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Author

Tamir, Orit

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laboration might have altered some representations of Navajo culture like the parallels between Mormon and Navajo “religions,” parallels that seem strained when one realizes what McPherson neglects to mention that Mormons proselytize, whereas Navajos emphatically do not.

In the fourteen years since the original publication of this book, McPherson, too, surely has learned some new lessons. One wishes that the republication could have included a new author’s preface giving readers the benefit of such learning.

Klara Kelley

Independent cultural resources consultant
Gallup, New Mexico

The Problem of Justice: Tradition and Law in the Coast Salish World. By Bruce G. Miller. Lincoln: University of Nebraska Press, 2000. 240 pages. \$55.00 cloth; \$19.95 paper.

Bruce G. Miller’s *The Problem of Justice: Tradition and Law in the Coast Salish World* is a comprehensive ethnographic study on the struggle of three indigenous North American communities—the Upper Skagit of western Washington state, the Stó:lō Nation of the lower mainland of British Columbia, and the bands of Vancouver Island, British Columbia—to restore control over their local justice systems in the face of internal and external discords. The three case studies represent Coast Salish communities with somewhat different contact histories and public policies that are both linked and divergent at the provincial/state levels and at the national (Canadian, American) levels. Miller sets out to compare the three communities’ justice endeavors, contrast the ways in which they developed, and examine how justice and tradition are understood and put to use by them. The author (in his introduction) maintains that pre-contact discourses within and between Coast Salish communities have been exploited by colonial powers and have become grounds for divisiveness within indigenous communities. Postcontact differences have spawned different views about and approaches to justice that are at the core of power relations within each community. For a tribal justice system to succeed, Miller suggests, it must be a freestanding system with real control over community residents and tribal assets and resources. Further, because indigenous communities become tribes and have assumed the roles of nations, they must modify their traditional justice systems accordingly, rather than pursue only traditional interpersonal and interfamilial conflict resolutions.

Chapters one and two review the legal national and aboriginal regional environment. Following a brief description of recent developments in the relationship between the state/province and Coast Salish indigenous communities, Miller points to the need for a detailed ethnographic, historical, and comparative analysis of tribal justice systems that will in turn provide the context for local corresponding justice debates (chapter one). Chapter two then weaves ethnographic and historical accounts into an intricate descrip-

tion of Coast Salish aboriginal justice systems.

A detailed description of changes in justice practices in the Upper Skagit community of Western Washington state over a century-and-a-half is the focus of chapter three. From the creation of an 1855 treaty to the turn of the twentieth century, the Upper Skagit lost control over most of their land and resource base without compensation. In the process they also lost control over the regulation of community life and were left without clearly defined relations with the state and the national governments. In the context of these circumstances Upper Skagit community members were forced to address fundamental issues about the future of community cohesion and identity. Responding to loss of land and sovereignty, community members turned to new sorts of leaders who were skilled in interacting with the dominant society, and adapted Upper Skagit legal traditions to the new reality—changes that did not come without adversity. In the 1970s, after over a century of efforts and in response to instituting both the Upper Skagit as a tribal entity and clear rights to a tribal commercial salmon harvest, the tribe established its own court system. The tribe also developed a legal code that addressed fundamental issues between Upper Skagit individuals, families, and the tribe, and provided for traditional elders' testimony in litigation or in sentencing. The Upper Skagit legal ventures were twofold: resisting the reach of mainstream legal system while extending, by writing a legal code, tribal legal control over members for areas ostensibly outside the tribe's jurisdiction.

The circumstances surrounding justice are very different for the Stó:lō under the Canadian government than for the Upper Skagit in the United States (chapter four). Like other Coast Salish peoples, the ancestors of contemporary Stó:lō sustained population loss to epidemics, as well as the loss of land and resources, sovereignty, and language through government assimilation efforts. The Stó:lō people are in the process of developing the structure of tribal governance and justice while being mindful of their traditional practices. To date, however, the Stó:lō tribe has not mastered full control over tribal institutions of justice and has not reinstated criminal and civil jurisdiction over its members. The tribe still faces the challenge of how to regulate relations between Stó:lō individuals, families, and the tribe while managing relations with the mainstream society. A notable unresolved issue for the Stó:lō has been the relations between the bands that compose the Stó:lō nation, and the tribe's central government, the Stó:lō nation political apparatus. Differences between bands in size and circumstance make resolution difficult. Nowadays, Stó:lō justice combines traditional practices, imported systems from New Zealand with the blessing of the Canadian government, and ideas from the Canadian Prairies. While the Stó:lō established an institutional structure complete with Houses of Elders and Justice, it has yet to institutionalize justice practices. A dialogue between officials of the Upper Skagit and Stó:lō about justice ensued in the late 1990s. The author described the most urgent issues discussed in a rather raw field notes format (chapter five).

In the 1980s and 1990s the bands of Vancouver Island experimented with diversionary justice. Under the authority of the mainstream judicial system, a small number of criminal cases were diverted to a local indigenous justice sys-

tem, the South Island Justice Project (SIJP) (chapter six). The now-defunct SIJP delegated jurisdiction provisionally and temporarily. The project failed to account for the various beliefs and practices, for generational differences, and for interfamilial suspicions and related confidentiality issues. The SIJP failed to determine who belongs in the category of honored elder and to define clearly the relations between band governments and tribal councils. Overall, the SIJP failed to account for real issues of community and power because while the Upper Skagit and Stó:lō justice programs were permanent systems with their own jurisdiction, the SIJP lacked cohesion: it was not directed by a tribal government, was not connected with treaty negotiation, and was not connected to the creation governance in the large sense.

The three Coast Salish communities examined in *The Problem of Justice: Tradition and Law in the Coast Salish World* share common cultural heritage, but colonial processes have changed and distorted their traditional systems, including the ways in which their tribal members understand their own traditional practices. In the conclusion Miller summarizes the ways in which community members' understanding of their own heritage have changed over time and outlines some of the related consequences for the development of community-level justice systems.

Miller's *The Problem of Justice: Tradition and Law in the Coast Salish World* is a well-researched book that compares, analyzes, and sheds light on the very complex and seldom-researched topic of small indigenous communities with a limited, yet still significant, amount of sovereignty over their own people. The compilation of ethnographic, historical, and comparative analysis on the three Coast Salish justice systems into a valuable book is a formidable task. While the quality of the data on the different Coast Salish communities is uneven, and the book could have been enriched by more even treatment of each case study, Miller succeeded in meeting the challenges before him. What makes justice a problem is that the legal projects in each of the case studies tends to place issues of dignity and empowerment at the forefront of its efforts to reclaim sovereignty and autonomy. Altogether, the three case studies have implications for all indigenous North American communities and thus make important reading for anyone interested in the struggle for sovereignty, identity, and justice.

Orit Tamir

New Mexico Highlands University

Struggle for the Gulf Coast Borderlands: The Creek War and the Battle of New Orleans, 1812–1815. By Frank Lawrence Owsley Jr. Tuscaloosa: University of Alabama Press, 2000. 255 pages. \$22.95 paper.

It is impossible to understand the history, culture, and politics of the contemporary Creek and Seminole peoples without understanding the disastrous consequences of the Creek War of 1813–1814. The outset of the war saw conservative and progressive tribal factions edging toward civil war. When the