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Book Reviews

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Pajarito Plateau and Its Ancient People. By Edgar L. Hewett. Revised by Bertha P. Dutton, with the section, "The Cave Pictographs of the Rito de los Frijoles," by Kenneth M. Chapman. Albuquerque, New Mexico: The University of New Mexico Press and The School of American Research, 1953. Pp. xii, 174; 15 plates, 84 figures in the text. \$4.50.

Pajarito Plateau and Its Ancient People is one of a series of handbooks covering, primarily for the layman, the anthropology of those areas of New Mexico where Dr. Hewett and his students have worked.

Following a preface, the book is divided into four parts of unequal size and value. Each part is further subdivided into numbered sections or chapters. The preface is designed to orient the reader to archeology in general, as Hewett envisioned it, and to the archeology of the Pajarito Plateau, in particular. It outlines the background which led Hewett to his pioneer explorations of the area and describes the still earlier work of Adolph F. Bandelier and Charles F. Lummis.

Part One is entitled, "History in Storage." In Chapter I, "The Friendly Soil," Hewett describes the process of destruction of a village, a process that carries with it the seeds of preservation. As a village falls into ruin it is covered by its own debris and by natural processes of aggradation, and is thus preserved for the archeologist. That material left for salvage has the advantage of being inherently unbiased by the frailties of human historians. But Hewett does not point out that in the selective preservation of the earth inheres another bias limiting the archeologist primarily to the imperishable fraction of culture, not to mention the bias of the archeologist who uncovers it.

In Chapter II, "The Lore of the Living," Hewett discusses the archeology buried in what he terms "the racial mind"—that is, the combined verbal histories which pass into legend and then into myth. Recognizing the quality of the human

mind, he does not propose that this body of folklore be uncritically accepted or literally interpreted. He does suggest that much can be gained by research in this field. This is an old-fashioned idea which, it is interesting to note, is gaining currency again after an abatement of a generation.

Part Two, "Mesas, Canyons, and Ruins," deals with the environmental background of the Pajarito Plateau and its influence on the peoples who settled there. Geology, physiography, climate, flora, and fauna are all covered in relation to man's use of the area. In Chapter III, "Grouping of the Ancient Population," Dr. Dutton's inclusion of modern archeological systematics, tree-ring dates, and pottery terminology in her revision has considerably increased the value of this section for the archeologist as well as for the layman. The archeological survey of the Plateau from the Tewa ruins of the north to those of the Keres at the south serves as a useful summary of the kinds and numbers of ruins of the region and for the pottery associated with most of them. This part is one of the most successful of the book. The writing is clear and lucid, and the ideas of interaction of man and his environment are admirably stated.

"Pick, Trowel, and Spade," Part Three of the book, opens with a general discussion of terminology and classification of types of house structure as used in the present work. There follows a useful discussion of the architectural features common in the ruins of the Pajarito Plateau. The remainder deals with excavations carried on there by, or under the direction of, Hewett. The first of these (Chapter II) is a description of the Puyé area and excavation of parts of this "ancient Tewa pueblo." While not technical, it gives a good idea of the general nature of the architecture and the archeology. Pottery is also given, although in insufficient detail to be used in specific cultural comparisons. (This is not the purpose of the book, but since this remains the only generally available modern information on the site, it would have been useful to the professional to have such data included, perhaps in an appendix.)

Excavations in El Rito de los Frijoles, in Keresan terri-

tory, are next described. While not so detailed as those of Puyé, there is conveyed a good idea of the nature of the area and its ruins. Reference to Fig. 27 (p. 96), regarding the roofing of the two-story structure in the great ceremonial cave is not clear. Some minor research discloses that the actual reference is to a figure (No. 118) in an article, "Excavations at El Rito de los Frijoles," published in *The American Anthropologist*, Vol. 11, No. 4, 1909, from which this section is taken with only minor revisions. There is a brief summary statement on the pottery found in the various sites of the Rito.

Minor excavations at Otowi, Sankewi'i, and Tsirege comprise the concluding chapter of Part Three. Most of the excavation in these sites was in the cemeteries and other burial areas, producing a good general picture of the burial customs of the late prehistoric Pueblo inhabitants (late Pueblo III and Pueblo IV) and early historic peoples (Pueblo V). The excavations at Sankewi'i and Tsirege also provide information about the transition from small pueblos with Chaco-culture-derived black-on-white wares to the later large pueblos with glaze-decorated and other kinds of pottery.

Part Four is entitled, "The Continuity of Pajaritan Culture." Chapter I discusses the relationships of the prehistoric peoples to the modern Tewa and Keres who claim the area today. Traditions, architecture, pottery, and physical type are all brought to bear on the problem, to the conclusion that the prehistoric peoples are only partly ancestral to the modern ones.

"The Book of Their Arts," Chapter II, is subdivided into three sections. Section A briefly summarizes some of the raw materials furnished by the Pajaritan environment and the uses to which these were put.

Section B deals first with a non-technical discussion of Pajaritan pottery, together with a discussion of the symbolism used in its decoration. Then it passes to a consideration of religious and ceremonial observances and beliefs of the living Pueblos around the fringe of the whole Jemez Plateau (of which the Pajarito Plateau is the eastern side), concen-

trating, however, on the Tewa. This section is considered by Hewett as the "Imperishable Record" (p. 129). Here an attempt is made to link the present to the past in spirit if not in actuality. The development of modern Pueblo painting is linked to the study of Pueblo religious life carried on by Hewett and his associates.

Section C, labeled, "The Imperishable Record" (p. 136), presents first a brief background to the pictographs of the general region and then passes on to a chapter on the cave pictographs of the Rito de los Frijoles, written by Kenneth M. Chapman. This is a good discussion of variation in presentation of figures for various purposes and at different time levels.

Chapter III, "The Contemporary Pajaritans," tells of the development of the Los Alamos Scientific Laboratory and of the city that has grown amid the ruined towns of the prehistoric Pajaritans. This is a wholly new chapter written by Dr. Dutton.

An appendix on the preservation of American Antiquities makes the text of the "Lacey Act," or "Antiquities Act," for which Dr. Hewett is largely responsible, easily available to layman and professional alike, thus serving a useful function. The New Mexico statutes covering the preservation of the scientific resources of New Mexico are also mentioned.

Mechanically, the book is good. Binding, layout, and typography are very good. The use of coated paper throughout has facilitated placement of figures and plates near to the text to which they pertain. A list of figures and plates would have been useful. While there is no bibliography, as such, the well made index carries much bibliographic information.

Pajarito Plateau and Its Ancient People was written for the interested layman and amateur, but its interest is wider than this, because it remains the only available over-all coverage of the area for the professional. Much of the writing is in a dreamy, philosophical mood, but even here there are sharp insights into the nature of culture and of the data usable in studying its manifestations. Other sections of the book are clear and lucid presentations of archeological find-

ings. The fact that large sections of this book were taken, with very little revision, from reports published by Hewett in the first decade of the present century largely explains the philosophic rather than scientific outlook of much of the book. The archeology of that day was not that of the modern technical specialist.

Dr. Dutton's revising hand has been deft. She has left much of the atmosphere and the philosophy of Dr. Hewett; but by careful excision, she has relieved the book of many of the more questionable interpretations of the earlier edition. Her skillful introduction of modern terminology and ideas has made it a better book for both interested layman and amateur, and an adequate book for the professional.

JOE BEN WHEAT

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Apache Vengeance: The True Story of the Apache Kid. By Jess G. Hayes. Albuquerque: University of New Mexico Press. 1954. Pp. xx, 185. \$3.50.

Mr. Jess Hayes was born in Globe, Arizona, and has lived in the Apache country all his life. He knows the Apaches and their country at first hand, and he has also taken the opportunity to become well acquainted with the survivors of the early days, both Indians and whites. That section of his book given to *acknowledgments* explains well his sources of information and the extent of his research. It is obvious that he has made a "grass roots" approach.

The story of the Apache Kid begins at Bowie Station, Arizona, on September 8, 1886, the day the irreconcilable Chiricahua Apaches were being banished from their wild homeland to military incarceration at Fort Marion, Florida. General Nelson A. Miles, the instrument of the United States Government at the moment, took this decisive step as a solution to the chronic outbreaks of these desperate Indians, and sped them away to exile while the Fourth Cavalry Band brought to a climax the spirit of the occasion with the tune

of "Auld Lang Syne." The Apache Kid, then in military service as a sergeant of Indian scouts at the San Carlos Apache Reservation, watched this dramatic exit of the West's "worst" Indians, and immediately afterward, accompanied by his superior, the famous Al Sieber, chief of scouts at San Carlos, rode back to his duties at the explosive agency. The administration of Apache affairs was unusually successful at San Carlos until May, 1888, when Sieber during an absence from the agency left the Kid in charge of the Indian scouts. Forgetting their usual decorum, the Kid and his subordinates engaged in a drunken orgy, which disgraceful conduct led soon afterward to a surprise arrest of the several offenders. Unfortunately, in a sharp melee at the time of arrest someone shot Sieber in the ankle, and with ill-advised rashness the chief of scouts charged the Kid with the crime. This questionable act apparently caused the sensitive Indian to turn at once from a proud scout to a desperate Apache renegade.

The resultant trial in the Federal District Court at Globe, in June, culminated in a sentence of ten years in the Ohio state prison, but a habeas corpus proceeding challenged the jurisdiction of the court and sent the Kid back to Arizona in late May, 1889, a free man. However, in October, again he was arrested, this time by the territorial sheriff, Glenn Reynolds, and indicted in the territorial court at Globe for assault to commit murder. And again he was found guilty and sentenced on October 30 for a term of seven years at the Yuma territorial prison. Sheriff Reynolds started for the prison with the Kid and other Apache prisoners on November 1. Some forty miles south of Globe, at Riverside, in a desperate fight the prisoners killed Reynolds and his deputy, W. A. Holmes, and escaped into some of the most rugged country in the Southwest. An all-out manhunt followed, and in May, 1890, four of the escapees were run down and wiped out, but not without the assistance of a former Indian scout "pressured" into assisting the white authorities. To the chagrin of these officials the Apache Kid was not one of the victims. A few months later one of the remaining fugitives was killed, another sent to the Yuma prison, and a third one liberated because of his use as a material witness. But again the Apache Kid still continued to

elude the tentacles of the white man's law. In fact, no one knows for certain what finally became of the Apache Kid. He probably spent the rest of his life in the wilds of Mexico; it is possible that he was killed near the border in May, 1890, by a contingent of the Mexican Rurales. *¿Quién sabe?* But we do know for certain that the Kid's true name, Haskay-bay-nayntayl, means in Apache, "he is brave—he is tall—he will come to a mysterious end." Was any person ever more correctly named?

Mr. Hayes' book is an intensely interesting piece of work, and in addition to the story of the Apache Kid, a vast amount of valuable information about the Indian and mining frontier of Arizona is set forth. Over and over again all the cruelty, rapaciousness, misunderstanding, disingenuousness and revenge engendered where the red and white races met on the frontier stand out in his pages a stark reality. Moreover, Mr. Hayes has done a meticulous job of research and writing, and keen zest has been added to the story by his several illuminating appendices. An index, however, would have added a great deal to the value of this splendid volume.

R. H. OGLE

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The Authentic Life of Billy, The Kid. By Pat F. Garrett. Introduction by J. C. Dykes. Norman: University of Oklahoma Press, 1954. Pp. xxviii, 156. (The Western Frontier Library) \$2.00.

The story of the New Mexican bad boy, Billy the Kid, still carries on as an interesting titbit of frontier times in the Southwest. Considered as an historical character, the importance of the Kid has been grossly exaggerated. But as a person for providing vicarious experience, he is as durable as Jesse James. This is testified to by the variety of literary treatment accorded him, and by the frequency of the reprinting of Pat Garrett's biography of the Kid.

This is the fourth reprint according to J. C. Dykes, who has added to its value with a lengthy introduction. A brief

sketch of Garrett's life, a critical essay on his book, and a "printing history" of it, constitute the introduction. A picture from the original publication, reproduced opposite p. 29, is still a delightful illustration of historical fiction.

F.D.R.

The Basket Weavers of Arizona. By Bert Robinson. Pp. 164, illus. Albuquerque: The University of New Mexico Press, 1954. \$7.50.

This book is the product of a deep appreciation of a native Indian craft which the author, as Superintendent of the Pima Indian Agency, did much to encourage during his thirty years of service. He praised the workers, purchased their wares, suggested adaptations of old shapes and designs for modern sale, and improved their marketing outlets. Keenly aware of the patience, skill, and artistry which even the simplest basket represents, Mr. Robinson has written this book for the general public to advance their understanding of the Indians and their craft.

The basket-making tribes of Arizona today are the Pima, Papago, Apache, Yavapai, Walapai, Havasupai, Chemehuevi and Hopi. Each group is treated separately, with an explanatory sketch of their geographic setting, history, and cultural habits, before their basketry is introduced to the reader. Then in non-technical terms the author describes all aspects of the craft: the gathering and processing of the materials, the methods of construction, the varieties of shapes and designs, and their ultimate uses. The author carefully distinguishes between styles which are older or aboriginal and those now made for public sale. Photographs illustrate various steps in the processes, the characteristic basket styles, and the more famous Arizona basket-makers.

The book should attract the audience to which it is addressed. Unfortunately it is priced too high for the average, casually-interested, Southwestern tourist. Better editorial judgment could have produced a more attractive book in a less expensive format. A redundancy of photographs, many colored, and pointless typographical tricks have added to pro-

duction cost but not proportionately to elucidation of the basketry techniques. One can but wish success to the book in spite of this because of the sincere intent of the author and his wife, who served as his amanuensis.

A. H. GAYTON

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The First Century of Baptists in New Mexico 1849-1950. By David H. Stratton. Albuquerque: The Woman's Missionary Union of New Mexico, 1954. Pp. vii, 121.

This publication, based on a master's thesis of the University of Colorado, is an informative and useful contribution to the historical literature of the Southwest. It will serve for a long time as a reference book for Baptist history in New Mexico until a more definitive study can be made based on sources not available to the author. The bibliography is good otherwise, although the diary of Bloom, "The Rev. Hiram Walter Read, Baptist Missionary to New Mexico," in the NEW MEXICO HISTORICAL REVIEW was overlooked.

The author has written his story with attention to the best canons of historical scholarship and has related it to the national church history without losing sight of or failing to concentrate on his prime objective as indicated in the title.

An appendix includes statistical tables and a map relating to the growth of the church in membership, housing, and location of congregations.

The editor should have eliminated a few comma faults.

The story of the Baptist Church in New Mexico reveals the difficulties of missionary work on the frontier, the problems that arise from a three-way cultural heritage of the people, and the intra-church conflict stemming from the pre-Civil War period.

F. D. R.