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With One Sky Above Us: Life on an Indian Reservation at the Turn of the Century. By Mick Gidley

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these aspects of their culture—that would provide information on the mind and will of the Indian to remain Indian—was more important than deducing where they were on the ladder of civilization? Did he see the Indian's struggle to preserve their culture and identity as similar to the struggle of the Irish for the same ends? This is implied in Moses account but it needs greater development, for this I believe is the main clue to a fuller knowledge of the life and career of James Mooney.

Robert E. Bieder

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With One Sky Above Us: Life on an Indian Reservation at the Turn of the Century. By Mick Gidley. Seattle: University of Washington Press, 1985. 159 pp. \$9.95 Paper.

Through photographs, reports and other records, Edward H. Latham documented life on a Northwestern Indian reservation from 1890 to 1910. Those two decades covered an awkward period of transition in which reservation Indians were under excessive pressure to abandon their traditional culture and become farmers or ranchers. Colville reservation, where Latham served as a physician in north central Washington, provided a home for a variety of plateau Indians, including local Nespelem, San Poil, Okanagan, and Colville Salish bands as well as refugees from neighboring Nez Perce, Yakima, Umatilla, Wenatchee, and other dispossessed Columbia peoples. Regionally and nationally prominent leaders—such as Moses and Joseph—dwelt there along with about two thousand less noted inhabitants.

Latham's photography of life there offers an excellent social history coverage of far more than local interest. University of Exeter Senior Lecturer Mick Gidley provides a general historical context that summarizes nineteenth-century reservation development and problems. In order to survive in a hostile and difficult environment after all but a minor portion of their lands had been taken away, reservation Indians had to be exceptionally resourceful. They were left with no really viable means of support. Deprived of their traditional way of life and pressured to adopt an unacceptable alien culture, all of Latham's Colville peoples had to get by as well as they could under unsatisfactory conditions typical of reservation life everywhere. Their adaptation of

traditional culture to meet adverse situations shows clearly in Latham's experience.

From his experience as chairman of American and Commonwealth Arts and as an American literature specialist in a major British university, Gidley is well prepared to interpret reservation conditions free from national bias that often distorts presentations of this kind. Investigators sympathetic with their Indian subjects often have problems recognizing and making allowance for national as well as for other cultural differences. This presentation offers a more detached view of an unfortunate aspect of United States history.

Dr. Latham's photography of Colville reservation Indian life has gone largely unrecognized for too long a time. Some of his pictures of Joseph and other leaders have been published widely—sometimes credited to T. W. Tolman or to Edward S. Curtis. Recent distribution of a number of sets of Latham's prints, misattributed to Curtis, has compounded this confusion over Latham's contribution to Pacific Northwest Indian history. But most of Latham's photographs have escaped notice until this publication identified them correctly and made them available in 1979. Now available in durable University of Washington Press paperback edition, this valuable presentation of Latham's pictures and of reservation life two and three generations ago continues to offer a better understanding of an early twentieth-century transition in American Indian history.

Merle Wells

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