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Other Native American Heroes” offers the readers detailed information about the Congressional Gold Medal and the process of its being introduced and authorized by Congress. The thematic chapter topics are varied enough to be incorporated into almost every American Indian studies course. For instance, “In the Media Eye” can be discussed in undergraduate courses with a focus on mass media coverage of Indian affairs. “Nation Building Is Key” has the potential to be incorporated into the graduate-level curriculum for courses pertaining to Native nation building.

This book provides students with a rich resource and basis for discussion. The direct voices and perspectives of skilled Indian professionals are strengths. In academia, American Indian students read many Western scholarly sources and, at times, might overlook indigenous perspectives. It strengthens students’ work when we incorporate these unique tribal voices in our research papers. Also, the cartoon sketches stimulate the reader to relax, recap, and refocus on the topic at hand. The editorial “An American Indian Protagonism” is a useful reference for students who need to cite the Census 2000 statistics pertaining to American Indians.

One challenge I foresee is that the chapters with a strong political focus may be a little confusing for readers if they are not familiar with federal Indian law and policy. The references to the specific foundational Supreme Court Cases of the Marshall’s Trilogy and federal acts such as the Major Crimes Act or the Indian Reorganization Act may be challenging to understand if a student is new to this difficult area of study. When reading the political chapters I encourage the reader to read or skim a federal Indian law and policy book that summarizes foundation laws and policies. This will encourage the student to gain a thorough understanding of the authors’ political stance.

In summation, *America Is Indian Country* will be useful in the classroom setting. I highly recommend to my peers and colleagues that they read this outstanding book. Furthermore, an important strength of the book is that it allows tribal leaders to learn of similar issues that other tribes are working on or have successfully overcome. *America Is Indian Country* can aid in identifying possible solutions to specific tribal challenges, offering tribal leaders solutions that will help them serve their tribal members.

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Authentic Indians: Episodes of Encounter from the Late-Nineteenth-Century Northwest Coast. By Paige Raibmon. Durham, NC: Duke University Press, 2005. 307 pages. \$79.95 cloth; \$22.95 paper.

Authentic Indians is a history of how European notions of the “authenticity” of Native North American cultures have been powerfully implicated in Native/settler relations. Raibmon successfully lays out how these notions of the authenticity of Native cultures—with all the loaded cultural assumptions and stereotypes that accompany them—have been imposed on and used

by Northwest Coast Native peoples in ways that continue to have powerful reverberations in social relations. The book concludes that although Native people, in an effort to subvert colonial power, have successfully used authenticity and that loaded European cultural assumptions have been pervasive in the colonial arsenal, both have perpetuated serious social and economic inequalities between Native and settler societies in North America.

The book begins with a discussion of the idea of authenticity and Raibmon's observation that there is power in the process of romanticization and commodification of Native cultures. She describes how authenticity, as normally constructed in European societies, is predicated on either/or notions. Native peoples either were Indian or white, pagan or Christian, rural or urban, traditional or modern. Powerful value judgments were associated with each of these "authentic Indian" categories. Raibmon rightly points out that this authenticity discourse has firmly made its way into numerous realms of non-Native discourse, such as tourism, missionary activities, state policies, the media, and the courts, in which "only the vanishing had legitimate claims to land and sovereignty; surviving modernity disqualified one from these claims. Either way, colonizers got the land" (9). While the use of these categories of authentic has long been a normative part of non-Native discourse about Indians, people in Native communities have also engaged these categories for their own social, political, and economic ends. She argues that powerful colonial hegemonies are ultimately entrenched when both Natives and non-Natives come to use these terms and forms of discourse. The book substantiates these ideas through detailing three encounters between Native and non-Native ideas of authenticity in nineteenth-century Northwest Coast communities.

The first encounter with authenticity is the participation of the Kwakwaka'wakw people in the 1893 Chicago World's Fair. Here, Raibmon weaves a complex story of the power plays and counterplays in the discourse of authenticity. Motivated in part by museological standards of authenticity and in part by capitalist commodification of culture, a group of Kwakwaka'wakw performers were brought to Chicago to perform authentic dances and enact scenes of apparently precontact life. On the face of it, these performances subverted their own day-to-day experiences as Kwakwaka'wakw people living in the mixed economies and social norms of late-nineteenth-century colonial British Columbia. However, these public displays of authentic culture, such as the Hamat'sa or cannibal dance, ran in stark contrast to Canadian government pavilions that sought to show the benefits of Native industrial schools in transforming primitive lives into civilized ones. The authenticity of the Kwakwaka'wakw performances challenged the assimilating and acculturating objectives of the State. The authenticity of these dances also brought into question power relations between non-Natives who viewed these displays as representing "chaos and depravity" and the Kwakwaka'wakw people who considered the performances to embody the "balance between predators and prey . . . spirits and humans" (24).

Raibmon shows how these performances of Canadian Native people at a US World's Fair (and the proceeds the Kwakwaka'wakw performers made from these fairs) were a very public act of resistance to Canadian antipolitical

laws; feasts of wealth were the antithesis of protestant industry and thrift. Raibmon concludes from this history of the Chicago World's Fair that while the Kwakwaka'wakw performers "ingeniously combined cultural affirmation and adaptation" through the performance of hereditary privileges in a nontraditional socioeconomic context, at the same time they "contributed to the identification of Kwakwaka'wakw culture as a static relic of the past" in how the organizers of the fair attempted to erase from public view "inauthentic" influences of contemporary life (72–73).

The second encounter examines the power and tensions of authenticity in the widespread wage laboring of Coast Salish people in the hop fields of Washington State. Raibmon draws on diverse historical accounts to show how the participation of Coast Salish people in hop picking was viewed by non-Natives as both civilizing in regard to their integration into mainstream economic practices and, at the same time, lamented as a loss of authentic Native cultures. Raibmon explores how these views are contrasted with Coast Salish peoples' own experiences, which found hop picking more consistent with traditional modes of regional social and economic interaction than other livelihoods (for example, farming) encouraged by the church and state. Hop picking provided them with opportunities to network with extended kin, engage in the regional Native trade economies and political strategies, and conduct religious and ceremonial practices away from the condemning eyes of the potlatch-banning Canadian state.

She also describes the fascination of the many tourists who traveled from urban centers to gaze upon Coast Salish hop-pickers, indulging their senses of authenticity through buying baskets and paying for photographs of Aboriginal families as a part of the nostalgia of the vanishing Indian. These tourists provided economic benefits that often went right back into Aboriginal economies. However, Raibmon recognizes that in these instances, Coast Salish hop-pickers "attracted the sources of [their] own disenfranchisement" (134). The assumptions behind the romantic observations were the same as the ones that legitimated colonial control at many levels—from bodily control through wage labor to cartographic control through imposing competing titles to the land. In these acts, Raibmon concludes that the authenticity of the past denounces the inauthentic present.

The third encounter is set in Sitka, Alaska, and examines a Tlingit family's experiences with tourists, mission schooling, and the courts. This last case provides a particularly well-written interweaving of how authenticity shapes and transforms identity through the powerful institutions of capital, church, and state. Raibmon first examines how late-nineteenth-century tourists transformed everyday Native life into spectacle, a process that was both invasive for the Sitka and provided them with a modest economic benefit. Non-Native individuals and institutions benefited from these constructions of authenticity, as ethnotourism drew considerable revenue to the region, ultimately helping it to achieve statehood.

Missionaries, although critical of how tourist expectations of authenticity impeded progress, also benefited from this side of Tlingit authenticity. Tourist dollars were attracted to the church-run Sheldon Jackson Museum, which is

well known for its fine collection of early Tlingit materials. The church was also able to solicit donations from Christians who supported its mission work. With these funds, modest social housing was provided for graduates of the mission if they renounced their authentic Indian culture for a life supported by the church. These cottages were outfitted with all the accoutrements of a civilized life but did not significantly alter Tlingit families' engagements in traditional social and kin networks, nor did it alter many elements of their subsistence and cultural lives. Rather than living lives of either authentic or inauthentic cultures, these people were bilingual, practised seasonal wage labor along with traditional economies, and carved for ritual and commercial endeavours. They did not let church membership or house furnishings get in the way of holding high-status positions in potlatches. Regardless of the actual experiences of these people, authenticity, Raibmon argues, often continued to be understood by non-Natives in simple, material terms.

Raibmon concludes her history by examining a Tlingit legal challenge to an Alaska state law that provided schooling only to "white children and children of mixed blood who live a *civilized* life" (176, emphasis added). Raibmon's critical review of the case's facts shows that it is not possible to distinguish a clear boundary between civilized and uncivilized and that these categories are based in deeply troubling assumptions. However, the judge in the case varied from the non-Native norm of seeing authenticity in material terms and framed civility as essentially social in nature by ruling that no matter how civilized a life, even one drop of traditional practice relegated an individual to an uncivilized distinction. Though indigenous meanings embedded in Tlingit culture and identity "thrived behind the spectacle of Indian life," authenticity in any guise reinforces the colonial hegemonic power that contributed to the alienation of land and resources, the continued ban on the potlatch, and the deleterious effects of court decisions on peoples' lives (199).

Contemporary public discourses of Indianness share a great deal with those held in the late nineteenth century. Raibmon's history provides a point of reflection for contemporary non-Native discourses, which continue to hold that real Indians vanished with the disappearing frontier of the West. Tourists see Aboriginal people as part of nature. Even today, Aboriginal people capitalize on this through ecotourism but struggle when trying to determine which side of their Indianness can be commodified. Political struggles are set in ideological terms, in which either/or conceptions of Native people as authentic or inauthentic hold powerful roles, such as in events like the recent Makah whale hunt (for which Raibmon provides a brief and illuminating discussion). This highly readable and interesting book contributes to a critical discourse that challenges these persistent and powerful social constructions.

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