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The Chiricahua Apache Prisoners of War: Fort Sill 1894-1914. By John Anthony Turcheneske Jr.

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influence, prestige, or power. LaVere quotes Tarshar as saying in 1835: "Before the Americans owned Louisiana, the French, and after ward the Spaniards always treated us as friends and brothers—no white man ever settled in on our lands and we were assured they never should. We were told the same things by the Americans in our first Council at Natchitoches" (p. 127). The Americans took the land by the Treaty of 1835, promising to pay a just price. They did not.

Thus ends the period of the Caddo chiefdoms. LaVere writes: "The problem for the Caddos was not that they adopted strangers into their families, it was when strangers refused to become family" (p. 152).

Only a few years ago Caddos and those desiring to learn about those people who served as liaisons and intermediaries—middlemen—between representatives of European nations and among various Indian nations, had only a few works to study. LaVere has examined those works as well as recent works and has researched letters and documents in US archives and in Europe. Even if this book were poorly written, which it is not, it would be well worth reading for its extensive bibliography testifying to the author's prodigious research. While scholars have long known the outline of Caddo history, LaVere has provided details, filling gaps and giving a rounded picture of a great nation.

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The Chiricahua Apache Prisoners of War: Fort Sill 1894–1914. By John Anthony Turcheneske Jr. Boulder: University Press of Colorado, 1997. 232 pages. \$32.50 cloth.

The Chiricahua Apache Prisoners of War: Fort Sill 1894–1914 by John Anthony Turcheneske Jr. describes the events leading to the incarceration of the Chiricahua Apaches. The author details the events well—almost too well. Each paragraph explains the process by which the US government planned and executed the forced settlement of the Apache Nation. Turcheneske recounts each memo and letter relating to this time period, which often makes for dull reading. The book is intensely factual and sets up an explicit timeline of what the US Army, the Bureau of Indian Affairs, and the affiliated states—Arizona, Texas, Florida, New Mexico, Oklahoma, and Pennsylvania—did to the tribe.

Each chapter reviews events from the European-American settler perspective through written accounts and letters exchanged among different organizations. The information is difficult to read at times for two reasons. First, the book lacks any Native perspective, and second, it is set up in a journal format, providing facts from letters and memos exclusively. If the reader is seeking an Apache perspective, *Indeh: An Apache Odyssey* by Eve Ball (1980) would be a much better choice. *Indeh* delivers clear and concise information on the Apache experience while including pertinent information from the

US government's written materials. Ball spent time interviewing Apaches born during the twenty-seven-year incarceration period; Turcheneske based his writings solely on the government's written material.

Still, the factual components of this book are magnificent, as the detailed accounts expressed in letters are vital to understand fully what motivated the US government. A letter from President Theodore Roosevelt's office clearly points out the complete lack of respect for Native culture, arguing that the incarceration would be a time for the Apache to realize the error of their ways. The fact that hundreds of Apaches were living substandard lives and dying was disregarded; it was considered necessary for the United States to grow and prosper.

The book clearly exposes the shared ideas of the US Army and government and their plan to rid the land of "savage" people. Turcheneske details how women and men were separated and the children were moved to schools outside the incarceration area. One of the strengths of this book is the information on where the United States planned to relocate the tribe, including North Carolina and Oklahoma. Once the US government realized the various problems with each area considered, many memos were written with a sense of desperation, demonstrating the loss of confidence in their plans.

In most history books that focus on Native Americans, this sense of desperation is not exposed. Turcheneske conveys the anxiety accurately. Though this book would be a poor choice as an introduction to the Apache incarceration, it is helpful for the scholar who is familiar with the situation and wants to know more about the US government's attitude.

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Defining American Indian Literature: One Nation Divisible. By Robert L. Berner. Lewiston, New York: Edwin Mellen Press, 1999. 153 pages. \$79.95 cloth.

Defining American Indian Literature prefaces its task of defining American Indian literature in a rather curious way. The title, *Defining American Indian Literature: One Nation Divisible*, seems to equate American Indian literature with nationhood, presumably tribal nationhood since American Indian nations are divided in terms of tribal traditions. From the title the reader might assume that this volume will discuss the impact that tribal differences produce in American Indian works.

Such is not the case, however. What *Defining American Indian Literature* does in its prefatory pages is set up a polemic in which Euro-American literature, the canonical standard, confronts American Indian literature with the intention of undermining its integrity by calling into question issues of race and ethnic legitimacy as they pertain to American Indian writers and their various treatments of traditional cultures. This work sees American Indian literature as a highly problematic literary form which can, if not properly defined,