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Nunavik, “The Inuit of Quebec have made great strides toward redefining education from the ground up and creating a school system which is based on Inuit values and the concerns and goals which they have for their children” (p. 252). The Nunavik Educational Task Force summarized the challenges facing Arctic residents in education with these words, “There are many challenges ahead of us, but we have many advantages. We are small in number and are not burdened by a heavy load of inflexible institutions. We have the potential to be world leaders in education, not for the recognition, but because it is in us to do” (p. 236).

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Recollections from the Colville Indian Agency 1886–1889. By Major Rickard D. Gwydir; edited with an introduction by Kevin Dye. Spokane: Arthur H. Clark, 2001. 134 pages. \$28.50 cloth.

According to the author, nineteenth-century Indian agent Rickard Gwydir, *Recollections from the Colville Indian Agency 1886–1889* provides the reader with a wonderful glimpse into the perspective and mind-set of “liberal” white America’s attitude toward the Indian, as set within the context of one of the most volatile eras for the tribes of the Plateau.

The mid-1880s were a particularly turbulent and important transitional period for the Plateau peoples of eastern Washington and northern Idaho. The tribal memories of recent conflicts and wars, treaty negotiations and executive orders, and the initial establishment of reservations were fresh. While the Colville Reservation had been established in 1872 by executive order, the issuing of subsequent executive orders added considerable confusion over the exact boundaries of the reservation, which tribes were to be included within the reservation, and the degree of authority to be asserted by Indian leaders and by federal government agents. Leaders such as Skolaskin, the dreamer-prophet of the Sanpoils, contested the control of government agents and Christian missionaries, while others, such as Tonasket (Tonaskat) of the Okanogan, were supportive of the agents and missionaries. It had only been in 1885 that Indian leader Joseph and his band of Nez Perce were placed by the federal government on the Colville Reservation, resulting in significant tension with the various Salish-speaking tribes who feared they would be displaced from their ancestral lands by the newcomers. Through the accounts of Gwydir and the excellent background materials provided by the book’s editor, Kevin Dye, the context of events and key tribal leaders are nicely presented in *Recollections from the Colville Indian Agency*.

In the midst of confusion and conflict Rickard Gwydir arrived. Appointed in 1886 as the Indian agent for the Colville Reservation, Gwydir’s jurisdictional responsibility included not only the Okanogan, Sanpoil, Nespelem, Lakes, Colville, Moses band of the Columbia, and Joseph band of Nez Perce, but also the Coeur d’Alene (in Idaho) and Spokane (in eastern Washington)

tribes. As conveyed in his recollections, Gwydir thus had an opportunity to know and work with such leaders as Joseph of the Nez Perce, Skolaskin of the Sanpoils, Moses of the Columbia, Tonasket (Tonaskat) of the Okanogan, and Lot and Garry of the Spokane. Thus he had the ability to provide an additional, albeit Euro-American, perspective on and insight into the personalities of these key leaders. His appointment came in the wake of corruptions and scandals brought on by so many of the previous Indian agents. In the accounts of Gwydir we witness a fine example of a nineteenth-century, liberal American's attempt to "save the Indian," and, as an agent of the federal government, his efforts to restore honesty and integrity to its trust responsibilities. Gwydir's attempts at policy reform are glimpsed in his "Annual Reports to the Commissioner of Indian Affairs," for 1888 and 1889, included as appendices. A real pleasure for this reviewer in reading *Recollections from the Colville Indian Agency* was in gaining a sense of the personality and motivations of Gwydir himself.

Rickard Gwydir exemplified the perspective of liberal, white American toward the Indian of the late-1800s. As an Indian agent, he sought to foster economic self-reliance for the Indian and equality under the law. Universal schooling and health care, prohibition of liquor, and the break-up of all vestiges of tribal communalism (as the soon-to-be enacted Dawes Act sought) were among the ways to "civilize" the Indian. To "save the Indian" from total obliteration brought on by disease, starvation, and the inevitable displacement by the "white race" (p. 38), Gwydir sought to assimilate him and her. As such, we see in Gwydir's writings and actions a very paternal role toward the Indian in which the Indian is as a "child at school" (p. 110) and the agent a missionary and "parent."

Gwydir certainly also had a rather romantic view of the Indian, almost in the vein of the "noble savage" image. Gwydir sought to convey something of the "barbaric splendor" (p. 20) of the Indian before their way of life, which Gwydir romanticized and cherished, was irretrievably altered. After eventually settling in the Spokane, Washington area following his tenure as an Indian agent, the storyteller in Gwydir found ample opportunity to share his acquired lore with audiences eager to glorify the "vanishing American." After all, Gwydir wrote and left his memoirs to a pre-World War I white public, when Indian interest was apparent in popular culture. Throughout this secondhand book, he recounts various narratives including stories often originally learned by him as secondhand or even thirdhand accounts. They were only written down by Gwydir after years of telling the tales to his Euro-American audiences. Gwydir's nuances, imagery, and values are thus well ingrained in these Indian narratives, as can be seen in the concluding and lengthy story of "The Adventurous Brave." It should be noted that Gwydir makes no pretense that these stories are somehow "authentic" Indian accounts; they are simply "good stories" he sought to keep alive and pass on to others in his community. And this is not to suggest that the narratives, or the events and characters of Gwydir's stories, are not without solid historical foundation; they most certainly are.

The texts for this book were edited and annotated by Kevin Dye. Gwydir left the manuscript to his family after his passing in 1925. It was brought to

Dye's attention through the efforts of Rick Gwydir, the grandson of Rickard Gwydir, who provided Dye with additional family background materials. Dye offers a solid introduction to the entire manuscript, with a biography of Rickard Gwydir and a discussion on the nature of the text itself, including consideration of such topics as the "authenticity" of tribal narratives and the audience Gwydir sought to address. In a preface to each chapter and with the extensive use of footnotes, Dye also does a great job introducing background information that contextualizes the particular events and personalities introduced in each chapter. Any reader not well acquainted with the historical context of mid-1880s Plateau Indian affairs will find Dye's efforts at providing background materials particularly helpful.

While there can be unwarranted typographical errors discovered in any newly edited work, *Recollections from the Colville Indian Agency* has a fair number of obvious misspellings and other typos that can be rather distracting for the reader. In addition, there seems to be a missing section of the "Annual Report to the Commissioner of Indian Affairs 1888" related to the Coeur d'Alene Reservation (appearing in Appendix 2). While references to other books are provided in the footnotes, it would have been helpful to the reader if Dye had included a complete bibliography or reference list of those sources at the end of the work. In addition, the curious reader would be well served with the inclusion of a brief biographical sketch of the book's editor, Kevin Dye. Nevertheless, these annoying editing-related errors and omissions should not be held against the overall value of this important contribution to the literature on the history of Indian-white relations among the Plateau peoples.

Recollections from the Colville Indian Agency 1886–1889 is a readable and accessible work, recommended for all audiences, which offers insights into an Indian agent and the tribal leaders he worked with at a critical time in Indian-white relations.

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Sister Nations: Native American Women Writers on Community. Edited by Heid E. Erdrich and Laura Tohe. St. Paul: Minnesota Historical Society Press, 2002. 230 pages. \$24.95 paper.

Sister Nations is a new collection of poetry and short stories that fits neatly into the genealogy of edited collections of creative work by Native writers. It is, however, in Laura Tohe's estimation, one of only three books in the past three decades that have specifically collected Native American women's writing. Like Rayna Green's *That's What She Said*, *Sister Nations* does not aim to be comprehensive, but works to open the world in new and unvoiced ways. Tohe notes the book's debt to Green's early collection, and to the comprehensive and sizable anthology *Reinventing the Enemy's Language* edited by Joy Harjo and Gloria Bird. But while Harjo and Bird's text weighs in at 576 pages and covers a broad range of voices, visions, and topics, Tohe and Erdrich's volume is