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American Indian Culture and Research Journal

Title

Native Waters: Contemporary Indian Water Settlements and the Second Treaty Era. By Daniel McCool.

Permalink

<https://escholarship.org/uc/item/5kc1d35n>

Journal

American Indian Culture and Research Journal , 27(1)

ISSN

0161-6463

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Publication Date

2003

DOI

10.17953

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the Diné to write about their CARE activism. His defensiveness is humorous at one level, especially when he attempts to describe initial reactions to his professional status as “ambiguous” in scenes that are anything but ambiguous; however, his extensive apologia about his role as anthropologist, an explanation which could be reduced to a brief paragraph in the preface, raises serious questions about the depth of his understanding of indigenous culture, especially his incomplete apprehension of the use of traditional satirical humor, often called Indian humor. One also wonders if, in addition to seeking Diné approval, his other underlying motive is to court Eurocentric academic acceptance.

Apparently, Sherry is a recovering anthropologist. His work *Land, Wind, and Hard Words: A Story of Navajo Activism*, although limited by remnants of his anthropological ethnocentrism, is an important first step in documenting tribally specific environmental activism and its connection to land and traditional culture. Lay readers will find the book to be an easy read, and high school students as well as postsecondary undergraduate and graduate students in anthropology, environmental studies, cross-cultural studies, American Indian Studies, social movement studies, sociology, political science, economics, and history will find useful information.

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Native Waters: Contemporary Indian Water Settlements and the Second Treaty Era. By Daniel McCool. Tucson: University of Arizona Press, 2002. 237 pages. \$45.00 cloth.

Daniel McCool, a professor of political science and director of American West Center at the University of Utah, writes books about western water with terrific titles. He’s already published *Command of the Waters*, a book which borrows its title from the seminal 1908 *Winters* decision and which deals with federal development and Indian water rights. Now, in his latest and perhaps most interesting study, *Native Waters: Contemporary Indian Water Settlements and the Second Treaty Era*, McCool takes on the recent efforts of a broad array of stakeholders in western waters to finally settle the claims of Native Americans to the shared waters of western rivers through political settlements rather than judicial decrees.

In an earlier essay-length version of this book published in Char Miller’s *Fluid Arguments: Five Centuries of Western Water Conflict* (University of Arizona Press, 2001), McCool laid out the ways in which the current water settlements resembled the nineteenth-century land settlements. In those nineteenth-century land treaties, Native Americans “relinquished” their aboriginal titles to vast expanses of the United States in exchange for a firmer federal guarantee to much smaller reservations. Now, in the twenty-first century, Native Americans are exchanging often undefined, and certainly unrealized, rights to water for firmer federal guarantees to actual water and real projects. Both,

argued McCool, involved bargaining between unequal parties, often following bitter conflict. Both resulted in written documents between sovereign governments intended to be permanent resolutions to that conflict. Both came from situations where the Native American options were extremely limited and essentially involved a direct trade-off of Indian resources for money. Finally, both assumed that Indians would willingly give up large potential claims for a steadfast government guarantee that their remaining resources would stay in their possession forever. By comparing land and water settlements starkly in that way, the prospect for real justice emerging from the recent water settlements is not rosy.

But in *Native Waters* McCool does not make such a stark comparison. The material in the book-length study is, as one would expect, more detailed, more nuanced, and more complexly presented than in the essay version, but as a result the conclusions are sometimes harder to see. In the first two chapters McCool lists the seventeen Indian water settlements completed thus far and mentions nineteen other settlements that currently (2001) are in negotiation (pp. 7–8). The rest of the book is built around chapters that assess the settlements theme by theme, rather than settlement by settlement. Chapter four, for example, gauges the finality of all the agreements, while chapter five estimates how much water the agreements have reallocated. As a result, most of the seventeen completed settlements show up in different ways in each of chapters three through nine. The thematic treatment makes it difficult to grasp the full extent and possible impact of any one settlement as a whole.

McCool grounds the abstract thematic treatment of most chapters in what he calls “vignettes,” reports from particular places about particular current events. Most of the vignettes put a human face on the water settlement themes. For example, at the end of chapter two on “a vision of good faith,” McCool concretely compares an 1863 massacre of Northwestern Shoshone with a 1996 friendly community meeting between the Shoshone Bannock tribe and their white neighbors. Charming as the story is, it is hard to see what specific point it makes with respect to water agreements. It does not shed much light on the vague description in the preceding chapter about alternative mediation techniques in water disputes. Other vignettes are more apropos, but often aren’t particularly well integrated in the thematic discussion of which they are a part. As a result, some of the chapters do not have a center that holds.

Much clearer are chapters like the one titled “Another Kind of Green” (chapter eight), which deals with the controversy over the power of Indian tribes to market water guaranteed by them in negotiated settlements to thirsty off-reservation, downstream users, mostly cities. Here McCool addresses “the convoluted politics and law, and the promise and perils, of water marketing” (p. 182). In analyzing the marketing situation he focuses almost exclusively on the 1992 Ute Water Settlement and its aftermath. As an example of his more general point, McCool’s analysis is particularly illuminating and comprehensive.

His discussion of many other issues involved in controversial, complex settlements is much more scattered and harder to assess. The latest iteration of the Amimas-La Plata project in southwest Colorado and northwest New

Mexico illustrates McCool's problem. The project would settle some, but not all, of the water claims of at least three tribes: the Southern Utes, the Ute Mountain Utes, and the Navajo. One form or another of the project has been around since the 1922 Colorado River Compact. Interest groups have changed over the years, with the environmental community emerging as the most recent wild card, playing a new ace, the Endangered Species Act. Some articles that were lately published in the *Natural Resources Journal* develop the recent conflicts comprehensively. McCool, however, discusses different aspects of the Animas-LaPlata project in twelve separate locations in *Native Waters*. If you're looking for an understanding of a particular important water settlement, you are not going to find it in one place in *Native Waters*.

What you will find is an interesting and important, if scattered, account of the latest effort of the United States and other parties to deal with long-standing Native American claims to an increasingly scarce resource. The settlements that McCool describes and categorizes so well are being played out against a legal and political background that only makes solutions even more opaque. The recent Arizona Supreme Court decision adopting a "homelands" definition of the extent of reserved water rights for tribes only further complicates the Winter's doctrine backdrop to the settlements. The change from a Democratic to a Republican administration in 2000 may also fundamentally alter critical political support for equitable water settlements. Based on the factors that McCool identifies so clearly, he concludes that it remains to be seen whether the spate of recent settlements results in a fairer accommodation of Native American claims to water than the nineteenth-century Indian treaties accomplished for land. Recent events make the analysis in this unique book even more important to understand.

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Nunavik: Inuit-Controlled Education in Arctic Quebec. By Ann Vick-Westgate. Calgary: University of Calgary Press, 2002. 337 pages. \$39.95 cloth.

In her book, *Nunavik: Inuit-Controlled Education in Arctic Quebec*, Ann Vick-Westgate presents a case study of an indigenous community's efforts to take control of its future by changing the educational system. Located in far northern Quebec, the fourteen Inuit communities of Nunavik developed a process to evaluate and restructure their school system. This process, which began in 1989 and concluded in 1992, involved parents, students, elders, school board members, teachers, staff, and government officials all working together to determine the types of reforms that had to take place and would result in the establishment of a culturally based educational system. The two key groups in this effort are the community-based Kativik School Board (KSB) and the evaluating agent, the Nunavik Educational Task Force (NETF). As Vick-Westgate describes this joint effort, "The Nunavik Educational Task Force initiated a process that resulted in positive change in the schools of Northern Quebec.