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**Title**

The Jicarilla Apache Tribe: A History, 1846-1970. By Veronica E. Tiller.

**Permalink**

<https://escholarship.org/uc/item/3sj0s1md>

**Journal**

American Indian Culture and Research Journal , 9(2)

**ISSN**

0161-6463

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**Publication Date**

1985-03-01

**DOI**

10.17953

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**The Jicarilla Apache Tribe: A History, 1846-1970.** By Veronica E. Tiller. Lincoln: University of Nebraska Press, 1983. 265 pp. \$26.95 Cloth.

Tiller's book is a social, economic, and political history of the Jicarilla Apache Tribe. In providing this research Veronica Tiller brings not only academic credentials, but also personal background as she herself is Jicarilla. The period covered is from the American takeover of the Southwest to 1970. She organizes the material into a prologue and ten chapters using trends in Jicarilla history, punctuated by particular U.S. Government policies or acts as the basis of her discussion. Time periods covered by the various chapters are thus naturally defined by events.

The prologue and first chapter deal with traditional Jicarilla culture and society. Lack of centralized leadership or tribal organization along with the existence of two groups, Olleros and Llaneros (mountain and plains peoples), in traditional Jicarilla society were the basis of later problems with the American government. Because no one leader could speak for the whole and the two groups were often at odds with respect to a specific course of action, resolution of Anglo-Jicarilla conflict was difficult.

The Jicarilla experience covered in chapters two through four seems typical of Anglo-Indian relations in the West. Treaties were repeatedly contracted and broken, settlers invaded Indian lands, the tribe was resettled several times, and lands were promised but not forthcoming. The Jicarillas were finally assigned to a reservation along the Navajo River in north-central New Mexico in 1887, the same year as the passage of the Dawes Act.

Chapters five through seven deal with different aspects of the early reservation period. It is a bleak story of poverty, rampant population decline caused by tuberculosis and other lethal diseases, government mismanagement of funds, and social problems caused by reservation life. One of these problem areas centered around the off-reservation boarding schools. After schools were built on the reservation more problems were created by the lack of adequate health care in these facilities.

The final chapters deal with reforms brought about by the Indian Reorganization Act of 1934 and subsequent population increase, economic growth, and successes and failures in implementing tribal enterprises.

Tiller's history is well researched, including both documentary sources and interview materials. It is surprisingly easy reading considering that the Jicarilla story is not particularly dramatic in content. No Sand Creeks or Wounded Knees, but an incredible series of events which make their history almost a stereotype of Indian-white relationships. What is amazing, considering the small size of the group originally and the severe population decline suffered in the early reservation period, is that they seem to be thriving today. If anything Tiller's writing reflects their resilient character. She is also highly objective (especially given her personal ties to her subject matter).

Although objective in her treatment she is not uncritical. Particularly well handled is the government's misappropriation of Jicarilla funds during the depression. One congressional investigation, for example, pointed out that "the Indian Bureau had dissipated Indian tribal funds in the amount of millions of dollars in excess of \$110,000,000 since 1900 . . . and that in the fiscal year 1932 it used for its own maintenance 76 percent of the total tribal income of all the Indians of the United States" (p. 115-116). In the Jicarilla case this mismanagement of funds included not only cash on hand, but the abuse of potential income through the harvesting of all available timber on the reservation (p. 116).

If there is a weakness in her coverage it is in the latter chapters which deal with the last few decades. Individuals are portrayed far less distinctly. The backgrounds of the original tribal council of 1937 are covered in detail along with an evaluation of their representativeness, however, subsequent tribal leaders are rarely if ever mentioned. The fifties and sixties are discussed by greater use of statistics and little in the way of personal accounts. Because the economic picture looks very bright in terms of income and resources, little is said about the quality of reservation life. Contemporary reservation problems such as alcoholism, suicide, and homicide are virtually ignored. Little detail about current cultural maintenance is included—for example language preservation or ceremonial activity. Concrete information in these areas might contribute to a realistic evaluation of the contemporary reservation milieu. This is an area that should be explored in future socio-political and historical accounts focusing on the Jicarilla.



Just why these latter chapters seem weaker in specifics one can only guess. According to the dust jacket Ms. Tiller is Jicarilla and judging from her complete name, Veronica E. Velarde Tiller, I assume she is related to at least one and perhaps two of the first tribal council members, as there were two men named Velarde in that group. This personal link may have created problems calling for discretion with respect to contemporary events. On the other hand perhaps a detailed contemporary account would have proved too lengthy for her to accomplish her primary goal, an over all history of the tribe during the American period.

What ever weaknesses there may be in this area (and they are truly minor) it is encouraging to see someone chronicle a group like the Jicarilla from such an intimate yet highly professional perspective.

This basic history complements well Gunnerson's *The Jicarilla Apache*, which focuses on an earlier period, and provides a backdrop for strictly ethnographic accounts such as those done by Opler. It also serves to point out that the Jicarilla have had little attention paid to them in scholarly work, especially in comparison to the vast amount of attention which has been paid their Apachean relatives. It is a welcome addition to our record of Native Americans.

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**First People, First Voices.** By Penny Petrone. Toronto: University of Toronto Press, 1983. 221 pp. \$19.95 Cloth.

How does a non-Native university professor present an English course to Native Canadian teachers-in-training? Petrone, who is with the Native Teacher Education Program (NTEP) at Lakehead University (Thunder Bay, Ontario), set out to compile a selection of writings by Native Canadians from early contacts with Europeans to the present, excluding the Inuit. While the volume will be a disappointment to historians and other informed readers, it does provide an interesting source book for beginning students.

With a view to demonstrating the time depth of Native use of English, the selections are arranged chronologically. Chapter one