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The Navajos in 1705: Roque Madrid's Campaign Journal. Edited, Annotated, and Translated by Rick Hendricks and John P. Wilson.

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important Miami leaders were all Baptist ministers, Pimyotamah, Bondy, and Richardville. The Miami Union Baptist church built in the 1850s remained part of Miami tax exempt lands until the 1940s. Rafert mentions the Baptist affiliation of these leaders and refers to the church in the narrative but we never learn what role religion or this church played in the Indiana Miami community.

In addition, the author fails to adequately address the role that women played in insuring the survival of the Miami people. The author describes Frances Slocum as a white women who was kidnapped by the Delaware in 1778, lived among the Miami, considered herself Indian, and whose descendants were important Miami leaders. But Slocum's behavior reflected the broader, more diverse strategies used by the Miami to thwart removal. This sixty-year old woman conveniently and publicly revealed her history and used her whiteness to exempt herself and all of the people in her village from removal. There were other equally active women, several were fur traders but they are not present in this book. We learn little about how women exercised power, even in the twentieth century. There is no explanation of the influence that Victoria Brady exercised among her people despite the author's telling us that she spent several winters in Washington on behalf of the Indiana Miami, conducted a one-person sit in at the BIA, and thoroughly thrashed the office of the assistant commissioner. Thus, Rafert needs to demonstrate the central role that women played in Indiana Miami survival and go beyond traditional notions of women as agriculturalists.

These criticisms should not detract from the merit of this book, which represents an important step in explaining why the Miami were a persistent people. This complex story reflects the difficulty that Indian communities face in proving their tribal identity to the federal government when survival often depended on invisibility rather than visibility.

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The Navajos in 1705: Roque Madrid's Campaign Journal. Edited, Annotated, and Translated by Rick Hendricks and John P. Wilson. Albuquerque: University of New Mexico Press, 1996. xxii + 175 pages.

At the beginning of the eighteenth century, the Spaniards still did not know much about the Navajo. Earlier, in the 1620s they had first noticed the Apaches de Navajo; that encounter was largely religious in nature—a Spanish effort to convert to Roman Catholic Christianity.

Thereafter, the contacts were warlike—Navajo raiding of villages for provender and prisoners, and Hispanic-Pueblo retaliation to punish and to retrieve captives. Still, for many decades the Spanish left no extensive description of the Navajos. In the 1670s, Spanish observations more fully described campaigns into Navajo country, but undoubtedly the Pueblo Revolt of 1680-1696 interrupted the learning curve about the Navajo.

The first description of any scale—after the Zarate Salmeron and Benavides accounts of the 1620s—was the Roque Madrid report of 1705. Other military incursions of the same magnitude occurred in that same year, but they have not left us with the same amount of information as the one by Roque Madrid.

The editors of this volume, Rick Hendricks and John P. Wilson, have provided us with the original Spanish account, which has not been easily accessible to our generation, an English translation, essays and endnotes of explication and perspective, and a “Biographical Sketches” section. As David Brugge has pointed out in his Foreword, Hendricks the historian and Wilson the anthropologist form a nice combination to create ethnohistory. For those less initiated in archaeology, the specialized literature on Navajo occupation of Dinétah, including the dating of the Navajo entry into New Mexico, is nicely summarized, and cited for further exploration for the novice reader. Furthermore, Wilson, over a period of more than twenty years, has sought to identify the route of Roque Madrid’s expedition, and we now know much better where he went than heretofore—more to the northwest than previously thought, and hence the Navajos were located on or near the Rio Grande as the Spanish called it, or the San Juan River as we call it.

The Spanish captain and his numerous Pueblo auxiliaries, thirsting for revenge, made “war by fire and sword against the heathen enemy of the Apache nation” (page 34). Since the Navajos avoided the soldiers—did not stand and bravely fight as the Europeans thought they should—the invaders perforce destroyed milpas (cornfields) and structures, took occasional Navajo hostages, and freed Pueblo prisoners and refugees, who were now willing to return to their homes on the Rio del Norte (Rio

Grande River). Ironically, destruction of Navajo cornfields and homes only increased the Navajo need to seek replenishment of a source of supply, namely the larder in the Rio Grande villages. It perpetuated the need to raid.

The Spanish presidial and citizen troops and their Pueblo allies suffered incredible hardships in getting into Navajo country. Although they had already invaded the area numerous times, they still did not know the routes into enemy territory. Occasionally, a Pueblo guide declared that the chosen pathway was too dangerous and difficult, but Roque Madrid doggedly marched on his uncharted path. He constantly relied on God to tell him where to go and what to do.

The expedition traveled northwest, touching the present New Mexico-Colorado boundary, and almost reached the San Juan River, where indeed they encountered the enemy "Apaches," as the Spanish called them. Not knowing the country, the men and stock suffered from thirst and lack of forage. Their horses were in no condition to charge up a hill where Navajos taunted the invader. The Spanish and Pueblo Indians had three fights with the Navajos, not all of them victorious, but the Spanish felt that they had punished the Navajo severely, and had taught them a lesson.

This expedition recorded the first description of Navajo society, limited though it is. In 1745, Governor Rabal collected documents that ran back to 1706, which must be coupled with the 1705 account to know Spanish understanding of the Navajo at this time. However, the Spanish learned very little about the Navajo, even up to the time they relinquished control of the Southwest to the Americans.

Does this very first historical record verify at all what I will call the Brugge thesis (David Brugge, "Navajo Prehistory and History to 1850," in *Handbook of North American Indians*, volume 10; and in "The Protohistoric Among Non-Pueblo Groups of the Southwest," in Nancy Fox, editor, *Collected Papers in Honor of Harry L. Hadlock*, 1984; and in "Navajo Pottery in the Eighteenth and Nineteenth Centuries," *Plateau*, 63 [Number 2, 1987]), which states that Navajos, in the aftermath of the Pueblo Revolt, underwent a revolution in housing, livestock raising, pottery, and religion? Brugge's thesis is based on the elusive archaeological record. Can historical evidence confirm his analysis?

Were the Navajos giving up the mud and forked stick hogans for stone structures—pueblitos—as a result of the influence of

their new Pueblo neighbors? Were the Navajos adopting sheep, and switching over from agriculture to pastoralism? Were large numbers of Pueblo Indians—refugees from the Spanish Reconquest or perhaps even captives of the Navajo warrior—living with the Navajos and imposing a new way of life on them? (The Brugge thesis has other aspects to it, such as the adoption of polychrome pottery to replace the pointed bottom, burnt brown utility type, and the absorption of large amounts of Pueblo religion, but Roque Madrid gave us no clues about this.)

Hendricks and Wilson tend to answer these questions in the negative. There were not many pueblitos (stone houses), sheep, or Pueblo Indians seen on this expedition. It was not Roque Madrid's intention to observe social change, and he makes only unconfirming, slight references to housing, sheep, and refugees, and none on the vicissitude of Navajo religion and pottery. If only the Spanish—and the Navajos—had recorded what we want to know in our time. And so the Spanish did not—nor did they ever—learn what the Navajos were really like.

The Roque Madrid expedition thought it had cowed the Navajos and achieved peace, but the Navajos kept up their raiding for a number of years, when factors beyond Spanish or Navajo control, probably Ute expansion into Navajoland, caused them to make peace with the Europeans and Pueblos, and perhaps even an alliance against the new enemy to the north. Ultimately, even that peace would not last. The Spanish never found the key to a peaceful relationship with the Navajos, and never learned much about the *indios barbaros* on their flank.

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The Oglala People, 1841-1879: A Political History. By Catherine Price. Lincoln: University of Nebraska Press, 1996. 234 pages. \$40.00 cloth.

This is a work students of Plains Indian history and culture will want to put on the bookshelf between the classics *Red Cloud's Folk*, by George Hyde, and *The Sioux* by Royal Hassrick. It is a detailed ethnohistorical study of the political system, and the colonial situation, of the Oglala Lakota from the entry of traders into Lakota country, to the establishment of the Pine Ridge Agency on