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the shelf of any student or scholar of the American West. The book is also cheap and readable, which makes this informative work a truly magnificent bargain.

Benjamin Y. Dixon
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Gatewood and Geronimo. By Louis Kraft. Albuquerque: University of New Mexico Press, 2000. 290 pages. \$19.95 paper.

In the last twenty-five years, the Apache resistance against the attempts of the United States Army to confine the nation onto reservations in the American Southwest has spawned a seemingly endless stream of books, articles, essays, presentations, and feature films. The vast majority of this literature has focused either on Apache war leaders or the American military leaders who pursued them, often largely independent of one another. In *Gatewood and Geronimo*, independent historian Louis Kraft departs from the norm and seeks to emulate the pioneering work of eminent historian Stephen Ambrose, whose *Crazy Horse and Custer* (1975) set the standard for the application of multicultural biographical analysis to the history of the Plains Indian wars. Although packaged and marketed as a parallel-lives study, Kraft does not offer a complete biography of either United States Army Lieutenant Charles B. Gatewood or the Bedonkohe medicine man Geronimo, but rather reconstructs the pivotal events of the final years of Apache resistance (1884–1886) through the parallel experiences of the two protagonists.

This promising method of analysis unfortunately falls short in *Gatewood and Geronimo*, which does not deliver the balance its title suggests. The bulk of the narrative is devoted to Gatewood, known to the Apaches as Bay-chen-day-sen, or Long Nose. In recounting the actions and perceptions of this relatively obscure cavalry lieutenant and part-time reservation administrator, Kraft mined through an impressive and diverse range of military source material, including important army archival depositories in Arizona, Ohio, and Washington D.C. Kraft's reading of the primary source material leads him to depict Gatewood as an enlightened proponent of morality and fairness in a sea of discrimination and overt racism. Kraft argues that Gatewood's "personal reserve, combined with a keen eye," resulted in fair and equitable relations with the Apaches, an orientation that often alienated him from his military contemporaries and directly hindered his career advancement (p. 22). In support of this interpretation, Kraft carefully reconstructs the difficulties Gatewood faced in the pursuit of this moderate stance on Indian affairs, including numerous quarrels with General George Crook, the man most often paired with Gatewood as a proponent of equitable Indian policies. In Kraft's hands Gatewood emerges from this contentious climate as a unique voice of tolerance among the army command, a depiction that is perhaps overly kind. Gatewood certainly dissented from the hard-line elements of the Indian department and the army, but Kraft's assertion of the uniqueness of

this orientation is not sufficiently substantiated. In reality Gatewood was one of an emerging group of pro-Indian army officers and government officials in the region, a small but vocal group that included Indian Agent Thomas Jeffords, whose own views of Apache autonomy on the reservation were far more controversial than Gatewood's stance.

Kraft is more successful at contrasting Gatewood's reluctant participation in the Apache Wars with the ambition that drove him to achieve lasting fame as the man who finally brought in Geronimo. For generations, historians have engaged in a three-way dispute over the nature of Geronimo's surrender, arguing whether General Nelson Miles, Captain Henry Lawton, or Gatewood truly deserves of credit for the capture of the Chiricahua renegade in 1886. Kraft convincingly resolves the debate in Gatewood's favor. He argues that Gatewood's determined persistence to pursue diplomacy and negotiation rather than violence and intimidation eventually secured the surrender of Geronimo's tiny band and averted their slaughter at the hands of the 8,000 American and Mexican troops that were closing in for the kill. Although Kraft's depiction of the staunch friendship that developed between Gatewood and Geronimo is strikingly at odds with the portrayal of Geronimo's attitude toward whites throughout the book, Kraft clearly brings into focus Gatewood's crucial role in locating Geronimo in Mexico and negotiating his final surrender.

Geronimo occupies a substantially smaller portion of the text, leaving one to wonder if the inclusion of his name in the title was warranted. Of greater substantive importance, however, is the imagery Kraft employs in his depiction of Geronimo. The aging Bedonkohe warrior emerges from the narrative as a hard-drinking, borderline fanatic who "hungered for vengeance" and did not hesitate to sate his appetite among Apaches as well as Americans or Mexicans (p. 5). Contemporary accounts generally agree that Geronimo employed brutal tactics in his efforts to resist assimilation, but Kraft fails to appropriately place Geronimo's bloodlust within the context of his life experiences or to assess adequately Apache culture in making determinations regarding Geronimo's actions. Previous scholars, including Angie Debo (*Geronimo*, 1976) and David Roberts (*Once They Moved like the Wind*, 1993), have provided a framework for understanding the violence attributed to Geronimo that is largely absent from Kraft's account. There is little discussion of how Geronimo's personal suffering, which included the loss of numerous wives and children to American and Mexican soldiers, influenced his perceptions of violence. Nor is adequate mention made of Indian cultural beliefs, specifically those that relate to military combat. Torture and the mutilation of enemies carried a discernable spiritual significance for most Indian peoples, including the Apaches, who believed that physical wounds transcended the material world and carried serious ramifications for power relationships and social rank in the afterlife. Kraft's vision of Geronimo, who remained an important spiritual leader even while on the warpath, fails to take measure of these considerations, offering instead an unbalanced portrait of a troubled individual who "liked to party" and whose blind hunger for vengeance transformed him into "a famished wolf amongst a flock of sheep" (pp. 9, 107). Such oversights might result from Kraft's heavy dependence on army sources,

which often provide flawed or even fictitious accounts of Geronimo's violent attacks upon American and Mexican civilians. Often tinted in sensationalist and even racist language, many army accounts of Geronimo's escapades also suffered from the inability of military translators to assess correctly the testimony of eye witnesses, the majority of whom were often Indians or Mexican peasants. This could partially explain why Geronimo appears more vicious in Kraft's account than he likely was.

Despite these shortcomings, *Gatewood and Geronimo* is a worthy summation of the steadily growing body of scholarship concerning the Apache resistance and the army's role in the settlement of the Southwest. Kraft's narrative of events is lucid, concise, and readily negotiable for all audiences. His attention to detail in reconstructing the military campaigns of 1884–1886 is particularly successful, free from the obsessive attention to tedious minutia that occasionally bogs down traditional military accounts of the Indian wars. Kraft also should be commended for his ability to make sense of the tangled and interlaced movements of other Apache dissidents, including Chihuahua, Josanie, and Naiche, and present a clear, albeit brief, account of their activities relative to those of Geronimo.

Nonetheless, *Gatewood and Geronimo* likely will leave scholars and students seeking fresh interpretations disappointed. The book's unbalanced format renders it far more useful for those interested in Gatewood than Geronimo. Those interested in a more balanced pairing of Geronimo with an American military leader might turn to another recent parallel life portrait, Peter Aleshire's *The Fox and the Whirlwind: General George Crook and Geronimo, a Paired Biography* (2000). In any case, an updated, comprehensive biography of Geronimo remains very much in demand.

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Going Native: Indians in the American Cultural Imagination. By Shari M. Huhndorf. Cornell University Press, 2001. 220 pages. \$42.50 cloth; \$16.95 paper.

Negotiating the boundary between cultural understanding and cultural appropriation is not always easy. Given the inherent imbalance of power between dominant and minority cultures, acts of defensive border policing are often employed, as in Sherman Alexie's preemptive strikes at white men who can't drum (*New York Times Magazine*, October 4, 1992) or Seattle bookstore owners who write songs about being Indian "in my bones" (*Reservation Blues*, 1995). Shari Huhndorf applies such policing to selected acts of appropriation of Indian identities in this book, following close on the heels of Philip DeLoria's *Playing Indian* (1998), to which it will inevitably be compared. Within the spectrum of American studies, DeLoria's approach is more historical and Huhndorf's is more grounded in textual analysis. DeLoria is undeniably kinder to the wannabes. Huhndorf is relentless and for the most