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The Indians of Puget Sound. The Notebooks of Myron Eells. Edited and with an Introduction by George Pierre Castile.

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of Management and Budget and its impact on native communities. Adams, repeating a point he made throughout the conference, questions whether it is useful "to celebrate the last fifty years under the flawed vision of John Collier" (p. 293).

In sum, *Indian Self-Rule* is a significant volume that should be of interest to anyone concerned with American Indian policies. It nicely balances the view from the "grass-roots" with those of federal authorities concerned with developing and implementing policies.

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**The Indians of Puget Sound. The Notebooks of Myron Eells.** Edited and with an Introduction by George Pierre Castile. Seattle: University of Washington Press, 1985. 470 pp. \$40.00 Cloth.

Evaluating ethnographic descriptions and observations requires some understanding of the personal and cultural biases of the ethnographer. This is especially important here, because Eells the ethnographer was indeed a product of personal preferences and his time in American culture.

Before beginning to read Eells' ethnographic descriptions, be sure to peruse Professor Castile's Introduction, and most certainly appreciate Professor W. Elmendorf's Afterword. For readers unfamiliar with Northwest Coast research, Elmendorf's ethnographic and linguistic research among the Twana is essential and fundamental reading in Northwest Coast research literature; Elmendorf's evaluation of Eells' Twana ethnography, which dominates this volume, is particularly useful.

Castile's and Elmendorf's comments create an encompassing framework within which Eells' ethnographic observations and descriptions of the 1870s, 1880s and 1890s may be placed in their historic context of social change, not only in the Puget Salish region at this time, but also as an extension of the federal government's strongly negative, 19th century attitudes toward American Indians.

Then, too, we should appreciate the difficulty of Eell's role as a full-time participant, and culture-change broker among the people whom he was trying to describe. Filling multiple roles as

Christian missionary and broker of culture change and being bound by American culture, though I'm sure he wasn't aware of it, surely complicated his ethnographic task and made the goal of writing detailed and objective ethnography more difficult. And, in the absence of 19th century, formal ethnographic training to help him resolve these methodological issues, Eells work suffers from cloudy observations and tenuous explanations in areas of native culture that are outside of practical, material concerns.

Elemendorf writes (p. 450) that ethnographer Eells, even though trying to describe accurately his observations, was poorly aware of native cultural intangibles, especially in topics such as religion, substituting for ethnographic analysis—cultural participants' views—his own stereotypes of native culture and those negative, American biases aimed at the 19th century American Indian.

In his Afterword, Elemendorf picks out examples of Eells' ethnographic shortcomings. As yet another egregious case of Eells' misplaced commentary on intangibles in native culture, I found in *Mental Phenomena* (p. 36), for example, that Indian children do less well than white children in advanced school studies, suggesting, according to Eells, that "Hereditary seems to have its influence." Then he continues: "Their memories are generally better than those of white people, but their reasoning powers are usually much poorer . . . strength of will among a few is quite great . . . but the common people have not much."

A careful reading will yield numerous examples of this sort; but, however, Eells analytic shortcomings may be useful to someone interested in studying the world view of a 19th century missionary.

On the other side, Eells' descriptions of cultural tangibles, such as buildings, clothing, personal adornment, and lists of food items, are adequate and accompanied frequently by many wonderful photographs.

If the reader can look past Eells' commentary, focusing on his descriptions, then rich ethnographic material is abundantly available and surely makes this volume a necessary addition to a personal research library.

In Chapter XXI, *Funeral Customs*, for example, I compared a sample of Eells' Clallam data to date found in Gunther Klallam *Ethnography* (1927), to funerary descriptions I collected from

elderly Clallam women residing at Lower Elwha, Jamestown and Port Gamble, WA, between 1974 and 1975, finding them similar. Eells' Clallam data, as concerns these limited accounts, seem reliable.

The strong contribution and anthropological value of Eells' work, as Professor Elmendorf suggests, is his first-hand reporting. Not only should serious students of Northwest Coast peoples read Eells' comprehensive descriptions, they may also wish to read Gunther's *Klallam Ethnography* and Elmendorf's *The Structure of Twana Culture* (1960). As Castile notes, Barnett's work, *Indian Shakers* (1957), is necessary, too, in adding perspective to Eell's discussion of Shaker religion; Elmendorf thinks the Eells' Shaker data are a "first-rate historical source material leading up to and into the early development of the Indian Shaker Church at Skokomish" (pp. 453-54).

When reading these research materials, keeping Eell's data in perspective, the value of Eells' work as first-hand reporting is highlighted. As already noted, even Eells' cultural and personal biases may be significant in developing an understanding of the process of culture change that affected the shape and direction of Puget Sound and Olympic Peninsula native cultures.

Eells' subjectiveness, then, may be an added contribution to Northwest Coast studies, as the unself-consciously reported biases of a late-1800s missionary. Identifying and understanding these biases, which guided his observations and molded and constrained his commentary, will allow the reader to gain an appreciation of Eells' personal vision of the Puget Salish.

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**Omaha Indian Music: Historic Recordings from the Fletcher/LaFlesche Collection.** Edited by Dorothy Sara Lee and Maria LaVigna. Washington: American Folklife Center, Library of Congress, in cooperation with the Omaha Tribal Council, 1985. Disc or cassette plus one pamphlet. 19 pp. \$10.95.

*Omaha Indian Music* is a tribute not only to the 19 fine singers on the recording but also to the engineers and scholars who assembled the material and accompanying notes. The publication is a