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Massacre at Camp Grant: Forgetting and Remembering Apache History.
By Chip Colwell-Chanthaphonh.

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The other shortcoming in this study is the lack of information about the men, which should be critical to any discussion of family and motherhood. Without information about the men in the lives of these women, it is hard to determine if these men view themselves as nonessential, which seems to be indicated here. Also, the reader would find it helpful to know how the economic impact on the men affected the women directly. Future studies might well heed Professor Lamphere's suggestion to focus on community studies that are more inclusive and therefore generate more data to help increase our understanding of the variability and differing strategies utilized by men and women in dealing with change or even economic constraints (L. Lamphere, "Historical and Regional Variability in Navajo Women's Roles," *Journal of Anthropological Research*, 1989).

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Massacre at Camp Grant: Forgetting and Remembering Apache History. By Chip Colwell-Chanthaphonh. Tucson: University of Arizona Press, 2007. 159 pages. \$17.95 paper.

In the early morning of 30 April 1871, a group of Anglo, Mexican, and Tohono O'odham men traveled from Tucson to Camp Grant on the San Pedro River Valley near the San Carlos Apache Reservation to slaughter upward of 150 Apache men, women, and children. At the time of the event, President Grant characterized it as "purely murder." Lieutenant Whitman, commander at Camp Grant, called the massacre a "vile transaction." Frank Lockwood, in his classic history *The Apache Indians* (1938) referred to the Camp Grant Massacre as "the blackest page in the Anglo-Saxon records of Arizona." The place of that incident in the way Arizona history is socially represented, and the various narratives surrounding it, is the central theme of Chip Colwell-Chanthaphonh's *Massacre at Camp Grant: Forgetting and Remembering Apache History*.

Colwell-Chanthaphonh's primary goal for this work is to tell the story of the Camp Grant Massacre from the multiple perspectives of its instigators and the victims of its violence. The success with which readers come away feeling he has accomplished this goal likely will depend on the disciplinary and ideological perspectives they bring to the book. For this reader, the book's most successful aspect lay in its detailed analysis of the competing Anglo representations of the event through the years. Through something akin to critical discourse analysis, Colwell-Chanthaphonh approaches the varying accounts of the killing to drive a wedge between the "truth" and "representation" of the events of that day. Colwell-Chanthaphonh offers a careful rendering of sixty-five texts published between 1871 and 2003 to demonstrate how "the author's choice of tone, genre, events, characters, dates, and numbers" are all variable and in the service of social, political, and historical objectives. These variations extend to estimates of the dead that range from 30 to 195, estimates of the child captives that range between 11 and 35, and competing claims

regarding the number of participants in the massacre that range from 100 to 154, with various discrepancies about the attacking party's demographic composition. Here Colwell-Chanthaphonh reveals his historical archaeologist's eye for details in the record that uncover larger cultural issues at stake in considerations of social histories.

At the same time, Colwell-Chanthaphonh holds fast to a sense of discoverable truth and to the ethnohistorian's trust that more perspectives will be equivalent to greater truth—that although additional perspectives make history more complex, they also render it more realistic (42). The truth about complexity and realism notwithstanding, this leaves Colwell-Chanthaphonh in the position of calibrating his different versions. He dismisses an estimate from an Apache eyewitness to the massacre recorded by Grenville Goodwin in 1932 that “they must have killed about one thousand of us, I guess,” because it simply falls outside the normal-curve distribution of the other estimates at his disposal (37).

Less successful, for me, was his discussion of the Western Apache narratives of the event. Colwell-Chanthaphonh does a fine job of charting the ethnogeography revealed by the speakers who granted him their time and memory. But this section is significantly shorter than the analysis of the “mainstream” narratives. Often, the Apache stories appear to be placed in the role of confirming or supplementing what is already known. The variations in the narratives are often deployed in a normative manner. Colwell-Chanthaphonh is surely right to say that Anglo and scholarly accounts of Camp Grant rarely, if ever, make use of Apache eyewitness narratives in telling the story. I kept wishing he could have done more with the gift he was given. Finally, readers will have divergent opinions about Colwell-Chanthaphonh's proposed solution to the issue of amends and proper memory-making of the event.

The book is well-written, and for readers unfamiliar with the events of 30 April 1871 it will be an eye-opening experience. Colwell-Chanthaphonh grew up in Tucson and was surprised to learn how many place-names in the area were named for participants in this terrorist action. This is no doubt due in part to the way that Apaches are ignored in the telling of the “history” of Arizona, and this book goes a long way toward rectifying that situation.

David Samuels

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Matilda Coxe Stevenson: Pioneering Anthropologist. By Darlis A. Miller. Norman: University of Oklahoma Press, 2007. 304 pages. \$29.95 cloth.

If you are anything like me, then when you hear the name Matilda Coxe Stevenson an image involuntarily flashes through your mind of a Victorian woman in a kiva, one hand grasping a pointed umbrella, the other hand threateningly jabbing a Hopi man panicked and pressed up against a wall, as a crowd of shocked Indians surround them and a man in a pith helmet coolly looks on. This 1886 cartoon of Stevenson published in the *Illustrated Police*