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dramatized the Trail of Tears and its aftermath in his eloquent *Mountain Wind Song* (1992), and promised a novel about the culturally important and elusive Cherokee visionary Sequoyah. Further collections of *Cherokee Thoughts* would also be very welcome.

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The Fishermen's Frontier: People and Salmon in Southeast Alaska. By David F. Arnold. Foreword by William Cronon. Seattle: University of Washington Press, 2008. 296 pages. \$35.00 cloth.

I first became aware of David Arnold's research into southeast Alaska's fisheries when I obtained his 1997 University of California, Los Angeles, dissertation, "Putting Up Fish: Environment, Work, and Culture in Tlingit Society, 1790s–1940s." I was impressed with Arnold's ability to combine an exhaustive research agenda and expansive scope with a culturally astute examination of the complex relationships between humans and animals within a specific environment. Arnold's latest work, *The Fishermen's Frontier*, is a wonderful scholarly extension of his earlier dissertation work. Arnold has expanded his examination historically and culturally. Beginning with a look at the precontact Tlingit salmon fishery, Arnold follows a chronological trajectory up through the passage of the Alaskan Native Claims Settlement Act (ANCSA) to the end of the twentieth century with the rise of modern aquaculture. Moreover, Arnold examines the nexus of relationships (cultural, economic, and technological) that affected, and continue to affect, the state of southeast Alaska's salmon fishery.

In terms of thematic interest and interrogation, *The Fishermen's Frontier* builds upon and expands the work laid down by Arthur McEvoy's *The Fisherman's Problem: Ecology and Law in the Californian Fisheries, 1850–1980* (1990) and Joseph Taylor's *Making Salmon: An Environmental History of the Northwest Fisheries Crisis* (2001). The ultimate goal of *The Fishermen's Frontier*, according to Arnold, is to chronicle the living history of southeast Alaska's salmon fishery and the people—Native and non-Native—involved in that history. That history is so entangled in battles among differing economic motives, cultures, belief systems, and political desires that, at first, the reader may be skeptical that such a history could ever be unraveled. The image of a tangled fishing line in a bait-casting reel is an apt metaphor here: one questions whether it would be better to cut the line completely rather than spending an inordinate amount of time attempting to unravel the knots. Yet knots

slowly become undone as the reader moves through each chapter; Arnold deftly chronicles—from multiple perspectives—the myriad dilemmas that have become part of one of the most lucrative fisheries in the world.

Arnold provides an intriguing and thoroughly researched examination of southeast Alaska's precontact aboriginal (namely Tlingit) salmon fishery. Arnold is interested not only in how Native peoples fished but also in the multiple reciprocal relationships that Native cultures had with their salmon fisheries. Key questions early on relate to the notion of the eco-Indian: Were precontact Native cultures inherently environmentalist, and did they have an ecocritical awareness of the impact that their cultural practices had on the environment? Or were Native cultures environmentally destructive, wherein the only thing that kept them from depleting their salmon runs to the point of extinction was the relatively low precontact Indian population? A final question provides an alternative to both positions: did Native cultures have the ability to deplete and destroy their salmon fishery, and yet did not choose to destroy that resource through religious belief, cultural practice, or some other understanding?

Although this line of questioning isn't new (Taylor's *Making Salmon* asks similar questions regarding Native cultures in Washington and Oregon), Arnold, like Taylor, examines the role that Native religious and cultural systems had in impacting salmon runs and harvests. These questions are of interest due to the contemporary state of salmon fisheries in the Northwest and in southeast Alaska. If Native cultures were inherently ecofriendly, should modern people adopt ancient tribal beliefs and practices in order to ensure healthy salmon fisheries? If Native cultures were destructive, such an understanding can aid in shattering a misguided stereotype that can be harmful to Natives and non-Natives who believe Indians were quintessential environmentalists. Natives worry that viewing their traditional cultures as environmentally destructive may promote anti-Indianism and anti-treaty politics.

Arnold, like Taylor, believes in the alternative viewpoint: precontact Native cultures did have the technology and ability to destroy their salmon fisheries, yet they did not. Whereas Taylor found that Native religions—and the concomitant cultural practices based on religious belief—mediated the impact those societies had on their salmon fisheries, Arnold believes that Alaskan Native notions of clan property had an equal, and perhaps more dramatic, role in sustaining southeast Alaska's salmon fishery. Tlingit notions of clan ownership, and the practices those notions made tangible within their salmon fisheries, kept salmon runs from being overharvested and depleted. Arnold's examination is convincing. Throughout the book, Arnold demonstrates how notions of clan-owned property continued to define how Natives viewed southeast Alaska's salmon fishery until the 1970s passage of ANSCA, which set the stage for a corporate ethos among Alaskan tribes.

After laying a theoretical foundation regarding aboriginal fisheries, Arnold examines Native and non-Native relations during the period of Russian colonization, effectively showing how the Tlingit actively incorporated the new technology and economy of the trade era into their culture. Arnold demonstrates what the Tlingit have long known: the Tlingit heavily controlled the trade and economy of southeast Alaska during the Russian period. After the purchase of Alaska in 1867, that control gave way to the interest of industry under laissez-faire capitalism combined with technological advancements that transformed southeast Alaska's salmon fishery, all of which is thoroughly explained and contextualized in *The Fishermen's Frontier*. The nascent conservationist movement's battle for regulatory control over southeast Alaska's fisheries is also chronicled in the text. Arnold illustrates the multiple battles and hardships that surround the federal government's push to regulate the Alaska fisheries, and Arnold even exposes the internal battles within the federal government over the reasons why the industry needs to be regulated.

Also discussed are the origins of hatcheries (the making of salmon) as a way to benefit industry harvests without having to curtail destructive environmental practices. The discussion of the creation of salmon hatcheries has thematic echoes with the later discussion of salmon farming or commercial aquaculture, especially in regard to the notion of controlling an environment in order to promote industry growth. Arnold also provides an evenhanded examination regarding the controversial issue of fish traps, or fixed fishing gear that literally traps salmon and requires no human labor, unlike purse seining or gill netting. The notion of a fish trap still creates anger among old-time Alaskan fishermen. Because of the fish trap's ability to catch tremendous amounts of fish in a short time (operating twenty-four hours a day), traps were blamed for ruining salmon runs in southeast Alaska; putting small, independent fishermen out of business; and lining the pockets of absentee cannery owners. Because many independent fishermen were Alaskan Natives, the main Native political organization of the region, the Alaskan Native Brotherhood, vocally protested the use of fish traps. Fish traps were officially banned in 1960, but the demise of fish traps didn't mean the revival of salmon runs or a resurgence of independent fishing. Arnold's research illuminates why this supposed cure-all (banning fish traps) for the ailing salmon industry didn't produce the expected results.

The final chapters interrogate and deconstruct popular narratives regarding what it means to be an independent Alaskan fisherman. Arnold examines the differences and similarities between Native and non-Native independent fishermen. Most important, however, Arnold's excellent analyses of the impact that recent legislation has had on southeast Alaska's salmon fishery and his questioning of commercial aquaculture (fish farms) are in these later chapters. In regard to fish farms, Arnold leaves behind the neutral position he has taken

throughout most of the text and becomes an advocate against such aquaculture practices. Though he does attempt to balance that criticism in the epilogue, it is nice to see Arnold set aside neutrality for advocacy.

Arnold states that his book “is not a jeremiad on the fate of salmon in Alaska, neither is it an uncritical celebration of the progress of an industry under scientific resource management” (4). A jeremiad is not needed, as southeast Alaska’s salmon fishery, though undoubtedly threatened, is currently faring well (considering its nadir in the 1960s), especially in comparison to the salmon fisheries in Washington, Oregon, and northern California. Nor is a celebration of progress needed at this particular time, because without critical interrogation, such celebrations often promote destructive practices. What is needed is a text such as *The Fishermen’s Frontier*, which provides a historically informed, balanced, and unflinching examination of southeast Alaska’s salmon fishery: its successes and failures, its myriad cultural and economic interests, and how Native and non-Native interests continue to transform that fishery.

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“I Do Not Apologize for the Length of this Letter”: *The Mari Sandoz Letters on Native American Rights, 1940–1965*. Edited by Kimberli A. Lee. Foreword by John R. Wunder. Lubbock: Texas Tech University Press, 2009. 197 pages. \$45.00 cloth.

Several Northern Plains American Indian servicemen paid a surprise visit in 1943 to the New York City home of well-known author Mari Sandoz, Kimberli Lee notes in her introduction, in order to express their gratitude for her writings about Native peoples and perform a small honoring ceremony on her behalf. Deeply moved by the gesture, Sandoz passionately continued to devote her life to righting wrongs and correcting perceived injustice to First Peoples. In the process, she drew praise and admiration from many Native Americans and non-Natives and won several awards. Fortunately, Lee organized, catalogued, and edited Sandoz’s numerous letters (dating from the 1940s to the mid-1960s) relating to Indian concerns. The letters are part of the Sandoz Collection housed at the University of Nebraska Archives in Lincoln (UNL). John R. Wunder, author or coauthor of numerous books and series editor of the Plains Histories Series, of which this is part, wrote the foreword.

Born and raised in the Sand Hills of northwest Nebraska near the beginning of the twentieth century, the physical and cultural nature of the region provided Sandoz with countless invaluable experiences to write about. As