

Rivers, Fish, and the People: Tradition, Science, and Historical Ecology of Fisheries in the American West. Edited by Pei-Lin Yu. Salt Lake City: University of Utah Press, 2015. 225 pages. \$40.00 paper.

This edited volume of seven chapters contains much new information on the relationship between the environment, food resources, and Native peoples in the Pacific Northwest, specifically associated with interior rivers in Idaho, Oregon, and Washington, as well as one California river. As vital foods for indigenous populations, salmon form the central focus of the book, but variability in all associated elements creates the complexity that drives innovation by indigenous peoples. Bringing this complexity into view, ethnoarchaeologist Pei-Lin Yu and her coauthors present a series of case studies that involve traditional ecological knowledge together with information derived from anthropology, archaeology, ecology, and fishery biology.

The editor and contributors have largely succeeded in meeting the challenge of integration and synthesis of a multi-authored book. The volume is framed by Yu's introduction and Anna Marie Prentiss's closing chapter; both are valuable and necessary for the reader to appreciate the main themes of the whole. Yu opens with a background that binds together the several elements identified by the book's title. She asserts that the concept of natural or pristine state as one without human influence is a misnomer, because both scientific and traditional knowledge bases show that all American landscapes after the Pleistocene epoch have been potentially influenced by human activity. Shifting climates and changing environments over thousands of years for any given site must include both time and space dimensions.

The chapters following Yu's introduction take on different but related themes in this treatment of human/nature relationships in the American west. Stephen Grabowski provides a detailed account of salmon biology in the Columbia River Basin. He describes the importance of anadromous fish as food resources for Native peoples, but also as nutrient subsidies to interior aquatic and terrestrial ecosystems because they are consumed by a variety of predators or they die in the streams after spawning. Given their fluctuations in abundance and occurrence, these fish presented challenges to Native communities, leading the people to diversify their methods of capturing fish but also to seek alternative food resources for survival. Grabowski points out that salmon species, as well as Pacific lamprey (another anadromous food fish), were historically much more abundant than at present, in large part because dams and other barriers to migration have made many salmon and lamprey habitats inaccessible to the fish. These declines are important concerns for present-day indigenous communities and the tribes and agencies that manage the fish populations and river ecosystems.

Mark Plew and Stacey Guinn offer the fascinating proposition that Native use and manipulation of resources were shaped by natural events in the Holocene of the Snake River plain of western Idaho. They argue that natural disasters over thousands of years such as seismic activity, floods, and landslides changed the productivity of the salmon fishery and shifted indigenous people toward terrestrial and other aquatic resources. Burning by Native communities may have increased sediment discharge along the Snake River. Early fishing sites seem to be associated with islands, falls, and

riffles, features that could result from fires and subsequent sediment inflow. Yu and Jackie Cook use the memory and oral traditions of the tribes in the Kettle Falls region of the Upper Columbia River to reconstruct the historic use of salmon before the fishery was erased by the building of the Grand Coulee Dam and subsequent flooding that formed Lake Franklin D. Roosevelt. Cook, of the Confederated Tribes of the Colville Reservation, was particularly helpful in obtaining interviews with tribal people and using their archaeological repositories. The chapter describes the large-scale and intensive use of salmon that could be carried out only by indigenous men and women who were skilled in capturing and processing fish and responsive enough to cope with the highly fluctuating resources of an arid riverine plateau.

Kevin Lyons addresses the question of what indigenous people would do in the absence of salmon. He offers a detailed account of how the smaller, more scattered Kalispel bands also developed highly diverse methods and adaptive strategies to use resident fish species (e.g., bull trout) in the Pend Oreille Watershed of the Columbia River Basin. It contrasts nicely with the larger-scale salmon fishery described in the previous chapter. Jason Jones expands still further on indigenous adaptive skills by exploring the concept of intensification by Spokane people with their use of a secondary resource, the western pearlshell. This mussel occurs in the riffle habitat of streams, where the people also captured salmon, the primary resource. Jones offers the tentative hypothesis that the mussel may have been sought for intensification in the same manner that the edible root (camas) was sought by communities farther inland.

Michelle Stevens and Emelie Zelazo take the story out of the Pacific Northwest to the long-term history of sustainable use of fishes by Native groups along the Cosumnes River, the largest undammed and naturally flowing stream in central California. This chapter offers probably the most remarkable example in the book of indigenous resource management through burning and other traditional practices to enhance floodplain biodiversity and native fish productivity. The effects rendered by Plains Miwok and other Native Californians over thousands of years were numerous, and they are impressively detailed by Stevens and Zelazo.

Prentiss synthesizes the book in the final chapter by discussing the cultural adjustments made by Native people to changes in the environment, resources, and the indigenous communities themselves. She asserts that resource planners and managers would do well to recognize that humans have played a vital role in Pacific Northwest ecosystems for millennia. Her new data from the Middle Fraser Canyon of British Columbia suggest that increased density of Native populations intensified the competition for favored fish species, especially salmon, and led to innovations to increase productivity, capture, and storage capacity. Prentiss acknowledges that much is still not known and asks many intriguing and relevant questions for future research. For an in-depth discussion of scientific and indigenous knowledge, I refer the reader to *Sacred Ecology*, third edition, by Fikret Berkes (Routledge, 2012). He regards adaptive management (a branch of applied ecology) as a potential bridge between Western science and indigenous knowledge for managing resources.

Ten tables enhance the text with supportive data and helpful summaries, but among the thirty-one figures, some are too dark and labels are hard to read. A few

taxonomic names are misspelled or in need of updates, and some typographical errors remain. Chapter statements are well-documented, with a mixture of historical literature and newer papers published since 2000. *Rivers, Fish and the People* is a data-rich, rigorous volume, and a valuable contribution overall.

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The Road Back to Sweetgrass. By Linda LeGarde Grover. Minneapolis: University of Minnesota Press, 2014. 200 pages. \$24.95 cloth; \$14.95 paper; \$25.00 electronic.

In *The Road Back to Sweetgrass*, deep and distant time collapses as the old man Zho Wash whispers, “I recount the story as in my daughter’s eye the Anishinaabe ancestors listen and nod *mii gwayak*” (194). Meaning “correct, traceable, solid, and good,” *miig-wayak* also describes the connections Linda LeGarde Grover creates with characters, settings, seasons, and senses in her second work of fiction. Her first book, *The Dance Boots*, was a collection of related stories about women, support, survival, and finding balance between the weight of memory and the light hope of dreams. Grover is also the author of *The Indian. At. Indian. School*, a print and online chapbook of poems layering the kindness of children, institutional evil, the value of reading, and the occasional necessity of sarcasm—especially as exhibited in the award-winning poem “To the Woman Who Just Bought a Set of Native American Spirituality Dream Interpretation Cards,” which begins “Sister, listen carefully,” and then offers more advice than any one person deserves. Grover is generous like that.

Coming of age is a common novelistic subject. Every reader can relate to young women who chase young men, young men who do that dance of disappearance, and the parents and grandparents we have known, or have always wanted to know. *The Road Back to Sweetgrass* stands in the company of *Little Women*, *To Kill a Mockingbird*, *The Color Purple*, *How the Garcia Girls Lost their Accents* and other novels that speak of girls growing up in complicated families in a complicated nation. It is unquestionably American literature of high quality, but its success lies in its specificity, to North America, to the Great Lakes, to all Anishinaabeg and to the descendants of those who signed the 1854 United States Treaty with the Chippewa, which changed the lines on the land but not the scent of the space where a small deerskin bag was buried for a baby to know “we will always be a part of this place” (192). Some trace the *bildungsroman* (novel of formation) back to Goethe’s late eighteenth-century novel *Wilhelm Meister’s Apprenticeship*; the *gikenindizodibaajimowin* (story of knowing oneself) stretches back to a time when young girls faced *wiindigoog*, were misled by *paa’iinsag* and made many decisions about marriage and its consequences.

Grover is one of many Anishinaabe authors. She is not as funny, postmodern, dramatic, murderous, or historical as some, but she has a place among the growing body of work by writers whose backdrop includes Ojibwemowin, wild rice, sugar camps, iron kettles, northern boarding schools, snowbound highways, AIM marches,