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She's Tricky Like Coyote: Annie Miner Peterson, An Oregon Coast Indian Woman. By Lionel Youst

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Author

Bannan, Helen M.

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tims of the fruits of colonization. Furthermore, his intimate knowledge of reservation life as well as the urban experience is as convincing as his treatment of the Vietnam reality. The author's use of "rez" language, cultural values and symbols, and geographical descriptions all indicate his insider status in a world that is often, if not usually, misunderstood or ignored. The use of rez language is an essential part of the authenticity of the stories; however, readers who are not from Indian country may find a glossary helpful in understanding such references as "beau jun" (mixed blood, often of French descent), "PHS" (public health service), and the symbolism of seven years (a sacred number).

Red Eagle understands the mysticism of traditional spirituality but does not fall prey to the ultra-serious, sometimes pompous portrayal of Indian Spirituality. His firsthand knowledge of the Indian world is evident throughout, but at no other place, no more clearly, than when he combines Indian humor and practicality with spiritual concepts. For example, after a short time on the front line, Sergeant Crow-Belt had become a "True Believer" who held three truths: "One, Spiritual Truths: Listen to the wind and the jungle and your dreams and other soft voices; Two, Innate Truths: listen to your instincts, they'll give you good common sense advice; Three, Practical Truths: duck, stay down, be quiet, run like hell, never volunteer" (p. 22).

In conclusion, Philip Red Eagle's book is an important and much needed contribution to the literature on American Indians. *Red Earth* is to Indian literature what the *Red Badge of Courage* has been to Euro-American literature. Moreover, the book can be read not only for literary purposes but also for educational objectives in courses on modern American Indian or military experiences.

Karren Baird-Olson
University of Central Florida, Orlando

She's Tricky Like Coyote: Annie Miner Peterson, An Oregon Coast Indian Woman. By Lionel Youst. Norman: University of Oklahoma Press, 1997. 307 pages. \$24.95 cloth.

Recently, scholars have begun to analyze more deeply the lives and impact of cultural mediators like Annie Miner Peterson,

"bridge people" who served as links between Native and European societies. Although outsiders sometimes owe what knowledge they have of traditional cultures to mediators like Annie who served as anthropological informants, often their accounts of their own lives are taken as culturally typical rather than as uniquely personal. Some of those who wrote their own books, like Annie's Yurok contemporary Lucy Thompson, focused more on the traditions of their people than on details of their individual lives. Other informants' memoirs are often heavily edited in "as told to" works, or preserved in an incomplete form, lacking the historical contexts and corroborating research that enable us to understand each life in relation to the community.

Annie Miner Peterson (1860-1939), a Coos Indian woman whose translated Indian name forms the intriguing title of this biography, *She's Tricky Like Coyote*, dictated her life history to anthropologist Melville Jacobs, with whom she worked in the 1930s to preserve Hanis and Miluk Coos languages and folklore. Her version of her life, recently reprinted in Stephen Down Beckham's *Many Faces: An Anthology of Oregon Autobiography* (Corvallis: Oregon State University Press, 1993, 152-159), is a scant seven pages long. Lionel Youst's full-length biography fleshes out her story very well.

Youst, an independent scholar who grew up on Coos Bay near the bogs where Peterson had picked cranberries, returned to the area after a career in the Air Force and began to read local history and anthropology, a hobby that soon grew into a second career. Through impressive research, including interviews with Peterson's granddaughter and extensive analysis of anthropological field notes, court documents, and census records, Youst provides us with a rich account of one woman's gutsy, successful effort to survive cataclysmic cultural change and maintain respect for herself and her traditions.

Youst begins Annie's story with an account of Native life on Coos Bay at the time of her grandparents, who gave birth to Annie's mother at about the time the first white "Moving People," fur traders, entered the area in 1826. Indians of the many small patrilineal villages that dotted the coasts of southwestern Oregon, including the drainages of the Coos and Coquille rivers, lived off the rich bounty of the waters. These villages were exogamous, and since bringing in a wife from a distance increased a lineage's prestige, there was much intermarriage. Many Natives, including Annie, learned to speak all

three local Native languages from relatives and in-laws, so the villages were connected by kinship ties as well as trading networks.

The Moving People stopped to settle down in Coos Bay in the 1850s, when gold was discovered nearby. The typical early-contact cycle of disease, trade, hostility, treaty (1855 and never ratified), and removal began shortly before Annie was born. However, local Indian-white relations were not entirely typical, as demonstrated by a story Youst relates about a white youth tarred and feathered in 1858 by the "outraged citizens" of Empire, Oregon, for a sexual assault on a twelve-year-old Indian girl (p. 31). Whites and Indians worked together in sawmills, and many white millworkers began living with Indian women. One of them, an Englishman named James Miner, moved in with Annie's mother, Matilda, who soon gave birth to twins; Annie lived, and the other child was allowed to die. Shortly thereafter, Matilda chose to take her baby to rejoin her parents and two of her older daughters, who had been moved fifty miles north to Yachats under government orders.

Youst does a very good job presenting the details of Annie's complicated life with its frequently shifting settings, as Annie moved around Oregon in response to repeated forced removals and several remarriages. Readers clearly see how governmental policies (shifting of reservations and agencies, allotment, etc.) affected Native lives in the late nineteenth and early twentieth centuries. Throughout the book, Youst emphasizes the strength of Annie's traditional upbringing, as well as her consistent streak of independence and skepticism, applied to both Native and American people and customs.

Domestic violence and infidelity marked her first five marriages to men from a variety of Indian and mixed-blood backgrounds. She lived in several different fishing and logging communities, picking cranberries and working as a domestic and washerwoman to help support her only surviving child, Nellie, whom she sent to Chemawa Indian School for several years. In 1917, at the age of fifty-eight, Annie left her husband and moved to Portland, Oregon. She found work at a rooming house where she met a Swedish immigrant logger seventeen years her junior, who paid for Annie's divorce and married her. That relationship proved solid. Annie helped raise her granddaughter, and she and Carl moved back to a beached float-house on Coos Bay when the Depression hit the logging industry.

Annie's work with anthropologist Melville Jacobs, begun

in 1933, both validated her culturally by giving her a chance to pass on her traditional knowledge and help preserve her native languages and supported her financially: Jacobs paid her fifty cents an hour in an era when loggers made three and a half dollars a day. Youst's chapter on Annie's participation in the Coos Indians' unsuccessful 1931 land claim case reinforces our understanding both of Annie's connection to her people and the injustice of assumptions made in the American legal process.

Both Petersons died of tuberculosis in 1939, Annie a few months before Carl. When Annie died, Miluk ceased its existence as a spoken language, but Jacobs' recordings and transcriptions of her Miluk and Hanis Coos stories, with her English translations, provide subsequent generations with a significant linguistic and cultural legacy.

By the end of this comprehensive biography, Youst left unanswered only one set of questions about Annie Miner Peterson. In the preface, Youst states that Annie "had been vilified by certain influential spokespeople within the newly restored tribal entities," and that these "defamatory attacks on her credibility" had been accepted without verification by some "university-trained professionals" (p. xv). While the biography certainly provides overwhelming evidence to refute such charges, I would have appreciated some discussion of the origins of the controversy. Could the animosity Youst describes between Annie and her niece Lottie (p. 116) have motivated her detractors? Has Youst's research convinced Annie's critics?

Youst himself seems a little suspicious of Annie's stories involving Native sexuality. He states, "According to Annie (and she may have been exaggerating here), illegitimate conception was not a problem within the villages" (p. 13), which she attributed to strict tribal sanctions against premarital sexual contact. The sanctions she described were indeed strict, but low rates of "illegitimacy" could also be explained by the fact that most young women married within a year after their first menses—not a lot of time for a pregnancy to occur. Furthermore, if Annie and her mother's experiences were typical, after that first marriage, marital bonds were relatively easy to break and reestablish, with children readily accepted into either parent's family. Elsewhere, Youst notes that Annie omitted from her autobiography any details regarding her "love life" (p. 259) during eighteen years when "Annie

was a nubile young woman. . . . It may be fair to say that what she did was nobody's business but her own" (p. 120). Youst's verbal wink assumes a level of sexual activity beyond white Victorian ideals, although in her autobiography, Annie stated that during these years, she was single, living and working among white people, and enjoying local dances. In the absence of further evidence, I think we should take her at her word, and assume that nothing she considered significant occurred during that period.

These are relatively small quibbles with a fine, engrossing biography. I came away from this book with a much greater understanding of Native life on the Northwest coast in a critical transitional period, and with great admiration for Annie Miner Peterson as a skilled cultural mediator and survivor—she grew to fit her powerful name. The text is enriched by excellent maps and photographs, as well as several appendices—kinship charts, an edited Coos myth Annie told to Jacobs, and a bibliography of Oregon Coast linguistic texts that includes information on how they were recorded. I wish that Youst had also included Annie's own brief account of her life, if only to underscore how much research he did, and how useful anthropological field notes can be as sources for a biography.

Helen M. Bannan
University of Wisconsin Oshkosh

Sloan: A Paleoindian Dalton Cemetery in Arkansas. By Dan F. Morse. Washington, DC: Smithsonian Institution Press, 1997. 157 pages. \$70 cloth.

Professor Morse has been a major figure in Midwestern archeology since the late 1960s. In many ways his name and Dalton are closely linked in the minds of many archeologists because of his thirty-plus years of working with Dalton materials. The Sloan site is a "Dalton" site, which places it in the late Paleoindian period, in this case circa 8500 B.C. Dates for the Dalton Tradition are not very firm, but 9000 to 7000 B.C. is the generally accepted time frame.

Most of our knowledge regarding the Dalton period comes from projectile points from throughout the Southeastern United States and the middle and lower Mississippi and