

January 17, 1969

Mr. Gilbert L. Campbell  
P. O. Box 5  
Palmer Lake, Colorado 80133

Dear Mr. Campbell:

Thank you so much for sending me your reprint of the Washington Matthews monographs. It is wonderful to have these in compact form for reference and I am sure there will be many people who will want them.

I do remember someone up in the Valle Grande so long ago, but I had forgotten any names. I am most interested in the things you are publishing about the West and particularly interested in knowing that you know the son of William H. Jackson. Mr. Jackson's second wife was a cousin of my father's and one of the first series of pictures ever done on a cattle ranch was on my father's ranch 65 miles east of Colorado Springs. I never met Mr. Jackson until about 1933 or 1934. He frequently stopped by to see my father, but it so happened that I was away until our meeting in those years. He was a grand old boy. I should like to write to his son to find out if those negatives on my father's ranch are still in existence. I have a set of colored prints which I treasure very much, but I also wonder if there ever were black and white prints of them. I should love to write to him, if you would be so kind as to send me his address.

Is Captain Jones still teaching at the Air Force Academy? I met him here at the time of the Western History Conference and he kindly showed me around the Air Academy a year or two later when I went out to see it. The eastern boundary of the Air Academy property borders land that

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was once a ranch that my father and my uncle owned. I promised Captain Jones that I would leave to the Air Academy library in my will several books that I have by Governor William Gilpin. He was the first Territorial Governor of the state and also was a West Pointer. If he is still there and you see him, would you be so kind as to give him my regards.

With best wishes and many thanks, I am

Yours very truly,

Laura Gilpin

LG:vvs

25% COTTON FIBER  
Type-3-maso  
Eagle-7

514 (Born Killiney, a suburb of Dublin, July 17, 1843)

Killiney ...one of the prettiest suburbs of Dublin, a few miles south from the city, with the blue waters of the bay in front and the blue mountains of Wicklow behind ... noted for its ancient ruined church, dating back to the 6th century, and for its gray stone cromlech, "The Druid's Judgment Seat" linking the present to the dim prehistoric past.

Father: Dr. Nicholas Blayney Matthews, a leading physician and university graduate in medicine. ..With that admiration for free government which makes every Irishman half an American, he named the boy Washington.

Mother, the former Miss Anne Burke, died when M. was an infant. His father came in 1847 to America (( the little boy was four) with his two motherless boys...a short residence in Wisconsin (territory), returned to Ireland for three years, then returned to America and settled in Dubouque, Iowa.

..the boy grew up..educated in the common schools.. At 17 ( 1860) began study of medicine under his father. Then a course of lectures in the medical department of the University of Iowa.. degree of M.D. May 28, 1864 - in his 21st year.

1964 volunteered for Civil War service. Assigned duty as acting assistant surgeon at Rock Island, Illinois, looking after the confederate prisoners. mustered out at close of war, May 1865.

1 Appointed to regular army. Assignment as post surgeon at Ft. Union Montana - first contact with Indians.

3 1865-66 Post surgeon at Ft. Berthold, N.D.  
1867 field with General Terry's Expedition to Dakota.  
1867- 68 Fort Stevenson North Dakota.  
1869-70 Fort Rice, North Dakota.  
1870-72 Ft. Buford North Dakota. ( SEven years total in Dakotas)

1872, Nov. - Dec. David's Island, New York Harbor  
1872, Dec. - 1873 May - Willet's point N.Y. Harbor ( six months)  
1873 - till June, Ft. Wood ( about a year )  
1874 - till December. Ft. Sullivan, Maine ( seventeen months)  
1875 - till April Ft. Hamilton and Ft. Wood, N.Y. Harbor - ( five months)

1875 - ordered to Department of California  
1875, June - 1876 April Alcatraz Island ( ten months ) <sup>15 months</sup> till July 10 1877  
1877 - July - Oct. in field with Exp. against Nez Perce Indians Camp Independence  
1878 Expedition against Bannock Indians  
1880, till June, Camp Bidwell, Calif.

1880, Sept 7 - ordered to Department of Missouri ( after 5 years in Calif. )  
D

1880, Oct. - 1884 April post surgeon at Ft. Wingate 4 years

1884-90 Army Medical Museum, Washington City 4 years

1890-94 Fort Wingate.

1895, Sept 29 "retired for disability contracted in line of duty"

On first assignment to duty on the upper Mississippi in 1865 ..he became deeply interested in the native tribes..studied the Hidatsa, Arikara, Mandan much of the next six years ( age twenty two till twenty eight)  
 ...all the sympathetic enthusiasm of a young man, and the exact method of a trained scholar... mastered the Hidatsa language. ....After entire destruction of all his manuscript notes and his library by burning of his quarters at Ft. Buford in ~~1881~~ 1871 " was able to rewrite from his inner being the " Grammar and Dictionary of the Hidatsas"

Age 24 1877 - married Miss Caroline Wotherspoon, daughter of Dr. A.s. Wotherspoon, U.S. Army ..every his closest companion, his most helpful and interested assistant, his best inspiration and his tender nurse at the end."

Age 27 1880 - at suggestion of J.W. Powell, transfered to duty at Ft. Wingate..."a thousand miles removed from distractions of civilization...all his spare time and energy given to the study of the great Navaho tribe, at that period "uncontaminated heathens"

..greater part of this work...entirely a labor of love, at his own personal expense...hiring and feeding of Indian informants and interpreters, with frequent horseback journeys to identify sites<sup>o</sup> to collect plants.

His " Mountain Chant" and " Prayer of a Navaho Shaman" awakened the scientific world to possibilities of Indian myth and ritual.

Of his Navaho studies: " The characteristics of his work as an ethnologist are patience, thoroughness and safety. He does not imagine, but stops with what he knows...safe to be said his work will stand practically final for the specialty he undertook.

1884- 1890 - on duty at Army Medical Museum in Washington  
 Fall of 1884, under auspices of BAE to Navaho country. Witnessed whole secret rite of the Night Chant.

1886 - (Summer) revisited places of his childhood in Ireland.

1887 - In Salt River Valley of Arizona..with Hemenway Southwestern ARchological Exp.

1892 - second assignment to Ft. Wingate.." Stricken by the insidious disease which eventually caused his death... Two years later, recalled to Washington.

Sept 29. 1895 - retired for disability ( Intrdduction to Navaho ~~Nighxxx~~ Legends was signed in 1896)

"The disease slowly progressed..though for several years before the end came he was an almost total physical wreck, unable to go about alone, cut off from conversation, frequently suffering intense agony, with no hope of recover..yet..kept his mind clear and his heart brave and warm to the last... Some of his best and most monumental work produced during weeks of pain when he was scarcely able to move without assistance... At last, strength utterly sapped..while writing at desk.. attempted to rise unaided...fell to floor..sustained injury..died a few weeks later. Buried at Arlington..where old friends and associates rest, Sheridan, Mallory, Bourke, Coues, Powell, Survivied by wife and several relatives in Iowa, and by his father's brother in Ireand.

Pres. AMERICAN Folklore Society 1896. Degree of LLD from Iowa, 1888

"fluent knowledge of Hidatsa, good ~~acquaintance~~ acquaintance with Navaho, command of both German and Spanish..English always a model of literary style. An expert botanist, a skilful mathemetician, an artist of some ability in oil colors.

...Left a large body of undigested material relating chiefly to Navaho, Modoc, Paiute, now in possession of University of California.

"...only those who were near him can understand the rare personality of the man. Physically, mentally, morally, Washington Matthews was of the highest type of manhood, of fine physique and soldierly bearing, with a strong and well-modulated voice, carrying perhaps just a little roll to make it all the more musical, he was one to attract the attention of any audience, and hold it to the close.....By a ~~genuity~~ faculty of mingled sympathy and command he won the confidence of the Indian and the knowledge of his secrets, while by virtue of that spiritual vision which was his Keltic inheritance, he was able to look into the soul of primitive things and interpret their meaning...

..With a modesty that shrank from publicity and despised notoriety, he was without jealousy, and rejoiced always in the successful reputation of others... Of sensitive honor and high courage..he was at all times immediate and unsparing in denunciation of anything that savored of cowardice or dishonesty. His humor was keen, without the sting of sarcasm, and so spontaneous that even his serious discourse often lightened by the play of fancy.

( Try to look up ) : The Origin if the Utes. A Navaho Myth ~~XXXXXX~~  
in American Antiquarian Vol. VII 271-27, Chicago, Sept 1885

Mt. Taylor - American Antiquarian XVII p. 294

Serpent Worship Among the Navahoes  
Land of Sunshine, Vol IX, 228-235 1898

A Navaho Initiation  
Land of Sunshine - Vol XV. 353- 356 Nov. 1901

The photo in 1877 - head and shoulders only. Clean shaven. Military mustache.

Photo 1904, Gloucester, Mass. He is seated outdoors in what may be a " Captian's Chair". A long cape is tied over his shoulders, a newspaper on his left knee. A girl of 12 or 13 perches on the arm of the the chair on his right, high-buttoned shoes, dress full and below knees, gathered to neck. Her hand in pocket. Curley hair to her shoulders, combed back from forehead, with a hair ribbon on top. Matthe'ws face is fuller, a little weary, but no indication of discouragement or pain.

53 In rendering the Navaho tales into English the author has not confined himself to a close literal translation...He has believed it to be his duty to make a readable translation, giving the spirit of the original rather than the exact words. The tales were told in fluent Navaho, easy of comprehension, and of such literary perfection as to hold the hearers' attention. They should be translated into English of a similar character, even if words have to be added to make the sense clear. Such privileges are taken by the translators of the Bible and of the Classic authors. Still the writer has taken pains never to exceed the metaphor or descriptive force of the original, and never to add a single thought of his own. ....Again, the original was often embellished with pantomime and vocal modulation which expressed more than mere words.

The men who narrated the tales were not men of unlimited leisure...had numerous engagements to conduct ceremonies during the winter months ...also had farms and stock which demanded also their care...Neither was the author ~~ex~~ a man of unbounded leisure. Rarely could he devote more than two or three hours of the twenty four to the work of ethnography.

58 (quotes Old Torlino): " I shall tell you the truth, then. I shall tell you all that I have heard from the old men who taught me as well as I can now remember. Why should I lie to you? "

" I am ashamed before the earth; I am ashamed before the heavens; I am ashamed before the dawn; I am ashamed before the evening twilight; I am ashamed before the blue sky; I am ashamed before the darkness; I am ashamed before the sun; I am ashamed before that standing within me which speaks with me; ( my conscience) Some of these things are always looking at me. I am never out of sight. Therefore I must tell the truth. That is why I always tell the truth. I hold my word tight to my breast."

Often the shamans have come to the author for treatment for themselves and their friends....In cases where the author has failed to give prompt relief to a sick Indian, they have come in all sincerity and politeness and said, " I know a remedy for that difficulty. Will you let me try it."

59 A last word ( to poets and others) : It is possible that poets, novelists, travelers and compilers will search this humble volume and cull from it facts and fancies which, clothed in fairer diction, may add interest to their pages. The author does not ask that such writers shall acknowledge the source of their inspiration. This is more than he has a right to expect. Our greatest poets have borrowed from sources as obscure and never named their credits...(the author) ventures now to make a few requests of the literary borrower. He begs that the latter will not garble or distort what is here written - that he will not put alien thoughts into the minds of these pagan heroes; that he will not arm them with the weapons nor clothe them in the habiliments of an alien race; that he will not make them act incongruous parts."

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21 " It is not only for gain that the Navaho woman weaves her blanket...At best the labor brings low wages. The work is done, to no small extent, for artistic recreation, just as the females of our own race embroider~~ed~~ and do 'fancy work' for mere past time."

Washington Matthews

Introduction signed by Wm  
1262, new Hampshire av. Washington DC  
May 1, 1896

quotes from NAVAHO LEGENDS collected and translated by Washington Matthews  
Memoirs of the American Folklore Society 1897

22 For many years the most trusted account of Navaho of New Mex. and Arizona in a letter written by Dr. Jonathan Letherman of the army - published in Smithsonian report, 1855....Dr. Letherman had lived 3 years at Ft. Defiance.... (said) "Of their religion little or nothing is known, as indeed all inquiries tend to show that they have none." "The lack of tradition is a source of surprise. They have no knowledge of their origin or of the history of the tribe." ... "Their singing is but a succession of grunts and is anything but agreeable."

1981? 23 "Fifteen years ago when the author first found himself among the Navahoes he was not influenced in the least by the authority of this letter....He began at once to investigate the religion, traditions and poetic literature of which he was assured, the Navahoes were devoid ....he found that these ceremonials might vie in allegory, symbolism and intricacy of ritual with the ceremonies of any people, ancient or modern...He found that these heathens, pronounced godless and legendless, possessed lengthy myths and traditions - so numerous that one can never hope to collect them all, a pantheon as well stocked with gods and heroes as that of the ancient Greeks, and prayers which for length and vain repetition, might make a Pharisee blush.

24 ..songs of travelling, appropriate to every stage of the journey, from the time the wanderer leaves his home until he returns....

...they have building songs, which celebrate every act in the structure of the hut, from ' thinking about it', to moving into it and lighting the first fire.

43 the songs all contain significant wrds; but these, for poetic requirments, are often greatly distorted, and the distortions must be kept in mind  
...are made systematically as a rule.

numerous meaningless vocables in all songs, and these must be recited with a care at least equal to that bestowed on the rest of the compositions.

34 Estsanatlehi..made of an earthly jewel, turquoise, is related to the land.  
Yo l kai Estsan - made of white shell from the ocean, is related to the waters.

35 Nayenezgani - a god of light, with its associated heat.  
To'badzistsina - a god of darkness, with its associated moisture.

39 Writers who say that the Indians ' worship the Devil' and other malevolent powers --- Jesus Alviso, a Mexican captive reared among the Navahoes, said to the author in 1880: " Los Indios hacen figuras de todos sus diablos, Senor" - This hint led to the discovery of their dry paintings. He called them devils; in this work they are called gods. Perhaps other tribes worship personifications of evil, but certainly the Navahoes do not.

40 ( healing ceremony) always used to ask the gods for varicoys...blessings, not only for the sick person but for all - the shaman, the relations of the sick, people in general.

42 sacrificial sticks made in pairs ...one for the male, the other for the female: every deity has its mate.

## IN MEMORIAM: WASHINGTON MATTHEWS.

To the many losses suffered by this Society is to be added the beloved name of Washington Matthews, who passed away in Washington, D. C., April 19, at the age of sixty-two.

Dr. Matthews was born in Killiney, a suburb of Dublin, Ireland, July 17, 1843. In infancy he lost his mother, and was brought to America by his father, a physician, who settled at first in Wisconsin (still a territory), and afterwards in Iowa. In 1860 the young man undertook the study of medicine, and in 1863 received a medical degree from the State University at Dubuque. In the same year he entered the United States service, and through the remainder of the civil war did duty as acting assistant surgeon. In 1868 he was commissioned as assistant surgeon, in 1871 captain and assistant surgeon, in 1889 major and surgeon. In 1865 he served as post surgeon at Fort Union, Montana, and about this time became interested in the study of Indian tribes, for which he had opportunities at various posts, coming into contact with the Arickarees, Hidatsas, and Mandans. In 1871, at Fort Buford, his quarters and all his manuscripts were consumed by fire. In 1872 he published in New York a "Grammar and Dictionary of the Hidatsas," of which a second edition, entitled "Ethnography and Philology of the Hidatsa Indians," was issued from the Government Printing Office in 1877. For the five succeeding years he was employed in California, Nevada, Oregon, Idaho, and Washington, particularly in campaigns against hostile Indians. In 1880 he went to New Mexico, where he became intimately acquainted with the Navahos. During the subsequent time he made his home in Washington, and in his latter years became subject to painful infirmities, especially lameness and deafness, difficulties trying to an active temperament, but which he endured not merely with resignation, but with the most exemplary courage and equanimity.

Dr. Matthews was a member of this Society from the year of its organization (1888). He was elected vice-president in 1894, and president in 1895. To this Journal he has contributed several articles: "Noqoilpi, the Gambler, a Navajo Myth," 1889, ii. 89; "The Gentile System of the Navajo Indians," 1890, iii. 89; "The Study of Ceremony," 1896, x. 257; "The Study of Ethics among the Lower Races," 1899, xii. 1. His "Navaho Legends" made the fifth volume of the Memoirs of the Society (1897). Here may also be mentioned papers entitled: "A Part of the Navajo's Mythology," American Antiquarian, April, 1883; "The Mountain Chant, a Navajo Ceremony," Fifth Annual Report of the Bureau of Ethnology,

Journal of American Folk-lore  
July - Sept. 1905

1887 (noticed in this Journal, ii. 76); "Prayer of a Navajo Shaman," *American Anthropologist*, April, 1888 (i. 166); and his complete account of the "Night Chant," *American Museum of Natural History Memoirs*, vol. vi. 1902 (reviewed in this Journal, xvi. 61).

The writings of Dr. Matthews represent the new method in the study of aboriginal mythology, according to which legends are treated, no longer as mere curious tales, but as an essential part of the racial life, illustrated and interpreted by abundant notes and illustrations. It has been said that "Navaho Legends" was the best tribal study of the sort made; nor to this day can it be affirmed that the corresponding material of other continents has been edited in a matter equally satisfactory. Among minor papers may especially be mentioned the beautiful "Study of Ethics" above noted; this article, translated in "*L'Humanité Nouvelle*," dealing with a field still imperfectly explored, finely shows the intimate relations existing between the author and the race with which he deals. Seldom has it happened that any investigator has brought to his task so valuable a combination of qualities, or been equally able to penetrate the mentality he examines. When we consider his career, regret mingles with admiration; had he been assisted with the necessary means, he might have perfected the study of Navaho thought and accomplished an equally brilliant account of Mandan beliefs. For the lack of such perception, a chapter of mental history, to the end of time, will exhibit sad lacunas. Yet the gifts of the gods are usually recognized too late, and it is well to rejoice in what we possess.

If the private life of Dr. Matthews could be fully set forth, it might be judged to outweigh even his public services. Delightful simplicity and frankness, combined with such knowledge of the world and extensive acquaintance as an active experience must needs bestow, gentleness and compassion united to fearless courage, a shrinking modesty unaffected by the intimacy with primitive life, joined to accuracy and clarified by knowledge, aversion to vulgar publicity not exclusive of pleasure in the recognition of worthy praise; a broad and massive nature, neither desiccated by erudition nor hardened by experience; a character which, had its light chanced to have set on an eminence, might have illuminated a whole community.

Dr. Matthews was poet as well as artist; the quality of his verse reflects delicacy and tenderness. It is to be hoped that Mr. Loomis, who is to prepare a biographical account,<sup>1</sup> will include at least some of his few pieces. Before the writer of this inadequate tribute lies one such composition, from which an extract may properly be added.

<sup>1</sup> A preliminary notice has already appeared in *Out West*, May, 1905. *Physicians and Surgeons of America* also furnishes a "Biographical Sketch" to which the writer is indebted for facts and dates.

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Its title is "The  
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Its title is "The Pagan Martyrs;" the author describes a visit to the mesa of Zuñi, ascent to its terraces, entrance into the *estufa* in which are intoning

learned priests who hold  
A law as ancient as the code Mosaic,  
A cult as that of Baal or Indra old,

notes the arrival of the Spaniards, with ensuing persecutions, and proceeds:—

So, not for images with pallid faces  
Would Zuñi's sons their swarthy gods despise,  
Nor take the proffered bargain which replaces,  
With feast of saint, a day of pagan rite, —  
(Such saint as they of Acomà believe in;  
For there the Indian sings his song of praise,  
Where the fair statue of the Royal Stephen  
Supplants the war-god of the ancient days).

Though well they knew the doom of death was meted  
To him who in idolatry was found,  
They oft, in stealth, to deserts far retreated,  
Or met in Nature's temples underground;  
And there they taught their children tales of wonder,  
And all the secrets of the priestly line;  
On high Toydlani, the Mount of Thunder,  
They laid the gifts at Ahayuta's shrine.

But Faith, long suffering, is at last victorious;  
And praise, to-day, to old-time gods they sing,  
No more in trembling, but with voice uproarious,  
Safe 'neath the shelter of the Eagle's wing.  
Bright are the fires in the *estufas* lowly,  
Quenched are the tapers in the Christian fane,  
Where now the stranger spoils the altar holy,  
No longer guarded by the arms of Spain.

W. W. N.

Washington Matthews

(Obituary notice in "the Lion's Den" OUT WEST June 1905) - by Charles Lummis

"For years he has been a cripple. ....Almost~~xix~~ absolutely incapacitated in body; almost wholly past the power of locomotion; dependent upon his devoted wife for the simple mechanics of living, he was still unspoiled, unembittered, happy and useful. --- ataxia .... almost total deafness.

(L. says he got some ear tubes and played the songs of the world he most cared for.)

"The old man has shaped many younger lives."

b. June 17, 1843

Died in Washington, April 19, age 62 1905

1880 - went to N. Mex

1888 - member American Folklore Society

1895 - Pres - " "