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American Indian Culture and Research Journal

Title

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Permalink

<https://escholarship.org/uc/item/7gs1m9cq>

Journal

American Indian Culture and Research Journal , 43(4)

ISSN

0161-6463

Author

Ostler, Jeffrey

Publication Date

2019-09-01

DOI

10.17953/aicrj.43.4.reviews

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In Defense of Wyam: Native-White Alliances and the Struggle for Celilo Village. By Katrine Barber. Seattle: University of Washington Press, 2018. 312 pages. \$95.00 cloth; \$24.95 paper.

In 1949, Flora Boise Thompson, born in 1898 and raised on the Warm Springs Reservation, spoke before the Oregon Society of the Daughters of the American Revolution. Calling on her father's service to the US Army as a scout during the Modoc War, Thompson asked patriotic women settlers to help Native women at Celilo Village obtain materials to make handicrafts for public sale. Assisting Thompson in this effort was a non-Native woman, Martha McKeown, born in 1903 and raised in Astoria and Hood River. Several years earlier, McKeown had developed a friendship with Wyam chief Tommy Thompson, and upon his marriage with Flora in 1943, the two women also became friends. Martha and Flora began working together after World War II. In addition to speaking engagements like the one before the DAR, they lobbied public officials to provide housing for people at Celilo Village forced to relocate because of the widening of Highway 30 and through Martha's pen, educated the public about Native ways of life in newspaper articles and a popular children's book, *Linda's Indian Home*, which took its name from Flora's granddaughter Linda Meanus.

In this beautifully executed book, Katrine Barber explores the intertwined lives of these two extraordinary women to provide a rich meditation on lived experiences, alliance building, and resistance within changing contexts of settler colonialism. The promise of Barber's approach becomes apparent early, when she juxtaposes episodes in the lives of her two main subjects. In 1930 Flora Boise (not yet Thompson), while hunting and gathering with her family, had assisted a search party find the body of a climber who had died while attempting to summit Mount Hood in a blizzard. Noting that Flora Boise was left "on the periphery of the main event" in the press coverage of the dead climber, Barber observes that nonetheless, the presence of Boise and her family on Mount Hood "speaks to resilience . . . and to the unfinished, even unstable nature of settler colonization" (28).

To underscore the centrality of marriage and the family in the construction of a settler-colonial society based on private property, Barber contrasts the Boises's search on Mt. Hood to Martha Ferguson's lavish wedding a few years earlier to Archie McKeown at her parents' home in Hood River and covered in the society section of the *Oregonian*. Observing that, "Land is at the heart of these stories" (29), Barber grounds this statement by an illuminating exposition of the 1850 Oregon Donation Land Act, the major vehicle for the creation of settler-colonial property; the dispossession of Wyams and several other tribes and the creation of the Warm Springs Reservation in the 1855 Treaty with the Tribes of Middle Oregon; and the 1887 Dawes Act, which resulted in further dispossession, changes in family structures, and pressures to assimilate.

Barber meets the challenge of illuminating the career of Flora Thompson. After her first husband died, Flora briefly married again before moving to Celilo Village. By the time she married the much older tribal leader Tommy Thompson, Flora had become

a family and community leader, respected for her knowledge of spiritual practices and as a healer. Her marriage to Thompson “elevated her status and made her into a public figure” (119). Documenting Martha McKeown’s parallel career is fairly straightforward. She earned a master’s degree in English from the University of Oregon, became dean of women students at Multnomah College, and published several books.

It may seem unlikely that Martha McKeown became friends with Flora Thompson and an ally of her people given that she was a descendant of prominent settler families, but Barber explains this by situating McKeown in the changes in middle-class, elite white women’s organizations. Women’s clubs of the late-nineteenth and early-twentieth centuries, Barber points out, promoted “Native assimilation and a domesticity founded on white supremacy” (13), but in the 1920s, as white women became increasingly critical of modernity and were influenced by new theories of cultural pluralism, many found value in Native culture and religion. While this context provided McKeown with a foundational intellectual framework, the presence of Native people whose seasonal labor was indispensable for Hood River’s farms and orchards created opportunities for personal interactions. Barber surmises that McKeown may have first met Tommy Thompson as he worked in her family’s orchard.

McKeown and Thompson were involved in efforts to stop construction of The Dalles dam, which in 1957 flooded Celilo Falls, but the leading figure was a non-Native named Jimmy James. Using James’s extensive correspondence, Barber makes “visible the political and social networks briefly forged among Indians, their allies, and conservationists” (127) who tried to stop the dam. Some non-Natives cared about the adverse impact of the flooding of Celilo Falls on Native fishing sites, though others were primarily interested in preserving the scenic beauty of the Columbia Gorge. As the fight progressed, the naivete and paternalism of James and other non-Native “allies” became increasingly apparent, and Barber provides an illuminating contrast between their emphasis on off-reservation politics and what was for tribal members the often more meaningful arena of tribal politics. At the same time, Barber movingly illustrates how the completion of the dam was “a crushing . . . blow” (187) to Indians by pointing out that when Chief Tommy Thompson passed away two years later, his body was moved from a Hood River nursing home to the Celilo Village longhouse “in the dark of night so that he would not have to acknowledge the dam even in death” (191).

After her husband’s death, Flora Thompson continued to work to improve the lives of Native people along the Columbia River and the Warm Springs reservation. Barber points out that she was proudest of her work defending Native fishers at Cook’s Landing on the Washington side of the Columbia in the mid-1960s. Martha McKeown remained Flora’s friend and ally, though Barber suggests that she became more distant when she relocated to Portland and published a novel, *Mountains Ahead*, that focused on pioneers on the Oregon Trail and marked a shift away from her earlier involvement with Native issues. Barber concludes by reflecting on the “ongoing fraught relationship between Indigenous people and the descendants of settlers” (225). Barber is aware of the limitations of crosscultural alliances, but to focus only on these limitations, she writes, “would be to ignore their successes, the very attempt to face

and interrupt the ongoing legacies of settlement” (226). As Indigenous studies scholars look to the past to help imagine routes to decolonization, Barber’s illumination of the intertwined lives of Flora Thompson and Martha McKeown makes a valuable contribution.

Jeffrey Ostler
University of Oregon

Indians on the Move: Native American Mobility and Urbanization in the Twentieth Century. By Douglas K. Miller. Durham: University of North Carolina Press, 2019. 257 pages. \$90.00 cloth; \$29.95 paper; \$22.99 electronic.

From the mid-1940s to the mid-1960s, the Indian policy of the US government was “termination.” Its aim was to assimilate Native Americans into mainstream American society, do away with tribal identity, and thereby solve what the Bureau of Indian Affairs (BIA) called the “Indian problem.” To that end, in 1952 the federal government’s Urban Relocation Program encouraged Native Americans to relocate from their rural reservations to cities such as Chicago, Denver, Los Angeles, Cleveland, and Seattle. In 1953, intending to assimilate individual Native Americans into mainstream American society, as opposed to one ethnic group, the US Congress passed an official termination policy that eliminated most government support for Indian tribes and ended the protected trust status of all Indian-owned lands.

In response to the termination policy, the BIA developed a voluntary urban relocation program that promised relocatees assistance finding housing and employment. Approximately 100,000 Native Americans relocated during the program’s twenty-five years, who, in research on the program and Native American urbanization, are commonly characterized as hapless victims. The pitfalls of urban relocation—high unemployment, low-end jobs, racial discrimination, homesickness, and social alienation—have been well documented in works by scholars including Donald Fixico, Thomas Clarkin, and Jack O. Waddell and O. Michael Watson. Extending beyond the well-documented failures of the voluntary relocation program, *Indians on the Move* instead explores the transformative aspects and resourcefulness of “the urban Indian experience” in the broader context of Native Americans’ migration during the twentieth century. Douglas K. Miller aims at addressing the broader historical context of Native American migration and “survivance” and highlights Native Americans’ ingenuity, mobility, and determination to take charge of their own urbanization and their own destiny (4).

Native American migration to urban centers did not start with the BIA initiative. The early decades of the twentieth century abound with examples of Native Americans who embraced mobility and migrated to urban centers on their own volition as they responded to external pressures of domestic colonialism as well as internal drives to provide for their families, excel and succeed. Miller highlights, for example, Mohawks living in Brooklyn who went back and forth between New York City and their reservations in Canada and the United States in search of jobs. In the process, the Mohawks