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well situated in both cultures" (p. 68). On the Intermountain reservation, we are told, tribal identity and self-esteem were low among many individuals. Social change and modernization were altering life styles and introducing new values. These in turn placed stress on families and individuals. These factors are compounded by a non-Indian school system and "a world of unclear and seemingly hostile values."

Tribal methods of solving these problems included reduction of the role of boarding schools so that more youths were educated for a longer time on the reservation "where they might benefit from a more positive cultural experience." Tribal self-determination has improved and "the importance of tribal customs, community, and family are more generally recognized, acknowledged, and supported."

These articles are abundantly supplied with charts, graphs, tables, notes, and references. Of the fourteen authors, all but one have graduate degrees. There is a shortage of learned journals devoted to native American problems, so that the appearance of this one may be seen as a sign of the growing maturation of the genre. However, one might properly wish that the kind of knowledge presented here, which is directed to a professional audience, might be made available in language intelligible to non-specialists. Still, the dominant impression that this reviewer has is one of satisfaction that the problems dealt with in this publication are receiving the attention that they deserve.

Virgil J. Vogel

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Irredeemable America: The Indians' Estate and Land Claims. Edited by Imre Sutton. Albuquerque: University of New Mexico Press, 1985. 421 pp. \$27.50 Cloth.

This handsome and valuable book, the first volume in a New Mexico Press series to be published cooperatively with the Institute of Native American Studies, collects fifteen seminal essays which "explore the widest range of concerns, theories, decisions, and viewpoints of tribal land claims through a focus on the U.S. Indian Claims Commission" (p. xvii). The contributors, a diverse group of attorneys, historians, anthropologists and historians,

bring to bear their various disciplinary perspectives, and the result is a remarkably comprehensive and insightful overview of historical and legal processes, rationales, and inequities of the land claims debate.

The basic issue is laid forth early in the volume: "American Indians as indigenous peoples whose ancestors were subjected to conquest and their lands colonized have become territorial minorities on their home ground" (p. 5). The mechanism by which the transfer of land title or right to use from one owner to another was, for the most part, the treaty, an arrangement sanctioned under the legal systems of Euro-Americans and nominally accepted by native societies. Maps, displayed frequently and effectively throughout "Irredeemable America" dramatically demonstrate which of the contracting parties benefited. The extent of tribally held land diminished at an unfavorable ratio even greater than indigenous population declined (from Old World disease). No one could reasonably argue, in retrospect, that this enormous surrender of square mileage was made with the free and knowledgeable consent of those who lost territory.

The United States makes no apology for those land acquisitions which were transacted "legally," i.e., where the letter of the law was followed, but it is embarrassed and in fact liable under its own statutes for those in which it can be demonstrated that patently unfair advantage was taken or in which, as an initiating treaty partner, it egregiously violated its own self-advantageous terms. Since the U.S. presents itself, domestically and internationally, as a nation bound by its own laws, it cannot escape some retribution when proven in its own high courts to be in the wrong.

One over-riding fact has remained constant in the past two hundred and fifty years: the United States still ultimately makes the rules. And therefore it should come as no surprise to learn that even in the most blatant cases of unilateral fraudulent behavior, the federal government vehemently resists returning actual *land* to tribes seeking grievances. Rather, through a complex system of trials and hearings (controlled, of course, by Washington) a somewhat arbitrary monetary value is customarily assigned to acreage of which the tribe was unrightfully deprived and, once attorneys' fees have been subtracted, cash payment is made. Clearly this is not the redress that most Indian nations would prefer, but for many it has seemed better than nothing

and so they have participated in the process and accepted a settlement. Once a case is closed, it cannot by law be reopened.

This process is ironically reminiscent of the legal system of the California Yurok tribe, as reported by A. L. Kroeber. According to his study, traditional Yurok society assigned a real value (measured in strings of dentalia shells or in woodpecker scalps) to every conceivable crime one Yurok could commit against another. If the perpetrator paid the victim, or the victim's heirs, guilt and recrimination were not only forever cancelled, they were morally banned. The advantage, then as now, lay with the rich, for whom nothing was impossible.

"Irredeemable America" is divided into two parts: the first, concentrating on the Indian Claims Commission itself, includes important background articles by Wilcomb Washburn ("Land Claims in the Mainstream of Indian/White Land History"), Harvey D. Rosenthal ("A Brief History of the Indian Claims Commission"), Michael Kaplan ("Issues in Land Claims: Aboriginal Title") and Leonard A. Carlson ("What Was It Worth? Economic and Historical Aspects of Determining Awards in Indian Land Claims Cases"), as well as a generic model offered by editor Imre Sutton. Three illustrative case studies follow, each written by a uniquely qualified expert: Omer C. Stewart and David J. Wishart discuss, respectively, Shoshone and Pawnee examples, and Ralph L. Beals examines the role of the anthropologist testifying as expert witness.

In Part 2, various alternatives to the existing process are presented. Imre Sutton focuses on the key issue of land restoration as a possible option, John Christie, Jr., an experienced attorney, details the complications inherent in claims which involve disputes with private land owners, and Roxanne Dunbar Ortiz, in an especially persuasive essay, attempts to place the entire issue within the broader theoretical perspectives of international law.

Again, three case studies act as complement, each dealing with potentially precedent-making experiments: John F. Martin, an anthropologist, outlines the complexities of Havasupai land restoration, David Getches gives a detailed summary of the benefits and dangers of the Alaska and Hawaii settlement approaches, and Jack Campisi provides an excellent overview of the implications of the 18th Century trade and intercourse acts as they pertain to Eastern Seaboard Indian land and social conflicts

with various states. Nancy Lurie brings the book to a satisfying close with a brilliantly concise epilogue that combines ethno-historical and political analysis, and draws upon her own extensive contributions in scholarship and advocacy on behalf of many tribes.

The volume also provides several extremely useful appendices and a selected bibliography which should be the first stop for one interested in researching any aspect of Indian land claims. All in all *Irredeemable America* is an enormously important, definitive contribution to the literature, indispensable for students of modern American Indians. All involved in its planning and execution should be congratulated.

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Native American Religious Action: A Performance Approach to Religion. By Sam Gill. Columbia, S.C.: University of South Carolina Press, 1987. 125 pp. \$21.95 Cloth.

Gill has collected several previously published essays and unpublished papers in *Native American Religious Action*, and the result is a book that contains interesting insights but suffers from a certain repetitiousness and lack of coherent focus.

The book is aimed in part at the historian of religion who has not had a way of approaching the study of American Indian religions because they do not have written texts. In part, it is accessible to the general reader who is looking for interesting descriptions and ideas about the nature of Indian ceremonies. In speaking to different audiences, the brief essays fail to be completely scholarly, and the book becomes somewhat superficial. This is not to say that the ideas presented are not intriguing, but they are not developed in sufficient depth to satisfy the reader who is looking for a systematic exploration of American Indian religions.

The first essay, on the concept of abduction, explores the work of the philosopher Charles Pierce and his theory of hypothesis formation in science as a process of noticing the unusual and attempting to fit it into known patterns. This essay is aimed at