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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*

News, cowing an “assassin red devil” (as the original caption read), is indelibly marked in the minds of many anthropologists and American Indians; it is symbolic of impolitic ethnologists everywhere and the cantankerous personality of Stevenson in particular. Of the fourteen plates in Darlis A. Miller’s new and compelling volume, the cartoon is conspicuously absent. Enough! This is what Miller seems to be saying with this omission, suggesting that it is time to look past the stereotypes and false rumors and turn to the fuller and more complex story of Stevenson’s life. The time has come.

Born Matilda Coxe Evans in 1849, Tilly, as intimates knew her, had an early love of science, which was nurtured by her upper-class parents and further cultivated by the men and institutions of science that dominated her childhood home in Washington, D.C. At the age of twenty-three, she married James Stevenson, then the executive officer of Ferdinand V. Hayden’s US Geological Survey of the Territories. Mrs. Stevenson accompanied her husband on three survey expeditions out west, laying the foundation for the famous husband-wife team approach to ethnology that the Stevensons developed. It was on the 1874 expedition when Stevenson had her first “significant encounter” with Indian peoples, a Ute encampment near Denver, which inspired her first tentative study.

When the Bureau of Ethnology was formed in 1879, its new head, John Wesley Powell, sought out researchers to record the Indians before they “vanished.” With the urgency of medics, the Stevensons were dispatched westward to document fading lifeways and gather forgotten objects—in short, to help contribute to the embryonic field of anthropology. With her deep love of science, sense of duty and adventure, and joy of the Western landscape and its peoples, Stevenson responded to the call for action with endless verve. Stevenson spent the rest of her life dedicated to Southwestern ethnology.

Miller’s book joins a number of other recent biographical volumes revisiting the lives and contributions of Southwestern anthropology’s forefathers (and a few foremothers); for example, Todd W. Bostwick’s *Byron Cummings: Dean of Southwest Archaeology* (2006), Marilyn Norcini’s *Edward P. Dozier: The Paradox of the American Indian Anthropologist* (2007), and Desley Deacon’s *Elsie Clews Parsons: Inventing Modern Life* (1999). Like many of these other books, Miller’s contribution seeks to understand the experiences of her heroine better in a rather straightforward biographical style, chronicling the intersection of personal life and professional work. But biography does not mean boring. Stevenson’s life, like so many of her contemporaries, is a drama replete with twisting plots, themes, protagonists, and antagonists.

Important plot elements in Stevenson’s life, as told by Miller, are her struggles and triumphs as a female scientist in an age of unambiguous paternalism. Stevenson’s first writings were published under her husband’s name. (When she did begin publishing under her own name, her topics were “safe” for a female researcher: the experiences of Indian women and children.) Only with her husband’s partnership did the Bureau of Ethnology first give her the unpaid role of “volunteer coadjutor of ethnology.” Many scientific organizations were closed to women in the 1880s. When Stevenson applied to the Anthropological Society of Washington and was rejected on the basis

of her sex, she established the Women's Anthropological Society of America, an organization that thrived for many years. (Stevenson did eventually gain membership to the Anthropological Society of Washington in 1891 and the American Association for the Advancement of Science in 1892.) More amazingly, and just as impressively, in 1890, several years after James's untimely death, the bureau officially hired Stevenson as "assistant ethnologist." She was the only woman on the bureau's research staff for some twenty-five years.

A second key plot element involves Stevenson's contributions to anthropology. Miller convincingly relates how Stevenson helped establish participant observation as a methodology; only with prolonged fieldwork could social outsiders hope for an insider's view. Her 1904 ethnography, *The Zuni Indians: Their Mythology, Esoteric Fraternities, and Ceremonies*, set a standard for ethnographic writing that remains difficult to match. (Keep in mind that Stevenson had few clear precedents to follow.) Her work was intimately detailed, deeply respectful, and even at times sought to ensure that the voices of her interviewees were heard directly. Stevenson was so exacting that information had to be confirmed by three individuals, each not knowing what the others had said. Little wonder Stevenson's work has stood the test of time.

From today's standpoint, it might be said that Stevenson is both the protagonist and antagonist in her own story. Stevenson is presented as a heroine fighting against great odds and despite it all finding a great measure of triumph. She collected vast amounts of objects and information that were being lost in the rapidly changing Southwest; helped shape American anthropology; served as a pioneer for women scientists; was a true friend to many during her sixty-six years; rescued several accused witches; helped tribes be heard in the Capitol; and argued for the humanity and rights of Indians.

However, Stevenson regularly nettled her hosts and employed subterfuge to get what she wanted. The Stevensons unabashedly forced their way to the profoundly sacred Zuni Heaven and utterly dismissed Zuni concerns about taking away their War Gods. Stevenson bullied her way into a Zia kiva, systematically interviewed men clandestinely to obtain secret information, and raised Pueblo ire and protests for filming and sketching ceremonies. She convinced priests to make "duplicates" of objects furtively at great risk to themselves, raided revered shrines, purchased a drum from a man who said he would die if he sold it, and tried to keep her Zuni book secret from the Zunis (that is, Stevenson expressly knew that the Zuni, or at least a portion of the priesthood, didn't want outsiders to know about their rituals). Strangely, Stevenson seemingly never questioned the ethics of her actions, the contradiction, even hypocrisy, of many of her choices. One could argue, as Miller does, that Stevenson was no different from her male contemporaries. Although true, this is too easy an excuse. Instead, we must in some measure hold all these early anthropologists accountable because their legacy in part includes the discord and distrust many Native Americans feel toward anthropology.

The book's underlying theme is that Stevenson's flawed reputation over the last century is undeserved and misplaced. Stevenson's reputation grew out of poor relations, initially with Cushing, Bandolier, and Powell, and later with the scholars that carried the mantle of Pueblo anthropology, Hewitt and his

young Santa Fe crew, who took a dislike to Stevenson. Miller admits that there is truth to some of it, for example, Stevenson's tendency toward truculence. But Miller rightly shows that Stevenson's behaviors, often so admired in men of the age, must be put in context of her struggles as a pioneer. Miller successfully reveals the kind, gentle, and loving side of Stevenson that she so freely (so far as a Victorian could) showed to friends and loved ones. In the end, Miller argues for a paradox: the virtues that enabled Stevenson to succeed as a trailblazer are the very same qualities that fanned the flames of her detractors. Miller is to be applauded for so sensitively and intelligently bringing Stevenson's life back to us, to look past the caricatures, so that we may more fully contemplate the role of women in anthropology and science and the labyrinthine relationship between anthropologists and American Indians.

Chip Colwell-Chanthaphonh

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Native Women's History in Eastern North America before 1900: A Guide to Research and Writing. Edited by Rebecca Kugel and Lucy Eldersveld Murphy. Lincoln: University of Nebraska Press, 2007. 467 pages. \$60.00 cloth; \$29.95 paper.

Native Women's History in Eastern North America before 1900 is a sophisticated text that draws together those essays identified by the editors as constituting the "greatest hits" in the field of Native women's history to date. The collection is intended as both primer and guidebook; it is a means by which historians might look back at the places from which the field has emerged and critically consider the work yet to be done to reclaim Native women's pasts. The evolution of theories applicable to the field—gender and race as cultural constructs, interrogations of colonialism, and linguistic analysis—take center stage in this text, as do explorations of those methodologies that release women's stories from documents, photographs, and art created with other purposes in mind. This book offers an invaluable means to demystify the process of historical inquiry for undergraduate students, urges new researchers to think carefully about the methods they intend to employ in their work, and will hopefully prompt fruitful debate between historians of all kinds as they consider the broad history of North America before 1900 and the evolution of the twentieth-century US state.

Native Women's History is an anthology that follows in the best tradition of several anthropological texts—Albers and Medicine's *The Hidden Half*, Klein and Ackerman's *Women and Power in Native North America*, and Etienne and Leacock's *Women and Colonization*—while it remains unapologetic about its quest to reclaim an often unforgiving documentary source base. Kugel and Murphy are advocates for the critical reading of diaries, mission records, wills, legal papers, store receipts, account books, biographies, and diplomatic works. The priest who recorded the births and deaths of Native children; the treaty negotiator in the middle of an Illinois swamp; and the fur-trade