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**Author**

Tiro, Karim M.

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**Captive Arizona, 1851–1900.** By Victoria Smith. Lincoln: University of Nebraska Press, 2009. 294 pages. \$40.00 cloth.

As is often the case with borderlands, more than a normal share of brutality and violence marks the human stories that unfold there. In this work, historian Victoria Smith surveys the perennially contested terrain of southern Arizona between 1851 and 1900 through the lens of the practice of captivity. Taking captives, Smith asserts, was a tactic that white Americans, Mexicans, and Native Americans employed. Smith underlines how, in most cases, captivity served as a means to punish the communities upon which it was practiced. Although for Native Americans captivity had previously represented a coherent strategy to replenish their populations, by the end of the nineteenth century it was mostly an act of resistance in the face of the invasion of their land.

At the heart of this book are more than a dozen captives or ex-captives. Some, like Olive Oatman, are famous, but most, like Mickey Free, are not. Smith sticks close to her sources. She offers only limited speculation about the captives' experiences and how they related to their captor communities. The coverage is uneven because sources on a given captive might range from a full-length captivity narrative to a brief mention in a military report. The experiences of captives taken by Mexicans and Mexican Americans remain particularly obscure.

Smith opens her book with an account of the Oatman family's ordeal and the long shadow it cast on Arizona life. This included a legacy of misplaced white hostility toward the Apaches, which was the result of the carelessness of Royal Stratton, the man who published the Oatman account. (Yavapai and Mohaves bore greater responsibility, Smith points out.) Smith considers the possibility that the Oatman family included Mohave children from Olive; "Oatman" became a surname among them. Smith also contributes a thoroughly researched portrait of Western Apache Mickey Free. Free was born a Mexican American named Feliz Tellez Martinez. His 1861 capture, like the Oatmans' capture, also provoked great indignation and perpetuated violent conflict. However, unlike Olive Oatman, he eventually became an important intercultural "go-between." Free enlisted in the US Army as an Apache scout during 1868. A daring and violent man, Free's geographic, cultural, and linguistic knowledge made him a key player in the US expansion into Native territory.

Free held Geronimo responsible for the death of some of his San Carlos Apache relatives and became one of Geronimo's most dangerous enemies.

Smith does not limit her study to whites taken by Indians. She contributes the story of a Western Apache woman in her twenties who was taken by Chiricahuas. The woman is identifiable only by her later married name, Mrs. Andrew Stanley. Details of her captivity are few, but it seems she was treated poorly until her escape. Significantly, as was sometimes the case among returning white captives, her repatriation was fraught with suspicion and ambivalence. She recalled that her friends and kin had reconciled themselves to her death, so "when I came back, it was like a ghost coming back to them" (130). They also wondered where her loyalties now lay and whether she might be leading their enemies to them. The ill-treatment this Apache captive suffered among the Chiricahuas was mirrored by Geronimo's treatment of captives. One of the more intriguing aspects of *Captive Arizona* is Smith's argument that Geronimo placed an inordinately high value upon taking captives, only to treat them abusively.

Whites also took Native Americans. When John Slaughter and his men surprised an Apache camp in 1896, two children were left behind in the chaos. Taking captives had not been Slaughter's purpose, but he adopted a young girl (who thereafter bore the rather unfortunate name of Apache May Slaughter). He presented her to his childless wife, and the couple raised her as a member of the family until the girl's premature, accidental death. Ironically, the Slaughters' adoption of Apache May was one of the few echoes of an earlier era during which Indians routinely assimilated captives into families. Not all the Slaughters' neighbors were pleased. The cultural boundary crossing that captivity always entailed raised questions about the relative significance of heredity and environment. In an age of rising race consciousness, many took a dim view of anyone of Native parentage.

Smith generally does not focus on the captivity experience, but rather places these captivities in their geopolitical contexts. Her analysis takes account of the changing situation of various bands relative to settlers' evolving transportation routes, forts, and settlements. *Captive Arizona* tracks the process by which Arizona moved toward statehood, a process that involved fixing Indians within an ever-smaller compass and developing settler infrastructure, particularly railways. Smith's approach to the subject is reflected in the titles of the book's six chapters, which do not bear the name of captives or common themes that united them, but only mark off increments of the two to ten years during which the transformation took place.

*Captive Arizona* also illuminates the perennial tension between locals and the faraway federal government during territorialization. It grew particularly acute when the Grant administration sought to implement the Peace

Policy, which involved treating Native Americans with a degree of respect that locals found altogether unacceptable. For example, with regard to the 1871 Camp Grant Massacre perpetrated upon the Aravaipa Apaches by Mexican Americans, Anglo Americans, and Tohono O'odhams, federal officials insisted upon finding and repatriating at least some of the Aravaipa captives taken by the Tusconans and their allies during that affair.

*Captive Arizona* includes a remarkable gallery of photographs of its subjects. Smith goes out of her way to establish the public's fascination with Olive Oatman's appearance, so it is somewhat odd that she lets the images pass without comment. The embroidery on the dress Oatman is wearing seems to mimic the tattoos on her face, and other images seem likewise full of pregnant details.

On the whole, *Captive Arizona* offers several new and interesting cases of captivities with comparative potential. It also suggests that territorialization transformed the practice of captivity. As settler society expanded, the time and isolation required to acculturate a captive were no longer available to Natives. That is not to say that captivity disappeared. For the victors, it became a matter of formal policy, as evidenced by residential schools. In southern Arizona, the years covered by Smith's study represent the fulcrum of that change.

Karim M. Tiro  
Xavier University

**Caring and Curing: A History of the Indian Health Service.** By James P. Rife and Capt. Alan J. Dellapenna Jr. Landover, MD: PHS Commissioned Officers Foundation for the Advancement of Public Health, 2009. 170 pages. \$34.95 cloth.

A comprehensive review of the Indian Health Service (IHS), complete with colorful pictures and fascinating notes of interest, provides for an educational coffee-table hardcover book about the federal IHS. From its birth during the 1800s to current-day activities, this book chronicles events, major pieces of legislation, and historical points of fact. Absent from the book is the dark side of the tragedy that faced American Indians during those early years of starvation, death, and imprisonment. Reasons for this absence may be that information about these dismal facts would reduce the colorful portrayal of the IHS and those federal leaders that were paid to work within the system. Identification and discussion of American Indian leaders who fought to preserve the lives of their people, along with Indian lawyers and advocates who testified before Congress and worked tirelessly behind the scenes for this