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Coming to Shore: Northwest Coast Ethnology, Traditions, and Visions. Edited by Marie Mauzé, Michael E. Harkin, and Sergei Kan.

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Author

Thompson, Nile R.

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prominent researchers in the field, but it did serve the purpose of honoring the ninetieth birthday of a great scholar, Claude Lévi-Strauss.

The connection to France is explicit in an opening essay and the first section, entitled "The Legacy of Northwest Coast Research." The two best-known authors in the volume, Lévi-Strauss and Frederica de Laguna, each provide personal accounts. The latter outlines her entire career without emphasizing the Northwest Coast and, in a separate piece, Marie-Françoise Guédon pays homage to de Laguna, who is of French descent and who studied in France. Although he admits to never having done ethnographic research on the Northwest Coast, Lévi-Strauss is the central focus of this section. Regna Darnell links his research to the earlier work of Franz Boas, Marie Mauzé places him within the longer French presence in the region, Marjorie Myers Halpin looks at Lévi-Straussian structuralism on the Northwest Coast, while Pierre Maranda explores its practice at the University of British Columbia, and Margaret Seguin Anderson reexamines Lévi-Strauss's analysis of a particular story alongside several of the ensuing critiques of that analysis. Even de Laguna contrasts her career with that of Lévi-Strauss.

The remaining three sections are divided into "Texts and Narratives," "History and Representations," and "Politics and Political Change." The geographic distribution of the tribes discussed in the essays is rather limited, marginalizing the peoples at the ends of the region, as has often happened before. None of the essays, for example, deals with groups in the bottom fifth of the Northwest Coast (with the exception of Robert Bringhurst's brief mention of the Kathlamet and Shoalwater Chinook). With the exception of Bruce G. Miller's essay on the Coast Salish and two essays on the Makah by Patricia Pierce Erikson and Janine Bowe chop, the focus of the volume is actually closer to that of Tom McFeat's *Indians of the North Pacific Coast* (1966), who defined them as those Northwest Coast groups between the Strait of Juan de Fuca and Yakutat Bay, than it is to the "Northwest Coast," which extends down into California.

Another shortcoming of the volume is that few of the essays draw upon fieldwork by the individual author or authors. At the other end of the spectrum, however, several of the authors are Native scholars. Nora Marks Dauenhauer, for example, and her husband, Richard Dauenhauer, examine social changes in their essay, "Evolving Concepts of Tlingit Identity and Clan." Deeply immersed within Tlingit society, they attempt to curb their judgments and be objective in their treatment of contemporary changes stemming from contact with the dominant culture.

Perhaps the gem of the volume is the editors' introduction, which provides substantive, insightful overviews of each of the essays in the volume. Some of the more contentious works of the final three sections are in fact given more bite in these overviews. This is especially true of an effort by Bruce G. Miller. The editors' summary that "the picture of [Coast] Salish society presented by Wilson Duff, William Elmendorf, and Wayne Suttles is an artifact of a collaboration shot through with wishful thinking, false memory, and a well-intentioned desire to present a positive image of these societies to the outside world" (xxxix) presents a more concise and condemning statement

than does Miller. Miller's essay is far from convincing because of his frequent use of citations to and conclusions from a particular secondary source that seems to have been his inspiration and his use of other secondary sources as well rather than primary works. Without addressing the issue of whether all Coast Salish peoples shared a common culture, he vacillates between speaking of intercommunity conflict and intracommunity conflict in his arguments concerning the Coast Salish justice system. Thus, it is hard to pin down exactly what he perceives as being conspiratorially omitted from the published ethnographic record.

Some of the works have value beyond ethnographic studies. Many historians working on the region shy away from considering Native accounts to be real history. Judith Berman's look at North Pacific Coast oral history is a well-thought-out appeal for furthering its status. Basing her argument on Kwagutl and Tlingit texts, she also urges consideration of oral histories in the context of the mythological realm.

In one of the best-written presentations, Sergei Kan examines the perspective of tourists concerning the Tlingit Indians in Sitka (located on the west coast of Baranof Island) during the last decade of the nineteenth century. Only after I wondered about his claim that little had been written about early Alaskan tourism did I discover that the same topic had already been dealt with. Douglas Cole, in *Captured Heritage: The Scramble for Northwest Coast Artifacts* (1985), discusses many of the same events and personalities but also presents data on steps taken to attract tourists that are missing from Kan's work but would have added much to Kan's discussion: after an 1885 complaint about the absence of totem poles (which Kan notes the Tlingit never made), two Tsimshian poles were brought in to make "a sort of triumphant entrance into Sitka"; an ethnographic museum opened in 1890, with the exterior decoration done by a Tsimshian. Nor does Kan mention that a federal park was designated in Sitka in 1890. There is also a hint that facts in Kan's work are questionable. He gives 1900 as the date for when Sitka ceased to be the capital of the Territory of Alaska. This contrasts with the date of 1906 given elsewhere, including by the state historian (Joan M. Antonson, "Sitka," in *Russian America: The Forgotten Frontier*, ed. Barbara Sweetland Smith and Redmond J. Barnett, 1990, 172).

The focus of Patricia Pierce Erikson's essay, "Defining Ourselves through Baskets," is the Makah Museum and its presentation of Makah basketry. She attempts to position the museum and basketry exhibits within a regional context but fails to capture some of the history of western Washington Coast Salish basketry research and exhibition. One impetus for research in the area was the *American Indian Basketry Magazine* put out by John Gogol in Portland, Oregon, with at least seventeen issues between 1979 and 1985. Appearing in the third issue were Gogol's "The Twined Basketry of Western Washington and Vancouver Island" and Nile Thompson, Carolyn Marr, and Janda Volker's "The Twined Basketry of the Twana, Chehalis and Quinault." Gogol and journal contributors do not fit Erikson's claim that in the 1980s and 1990s it was "[f]eminist anthropologists and social historians [who] validated the historic importance of basketry." Preceding Erikson's example of a local

basketry exhibit by two decades, the *Crow's Shells: Artistic Basketry of Puget Sound* exhibition (accompanied by a catalog of the same name by Thompson and Marr, 1983) was the first major basketry show in the region (appearing at five museum sites from Portland to Bellingham) and focused on the works of the Twana and their Puget Sound Salish neighbors (in a joint project of the Skokomish and Suquamish Tribes, funded by the National Endowment for the Arts). Another work on a similar theme, Delmar and G. L. Nordquist's book, *Twana Twined Basketry* (1983), appeared just months earlier.

Books of this sort often lack an index, so I was happily surprised by the presence of one in this volume. The pleasure went away when I discovered just how many names, institutions, and Native groups did not get included. The joint bibliography, while much better, is not without errors.

Nile R. Thompson

Dushuyay Research, Seattle

Every Day Is a Good Day. By Wilma Mankiller. Golden, Colorado: Fulcrum Publishing, 2004. 256 pages. \$16.95 paper.

This is a unique book. The contribution it makes to the genre of American Indian women's autobiography is related both to its innovative literary form and to the continuity of its content with earlier works on American Indian women's lives. Regarding the first, this book fulfills the prediction made by Gretchen Bataille and Kathleen Mullen Sands in the last chapter of *American Indian Women: Telling Their Lives* (1984). They assert that "the varied alternatives available to women today would create new themes and modes of expression in autobiography. . . . As more and more women become intensely active in tribal politics, education, social services, and cultural revitalization, their narratives will inevitably articulate their growing assertiveness both in tribal and white society" (134-5). Wilma Mankiller, former principal chief of the Cherokee Nation, presents these new biographies through the use of a novel format that evokes the feeling of a conversation—one that she begins by sharing her own experiences and then enlarges to include a truly diverse circle of women. Additionally, she offers a well-written overview of relevant historical information at the beginning of each chapter that serves to frame and inform the conversation that follows.

The women involved in the conversation represent different Native communities—urban, rural, and Pacific island—as well as different cultures, generations, skills, and perspectives. And yet the stories about their lives, their goals, and the interests they have pursued reveal a strong link to previous autobiographies reviewed by Bataille and Mullen Sands. The themes found in previous autobiographies are well represented in these new stories: the centrality of women in Native cultures and their experiences with the transitions, conflicts, and changes that shape their identities today. Another recurring theme is the strength women draw from spiritual resources, the land and natural environment, and the associations they hold