

**UCLA**

**American Indian Culture and Research Journal**

**Title**

Myth and Memory: Stories of Indigenous-European Contact. Edited by John Sutton Lutz.

**Permalink**

<https://escholarship.org/uc/item/4m77d8dm>

**Journal**

American Indian Culture and Research Journal , 33(4)

**ISSN**

0161-6463

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**Publication Date**

2009-09-01

**DOI**

10.17953

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The concluding chapter is an excellent summary and analysis of the six “voices.” It can just as well be read first, or solely, as a quick overview of the writer’s Ghost Dance research. Andersson ends his book with the following conclusion: “For many Lakota the Ghost Dance represented spiritual renewal and a chance for social and economic betterment; many white Americans saw it as an obstacle to the government’s Indian policy and a setback for the Lakotas on the road to civilization” (271). We take issue, however, with the author’s statement in his conclusion that “the Great Story of the Lakota Ghost Dance revolves around fundamental misunderstanding on a collective level” (298). The author hints at a wider context when he states that “the Act of 1889 resulted in much dissatisfaction among the Lakotas, and the Ghost Dance trouble was directly related to that act and to the events that preceded the actual partitioning of the Great Sioux Reservation” (279). The victimization of the Lakota Indians and persecution of the Ghost Dancers must be viewed within the larger context of treaty breaking, land theft, and genocidal measures directed against the Native peoples of North America.

In the 1823 Supreme Court decision of *Johnson v. McIntosh*, a young United States forged its Indian policy on the basis of the racist doctrine of discovery that states it is the God-given right of a Christian nation to conquer and dominate the “pagan peoples” who inhabit the lands it discovers. A few years later in the 1831 *Cherokee Nation v. Georgia*, the Court reduced the powers of Indian tribes to the status of “domestic dependent nations.” Treaty making was unilaterally ended in 1871, and the US Congress came to hold plenary power over the Indian tribes. This is the historical and legal context in which “the Great Story” of the Lakota Ghost Dance must be told.

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**Myth and Memory: Stories of Indigenous-European Contact.** Edited by John Sutton Lutz. Vancouver: University of British Columbia Press, 2007. 248 pages. \$93.95 cloth; \$35.95 paper.

Introduced by editor John Sutton Lutz, this collection of nine articles follows from the 2002 conference “Worlds in Collision: Critically Analyzing Aboriginal and European Contact Narratives.” Held in Mowachaht-Muchalaht territory, the conference was sponsored by the Centre for Studies in Religion and Society at the University of Victoria, British Columbia. Although the voices at the conference represented a broader set of backgrounds, the text consists primarily of contributions by Western scholars. However, they represent scholars who have learned from and worked with indigenous historians along with reexamining “classic” and “authoritative” publications, academic and popular, many in an attempt to re-present indigenous narrative perspectives. Although most of the chapters focus on British Columbia and Alaska, the reach extends to the Roanoke colony in North Carolina and to Maori land-dispossession narratives. The chapters also represent a variety of disciplines

including history, anthropology, literary studies, and linguistics. What unites them is an ethnohistoric relook at, or reencounter with, narratives of contact and early interaction as occurring over time, place, and genre and of the dialogues regarding that process and its proper understanding as taking place within and between newcomer and indigenous communities.

Much has been written about this topic. Problematically, Lutz romanticizes contact as an epoch opening “joining of histories” or as “moments when the tinder hits the flame” that continue to fascinate (1, 13). Perhaps even more fascinating is the continuing interest and the mountains of material produced over the years about the topic, usually with no contextual or critical analysis. However, this is something that many of the authors attempt to redress. As Lutz describes, the book represents four thematic areas: the currency of belief, the performance of intended communication within cultural style, the ambiguity of understanding and misunderstanding, and the role of power and its impact within and between peoples who hold varying intent, all as occurring within the frame of listening or failing to listen. Both sets of narratives are framed by expectation and by the nature of truth and what it was/is used for. Events then become processes occurring not only on the spot but also in ongoing “contact zones” across “worlds.”

As is pointed out here, the literature covering early contact has recently been enhanced by greater reliance on and increased understanding of oral history accounts describing interaction with newcomers often told, not as a founding event (as some of the examples in this volume illustrate) but within and amongst other narratives. Examples include work by Louis Bird (Omushkego Cree) and Susan Elaine Gray (*The Spirit Lives in the Mind: Omushkego Stories, Lives and Dreams*, 2007); Angela Sidney, Kitty Smith, and Annie Ned (Tlingit and Athabascan) with Julie Cruikshank (*Life Lived Like a Story: Life Stories of Three Yukon Elders*, 1990); and Waziyatawin Angela Wilson’s (Dakota) work with her grandfather Eli Taylor (*Remember This! Dakota Decolonization and the Eli Taylor Narratives*, 2005). Oral histories add greatly to our understanding of these occurrences and their consequences, but, as stressed in several chapters, they also allow for comparison of perspectives and worldview regarding what took place and its relative importance.

Richard and Nora Marks Dauennhauer (Tlingit) discuss the communication process and the importance of the interpreters, who are all too often invisible in the usual narratives, as a contact point for meaning. They present the story of the three early-to-mid-nineteenth-century Tlingit interpreters (Dmitrii Larinov, Niktopolian Gedeonov, and Kalistrat Gedeonov) and their influential roles given the few interpreters available and the fact that no Russians learned Tlingit. The importance of these men is not simply in interpreting but also in the outcome of mediating words and worlds, skills essential to the contact, security, and economic needs of the Russian Fur Company and Tlingit leaders.

Judith Binney presents narratives of contact told from within Ngai Tuhoe perceptions, in the Urewera region of central North Island, New Zealand. Binney describes these oral accounts, “preserved in memory,” as serving as a “tool by which to act in the present, and in the future” (140). She shows why

this is so by using illustrations from prophecy and prophets, in the context of removal from land. As with the Tlingit, local war and alliances affected the outcome while colonial dynamics were similar; at the same time, an open-ended contact where the stories are unsettled and unfinished remains in place. They entail narratives from varied traditions in search of resolution of the broken promises and that foretold the potential of nineteenth-century events.

In his piece on the Roanoke colony, Michael Harkin looks at what the myths surrounding the “events” of the 1580s tell us about the narrative production of North Carolinian identity over time. In this case he shows how open/closed narratives of ambiguity continue to be repeated or, rather, how representation and reenactments of charter myth continue to wrestle with dualisms of the friendly/hostile, noble/savage, or good/bad Indians and settings that are either colonized or original paradises. Using the poem “The White Doe” by Sally Southall Cotton as a central illustration, Harkin explores not only how Roanoke’s lost effort failed to colonize, but also how its narrative imbued later narratives of legitimacy. Purported descent from the original lost colonists, who, paradoxically, would have necessarily intermarried with Indian peoples, becomes proof, not of contact, but of what Harkin refers to as the “poetic logic” of the hierarchy of English descent.

In Lutz’s contribution, “First Contact as Spiritual Performance,” Northwest contact narratives are presented as ongoing encounters, as continuing dialogue within a “contact situation” (32). The presentations made by Spanish, British, and Haida (all trading nations) utilized theaters of communicative actions performed from within their own cultural and, as Lutz illustrates, spiritual understandings; this is an important point. For each group, encounters are understood within existing ways of placing strangers and also in response to the uncertain situation as experienced. For the Haida, who understood that other beings could transform into human forms in certain situations, strangers could be from the sky world, the world of ancestors, or the undersea world; their presence merely confirmed these spiritual relationships. For the Europeans, an understanding of one’s proper relationship with God and one’s place in the universe grounded encounters with non-Christian others. Lutz emphasizes that whatever their initial reactions to each other, performances, most often based within spiritual frames, were used in attempts to communicate identity and interaction goals to each other.

In his contribution, J. Edward Chamberlin, holds that we need to examine the “artifice of assigning significance” based in Western “traditions of expression” and “ceremonies of belief” before trying to incorporate indigenous histories into accounts that have potential for shared currency (16). In the context of contact, Chamberlin explores how debates about truth become especially weighted given issues of meaning, motive, and consequence. The language used can create difference and borders, as in his discussion of the Canadian *Delgamuukw v. British Columbia* (1997) case and Judge Allan McEachern’s resistance to hearing traditional forms of testimony. Alternately, Chamberlin holds, we can explore vision or “the seen” in cultural contexts including that of ceremony, story, and song used, in this case, by Gitksan elder Mary Johnson in order to give testimony to the court properly.

Historian I. S. MacLaren uses nineteenth-century travel narratives to illustrate illusions of authority in these “as seen, as experienced” accounts. This critique is particularly pertinent given changes to texts made by publishers who wanted to ensure these accounts matched public expectations of novelty and adventure within standard forms. This deconstruction is important; as MacLaren concludes, “relying on published accounts of exploration and travel as authoritative texts is hazardous if one aims at a clear understanding of how worlds collided” (100). To illustrate, he uses sociologist and social Darwinist Herbert Spencer’s reliance on “data” from artist Paul Kane’s heavily spin-doctored “Wanderings of an Artist among the Indians of North America” (1859). Spencer used the account to classify the “customs” of the Chinook in heavily constructed categories of societal progression in his influential “Descriptive Sociology” (1873).

Speaking back to these narrative forms is “Poking Fun . . .” the subject of Patrick Moore’s piece on the use of humor in Kaska narratives of contact. Storied genres that use humor at the expense of white men to make a point are explored as well as more serious historical narratives that describe instances of offenses to values of proper behavior, often having consequences for Kaska and strangers alike. Moore describes the role of action, time, and linguistic structure in these genres and that of the role of intertextuality, particularly in some of the more humorous narratives. He stresses the need to understand the uses and structures of these narratives before analyzing or interpreting practices in oral histories of early interaction between Europeans and Kaska.

Wendy Wickwire’s insightful piece illustrates how her relationship with Harry Robinson centers her long-term work with the Okanagan storyteller. She describes how narratives of beginning and of who we are in light of that beginning framed Robinson’s approach to starting their work together in ways that she began to understand more fully as she gained experience in listening. The importance of context to understanding something, as she points out, that is largely missing from and has often been erased as contaminating an authentic story from late-nineteenth- and early-twentieth-century work, particularly in this case the work of Franz Boas, is a central concern. She sets the oral narratives she received from Robinson within culture, context, experience, and relationship, and by doing so the intention of the teller and the historical consciousness invoked are elicited and elucidated.

Keith Thor Carlson, in his thoughtful article about speaking across cultures, explores issues of truth, protocol, and consequence by using examples from his work with Central Coast Salish communities. He illustrates how narratives of validation of identity and power involve knowing one’s history, an aspect of life with significant social and economic consequences. Carlson explores legitimate and customary forms of validation and illustrates how challenges to proper procedure are responded to by knowledge holders, as well as the consequences of not fully vetting the culturally based authenticity of narratives, particularly the sacred histories of long ago in which “keeping the stories right” is a primary value. Using oral history in court cases causes concern over who may tell stories and when they may be told.

In summary there is much that is of interest here, and important issues are addressed in insightful ways. My main criticism is that despite the emphasis on context in this volume not enough is done to contextualize the positioning and privileging of some narratives and their interpretation over others; as we know, the justification for assumption of power and actions of control have had devastating and continuing consequences. Many of the authors, however, express hope that by repositioning the stories we may begin to listen in ways that can renegotiate relationships in positive ways. Although many of the articles add to this effort, additional material contextualizing the impact of the privileging of Western stories—past, present, and future—would have to be added when using this book with graduate and undergraduate students. Several chapters would be quite useful for undergraduate courses in Native studies, history, and anthropology; the book as a whole could be used in graduate seminars. For academic colleagues the issues raised add not only information and exemplars but also encourage thoughtful rethinking of past scholarly assumptions and future interpretations. For communities, the book illustrates how stories of truth have been used and misused over the years, what can be taken from that process and what may be dismissed, and how bringing these narratives into current realities aids in decolonization.

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**The Power of Promises: Rethinking Indian Treaties in the Pacific Northwest.**

Edited by Alexandra Harmon with a foreword by John Borrows. Seattle: University of Washington Press with the Center for the Study of the Pacific Northwest, 2008. 384 pages. \$65.00 cloth; \$28.95 paper.

This volume, published to coincide with the 150th anniversary of the Stevens treaties of western Washington, contains eleven chapters, an introduction, and a foreword by distinguished contemporary scholars of the Pacific Northwest border world. Scholars from history, law, and anthropology combine for a transnational, multidisciplinary look at colonial conceits, cross-border influences, indigenous interpretations and responses, and power relations in contemporary forums. The contributors are from both Canada and the United States, and two are scholars working in Australia who draw on their comparative studies. Many chapters build on and acknowledge the pioneering research of Alexandra Harmon. The writing is exceptionally clear, and the volume is well organized and edited. The introduction usefully draws out the primary themes and links the chapters.

This is a welcome collection not just because of the anniversary of the Stevens treaties but also because issues deriving from the mid-nineteenth-century treaties are still alive and pressing and because treaty negotiations are underway in British Columbia. These chapters show the influences that continue to pass across the international border created in 1846 in the Oregon Territory, once jointly administered by the United States and Great Britain.