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culture that elevates America beyond its European, Asian, Latino, and African roots (678).

Swagerty goes on to identify an inability to cohabit and cooperate: “We are still grappling with how the Indian fits into American society, and the Indians among us are still pondering whom to trust after centuries of misunderstanding, deceit, and outright betrayal” (678).

No single or two-volume set can tell or mend the whole story of the Lewis and Clark expedition, their journals, or indigenous scholarship as a whole. But Swagerty, like Ronda, points scholars towards a direction that needs to be followed.

Selene Phillips

University of Louisville

Keystone Nations: Indigenous Peoples and Salmon across the North Pacific. Edited by Benedict J. Colombi and James F. Brooks. Santa Fe: School for Advanced Research Press, 2012. 305 pages. \$34.95 paper.

Salmon and indigenous nations—rarely does one find a relationship so deeply intertwined that it is nearly impossible to separate one from the other. Indigenous nations of the North Pacific have fostered a deep and interdependent relationship with the salmon that transcends time, history, politics, and even international borders. So enmeshed are the two, so integral is the salmon to indigenous nations that the salmon is rightfully called the ultimate cultural keystone species. However, as this nicely edited volume demonstrates, such time-depth between the two encompasses much history and many political shifts, alternating between commodification and conservation of salmon in a complex and multidimensional manner that extends back through the centuries. Consisting of nine chapters, an introduction and a conclusion, each contribution centers on a single culture group or concept and displays the authors’ expertise in a series of in-depth case studies that delve deeply into the issues of utmost concern to indigenous nations and look beyond the superficial.

One of the integral components in understanding the complex nature of this relationship is a deep understanding of the political histories and geographic boundaries that underlie the overlapping concerns of indigenous people and the rise of nation-states. Providing the background of treaty histories, exploration, and colonial expansionism, the authors extend the explanation of these historical complexities back to the sixteenth century as colonial entities began to grant indigenous people exclusive fishing rights—rights that indigenous

people had been practicing since time immemorial. Recognizing that the inherent right to fish by indigenous people extends beyond the borders of the western world, the book's contributors examine these complex culture histories in a way that transcends the typical geographic boundaries as conceptualized by North American inhabitants and instead correlate this region with the geographic range of the salmon. Thus, this volume is focused on the North Pacific rim from the eastern portion of the Russian Federation including the Kamchatka Peninsula, eastward across the Aleutian Islands and Alaskan coast, down the western coastal area of Canada, and extends southward down through the Columbia River Basin. Likewise, the indigenous nations that are the focus of this book are the Nivkh, Itelmen and Koryak people, the Aleut and Alutiiq people, Sugpiats of the Kodiak Archipelago, the Gitxaala Nation and the Columbia Basin treaty tribes.

As contributor Courtland L. Smith points out, in the case of the Russian Federation indigenous people are grappling not only with the aftereffects of the fall of the old Soviet Union, but the rise of commercial fishing in areas that often entail significant poaching activities, which unfortunately results in the harvesting of valuable salmon roe and wasteful discarding of the fish. At the same time, indigenous people in Russia are so heavily regulated in the taking of salmon that in some cases, their legally allowed catch is now considered only symbolic—making it difficult to maintain this cultural keystone relationship. As Smith points out, although each region studied in this volume presents many similar situations, the future will likely involve unique solutions tailored to each individual geographic area and to a great extent will depend on the partnerships between indigenous and non-indigenous groups and the degree of sovereignty expressed in finding solutions.

As many of the book's authors point out, energy development is another important aspect of the relationship between indigenous people and salmon. As Emma Wilson states in her contribution to this volume, energy development has presented many new opportunities for indigenous people as tremendous oil and gas reserves are often located on tribal lands and have largely shifted the economies of the nation-states that surround them. The large multinational corporations promoting energy exploration and development can also be powerful allies for indigenous people as they seek funding for salmon conservation. Establishing relationships with these corporate giants is key, as indigenous groups seek to have a voice in how energy development proceeds as well as maintaining access to traditional lands. This relationship has not always been a successful one, often becoming one of confrontation and compromise (44). As Wilson highlights, many times indigenous people find themselves in the uncomfortable position of becoming reliant on funds from energy development that can then lead to factionalism within the tribe

as they endeavor to strike a “somewhat imperfect balance” as they look to the future (45).

David Koester closely examines Itelmen fishing on the Kamchatka Peninsula, looking back at how prior Soviet policies affected Itelmen fishing strategies and subsistence patterns, and specifically how these methods of subsistence changed throughout the Soviet period as he focuses on the disruption in land tenure among the Itelmen that occurred at the end of the Soviet period. Koester uses the autobiography of Itelmen educator Tatiana Petrova to illustrate the Itelmen connection with salmon, homelands, and the annual household cycles, including references to a rich oral tradition. Koester describes the changes to this traditional lifestyle at the beginning of the post-Soviet period and how today indigenous groups in Kamchatka seek to renew their connection to the salmon, homelands, and identity. Likewise, Erich Kasten’s contribution details the Koryak experience, focusing on traditional salmon harvesting methods and how the Koryak seek to maintain complex rituals and belief systems in a modern world.

Other contributions focus on similar issues in other indigenous communities but are organized around themes of change and sustainability. In particular, a theme of sustainable fisheries management is an overarching concern of many indigenous communities. The authors demonstrate that as tribes seek to institute fisheries management on their own terms, real-world solutions often involve the practice of de-facto sovereignty and a return to traditional values while using modern technology. These indigenous nations are not retreating, but instead are seeking to become world-class experts in sustainable methods as they explore other options. Benedict J. Colombi’s essay analyzes the success that the Nimiipuu (Nez Perce) have had in applying their sovereignty and Traditional Ecological Knowledge (TEK) about salmon in order to “yield real economic benefits to tribal programs and individuals” (184). The dam-building and industrialized agriculture of the last century have presented significant challenges, necessitating new agreements between the federal government and the Nimiipuu that have resulted in funding for habitat restoration and improved hatcheries, but also could mean possible legal action for future breaching of dams (199). Perhaps some of the most significant and long-lasting solutions will come from consortiums of indigenous nations such as the Columbia River Inter-Tribal Fish Commission (CRITFC), whose mission is to provide “scientific, technical, and policy inputs to protect the tribe’s hatcheries . . . culture interests . . . and deliberate management of resources” (201).

Likewise, Sibyl Diver’s chapter focuses on co-management, which involves tribes and governments working together for effective real-world solutions. By employing the TEK of indigenous nations, co-management activities can involve indigenous values and theories of resource management while

leveraging governmental support, thus creating resource management policies that are in line with tribal as well as public interests. Diver tells us that these co-management plans can literally change the playing field for tribes and transform the face of resource management as we know it today. Diver hopes that the success of groups such as CRITFC can inspire other indigenous people to take steps in this direction as well. In her conclusion, Marianne Elizabeth Lien reminds us that human intervention in the life cycle of the salmon has forever changed this species and created a relationship that is both interdependent and potentially precarious. Lien writes that this collective future between salmon and humans, what she calls the “salmon-human nexus,” is a challenge that will take us far into the future with many lessons to be learned along the way (252).

With beautiful color plates and outstanding scholarship, this volume is especially recommended for its emphasis on how the historical relationships between commercial fishing, resource conservation, energy development, and international politics influence indigenous sovereignty issues and impact decision making among Native people today. Of particular interest is the proposed concept of a significant “double movement” that researchers may have identified (xvi). This double movement is a possible correlation between loss of biodiversity of salmon and an increase in indigenous sovereignty as seen across the North Pacific rim. This inverse relationship begs for in-depth examination and when more understood, could have significant international policy implications for indigenous people across the globe.

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Native Americans on Film: Conversations, Teaching, and Theory. Edited by M. Elise Marubbio and Eric L. Buffalohead. Lexington: University Press of Kentucky, 2013. 398 pages. \$50.00 cloth.

Elise Marubbio and Eric Buffalohead’s edited volume *Native Americans on Film: Conversations, Teaching, and Theory* provides a comprehensive overview that attains exactly what it sets out to accomplish, that is, to provide “a resource guide for teachers, academics, students, and general readers” on recent trends, theories, and personalities involved in contemporary Native American film (361). This volume is one of several recent works on the topic of North American indigenous film and visual media, including Randy Lewis’ *Navajo Talking Picture* (2012), Michelle Rajeha’s *Reservation Reelism* (2010), and Denise Cummings’ edited volume *Visualities* (2011). However, Marubbio and