

# New Mexico Historical Review

---

Volume 18 | Number 2

Article 4

---

4-1-1943

## Book Reviews

Follow this and additional works at: <https://digitalrepository.unm.edu/nmhr>

---

### Recommended Citation

. "Book Reviews." *New Mexico Historical Review* 18, 2 (2021). <https://digitalrepository.unm.edu/nmhr/vol18/iss2/4>

This Review is brought to you for free and open access by UNM Digital Repository. It has been accepted for inclusion in *New Mexico Historical Review* by an authorized editor of UNM Digital Repository. For more information, please contact [amywinter@unm.edu](mailto:amywinter@unm.edu), [lsloane@salud.unm.edu](mailto:lsloane@salud.unm.edu), [sarahrk@unm.edu](mailto:sarahrk@unm.edu).

## BOOK REVIEWS

*The Pueblo of Santa Ana, New Mexico.* By Leslie A. White. (American Anthropological Association, Vol. 44, No. 4, Part 2, New Series; 360 pp., illustrated, bibliography.)

In telling the detailed story of life in an Indian pueblo, the author covers the wide range of Pueblo cosmology, government, customs, habits, social organization, and does it well. The treatise is the result of field researches covering thirteen years and can be considered not only authoritative but also one of the best for completeness and incisive insight into Pueblo character. It is free from the romantic interpretation of Pueblo ceremonies and mythology which often creeps into less scientific treatises on phases of Indian culture.

To secure accuracy of data "obtained by direct observation and by casual contact," the author had five adult informants, but "never worked with more than one informant at a time and no one of the five ever knew that any one beside himself was also serving as an informant . . . Native terms were employed extensively to insure accuracy of reference and identification. Drawings of sacred paraphernalia and costume, diagrams of dances and ceremonies were made by informants. One informant's account was compared with another's; an informant's account of one year was checked against his account of a year or so later."

The author admits, however, comprehensive as is his monograph, that "after investigations of the Keres carried on intermittently for more than twelve years, the present writer feels that our knowledge today is little more than superficial." Continuing: "We did, however, learn a great deal at Santa Ana. In addition to acquiring data on points at which Santa Ana resembles other Keresan pueblos, we learned certain things here that we have never known before in our study of the Keres as a whole, or have clarified certain matters that were vague heretofore."

How much in the way of research is still to be done is

indicated by the author when he writes: "Our study suffers from one-sidedness in another respect: all of our informants were men. While it is true that the bulk of the ceremonial and political life of the community is in the hands of men—all officers, priests, and shamans are men; women are not admitted to the pueblo council; women play virtually no part in two great Pueblo activities, war and hunting—the fact remains that women are of considerable importance in Pueblo life, and any account which does not include a woman's statement is one-sided and deficient. Women, without doubt, know much more about some things than men. And in instances where she does not have this superiority of knowledge her point of view is likely to be different from the man's and it is important to know what her point of view is." One reason for not obtaining a woman informant no doubt is that "every Pueblo Indian child is taught from childhood to guard the secrets of his people, to tell the white man nothing, to keep old Indian ways concealed. It is virtually certain that any one among the eastern Keresan Pueblos (with the possible exception of Cochití) who was convicted of aiding an ethnologist would be severely punished, if not executed. According to Curtis, a man at San Ildefonso (also at Zia) was executed for assisting Matilda Coxe Stevenson; two Santo Domingo men were executed for dancing tribal dances while on a trip to Washington."

However that may be, the writer has gathered a mass of information of great interest and significance. He tells it in a way that also grips the non-scientific reader. The author opens his thesis with a brief history of Tamaya (Santa Ana) and a description of its geographic and economic setting and background. In this connection, the writer affirms that "prior to the coming of the Spaniards, the Pueblo Indians drank no beers or liquors of any kind. . . . It was not until the American occupation that we hear of drunkenness among the Pueblos: this resulted from the use of whiskey." However, as a rule, the Pueblo "looks upon drunkenness with aversion and disgust, if not horror.

. . . I well remember the look of horror and disgust (and perhaps pity?) on the face of a Santa Ana woman whom I knew rather well when she saw a young man, half drunk, dancing in the 'corn dance' at Sia." Superintendent Towers is cited as reporting that "drinking is particularly bad at Acoma and at Jémez during their fiestas. . . . Laguna, Sandia and Isleta seem to be the worst of pueblos for habitual drinking." The author continues: "The young men pour the liquor down until they become drunk—and quite bellicose. They take this occasion to exercise without restraint their American profanity. They do this with great exuberance and with a style that is all their own. They frequently swagger about threatening all and sundry, until they are squelched by their relatives and friends or until they are lodged in the komanira by the governor. Venereal disease is not prevalent and there never has been a case of suicide or murder at Santa Ana. Still, it is admitted that profound changes are taking place, for "the weaning away of young men and women from the old time medicinemen is having the effect of undermining the whole Pueblo cultural structure."

"Cosmology and Pueblo Life," "Government and Social Life," "Corn and the Cosmos," "Hunting," "War," "Sickness and Witchcraft," "Paraphernalia and Ritual" are other chapter headings, followed by a bibliography, which while not exhaustive is helpful. Sixty or more plates and illustrations enrich the text.

Not only those interested in Indians and their culture but also the sociologist, the student of religions, and the general reader, will find the volume of more than passing consequence. As the author puts it: "One of the most amazing things about a pueblo like Santa Ana is that it can be a microcosm, complete in itself, with philosophy, art, religion and government, and yet with a population of less than 250 men, women and children. Impressive too is the fact that at Santa Ana a boy or girl grows up, marries, works, plays, lives, loves, and dies within a community of only twelve score of persons."—P.A.F.W.

*Pima and Papago Indian Agriculture.* By Edward F. Castetter and Willis H. Bell. First of *Inter-Americana Studies*, Dr. Joaquín Ortega, editor, of the School of Inter-American Affairs, University of New Mexico. (The University of New Mexico Press, Albuquerque, N. M., 1942. Pp. 245. Illus., index, and bibliography.)

An intensive study of the culture of the aborigines of southwestern Arizona, this volume is a welcome addition to the scientific literature of the Spanish Southwest. The book is the result of field studies by Drs. Castetter and Bell of the University of New Mexico faculty, in three consecutive years on the Pima and Papago Indian reservations, each author working independently with his informants and interpreters. These field studies were supplemented by data gleaned from historical, ethnographical and archaeological literature. That this part of the investigation was comprehensive can be gathered from the extensive bibliography which precedes the index in the final pages.

The treatise is divided into ten chapters subdivided into many categories. The first chapter deals with the history, ethnography and geography of the Pimans including in that term the Papagoes. Chapter II describes their land, climate and vegetation. In the third chapter under the heading "Early Basin of Piman Existence," archaeological, historical and ethnographical evidence are considered especially as to the utilization of native wild plants and native wild animals. Then follows a chapter on cultivated crops which include maize, beans, pumpkins, cotton, gourds, tobacco, martynia, wheat and barley, watermelons, cow peas, chick peas, lentils, garden peas, chili—a rather wide range for a desert country having an average rain fall of less than ten inches, made possible only by irrigation, a later chapter stating that there are indications and evidence of irrigation having been practiced in that region more than a thousand years ago. The succeeding chapter headings further indicate that the treatment of the subject is thorough and scientific as well as practical. These headings are: "Selection, Development

and Ownership of Land," "Agricultural Implements," "Planting, Irrigation and Cultivation," "Harvest, Storage and Seed Selection," "Cultivation and Utilization of Tobacco, a Ceremonial Crop" and "General Ceremonial Aspects of Piman Agriculture."

Even to the lay reader, this volume should be interesting as can be gauged from quotations such as these: "The Papago never grew tobacco in their fields, for it must be grown in secret and a man must be in the right spirit when planting. One who planted it must not let anyone see him do so, and, when visiting his tobacco patch which was out of sight of all the other fields, he took a circuitous route so that no one would suspect or learn where he was going. If someone discovered the patch and saw the young plants, they would dry up. . . . The Papago planter then sang the tobacco planting song four times and finally placed the seed in the ground. Each time he came back to see the plants, at required intervals of four days, he sang the same song to the tobacco four times, believing that this gave it more strength (four is the ritual number among both the Papago and the Pima." Smoking was considered injurious to young men and practically forbidden to them as "it was considered injurious, weakening them, causing a cough, making them lazy and fat, or unable to stand cold and preventing them from being alert."

The book is an important contribution to the literature of the Southwest. In addition, it has practical bearing on cultural relations and understanding of various phases of life and races in the Americas.—P.A.F.W.

*Compendium and Description of the West Indies.* By Antonio Vázquez de Espinosa. Translated by Charles Upson Clark. (Washington, Smithsonian Institution, 1942. xii+862 pp.; index. \$2.50.)

At the Vatican Library in Rome in 1929, Dr. Clark found this monumental work almost exactly three centuries after it was last in the hands of its author. Vázquez, a

Carmelite friar, was in Mexico City in 1612 and again in 1622, after spending the intervening years wholly in Central and South America. In 1622 he returned to Spain and was engaged in the final revising and printing of his *Compendium* when he died in 1630. How it found its way to the Vatican is immaterial.

In his excellent translation, Dr. Clark supplies a helpful and illuminating Introduction, brief but adequate. We regret with him that it was not feasible for the Smithsonian to publish also the Spanish text; in some cases the reader can trace an expression to its source, but in others he is left in doubt. Espejo, for example, never used the word *cíbolos* but wrote of "vacas corcobadas que llaman *de Cíbola*." (see sections 39, 546, 562) Nor were the Vaquero Indians "cowboys" in any proper sense of that word. (sec. 321) "Audien-  
cia" and "Adelantado" have no satisfactory equivalents in English,—and would better have been left in Spanish. (p. ix) The "cachupines" were not "greenhorns" or simply "newcomers" (secs. 374, 456, index) but peninsular-born Spaniards as distinguished from American-born, *criollos*. Strangely, the latter term is not found in the Vázquez text except once—and then to distinguish American-born negroes from those African-born. (sec. 915)

Vázquez divided his work in two Parts, relating respectively to the "Secretariat of New Spain" and to the "Secretariat of Perú and the Spanish Main." The second Part is twice as voluminous as the first,—a fact not surprising in view of his division of time above indicated. Each Part, moreover, was arranged in six Books, and these also are very unequal in length. The shortest Book (Audien-  
cia of Panama) has four chapters; the longest (Audien-  
cia of Lima) has ninety-five. As was the Spanish custom, the "Table of Contents" with titles by books and chapters will be found at the end of each Part: at pages 295-300 and pages 785-791 respectively.

Tremendously impressive is the way in which Vázquez concludes each Part of his *Compendium* with a detailed tabulating of appointive, salaried offices to the farthest corners

of the vast empire which Spain had built up in little more than a century. The picture thus had, for example, of the ramifications of colonial administration under its Secretariat of New Spain is bewildering, overwhelming. Not only did the king himself make literally hundreds of such appointments, from the viceroy at 25,000 ducats down to numerous humble church canons and clerics at 200 or 300 pesos; other hundreds of salaried posts were filled by the viceroy; still others by the Marqués del Valle (descendant of the conqueror, Cortés); still others by the president of the Audiencia of Guadalajara—or another of the audiencias. Other lists covered judicial jobs; still others, ecclesiastical posts from archbishops down the line. An interesting list (p. 289) shows offices filled by the viceroy, normally assigned to “servants” (probably the Spanish word is *criados*), among whom we see the “governor of New Mexico, 2,000 pesos.” Besides this governor, the viceroy was entrusted with appointing to 144 judicial posts, 68 *alcaldías mayores*, and 75 *corregimientos*. (sec. 863)

Dr. Clark notes (p. vii) that “Vázquez does not consider himself a historian,” yet very decidedly the *Compendium* has great historical value, for various cogent reasons ably stated by Dr. Clark. On the other hand, the reader will probably decide that the source-value of the *Compendium* is by no means uniform throughout. This is not strange, for the task which Vázquez had set himself was herculean and for various parts of the vast colonial possessions of Spain he had to rely on the writings and statements of others; any errors of the latter were very apt to be reflected by Vázquez.

As an example, let the reader run through the statements made by the author about Francisco Vázquez de Coronado who, in 1629, seems to loom up remarkably against the background of sixteenth century events. Indeed, Vázquez de Espinosa reverts so frequently in his *Compendium* to Vázquez de Coronado as to suggest strongly the surmise of some close relationship between their families. The data given us about the “discoverer of New Mexico” are in part well established historically; in some respects they are

definitely wrong; and in some details they are curious, to say the least. The data are such as might have been gleaned by the author from family papers, an *información de parte* or a statement of *méritos* with which possibly his father or grandfather or other relative had sought royal favor, strengthening the appeal by incorporating some account of the distinguished services of this collateral relative (if Don Francisco was such.) In some respects the data here found are quite foreign to any such papers with which the present reviewer is familiar from the Coronado-Bocanegra lineage.

We meet Don Francisco first when the author tells us (sec. 305) that Cabeza de Vaca and his companions, on reaching Culiacán, "were clothed and feted by General Francisco Vázquez de Coronado, who at that time was setting out on the conquest of those provinces" (*sic*). Of especial interest are passages found in Book IV. At section 524 we are told that when Nuño de Guzmán and Fernando Cortés got into controversy, the Emperor Charles V in effect put them both aside and

at Toledo on April 18, 1537, appointed as governor and captain general of those kingdoms and provinces, Francisco Vázquez de Coronado, a gentleman native of Salamanca. He was a descendant of the blood royal of the kings of France; his ancestors had settled in the Kingdom of Galicia . . . Accordingly when this noble knight had arrived in this kingdom named "Greater Spain" by Nuño de Guzmán after his conquest of it, he found most of it in rebellion and many of its provinces needing to be subdued. With great courage, executive ability, and persistence, he succeeded in overcoming the rebellion and restoring peace; and for the above reasons, he gave these provinces the name "Kingdom of New Galicia" which it bears at present; and his descendants, the Marquesses de Villamayor, are its *adelantados mayores*.

Then in the next section (525), the author states that the viceroy himself, Don Antonio de Mendoza had failed to subdue and pacify certain provinces—but "Gov. Francisco

Vázquez de Coronado by his circumspection, courage, and persistence conquered, subdued, and colonized this region. . . .” His Majesty “wrote him in grateful appreciation of his valuable and distinguished services, on February 20, 1539,”—and made him inspector of silver mines in the whole of New Spain; “and for these services he granted him the favor of entailing to him the income” from fourteen villages which are named “for his life and those of his children and grandchildren and descendants, all in the district of New Galicia of which he was governor.”

From New Galicia the author turns to New Vizcaya, and after some description we are told:

President Nuño de Guzmán and Diego de Ybarra, knight of the Order of Santiago, began the work of subduing these provinces, and later the pacification was completed by Gov. Francisco Vázquez de Coronado, by dint of his persistence and courage, but at the cost of many hardships for himself and men. . . .

After a brief and somewhat garbled account of the Coronado expedition, we read:

Since they were suffering great hardships and the country was so cold and poor, and he saw that his men were worn out and disheartened, for fear they might mutiny he wisely turned back for New Spain, having traveled in this expedition over 1,000 leagues, suffering great hardships and much hunger. So he returned to Mexico City, and in view of the great services he had rendered His Majesty, the viceroy came out to meet him with the Audiencia, justices, and the city at large, and paid him the high honors due his merits.

Perhaps the most curious statement about Coronado, together with several inaccuracies, is found in the opening section (548) of the chapter which then follows, with further account of Coronado's exploits, of New Viscaya and the exploration of New Mexico:

Gov. Francisco Vázquez de Coronado governed New Galicia and New Vizcaya (*sic*) eleven years (*sic*) for His Majesty, during which time he subdued and brought under orderly administration all those provinces. He made a loan to Queen Joan, mother of the Emperor, of his whole salary for his term of office (*sic*); and this circumstance, together with the heavy expenses he incurred in the exploration of New Mexico, was responsible for his dying a very poor man in the year 1551 (*sic*) in Mexico City. He left two (*sic*) legitimate daughters by his wife, Doña Beatriz de Estrada. These were Doña Isabel de Luján and Doña Marina Vázquez de Coronado, and they were left in poverty, having been deprived of the income of their allotments, although His Majesty, when he sent him off on his explorations, had promised they would not be withdrawn; but the latest enactments with regard to the case did not return them to them.

Coronado had served less than six years as governor of New Galicia when he was suspended from office in August 1544,—and this was many years before there was any New Vizcaya. The loan to the Queen mother seems very hypothetical; Doña Juana became hopelessly insane after the death of Philip of Burgundy, and she was in retirement at Tordesillas from 1509 until her own death in 1555—although her son Charles coupled his name with hers in legal documents whenever necessary. But such a loan during the years 1538-44 from one who shortly before had gone to Mexico City as a young *criado* of the Viceroy Mendoza? It sounds quite dubious. And as to Coronado's daughters, we have shown elsewhere that three of them were married to three sons of the Bocanegra family.<sup>1</sup> There are many other points of interest in the remaining chapters of Book IV regarding Coronado's descendants and heirs, and on the exploration and description of New Mexico, but how much more important and valuable it all would have been if Vázquez de Espinosa had himself investigated this far northern frontier instead of

---

1. See "The Coronado-Bocanegra Family Alliance," in *NEW MEXICO HISTORICAL REVIEW*, XVI, 401-431, *passim*.

giving us a "compendium" of what he was able to get at second hand. Before turning from this part of the volume, we must comment on the queer idea which the author had of Esteban the Negro. He tells us (sec. 552) that it was in the town of Cíbola in 1539 that they killed him and adds: "he died for the spread of faith in Christ."

The *Compendium* is a formidable book. It would have been more convenient and attractive in two volumes, one for each of the Secretariats. Few if any are going to read right through it, but the reader who lets Dr. Clark guide him by the numerous indications in his "Introduction" will find many a delightful passage. And students will go to it again and again for data and description which they can turn to easily by using the two "tables of contents" and the index.—LANSING B. BLOOM.

*Spanish Beginnings in the Philippines, 1564-1572.* By Edward J. McCarthy, O.S.A. (Catholic University of American Press, Washington, 143.9+145 pp., bibliog., index.)

Very timely is the appearance of this monograph on the early history of the Philippine Islands, issued as Volume III in the University series, *Studies in Hispanic-American History*. The author is on the faculty at Villanova College in Pennsylvania, and he must have taken especial pleasure in preparing this dissertation for the doctorate degree because of the important part played by the Augustinian Order in carrying Christianity to the Islands.

The author's "Essay on Sources" shows that he made comprehensive and able use of widely scattered materials available in this country, including a considerable body of transcripts secured from Spain. Possibly his study might have been further enriched from sources in Rome. The present reviewer will never forget the thrill he experienced when, at the Propaganda Fide, he was permitted to scan through volume after volume of 16th and 17th century missionary correspondence from all quarters of the world—

letters mostly in Italian and Latin, but often also in Spanish or Portuguese, French, even Arabic (but fortunately these last are decoded). There are the letters on fragile rice-paper telling of the Jesuit martyrs in Japan; and others on such paper which came from China and the Philippines. Certain volumes of such correspondence, missing in Rome, were found at the Biblioteca Classense in Ravenna, over on the Adriatic. Someone can do a remarkable service for Church scholarship by securing a complete facsimile copy of all that early missionary correspondence.

But we have digressed. Dr. McCarthy's very readable and well-documented study opens with a survey of "Backgrounds and Approaches." Then begins his account of the expedition sent out from New Spain under command of Miguel López de Legaspi, accompanied by the Augustinian father, Andrés de Urdaneta. The latter went not only as a missionary but also as a pilot who was given the important task of deciding the best return-route from the Islands, a route which was to be used by the "Manila galleons" for over two hundred years.

The Spanish settlement on the Island of Cebu and later on Panay was a violation of the Treaty of Tordesillas in 1494 with Portugal; so the chapter on "Rival Claims and Hostilities" points up the critical situation which Legaspi had to meet, and did meet successfully. Not until 1570 did Spanish occupation expand to the Island of Luzon—and Manila dates only from 1572, in August of which year Legaspi died. Chapter VI gives an account of "The Spiritual Conquest," and in the closing chapter the author gives an appraisal of "Legaspi's Place in History." He agrees with E. G. Bourne in according Legaspi "a place among the greatest of colonial pioneers."

Too often doctorate theses are pretty heavy reading. Here is one which is really enjoyable.—LANSING B. BLOOM.

*Maxwell Land Grant: A New Mexico Item.* By William A. Keleher. (The Rydal Press, Santa Fé, N. M., 1942. Pp. 168. Sources, Index and illustrations. \$3.00.)

The story of the Maxwell Grant as told by the author is a colorful drama, in fact, a tragedy, as it concludes with the eviction of the squatters who had settled on the grant. It is an interesting account of events which shaped to a large degree the development of northern New Mexico and also left a decided impress on its history during the period covered, from 1841 to 1892. The author has a terse style which flows smoothly and grips the attention of the reader. Having known personally the principal actors in the drama, and buttressed by his knowledge of the land laws, he writes authoritatively. The high lights include many a thrilling tale of frontier violence and political intrigue characteristic of the days when the railroads came to New Mexico. Across the pages march the rough and ready men of pioneer days, heroes and scoundrels; others who became governors, United States senators, cabinet members; path-finders such as Kit Carson, Lucien B. Maxwell, Carlos Bent; priests, Protestant ministers, Indians, a motley crowd of men and women of all types and classes.

In the introductory chapter, Keleher reviews concisely Spanish land laws, leading up in the second chapter to the account of the acquisition of the grant by Miranda and Beau-bien. The petition for the grant as submitted to Governor Manuel Armijo reveals something of the conditions prevailing in Mexico a hundred years ago. An amusing letter written by Carlos Bent in 1841 to M. Alvord\* in Santa Fé excoriates in unmeasured terms Padre Antonio José Martínez, curate of Taos. According to the author, in his third chapter, "the Maxwell Land Grant has had no counterpart in the story of land grants in New Mexico." He tells something of the remarkable career of Lucien B. Maxwell, who acquired the grant through marriage and purchase, and who

---

\*No "Alvord" at Santa Fé in 1841 is known. This is evidently a misreading for Manuel Alvarez, friend of Bent and at that time U. S. consul in Santa Fé.—Editor.

founded the First National Bank in Santa Fé with part of the proceeds from the sale of the grant to a syndicate of English and Dutch investors. In the sixth chapter is set forth the claim of the Utes and Jicarilla Apaches to the lands covered by the grant. Then follows a chapter descriptive of the Cimarron country and its towns and mining camps. The eighth chapter recounts the murder of the Rev. T. J. Tolby, a Methodist minister, and the vengeance inflicted on the supposed murderer. It also tells about the Rev. Thomas Harwood, another Methodist missionary "a one-man army of the Lord." Also about the Rev. O. P. McMains, preacher and editor, who was accused of the lynching of Cruz Vega, whose body was found hanging from a telephone pole, with evidence that he had been tortured horribly before a lariat had been drawn taut about his neck.

The latter half of the book outlines the financing and the litigation which finally vested the huge grant of almost 2,500 square miles, or more than twice the area of the state of Rhode Island, in "the Maxwell Land Grant and Railway Company." Exciting incidents of vigilante-days, with personal references to numerous men of prominence still remembered by many, but of whom only one, ex-Governor George Curry, survives at this time. Frank W. Springer who successfully conducted the litigation for the Maxwell Company, Thomas B. Catron, Stephen B. Elkins, Surveyor General George W. Julian, Judge Elisha Long, Colonel William Breeden, George W. Prichard, Judge William A. Vincent, U. S. Senator Stephen W. Dorsey, Robert Ingersoll and others more or less famous, appear upon the scene with occasional asides which throw additional light upon the days in which they lived. As to Springer, the author concludes: "Springer's zeal and learning, his outstanding ability as a lawyer, his great industry and perseverance had never been put to a greater test, or been more magnificently rewarded. Successful termination of the litigation was a great tribute to Frank W. Springer personally and marked the zenith of his career as a member of the bar in New Mexico." As there were other important aspects to the career of Springer as

a scientist, philanthropist, art lover, builder, one cannot help but wish that the author with his literary charm may find time to write a biography of Springer and his brother, both of whom he knew personally, and while so many others now living are in position to contribute details of their hobbies, foibles and tremendous contributions to the welfare and growth of New Mexico. Such might also be the hope as to Lucien B. Maxwell, Thomas B. Catrón and Stephen B. Elkins, who had an intimate human side that was romantic and at times lovable as well as historically significant. Anyway, *Maxwell Land Grant* is good reading and well worth the three dollars charged for the volume.—P.A.F.W.