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Lessons from an Indian Day School: Negotiating Colonization in Northern New Mexico, 1902-1907. By Adrea Lawrence.

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elder. Calendar sticks record events when the stick holder makes marks on it. In most cases these markings are intelligible only to the holder of the calendar stick. These calendar sticks provide an Akimel O'odham record of events from 1842 to 1913, documenting historical events important to the Akimel O'odham, including information on agriculture.

In chapter 6, the epilogue, the author brings the story of Akimel O'odham water rights up to the present day. This chapter identifies efforts by Akimel O'odham political leaders, members of Congress, and the courts of the United States to address many issues relating to water rights. Akimel O'odham leader Antonio Azul tried to get the US Congress to address the mitigation of water losses to the Akimel O'odham. Azul spoke, "can the United States Congress and the people of this country whose money has been squandered by the rogues who have robbed us, come to our aid?" (123). This long story comes to a close on February 4, 2003, when the Gila River Indian Community agreed to a water settlement proposal, and on October 10 and November 17, 2004, when the US House of Representatives and the US Senate approved the Arizona Water Settlements Act of 2004.

This legislation has direct connections to the many Akimel O'odham leaders and farmers who for over a century fought to restore their water rights and agricultural prosperity. One of the Akimel O'odham elders interviewed by Southworth was Ho-ke Wilson, who in 1914 said, "all these cultivated lands will bring to the coming children abundant harvests again" (133).

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Lessons from an Indian Day School: Negotiating Colonization in Northern New Mexico, 1902–1907. By Adrea Lawrence. Lawrence: University Press of Kansas, 2011. 320 pages. \$34.95 cloth.

As an enrolled tribal member of Santa Clara Pueblo in Northern New Mexico, I am always interested in what is written about my home community. When I became aware of the book under review I looked forward to reading it. The title of the book led me to think that the book would focus mainly on teaching Santa Clara elementary school children, the school I attended from the first to the sixth grade in the late 1940s. However, there is practically nothing about how the Santa Clara children were taught, how they behaved, or what they learned in this otherwise strong first example of an "inductive and

microhistorical study” (213) of the United States government’s interventions in the tribal educational practices that had served us well for many generations.

Lawrence’s methodology allows her to draw conclusions about the meanings and motives of US Office of Indian Affairs (OIA) staff, whose job it was to force American values and lifeways on indigenous communities through the federally established schools on reservations. As we follow Lawrence’s writings about the staff, OIA, and other governmental sources, we learn that the schools later became a major source of the rationales used by the tribes to have their reservations established, reverse faulty land grant decisions, fight taxation status by securing appropriate citizenship status, and more. Lawrence bases her conclusions on a variety of primary and secondary sources, as well as her “learned intuition,” to piece together a complex story of forced assimilation that was presented in the guise of “appropriate curricula” for grade levels, one that at times reads like a mystery novel.

In the introduction Lawrence begins by stating immediately that the book “is an education history, but it is not about the school” (1). She says, instead, that the book is a “micro-history, or an ethnographic reconstruction, of how Office of Indian Affairs school personnel, Pueblo Indians, and Hispanos carried out and appropriated federal Indian policy in the northern Rio Grande valley”(1).

In the introduction, Lawrence summarizes the chapters, with chapter 1 focusing on “Land; or, Relearning Place in a New Colonial Era.” Chapter 2 discusses the 1903 diphtheria outbreak at Santa Clara Pueblo, chapter 3 discusses American citizenship of Pueblo Indians through several court cases, and in chapter 4 Lawrence describes the interaction between federal Indian schools and the Office of Indian Affairs. The last chapter is titled “Education; or, Learning within a Colonial Regime.” The chapter covers visits by certain individuals from Santa Clara and their participation in the 1904 Louisiana Purchase Exposition and tourism visits to Indian pueblos and Hispano communities in New Mexico.

Lawrence became interested in and used correspondence between Superintendent Crandall and Clara D. True, Santa Clara Pueblo Day School teacher, to gather information for the book. Santa Clara Day School was the school I attended from 1947 to 1952, and was where Santa Clara children began our western educational experience, learning English and how to read and write. True served as Office of Indian Affairs day school teacher from 1902 to 1907. Crandall was superintendent at the Santa Fe Indian School from 1900 to 1912 (the year New Mexico became a state). He became superintendent of the Northern Pueblos Agency in 1923. For the period 1902 to 1907, True and Crandall left enough correspondence to provide substantive material for this book.

I got the sense that the author has discovered some of the most treacherous means for forcing Indian parents to give up their children to the school systems.

In one example, "If parents living in areas where there were adequate schooling facilities, refused to send their children there, the Secretary of the Interior could withhold treaty-based rations" (143). At Santa Clara Pueblo in 1904, at the American-designated beginning of the school year, September, parents needed the children to be home to help with the harvest because the ripening of the fields had been delayed by the drought. At that point, Clinton J. Crandall, superintendent of the Santa Fe Indian School and the acting agent for the Northern Pueblos District, wrote "if the students did not get back to school immediately, they would not finish the school year in time to go home for the Summer" (161). In another instance "Crandall threatened to withhold farming equipment, if the returning students did not get to school immediately" (161).

When I began to read the book I started with the acknowledgments section where Lawrence had an opportunity to thank those with whom she consulted. Of course, I paid close attention to names she mentioned from Santa Clara Pueblo as well as of other Pueblo individuals from other communities with whom Lawrence consulted. Lawrence notes her gratitude for two members from Santa Clara Pueblo, their kind and hospitable generosity during her research conducted approximately ten years ago. Lawrence also mentioned a member from one of the southern pueblos working at the Museum of Indian Arts and Culture in Santa Fe. Once again, Lawrence expressed her gratitude for the time, knowledge, and insight the individual gave her. As for written sources by Native Pueblo scholars, she cites Edward P. Dozier, Alfonso Ortiz, and Joe Sando. She mentions archival materials about Santa Clara she was able to find through her research. As it turns out, during her research period, when she asked for permission to get impressions or do interviews with Santa Clara Pueblo members, authoritative tribal officials told her "no." All of my life, I have known about Clara True. According to family, elders, and others' stories, True had a complex relationship with members of the Pueblo. While some feared her, some distrusted her, others felt compassion for her. Just one example from my family: my seventy-five-year-old brother was six or seven years old when our great-grandmother asked him to take Clara True some catfish caught in the Rio Grande River. On December 22, 2012, during a Tewa language class attended by family members where I was discussing the book, my brother remembered the incident and recounted Clara True as saying, "Oh my gosh, tell your Grandmother Lupita, thank you very very much because I love to eat these fish."

There are so many stories like this still floating around in the community. I am sorry she could not talk to those of us living in the Pueblo when she was doing her research, or had given us a chance to at least review her monograph before she published the book. We are basically a highly educated community, some people holding advanced degrees and much outside experience. We would now welcome the next phase of research that she calls for at the end of

the book. Still, the study she calls for would have to be done by an enrolled Pueblo person because tribal officials are still suspicious about the motives of outsiders who wish to come into the community for research (even enrolled members are often given trouble for writing about our community).

For closing, I will focus on aspects of the epilogue, but before I do, I want to acknowledge my appreciation and admiration for Lawrence's courageous delving into an important slice of my culture's and my community's past. She has done us a great service by bringing together an analysis of the precursors that set into place the current educational, political, and legal structures that we must submit to, in spite of the many US efforts to prevent or affirm our current state of sovereignty. I have learned so much about the contributions that True and Crandall made on our behalf, actions that helped secure our sacred place on the river, in the valley, on the mountains, and in our beloved canyon where stands our ancestral home Puje (also spelled "Puye").

The "Epilogue" of six pages serves as a commentary on previous chapters, and also brings us up to date on education at the Santa Clara Pueblo Day School. The notes for each chapter are extensive, leading the reader to additional sources for each point she makes. She provides evidence to locate that moment in time after which things will never be the same. She uses the period of extensive correspondence between True and Crandall (between 1902 and 1907) to investigate the delicate and deliberate incursions into the lives of the Tewa of Santa Clara Pueblo. Resolution of conflicts regarding grazing of cattle, harvesting of timber, and other incursions into Santa Clara Canyon by Hispanos depend on Crandall's intervention at the US federal government level.

The details of these conflicts and others are provided, so those who wish to follow up on Lawrence's research may easily do so. In those details, investigators will find the rationales for why "Hispanos who have used Santa Clara lands as a common resource were ousted" (52). Although Lawrence does not carry the stories of intervention by True and Crandall to the contemporary conclusion reached thus far in the twenty-first century, the examples she gives helps readers to understand and appreciate how this little day school story has given evidence of the determination of the Pueblos to stand apart and within the American Indian laws, rules, and opportunities, all leading to the beginning of sovereignty that the Pueblos enjoy today. This is an important book, well worth reading by community school teachers, administrators, and scholars in the fields of education, American Indian history, general history, anthropology, sociology, and American Indian health.

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