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and cultural historians will find much of it a rehash of the nonissue of when and where kachina religion first becomes visible in the archaeological record. Discriminating readers will be annoyed by the typographical errors and incorrect or incomplete citations and disappointed by the quality of at least half of the color plates. Yet the book does contain some fine essays as well as illustrations of prehistoric kachina imagery not easily available elsewhere.

*Helen K. Crotty*

**Letters from Wupatki.** By Courtney Reeder Jones, edited by Lisa Rappoport. Tucson: University of Arizona Press, 1995. 151 pages.

Courtney Reeder Jones wrote the last of her *Letters from Wupatki* less than fifty years ago; readers of the book are reminded of how much has changed in those years. Our phone calls and e-mail messages are ephemeral, and the year-on-a-page shorthand of Xeroxed Christmas letters cannot match the warmth and detail of letters written regularly to maintain links with friends and family. By nature episodic, letters provide a gradual unfolding of life told as story, with the author conscious of sharing an adventure, highlighting for readers the unique events, people, and places that transform the very daily-ness of life. Usually less introspective than a diary and more unvarnished than a memoir, letters provide a unique window on the past that historians of the future will rarely be able to open.

For Courtney Jones, letters were a vital link to the outside world after she married the "custodian" of Wupatki National Monument in 1938 and moved into a two-room apartment within the ruin itself, where their lives became enmeshed with those of their Navajo neighbors. Jones's position as an "honorary custodian without pay" (p. xxv), as Park Service wives seem to have been called, ended when her husband enlisted during World War II. While another wife became "the first permanent girl ranger" (p. 105) during the war, Jones worked at a museum in Flagstaff. She and her husband returned to Wupatki for the first few postwar years, and then moved on. But their years at Wupatki remain special, and Jones's letters preserve that quality without sentimentality.

Although the ruins still stand north of Flagstaff as mute testimony to the people archaeologists call the Sinagua, the intercul-

tural twentieth-century community that Jones depicted in her letters left less evidence of its existence. Most of the Navajo who had lived in the area since the nineteenth century were forced off the thirty-five thousand acres within national monument boundaries by bureaucratic fiat soon after the Jones's left the area in 1949. Paved roads and visitors' centers make the monument more accessible to tourists now, but Wupatki has lost its lived-in quality as a setting for an ongoing community.

Editor Lisa Rappoport, Jones's friend and neighbor in Santa Fe, has done a creditable job preparing these letters for publication, adding explanatory introductory material and footnotes that provide useful background information on Jones's family, the community of southwestern Park Service personnel, and Navajo ethnography. The introduction includes lengthy quotations from Jones's unpublished memoir; in addition, Jones wrote an afterword for this volume, describing her recent return visit to the area. The quality of these retrospective and interpretive pieces makes me hope that Courtney Reeder Jones will publish more of her work.

Since the earliest colonial captivity narratives, many Anglo women have written about "my life among the Indians" with varying degrees of empathy and ethnocentrism. For an article published more than a decade ago ("Newcomers to Navajoland," *New Mexico Historical Review* 59:2 [April 1984]), I examined nine such works relating experiences on the Navajo Reservation in the years before World War II. Of these, apparently only one is still in print: Hilda Faunce, *Desert Wife* (1928, reprinted 1981). Courtney Reeder Jones's Park Service perspective and epistolary mode are unique, and her background in anthropology, her uncomplaining attitude, and her outstanding personal warmth place her among the most transculturally sensitive of these writers. Although her use of the possessive designation *our Navajos* sounds jarringly colonial, the people she writes about are individuals she obviously both respects and cares about. Her descriptions of ceremonies she attended and the daily life she shared with the Navajo family she knew best provide useful insights, as does as her discussion of Navajo reactions to World War II. Comparison of her account and those of other outsiders with Navajo autobiographies and oral histories covering the same period would be a most interesting research project.

Clearly a primary source rich in description rather than an analytical work with a consistent argument, this book will be useful to anyone researching the history of the National Park

Service or of intercultural relations in the Southwest during the crucial years of change surrounding World War II. *Letters from Wupatki* is an interesting and eminently readable book that seems to capture the essence of Jones's experience very well.

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**Mythology of the Lenape: Guide and Texts.** By John Bierhorst. Tucson: University of Arizona Press, 1995. 147 pages. \$35.00 cloth; \$19.95 paper.

Although the Lenape, or Delaware, are a central tribe in North American history and the subject of numerous anthropological and historical studies, they have received comparatively little attention for their oral traditions. The publication of Bierhorst's *Guide* bridges a major gap in current research and provides an invaluable tool for any Lenape scholar. Although it includes a short section of new texts that are approachable for a general reader, the bulk of the *Guide* is composed of annotated summaries of extant Lenape tales useful only to a researcher.

There is no comparable reference guide of its kind for Lenape folklore. C.A. Weslager's *The Delawares: A Critical Bibliography* published in 1978 bears a superficial resemblance, but Weslager summarizes mostly historical studies and purposely omits manuscript references and all obscure or out-of-date publications. Bierhorst's approach is markedly different; the new guide includes all recent and unpublished documents, is exhaustive within its narrower subject focus, and provides synopses not of the books and collections but of the individual narratives contained within each of them.

The scope of material is impressive. The guide contains summaries of 218 texts taken from more than seventy source materials recorded between 1655 and 1992, ranging from briefly paraphrased answers on early military questionnaires to lengthy, multisectioned tales preserved in original dialect by professional ethnologists. The fragmented progression of these documents, beginning in New Jersey and continuing through Ohio, Indiana, Kansas, Oklahoma, Texas, and Ontario, testifies to the Lenape's history of forced migrations and helps to account for the lack of any comprehensive collection of the literature. Such a varied and