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Beyond Bear's Paw: The Nez Perce Indians in Canada. By Jerome A. Greene. Norman: University of Oklahoma Press, 2010. 264 pages. \$24.95 cloth.

In 1863, not far from Henry Spalding's mission site in the north-central part of Idaho territory, several bands of the Nez Perce people met with a treaty commission sent to modify the existing Treaty of 1855. Although there is disagreement even today about who actually signed the new treaty, at least several band leaders agreed to the government's demand for a greatly reduced reservation—one roughly the size of that which exists today.

Two large, traditional territories of the Nez Perce people were excluded from the reduced reservation: the area to the south around White Bird and along the lower Salmon River, and the summer fishing and grazing grounds of the Joseph Band, located in the strikingly beautiful Wallowa Valley of eastern Oregon. Leaders of these areas, and others as well, declined to sign the new treaty. In many ways, the people were split by this divisive treaty, which has come to be called the "steal treaty" by tribal historians. The exclusion of these two important regions of the Nez Perce people also set the stage for what was to be the Nez Perce War of 1877.

This tragic war ended at Bear Paw, in northern Montana, just forty miles from the border with Canada, a place that some, but not all, of the Nez Perce had hoped to reach. The many writings of the late Alvin Josephy go far to place this war in historical context. More recently, Jerome Greene's *Nez Perce Summer* (2000) has become the war's definitive history, which is supplemented nicely by Elliott West's fine book, *The Last Indian War: The Nez Perce Story* (2009).

Beyond Bear's Paw is one of two books to deal with the fate of the Nez Perce fighters and their families after their surrender at the Battle of Bear Paw in October 1877. Although all of the people at Bear Paw thought that they had military assurance of a safe return to their Idaho homeland, this was not to be. Most of the people, with Joseph being their most prominent leader, were sent into a long exile (until 1885) in a hot and disease-ridden part of Indian Territory, where many died. Their fate has been recently and thoroughly described in Diane Pearson's excellent book, *The Nez Percés in the Indian Territory* (2008). A smaller number, probably about 280 men, women, and children, with White Bird being their most prominent leader, used the chaos of the battlefield to escape to nearby Canada. There they initially joined another group of refugees, the Lakota people of Sitting Bull and other leaders.

Greene is a retired National Park Service historian, and he has used his fine writing and archival research skills to achieve a great success with this book. His very detailed footnotes and bibliography reveal few gaps and demonstrate thorough work at archives in Ottawa, Ontario; Calgary, Alberta; Helena,

Montana; and Washington, D.C. He also worked with the papers of Walter Camp and Lucullus McWhorter, two men who made it their business after 1900 to interview Nez Perce survivors of the war. Except for a few items in the vast military department of the Columbia papers, he has also done a thorough job sifting through the thousands of bits of army correspondence that deal with the war and its aftermath in Canada.

In addition to telling the story of the Canadian exile, Greene achieves several other things in this book. The complicated differences between Canadian and American Indian policy are nicely explained, as is the important role of the border—differences and nuances apparently well understood by the Nez Perce people. Greene also does an excellent job putting the new arrivals in the context of earlier (mostly Lakota) refugee arrivals in Canada's border region.

Canadian authorities did not wholly welcome the exile in Canada, and the US Army, guided by the Interior Department, also made several efforts to entice the people to return to American territory. These efforts were often filled with duplicity and ended in failure. Using little-known sources, Greene does a good job describing this phase of the exile.

In the end, most of the exiles rather quietly returned to the United States. Some were captured by the army and were sent to join Joseph in Indian Territory. Others managed to reach their Idaho homeland after laborious and difficult trips over the Lolo and Southern Nez Perce trails. Once home, most managed to reintegrate themselves back into tribal life along the Clearwater River. A few of the Canadian exiles actually managed to reach Oregon, but their home there was to be on and near the Umatilla Reservation and not in their beloved Wallowa country.

An unclear but probably small number of families stayed on to live in Canada (generally Alberta), where they remain today. Working with the sources available to a nontribal historian, Greene has located and interpreted many oral and written history sources describing the ultimate fate of the people. Many other histories of the time in Canada are in the possession of Nez Perce families and were not available to Greene.

With this book Greene, like Josephy, Pearson, and many others, has laid a fine foundation for understanding this phase of Nez Perce history. What is now badly needed is an effort by tribal historians to locate and interpret the many missing sources of the people's history. Then perhaps they can write the culturally informed and thorough history of the Nez Perce people that we still lack.

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