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index to the glossary. These will be useful for detailed study of the Cree texts. The glossary includes all the terms found in the stories. Entries in the glossary and index are given in the roman orthography only.

One characteristic of the glossary is the editor's decision to represent inflectable words (nouns and verbs) by abstract stems. The stem may be defined as the form of the noun or verb with inflectional prefixes and suffixes removed. From a linguistic point of view, this is a perfectly defensible approach. An alternative procedure would be to list all nouns and verbs in an actually occurring form, as in Richard Rhodes, *Eastern Ojibwa-Chippewa Ottawa Dictionary* (1985). It would be of interest to have information on the reaction of native speakers of Cree to the representation of lexical entries employed by Wolfart. In particular, it would be useful to know if Cree speakers prefer glossary entries based on abstract stems to entries based on actually occurring forms, particularly in light of the editor's statement that the volume is intended as a reader for speakers of Swampy Cree.

The volume is well produced, with a sturdy binding and paper cover. Typographical errors are rare: page xiii, line 4 up, read "It" for "In." On page 32, line 5 up, the verb *ka-pistiskâk*, "it might hit you," is emended to *ka-pisciskâk* (which should read *ka-pisciskâk*, without the acute accent). However, the glossary only lists the verb stem upon which this form is based, *pistihkaw-*, "knock s.o. down inadvertently (by body)," but does not list a stem *piscihkaw-*. It is unclear whether the latter stem should be included in the glossary or whether the form *ka-pisciskâk* is a typographical error.

This volume is a useful addition to the existing body of published Cree literature. It is to be hoped that the editor plans to make available further collections of Cree narrative.

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The Coast Salish Peoples. By Frank W. Porter III. New York: Chelsea House Publishers. 103 pages. \$17.95 Cloth.

This is a booklet in the series *Indians of North America* which has titles covering forty-seven Indian peoples of the United States, Mexico, and Central America. The purpose of the series (as stated

on the back cover) is to portray accurately the history and culture of American Indian people "for young adults." This book is written in a simple but intelligent style appropriate to the intended audience. In its 103 pages it contains a useful glossary, bibliography, and index, and over sixty photographs and maps, including eight pages of color photographs of old Coast Salish carvings. Consistent with its stated goals, it is not a scholarly book. Thus, it has no footnotes or other documentation of sources of information in the text, and there are some minor inaccuracies of fact that only a scholar would care about. (For example, contrary to what is indicated on page 37, the Yakima are not a Salish-speaking tribe.) The book seems most suitable for a junior high to high school level reader, though any casual reader unacquainted with the history of the Coast Salish peoples might find it interesting.

After a five-page introduction, which seems to be an introduction not just to this volume but to the entire series, there is a brief sketch of precontact Coast Salish culture. The remaining two-thirds of the book covers the history of the legal struggles in the Coast Salish peoples' relations with the United States and the state of Washington from treaty times to the present efforts of the "unattached" Indians (people whose ancestors did not establish themselves on reservations) to obtain official recognition and compensation.

This is a useful and educational book, but there are some things about it that bother me. First of all, despite its title, there are several respects in which it is not about the Coast Salish peoples. It considers only the Indians of coastal Washington State; it inexplicably excludes mention of the Coast Salish of Oregon and British Columbia. The artifacts shown in the color section and, indeed, on the cover are credited as Cowichan, but no mention of the Cowichans, a large and important Coast Salish group just across the border in Canada, is made in the text. Furthermore, the culture and problems the book recounts are not just those of the Coast Salish but are common to the Northwest Coast Indians, Salish and non-Salish alike. The story of the Coast Salish peoples is told from the perspective of the American and Washington State legal systems.

In the introduction the author states that the major goal of the series is to give "all Americans a greater comprehension of the issues and conflicts involving American Indians today" (p. 11). The best way to do this, he feels, is to describe the histories and

cultures of the various native groups—to debunk the myth of the “vanishing Indian.”

It is an important goal to inform or remind the people of mainstream American culture that the American Indians are not legendary creatures of the distant past but real people living in America today with diverse, living, cultural identities. I know from my own childhood experience growing up in Ohio (where the only Indians were the Cleveland baseball team) that there was nothing in my public school education to make me aware that American Indians still existed. They were in the same class in my imagination as giants, pirates, and angels. And I know now that there are many Anglos living their entire lives right next to Indian reservations who do not realize that the native language is still being spoken a few yards away and that the people are exercising a rich, living heritage. We must deal with the fact that there are many people, for whom former President Reagan was a prominent spokesman, who out of ignorance believe that Indians are otherwise ordinary Americans who have been spoiled by the welfare state and who continue to want more than their fair share of free lunches on the government. We know that this is ridiculously untrue, because we know how various American Indian peoples are striving to preserve beloved traditions, ways of living, and admirable value systems. It is a worthy goal to inform the general American public of this.

After reading the cover and the introduction, I assumed that it was to this goal that the book and the entire series was directed. The book surely fails to move toward this goal. The only description of the Coast Salish as people rather than as legal entities is in the chapter summarizing anthropologists' reconstruction of precontact and early contact culture. History is important, but the author fails to show how aspects of this culture are carried on into the present. That is, after describing what an interesting and complex culture the Coast Salish people had over one hundred years ago, he goes on to describe how their distant and, we must presume, assimilated, descendants are struggling to get a legal slice of the American pie.

The author wishes to debunk the myth of the “vanishing Indian” but seems to have tacitly accepted it himself in his failure to say anything about modern Coast Salish culture. Despite the obvious limitations of the booklet format, the author could have gone into a little more human and social detail. For example, the annual migration of Indian peoples from all over the coast to

labor in the Washington hop fields, which continued well into the twentieth century, certainly had an enormous effect in creating and strengthening bonds and traditions among the various tribes. These interrelationships form an important part of Coast Salish culture today. The book mentions the hop-picking excursions only as a way for Indians to make extra money off the reservation and as a worry for the BIA agents. The book nowhere mentions modern intertribal and family relationships, modern spirit dancing, the current state of the languages, modern Indian art and literature, current economic conditions, or any other aspect of the Coast Salish culture of today. Its detailed emphasis on the culture of the distant past perpetuates the idea that Indians are a thing of the past.

The book does provide a valuable glimpse of the incredible legal complexities facing the Coast Salish peoples in their struggle to obtain their rights and claims against the United States and Washington State. Throughout, the author sticks scrupulously to a tone of objectivity in his accounting of legal issues. But he focuses on the efforts of the unattached tribes to gain recognition and has little or nothing to say of the perpetual struggles of the already recognized tribes in maintaining their rights to land, fishing, and other resources.

By the end of the last chapter, even though it is titled "The Struggle Continues," one is left with a feeling of hopelessness—that the unattached Indians have now exhausted all possibilities of legal recourse though they continue to fight for treaty rights. Perhaps the claims of the Indians have always been legally hopeless. I once heard the historical relationships between the Indians and the law poignantly summarized at a Coast Salish tribal debate on whether or not they should lease a culturally important piece of waterfront reservation property to a hotel chain. The oldest and most respected member of the tribe said, "We'd better sell it to them. If we don't, they'll take it." It seems that the problems facing American Indians today are often less legal than moral issues. The problems arise from the attitudes of the majority culture toward the Indians, and these attitudes are bred, in part at least, of the ignorance that books aimed toward a young adult audience could help relieve.

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