agency at Fort Goodwin and forced the peaceful reservation Apaches under Loco to take to the war trail, killing two men. In March, 1883, he made a dramatic raid for ammunition from Mexico. His raiders on this occasion killed four men at a charcoal camp near Fort Huachuca, three men west of the Whetstone Mountains, two more at Point of the Mountain east of Benson, and Judge McComas and his family on the road between Silver City and Lordsburg, New Mexico. Aside from these two exploits Chatto seems to have taken part in a number of less spectacular fights and raids. In May, 1883, he, in company with a number of other Apache leaders surrendered to General George Crook and settled on the San Carlos reservation. By 1884 he had become a sergeant of scouts and remained thereafter loyal to the United States. Chatto early became known as one of the best farmers at San Carlos and seems, in the period 1884-86, to have attempted to cooperate with the government to the best of his ability in both peace and war against the renegade members of his own tribe. In 1885 he refused to leave the reservation in a break-away organized by Chihuahua, Geronimo and Mangus; and in the same year Chatto served as a scout with the United States forces pursuing the runaways under those leaders. In the summer of 1886 Chatto was a member of a delegation chosen to go to Washington for the purpose of inquiring what the government would do for the Chiricahuas should they be willing to move to some other part of the country. While in Washington

1. See Britton Davis, *The Truth About Geronimo*, New Haven, 1929: pp. 7, 59, 76, 80-84, 105-115, 126, 144, 149, 153, 162-167, 176, 187, 200, 204, 234; Paul I. Wellman, *Death in the Desert*, New York, 1935: chapters 21 and 22, and pp. 264-266, 273, 274; Frank C. Lockwood, *The Apache Indians*, New York, 1938: pp. 247-8, 264, 266, 268-9, 271, 275, 282, 312-317, 325-6; among older accounts in which Chatto figures, see, John G. Bourke, *On the Border with Crook*, New York, 1896; General George Crook's report to the Secretary of War, dated January 6, 1890, in *Senate Executive Document No. 83, 51st Congress, 1st Session*. Pictures of Chatto in his prime will be found in Wellman, *op. cit.*, facing p. 211 and in Lockwood, *op. cit.*, facing p. 266. The name is variously spelled "Chatto," "Chato," and "Chaddo."

Chatto was presented with a medal and a certificate. On the return trip, however, Chatto and his party were delayed at Carlisle, Pennsylvania for five days. Then, continuing their journey west, they were taken off the train at Fort Leavenworth and held there in custody for about two months, after which they were shipped as prisoners of war to Fort Marion, Florida, where they met the other members of the Chiricahua Apaches who had likewise been removed as prisoners from Arizona to Florida during the summer. This whole episode was commented upon by General Crook as follows:²

In the operation against the hostiles, Chatto and others of his band were enlisted as scouts in the service of the United States and rendered invaluable services in that capacity. It is not too much to say that the surrender of Nachez, Chihuahua, Geronimo, and their bands could not have been effected except for the assistance of Chatto and his Chiricahua scouts.

The final surrender of Geronimo and his small band to General Miles was brought about only through Chiricahuas who had remained friendly to the Government.

When the services were no longer required Chatto received an honorable discharge and returned to his farm. He planted wheat and barley, raised sheep and owned horses and mules. Before his crops had ripened he was summoned to Washington. After an interview with the President he left the capital expecting to return to his farm at Camp Apache. On the way he was stopped at Fort Leavenworth, Kansas, and kept there for two months. At the end of this time he was taken to St. Augustine, and placed in confinement with the captive hostiles, whose surrender he had been so instrumental in securing. Ever since, he has been continued in confinement with them on the same terms, and with the yet more guilty band of Geronimo, which subsequently joined them.

During my interview with him at Mount Vernon Barracks, Chatto took from his breast a large medal that had been presented to him by President Cleveland, and holding it out, asked: "Why was I given that to wear in the guard-house? I thought that something good would come to me when they gave it to me, but I have been in confinement ever since I have had it." I submit that this Indian has received but scant encouragement from the government in his efforts to become a self-sustaining citizen.

As is known, an awakened public opinion finally effected, through Senate action, the removal of the captive Apaches from Florida to Fort Sill, Oklahoma, in 1894. In 1913 a portion of the Chiricahuas voted to return to the Mescalero reservation, Chatto among them. He died as the result of an automobile accident on the Mescalero Reservation in March, 1934, in what he thought was his eighty-ninth year. Despite his questionable treatment at the hands of the government, he remained loyal and respected by Indians and whites to the last.

2. *Op. cit.*, quoted in Lockwood, pp. 317-318.

In the summer of 1931, while on the Mescalero Apache Reservation under a field training fellowship in ethnology from the Laboratory of Anthropology at Santa Fe, the present writer had the opportunity to take anthropometric measurements and observations upon a small series of Apaches, among them Chatto. The data on the group as a whole will be published elsewhere in statistical form, but it might be of interest to set down Chatto's measurements individually. Although he was a very old man (he considered his age in 1931 to be 85) at the time I knew him, Wellman's description is fairly accurate as a general impression:

He was short, barrel-chested, with wide legs and a bull neck. His face was marred by a flat nose—due to his having been kicked by a mule. That was the significance of his name, Chato—Flat Nose. With this disfigurement, his features were a mask of impassivity.³

I do not vouch for the mulish explanation of the shape of the Chatto nose. Although the old gentleman offered this explanation to me himself, it might have been a rationalization for what he considered an unattractive feature. An external examination showed no lack of symmetry nor signs of internal breakage or derangement of the nasal structure.

Anthropometric Measurements:

Height	1665 mm. (Approximately 5 feet 5½ inches)
Acromion height	1423
Dactylion height	699
Biacromial diameter	331
Sitting height	851
Head length	177
Head breadth	171
Minimum frontal diam. ...	121
Bizygomatic diameter ...	154
Total face height	122
Nose height	60
Nose breadth	42
Bigonial diameter	119
Ear length	80
Ear breadth	38

Anthropometric Indices (in round numbers):

Relative shoulder height...	85
Relative shoulder breadth...	19
Relative sitting height...	51
Cephalic index	96
Cephalo-facial index	90
Facial index	79
Nasal index	70
Zygo-frontal	78
Fronto-parietal	70
Zygo-gonial	77
Fronto-gonial	91

3. Wellman, *op. cit.*, p. 207.

Chatto's stature is only 10 mm. under the average stature of 1675 mm. reported by Hrdlicka for 25 "Mescalero Apache"⁴ males; on the other hand 36 Mescalero males measured by me showed a mean stature of 1665.3 mm. Hrdlicka gives the average cephalic index of 148 undeformed male Apaches (including not only Mescalero subjects, but also White Mountain, San Carlos, and Jicarilla) as 84.9.⁵ Deformation of the skull (occipital flattening) seems to have been inadvertently brought about among many Apache children through binding them during infancy onto a hard cradle board.⁶ While no cranial assymetry was observed on Chatto, his very high cephalic index and the observable flatness of his occiput, make it probable that he had undergone some effects of this process.

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NOTES ON NAVAJO EAGLE WAY

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Eagle Way is one of the least known of Navajo chants. Wyman and I have recently published a little general information,¹ and Newcomb has published a version of the chant legend.² The ceremonial appears to be obsolescent. I have never had a definite and specific report of a full five-night performance in recent years, and, so far as I know, I am the only field worker who has witnessed even an excerpt. I am in no position to write a comprehensive discussion of this chant, but I happen to have certain materials which ought to be spread upon the record for the use of other students. Since I do not expect to do further field work on the subject of Navajo ceremonials, it would serve no purpose to hold these data until some fabled day when they might be "complete." During the summer of 1937 two informants, one of them a curer knowing excerpts of Eagle Way, volunteered to tell me episodes from the chant legend. Both were obtained through an interpreter (David Skeet of Two Wells), and I shall give them exactly as he rendered them except that I have translated some terms which he left in Navajo. To have put them

4. Ales Hrdlicka, *Physiological and Medical Observations Among the Indians of Southwestern United States and Northern Mexico*, Bureau of American Ethnology, Bulletin 34, Washington, 1908, p. 133.

5. *Ibid.*, p. 242.

6. *Ibid.*, pp. 79-86.

1. Leland C. Wyman and Clyde Kluckhohn, *Navaho Classification of Their Song Ceremonials* (Memoirs of the American Anthropological Association, No. 50, 1938) pp. 29-30. Clyde Kluckhohn and Leland C. Wyman, *An Introduction to Navaho Chant Practice* (Memoirs of the American Anthropological Association, No. 53, 1940) p. 189 and pp. 14-111 *passim*.

2. Franc J. Newcomb, *Origin Legend of the Navajo Eagle Chant* (Journal of American Folklore, 53; 50-78) 1940.