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Keeping It Living: Traditions of Plant Use and Cultivation on the Northwest Coast of North America. Edited by Douglas Deur and Nancy J. Turner.

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Authors

Osher, Laurie
Leach, Peter A.

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the text. But *Empires of the Atlantic World* is not merely a survey of others' work. Elliott is especially strong when he combines his summaries of recent scholarship with on-the-ground accounts by contemporary travelers, colonial diary keepers, and artists' paintings and images that are beautifully reproduced. Another excellent feature of the book is the way that Elliott allows his imperial comparisons to come from colonists, using accounts by people such as Thomas Gage, an Englishman who traveled in Spanish America during the eighteenth century. The end result of Elliott's strategy does not read like a summary of historians' interpretations but instead reads like a blend of analysis and narrative.

Robert Morrissey
University of Tennessee

Keeping It Living: Traditions of Plant Use and Cultivation on the Northwest Coast of North America. Edited by Douglas Deur and Nancy J. Turner. Seattle: University of Washington Press, 2005. 404 pages. $50.00 cloth; $27.50 paper.

Keeping It Living developed from the content and discussions surrounding the 1997 American Association for the Advancement of Science (AAAS) symposium entitled "Was the Northwest Coast of North America 'Agricultural'?: Aboriginal Plant Use Reconsidered." It is a compilation of exceptional work done by many scholars who have studied Northwest Coast Native communities from Oregon to Southeast Alaska. In each chapter, the authors present evidence from historic accounts and oral histories describing the management of plants for improved productivity.

The long-standing construct is that Northwest Coast populations did not practice plant cultivation and instead relied almost exclusively on harvesting of marine resources and gathering of native fruits for sustenance. The book's editors and contributing authors challenge this perspective. They suggest that the common view is based on the assumptions codified in the historical accounts from the seventeenth and eighteenth centuries and perpetuated by many anthropologists who visited with community members in the nineteenth and twentieth centuries.

Although archaeological studies have provided plenty of evidence for the antiquity of Northwest Coast fishing practices, climate conditions in this region are not adequate for the preservation of plant remains. As such, there is no physical evidence of the history of indigenous horticultural or agricultural management. In light of this dilemma, the authors approach the subject from an ethnographic standpoint, utilizing past accounts and modern perspectives to reconstruct plant management by the indigenous peoples from Oregon to Southeast Alaska. The authors deftly organize the ethnographic evidence describing harvesting, seed collection, planting, and cultivation practices used by indigenous communities in this region. More than three hundred indigenous plants used by these communities are described and/or listed in this volume.

In the introduction, the editors identify the need for a reconstruction of our understanding of indigenous resource management. The rest of the chapters are separated into two groups: concepts and case studies. In the first of the five concept chapters, Bruce D. Smith describes how the historic characterization of the Northwest Coast peoples as "affluent hunter gatherers" was based on the mistaken assumption that these people were not using agricultural techniques to enhance the productivity of useful indigenous plants. He calls into question the dualistic perspective that communities are either hunter-gatherers or agriculturalists. In the next chapter, Kenneth M. Ames describes the evolutionary intensification of food production systems in the Northwest Coast and elsewhere. He identifies food storage as essential for the development of the social complexity observed in these sedentary communities and offers a perspective on the implications of increased food production in complex hunter-gatherer societies. In chapter 4, Nancy J. Turner and Sandra Peacock provide a broad overview of the nature of people-plant interactions in these communities and present some specific examples of plant resource management. Next they describe the "continuum" of indigenous plant-management activities practiced by these communities. In the concept section's last chapter, Turner, Robin Smith, and James T. Jones describe ownership patterns for the plant resources used, illustrating how each group developed its own system of ownership based on environmental and cultural factors.

The second section offers informative case studies of plant use from numerous Northwest Coast areas. Wayne Suttles describes the ownership, management, and harvest of camus (a lily) bulbs by the Coast Salish. Their management techniques included loosening the soil, weeding out grasses, transplanting, and burning aboveground vegetation after harvest. Early ethnographers used the terms *semiagricultural* and *protohorticultural* to describe these practices. Suttles suggests that the cultivation of camus may have been described as protohorticultural because lilies were common in European flower gardens at the time of contact.

Melissa Derby describes how precontact Chinook villages of the Lower Columbia River were situated adjacent to the wetlands where the wapato (tuber) grew. She makes the case that the level of social complexity of the Chinookan people is related to their management of wapato as an agricultural commodity. Dana Lepofsky and her colleagues present direct and indirect evidence for the use of controlled burning in indigenous agroecosystems in British Columbia's Fraser Valley. Next, James McDonald uses historical documents to describe how the Tsimshian managed horticultural plants for food production. For example, an account from 1859 documents the members of this community farming "potato" (actually some other root crop). Other visitors observed plant management for the harvest of berries, crab apples, maplewood, ferns (for their roots), hemlock bark and sap, lichen, devils club, and skunk cabbage. Remarkably, the individuals who described community ownership of specific berry patches simultaneously maintained the view of the Tsimshian lands as an unmanaged wilderness. McDonald is the only author who states the obvious: it benefits the colonizers to perpetuate this myth because it enables them to justify the appropriation of the land on the grounds that it is in need of management.

In chapter 10, Madonna Moss describes Tlingit horticulture in Southeast Alaska, the northernmost portion of the Northwest Coast. Moss characterizes the Tlingits' precontact management of indigenous plants as a system of selective harvesting. The exception was tobacco, which was grown prior to European contact using the horticultural management techniques of seeding, weeding, and fertilizing. She proposes that it was their expertise with tobacco that enabled these people to raise the horticultural crops introduced in the eighteenth century successfully.

In the final case study, Douglas Deur describes the creation and maintenance of estuarine gardens by indigenous communities. *Keeping it Living* is a shining example of scientific reevaluation and concentrated inquiry of a long-held perspective, and it is as necessary as it is exemplary.

Laurie Osher and *Peter A. Leach*
University of Maine, Orono

Making Indian Law: The Hualapai Land Case and the Birth of Ethnohistory. By Christian W. McMillen. New Haven, CT and London: Yale University Press, 2007. 304 pages. $38.00 cloth.

Litigation involving Indian claims in the modern era often revolves around the complex and expensive reports prepared by ethnohistorians, historians, anthropologists, and other experts. Any claim involving the meaning of a treaty provision or whether a tribe qualifies for gaming on lands acquired after 1988 or even whether a tribe should be federally recognized will involve this battle of experts. Tribal victories in the Sioux Nation's Black Hills land claim, Pacific Northwest and Great Lakes treaty fishing rights, and eastern land claims would have been unobtainable without careful expert testimony. One original model for this form of tribal litigation is depicted in University of Virginia professor Christian W. McMillen's excellent study, *Making Indian Law: The Hualapai Land Case and the Birth of Ethnohistory*.

Professor McMillen details the famous Indian land claim case *United States v. Santa Fe Pacific Railroad Co.*, decided in 1941 by the Supreme Court, from its origins in a military order that recognized a Havasupai Nation boundary line that was about one-third of the nation's traditional territory in 1881, confirmed by President Chester Arthur's Executive Order on 4 January 1883. But, like many western reservations, railroad monopolies convinced Congress to open up the reservation boundaries to their interests. In early 1883, the Atchison, Topeka, and Santa Fe Pacific Railroad laid claim to the best water source on the reservation, Peach Springs, located on what became Route 66, leading to the conflict that consumed the Havasupai Indians for the next several decades.

The Havasupai Reservation rests on lands that border a portion of the Grand Canyon's southern edge in northern Arizona. Much of the land appears