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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.

In the opening chapter Kent McNeil considers the various grounds on which Europeans made claims to territory inhabited by indigenous nations, noting disagreements among Europeans. He argues that territorial sovereignty cannot be properly determined through appeal to international law, which, he says, is not universal because indigenous peoples did not participate, and hence only applies to disputes among Europeans and their descendants. He advocates the development of relations between Indian nations and colonizers based on mutually developed protocols and norms that find expression in treaties.

Paige Raibmon writes that attention to the details of settler practices in addition to settler policies in understanding colonial land alienation is needed. She calls for a Foucauldian “genealogical” approach to recognizing family resemblances in processes that have alienated lands and writes that settlers, developers, administrators, and reformers collectively carried out a “common choreography of dispossession” (69).

Hamar Foster and Alan Grove present an intriguing thesis: in the early and mid-nineteenth century there were administrative ties among Washington State, Oregon, and British Columbia created by the close relations among the elite. Notably, Sir James Douglas, a Hudson’s Bay Company employee and later the first governor of British Columbia, lived and worked in Oregon for nearly twenty years before moving to Victoria in 1849 and serving for three years as a senior judge in county court for Vancouver (in what is now Washington State). Douglas, they observe, kept detailed records regarding US affairs. Was he influenced to conclude treaty making in British Columbia by *U.S. v. Tom* (1853) in which the Oregon Supreme Court ruled that Oregon was not “Indian country”? Until 1846 Oregon had included what is now British Columbia. Foster and Grove make a clear case that more attention ought to be given to the flow of legal and administrative ideas across what is now the international border. Douglas C. Harris, a law professor with interest in fisheries, continues in the same theme, examining the influence of US laws and the Stevens treaties on Canada and British Columbia. He gives particular attention to *U.S. v. Washington*, otherwise known as the Boldt decision, a 1970s treaty case that recognized Indian rights to fishing. Canada, he notes, has no such definitive decision and few bands with treaty rights (given the general absence of treaties in British Columbia). Harris anticipates that the Stevens treaties, and their interpretation in the courts, may well influence the direction of Canadian legal treatment of Aboriginal rights to harvest fish.

An excellent section considers indigenous interpretations and responses. Historian Chris Friday takes up the issue of “performing treaty,” that is, the ways in which the meanings of treaties have been publically articulated and negotiated by various Indians, starting in the treaty councils. Friday details how treaties were regarded as something like giveaways and used by particular people to enhance their own power or status. Friday profiles Chowitsut, a Lummi leader of the period, showing how he calculated the value of various whites as allies against enemy communities and his role in diplomatic marriages. Later, as Indians faced delays in the implementation of treaty promises, headmen in Puget Sound, such as Seattle, adopted particular

rhetorical stances to push the federal government. Friday links these early efforts to dramatize problems in mainstream-Indian relations to present-day political rhetoric that now addresses specific treaty rights.

In perhaps the most powerful chapter, Russel Barsh, a former law professor with a long-time interest in both Canadian and US relations with indigenous communities, argues that the litigation coming out of the western Washington treaties has distorted Coast Salish ideas of property ownership. Once private at the individual and family levels, he says ownership has become attached to tribal organizations (which arose in the colonial process), a development linked to the rise of tribe-based nationalism at the expense of kinship. This is a long-time theme for Barsh, related to his effort to promote a regional approach to Coast Salish efforts at repatriation. He believes that all the Coast Salish have interests in the human remains found within the Salish Sea because of the complex webs of kinship, and in opposition to the approach taken in Native American Graves Protection and Repatriation Act (NAGPRA). Here, Barsh is particularly concerned with the position taken by tribes that “all of their current members can fish wherever any of their members’ indigenous ancestors could traditionally have fished” (234), which he thinks is reflected in the idea that members of recognized tribes have come to regard their usual and accustomed areas (which is language used in the nineteenth-century treaties) as a cultural fact whether their families actually had customary rights there in the past. Barsh has an interesting, telling argument, but there are some issues to consider.

First, Barsh buttresses his analysis on his own reading of treaty-period social organization and cultural values that he holds to constitute tribal “law.” In Canada there has been a legal debate about whether Aboriginal groups had organized societies at contact, including their own legal regimes that now can be considered part of the larger Canadian common law, so it is clear that there can be significant stakes in talking about tribal law. A very old debate in the anthropology of law exists about whether what were once called tribal-level societies had law or merely had custom. Barsh opts for law. It is a mistake, I think, to crown one’s own analysis of peoples of a century and a half ago with the title of “law.” The present-day descendants of these people may wish to do so, but that is a different question.

Second, although Barsh is critical of case law that has arisen out of interpretations of nineteenth-century treaties and that has granted tribes rights to property, his own interpretations freeze Coast Salish society in the mid-nineteenth century. Why not apply a deeper temporal perspective if one is critical of courts for “modernizing” Coast Salish social structure by distorting life as Barsh understood it to be in the nineteenth century (235)? Contemporary archaeologists such as Dave Schaepe and William Angelbeck are advancing far more subtle views of the changes in Coast Salish societies during the last several centuries. We need not think of Coast Salish societies merely as they existed at the point of sustained contact, a perspective sometimes known as the “ethnographic present,” but here rendered as a kind of “legal present.”

Third, Barsh argues that current tribal courts rarely evoke “traditional law,” especially regarding family ownership of resources. He implies that tribal

members today don't really understand the practices of their ancestors on these points. He's not entirely right and thereby overstates his argument about the rise of tribes and the decline of families. Some tribal judges do appeal to prior law, and some tribal codes do explicitly account for family rights to fishing stations and embed ideas of family rights throughout. The Coast Salish family system remains alive despite colonization and the results of litigation.

Other chapters include Arthur Ray's thoughtful analysis of the problems faced by Canadian experts in giving testimony in Aboriginal cases and the problems for judges who, encountering a battery of opposing experts, would need to have "a level of ethnohistorical understanding . . . equivalent to that of an advanced graduate student" (291). Ravi de Costa gives a useful, although already slightly dated, account of the treaty process in British Columbia, commenting on difficulties arising from differences within communities, and Robert Anderson focuses on water-rights settlements and other issues in the United States that are "treaty substitutes in the modern era" (321).

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**Rainy River Lives: Stories Told by Maggie Wilson.** By Maggie Wilson. Compiled, edited, and with an introduction by Sally Cole. Lincoln and London: University of Nebraska Press, 2009. 232 pages. \$35.00 paper.

Nearly fifteen years ago Sally Cole, a professor of anthropology at Concordia University, unexpectedly uncovered a collection of handwritten letters while researching for a book she intended to write on the life and work of famed anthropologist Ruth Landes (1908–91). The sender of the letters was Maggie Wilson (1879–1940), a traditional Ojibwe storyteller and chief consultant to Landes between the years 1932 and 1936. It was during those years that Landes lived among the Ojibwe on the Manitou Rapids Reserve. The reserve is but one place of many located along the Rainy River, which courses its way along the border between Ontario and Minnesota.

The Rainy River is the heartbeat of the long and storied history of the Ojibwe people who have populated its shores from time immemorial. It was the people, and more specifically Wilson, who would inspire Landes to write several books including *Ojibwa Sociology* (1937) and the landmark work *The Ojibwa Woman* (1938), one of the first studies about gender of its kind. Their collaboration provided endless insight into Ojibwe culture. However, although these books made their mark on history, the letters Wilson wrote to Landes after their time together contain countless stories that were lost for the better part of a century. Doubtless, without Cole's serendipitous moment deep in the archives at the National Museum of Natural History in Washington, D.C., nary a word would have ever passed about the letters and the hitherto unpublished Ojibwe storyteller, Maggie Wilson.

Although the story behind how *Rainy River Lives* came to fruition is complicated, the long-lost collection of stories that dwell within its bindings are pure,