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American Indian Culture and Research Journal

Title

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Permalink

<https://escholarship.org/uc/item/8gj5p03v>

Journal

American Indian Culture and Research Journal , 36(4)

ISSN

0161-6463

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Publication Date

2012-09-01

DOI

10.17953

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Landscapes and Social Transformations on the Northwest Coast: Colonial Encounters in the Fraser Valley. By Jeff Oliver. Tucson: University of Arizona Press. 264 pages. \$55.00 cloth.

Jeff Oliver offers a masterful evocation of the culturally constructed landscape of British Columbia's lower Fraser Valley as both the product of, and significant influence on, the societies that have dwelt there, where a history of cultural creation, erasure, and overlay may be read. Oliver covers the first century of sustained interaction between indigenous peoples of the Stó:lō Nation and European newcomers, spanning early British exploration, the colonial fur trade, the western Canadian gold rush, the establishment of British Columbia as a province in 1858, commercial logging, and agrarian settlement. Others have interpreted the postcontact Northwest Coast within big-picture narratives of western thought, from Age of Enlightenment imperialism to modernist models of progress, acculturation, and capitalist periphery and core, but Oliver purposefully descends to ground level to offer an "intimate history" of the Fraser Valley's variously imagined terrain. He links social transformations of the nineteenth century to distinctive shifts in how the region was inhabited, perceived, and represented, developing his multilayered theme with reference to Stó:lō (Coast Salish) oral tradition, archival texts and images, historical cartography, and ethnohistoric literature. Throughout, Oliver seeks to show that changing visions of the land arose "from agendas fashioned in the complex context of encounter" between incomers and the original inhabitants.

Like other scholars of cultural landscapes including Tim Ingold, William Cronon, and Keith Basso, Oliver is particularly keen to emphasize how a changing sense of place shaped the daily lives and consciousness of the valley's inhabitants. In a discussion of the Stó:lō "storied landscape" he suggests that seasonal movements between villages and camps engaged travelers with myth age oral traditions about the creation of the world and ancestral human lineages. Oliver is particularly lucid in his discussions of maps as a "technology of appropriation" that can be deconstructed to reveal imperial and colonial agendas. To the first outside explorers, the valley seemed a vast, untracked wilderness that demanded the symbolic control of maps to bring it within the sphere of Western knowledge and mastery. What is mapped and what omitted, how places are named, how distances are measured, what symbols and geometry are imposed, how sources of geographic knowledge are touted or concealed; all are clues to mapmakers' intentions and the needs of map consumers.

The author suggests that George Vancouver's detached scientific charting of the British Columbia coast in 1792 was designed to emphasize British discovery and territorialization, and so omitted Coast Salish settlements and

employed exclusively British names (of royals, expedition sponsors, and ship's officers) to designate geographic features. In contrast, Simon Fraser's pioneering map of the eponymous river in 1808 is technically poorer but richly endowed with Stó:lō names, settlement locations, and local knowledge, a reflection of both the explorer's intentions (to open up the river country for fur trade) and his nearly complete dependence on Native residents for guidance and survival along the harrowing canoe route. During the late nineteenth century, military surveyors staked out rectilinear grids that covered the valley floor, a prelude to land commodification and agricultural development. The division of the land into alienable blocks for private ownership and production was a fundamental reimagining of the Fraser Valley and its future, portrayed in cadastral maps that showed expanding farms, towns, and roads even while uncut virgin forest still stood on many of the surveyed tracts.

While the reader is inevitably swayed by the breadth and force of Oliver's scholarship and eloquence, one occasionally resists the author's charged language of academic postcolonial theory in instances when it seems to distort reality. In one example, the statement that "Vancouver's gaze rhetorically desocialized the Aboriginal landscape and recategorized it in the language of the picturesque" (88) seems to overstate the mariner's intentions, particularly if we consider that he had little mandate or opportunity to acquire detailed knowledge about the peoples and settlements beyond the coastal fringe.

More substantially, Oliver makes only a minimal effort to incorporate the precontact past of the Fraser Valley into its cultural geography. He largely dismisses the interpretive potential of the region's deep archaeological record, nor does he make sufficient use of Stó:lō traditional history. He reconstructs the Stó:lō cultural landscape at the beginning of western contact almost entirely on the basis of the "Katzie Book of Genesis," an oral account of how the mythical world builder Swaneset shaped the valley's prominent landmarks. This has the effect (almost certainly unintended) of suggesting that the Stó:lō experienced the Fraser Valley primarily as a timeless, primordial space rather than as a fully historical one in which human and natural events had occurred over thousands of years and been commemorated by a wide variety of other place-names and stories. Keith Carlson's "Toward an Indigenous Historiography: Events, Migrations, and the Formation of "Post-Contact" Coast Salish Cultural Identities" may be offered as a counterexample.

These flaws are partially balanced by Oliver's thoughtful consideration of how indigenous residents utilized and modified their environment, particularly the interior country that colonial settlers considered to be "empty," and here he importantly includes archaeological and oral evidence relating to controlled burning, berry gardening, bark harvesting, and other land-use practices. However, his reading of the land's embedded historical messages tends to be

somewhat speculative, as when he suggests that cedar groves where old bark-stripping scars could be seen on the trees “may have been highly evocative of ancestors who once worked but no longer dwell on the land,” and “the cedar’s confident height may have reflected the age and strength of family lineages, as well as their continuity with perceived ancestors, its roots anchoring this network of kinship in the landscape” (51). These expressions reflect a tendency to infer indigenous perspectives from afar based on attestations in a few published sources. More effective would have been extensive direct testimony by Stó:lō people.

Primarily these objections point to potentials located outside the author’s chosen frame of discussion and mode of research, which consisted of extensive investigation of primary sources at historical archives in Canada, Britain, and the Stó:lō Nation. They are not intended to detract from the accomplishments of this excellent and stimulating publication, which adds importantly to the multidisciplinary fluorescence of new studies on the Coast Salish region as well as the broader literature addressing cultural landscapes and their complex meanings.

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The Native American Mascot Controversy: A Handbook. Edited by C. Richard King. Lanham, MD: The Scarecrow Press, Inc., 2010. 290 pages. \$50.00 cloth.

With the primary purpose of providing “an overview of the controversies surrounding Native American mascots over the past 40 years” (xi), this edited volume is organized into five parts: “Background,” “Educational Issues,” “Reform and Resistance,” “Documents: Policies, Resolutions and Legislation,” and “Additional Resources.” Moving the controversy beyond emotional popular arguments, the various authors contextualize the issues surrounding Native American mascots by utilizing theories ranging from whiteness theory to tribal critical race theory.

The first three chapters are useful for those readers with little or no knowledge of the history and debates surrounding the use of indigenous peoples as mascots. Using a statement-and-response format, Barbara E. Munson’s essay, “Teach Them Respect Not Racism: Common Themes and Questions about the Use of ‘Indian’ Logos,” effectively addresses common justifications for the use of Indian mascots by deconstructing the widely held belief that mascots are a tribute to Indian people, not offensive stereotyping. In “The Problems