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Messages from Frank's Landing: A Story of Salmon, Treaties, and the Indian Way. By Charles Wilkinson.

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for pan-Indianism as other boarding schools did because its population remained primarily Chickasaw and Choctaw. Cobb's interviews reveal that the selection criteria no longer rested on ability but on economic need. Federal administrators sought out students of higher Indian blood quantum and orphans, children they assumed to be at an educational disadvantage.

Cobb might have gone even further in tackling the racial and class issues raised by Devon Mihesuah's *Cultivating the Rosebuds* (1993), for Cobb maintains that the curriculum at the Cherokee Seminary and Bloomfield Academy were similar and followed the same trajectory. Although not as divided in sentiment as the Cherokees, at least a few tribal members wished to see the school closed and tribal monies distributed as per capita payments. Other Chickasaw disliked the Christian orientation of the school. Like Mihesuah, Cobb might have addressed the ambivalence full-blood Chickasaws had toward a school that catered mainly to a select, light-complexioned group. She might have examined how Chickasaw attitudes toward the school changed when both its administration and its student body changed.

At the book's end, Cobb includes an appendix of seventeen short biographies of Bloomfield alumni. She might have turned these biographies into another chapter that summarized how the school shaped their values and influenced the choices and opportunities they met after graduation. A book still needs to be written on the influence of Indian schools on students' later careers.

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Messages from Frank's Landing: A Story of Salmon, Treaties, and the Indian Way. By Charles Wilkinson. Seattle: University of Washington Press, 2000. 118 pages. \$22.50 cloth.

Thirty years ago the American Friends Service Committee published *Uncommon Controversy*, the first comprehensive study of the long-standing controversy over Indian fishing rights in Washington State. Then came the critical Boldt Decision of 1974 that guaranteed federally recognized tribes the right to half the harvestable salmon destined for traditional fishing sites. The Supreme Court upheld that decision in 1979. The complex negotiations surrounding Indian fishing rights and salmon management are discussed in another landmark study, *Treaties on Trial*, by Fay G. Cohen, published in 1986. Now Charles Wilkinson, a professor of law and author of numerous books on Indian rights, has given us a valuable new resource on the topic. *Messages from Frank's Landing* intertwines the history of various legal battles surrounding fishing rights with the life history of Billy Frank Jr., a veteran of those battles and respected spokesman for the Nisqually and other Indian groups.

The first issue that the author discusses is the place Frank's Landing and how it became the focal point of fishing rights. Billy Frank Sr., born in 1879, grew up in a village at the southern edge of Muck Creek prairie. After the

signing of the Medicine Creek Treaty, Leschi and others were incensed at the small size of the reservation granted to the Nisqually people and the fact that it had no access to the great river or to the prairies that were the lifeblood of their way of life. Leschi was hanged for his rebellion, and in 1857 a new reservation was granted along the river that included part of Muck Creek prairie. This homeland was reduced by two-thirds in 1917 when the federal government took it for Fort Lewis military base, and Billy Frank Sr. was forced to leave. Seeking to resettle along the Nisqually River, he purchased land from a white farmer in 1919, and this spot became known as Frank's Landing.

At Frank's Landing, Billy Frank Jr. recounts, "we lived right on the bank, right near the edge of tidewater, you know exactly when the tide comes in and when it goes out. And there was a relationship between your life as a little boy and the salmon. You knew that every year the salmon came back" (p. 29). Frank's Landing became a gathering place. It is where Billy learned how to fish and how to carve a canoe from his father. Every fall the family journeyed to Mt. Rainier and picked huckleberries. Fishing was the mainstay of the family economy and salmon was essential to their survival.

The pressures on the resources were building, and state authorities began applying with increased strictness the rules and regulations surrounding fishing. In 1935 Billy Frank Sr. was arrested for illegal fishing. Ten years later, his fourteen-year-old son suffered his first arrest. Meanwhile, commercial fishing in Puget Sound and the building of hydroelectric dams took a toll on the salmon runs. During the 1960s, "it was a good day if you didn't get arrested" (p. 33). Frank's Landing became known because of new reports showing the arrests and confiscation of nets and gear. Celebrities such as Marlon Brando appeared on the scene. Media coverage, organized by activist Hank Adams, who moved to Frank's Landing in 1964, helped spread the word and fishing rights became a hot political issue.

The Boldt Decision of 1973 was an "opinion rich in history," as it took into account the testimonies of Indian elders as well as the voluminous research of anthropologists, historians, biologists, and the like (p. 56). The critical term *in common* used to describe fishing in the language of the nineteenth-century treaties was interpreted in the context of its definition at that time: a 50/50 share. Since, before the Boldt Decision, Indians were harvesting only about 5 percent of the total salmon catch, this was a radical change for Indians and non-Indians alike.

Billy Frank Jr.'s personal life reached a watershed at this time as well. In 1974 he went into an alcohol recovery program and stopped drinking. For Billy Frank the Boldt Decision provided Indian tribes with a tremendous responsibility to manage the salmon resource. Over the next two decades he devoted his energies to restoring the Nisqually river salmon runs, establishing a fisheries commission for the tribe, and working with public utilities that operated dams to reduce their effects on the fish habitat. He developed conflict resolution skills that led to the success of several projects, including a new fish hatchery. At this point, Washington Indian tribes employ more fisheries scientists than the state. The Northwest Fisheries Commission, chaired for many years by Billy Frank, is actively involved in all management issues.

Author Charles Wilkinson has tried to make the point that Billy Frank's legacy is not in his accomplishments as an individual but rather his active and purposeful embodiment of a worldview. His life has spanned a critical time in Indian fishing rights. His father lived through the traumatic experience of being evicted from his home, but came back to establish a base along the river of his ancestors. The son struggled with the law for over thirty years before treaty fishing rights were guaranteed, then set about trying to restore the salmon to the greatest possible degree. Others struggled along with the Frank family for similar causes, but the reader can appreciate the full impact of the story by focusing on these individuals. A particularly evocative set of photographs brings life to this book. The hand-drawn maps provide a sense of place even for readers not familiar with the territory. *Messages from Frank's Landing* is a valuable addition to our understanding of the relationship between Native people and their environment and how traditional beliefs can inform us in the modern world.

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The Native American Oral Tradition: Voices of the Spirit and Soul. By Lois Einhorn. Newport, CT: Praeger Publishers, 2000. 121 pages. \$55.00 cloth.

This book is a challenging study of oral tradition among Native Americans and attempts to build a bridge between philosophical thoughts both Native American and Judeo-Christian. There is a strong feminine compassion that defines and brings attention to fundamentals of Native American expression such as prayer, music, oratory, metaphors, family, and nature or the holistic world. Among the strengths of this book are its attempts to allow readers to view a world other than their own and its extensive bibliography of resources supporting the study. It is difficult to articulate the diversity of the Native American experience without the knowledge of the number of tribes or nations and hundreds of views pertaining to the subject. For this reason, the book, unlike most studies, it is more poetic and general, and often seems to present the author's personal interpretation.

From a traditional academic viewpoint, the material introduced in this book would be considered conventional and appropriate. For practicing Native Americans, there is some apprehension toward the fundamentals introduced in this study, such as language, culture, and political experiences, especially since these terms are being defined by a nonmember of the community or specific tribe. In some ways, the book patronizes the Native American experience, barraging the reader with adjectives, metaphors, and personifications that oversimplify what to Native Americans is common sense.

The author does an excellent job of comparing cultural assumptions and values. This book provides appropriate contrasts for an introductory reader of Native American oral tradition, philosophy, and political experience. Furthermore, the author takes a risk in challenging the existence of a generic