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herent and inevitable contradictions of behavior prescriptions requiring mutual adjustment of disparate cultural ideals.

A last note: we are told, at the beginning, that in the interest of making information quickly accessible normal editorial procedures have been "abbreviated" (p. ii), that there may be errors. They exceed the limits of acceptability. There are numerous typographical mistakes and misspellings. Footnote no. 3 to Chapter One does not exist. Preston's citations are confusing at times; one key theoretical reference is not in the bibliography. Page 104 is identical to page 103. Considering that the volume is a reproduction of typescript, these blunders ought not to have passed into the printed version.

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A Guide to the Indian Tribes of the Pacific Northwest. By Robert H. Ruby and John A. Brown. Norman: University of Oklahoma Press, 1986. 304 pp. \$29.95 Cloth.

A Guide to the Indian Tribes of the Pacific Northwest is the latest result of a longstanding, productive collaboration between two scholars from different but related fields. Anthropologist Robert H. Ruby and historian John A. Brown have worked together on several studies of Indians in the Pacific Northwest. Previous publications include a biography of Chief Moses (1965), and volumes on the Spokane Indians (1970), the Cayuse Indians (1972), and the Chinook Indians (1976). Their study *Indians of the Pacific Northwest: A History* appeared in 1981. Their most recent collaborative effort, *A Guide to the Indian Tribes of the Pacific Northwest*, serves as a companion volume to this history.

The authors prepared the reference guide for "the public at large, including not only residents of the region . . . but also tourists, scholars and interested readers" [p. xiii]. It provides brief entries for over one hundred fifty tribes representing fifteen language groups. It also presents a list of pronunciations of Pacific Northwest tribal names by M. Dale Kinkade of the University of British Columbia, recording both Native and English phonetics.

The title of the guide can be misleading. Some readers will assume that the region "Pacific Northwest" included British Columbia and perhaps southeast Alaska. In fact, only tribes from the contiguous United States, from the Rocky Mountains to the Pacific Ocean, are described. Tribes that have no living representatives are discussed, as well as those with active contemporary populations.

The articles vary in length from a couple of paragraphs to three pages. Typically they provide information about the origin of the tribe's name, landmarks or towns derived from the name, the geographic boundaries of the tribe, their subsistence economy, and their relations with white settlers. The longer entries are subdivided under topic headings such as location, numbers, history, government and claims, contemporary life and culture, and special events sponsored by the tribe. Specific statute labels for treaties and legislation are usually provided.

The authors write in a confident but casual manner, producing an appealing text. They relate much material in a concise format, making the guide useful for quick reference. Many entries are illustrated with well chosen historical and contemporary photographs, helping to personalize the text.

The guide represents a vast volume of research and makes a valuable contribution as a reference resource. As can be expected in a study that is so ambitious in scope, there are factors that make it more useful as a preliminary review for research than as a definitive statement.

Sources for the entries are not cited, and the suggested readings at the end of each article do not necessarily indicate what sources were consulted. Often travelers whose impressions are quoted in the articles remain anonymous. It is seldom clear whether information comes from ethnographies, explorers' reports, archeological excavations, oral tradition, or contemporary Indian spokespeople. The sections on contemporary land claims and fishing rights litigation are particularly helpful for quick reference, yet sources for this information are seldom indicated.

The authors tend to generalize when discussing attitudes, especially those of whites towards Indians. It is not clear whether they derive their evidence from a single source or several sources. In a blatant example, they state that one early American traveler called the Cayuse an "imperial tribe" (p. 131). On the following

page, this single report multiplies, for the caption of a photograph states that the Cayuses were described "by early white travelers as an 'imperial tribe.'" While it is very useful to give evidence of attitudes, readers should be aware that some generalizations may have been made from one or two sources.

The text presupposes a considerable amount of prior knowledge about the history of Native-white relations in the region. A timeline indicating major events and wars, and a glossary defining technical terms such as "termination," would be useful to readers from the general public. The authors may have felt including some of these appendices would be redundant with their previously published historical study, but nonspecialists may occasionally need more explanation than is provided.

A few articles seem to presuppose that the reader has read prior entries. This may pose problems for people who use the guide as a spot reference. The Calapooya entry refers to "the January 9, 1855 treaty" without explaining it further. In fact, that treaty is described more fully in the Atfalati entry, but there is no cross-reference. The Indian Shaker religion—which is sometimes referred to only as Shakers, creating potential confusion among readers unfamiliar with the Indian church—is not listed in the index, making it difficult for a researcher studying that church to identify the entries in which it is discussed.

In their discussions of Native-white relations, the authors seem generally sympathetic towards Native experiences, without moralizing or preaching. However, the brevity of their articles precludes discussion of some of the complexities of culture contact. Generally, indigenous peoples choose voluntarily to adopt some practices from the foreigners, while other changes are imposed on them by force or by economic circumstances. These complicated influences are not analyzed in the text, which sometimes seems to equate any degree of assimilation with "surrender."

Some readers may raise eyebrows at the practice of referring to female tribal members as "their women" (pp. 67, 69, 96, 98, 110, 135 and 225). Since the term "their men" appears at least on page 225, this need not be regarded as an offensive phrase. Almost certainly the authors mean only to suggest that individuals belong to tribes. However, to avoid unfortunate confusion with past usages, it would have been preferable either to refer to "their men" more frequently, or to drop the possessive

term altogether. Occasionally, as on pages 38 and 70, male Indians are referred to as braves, a word some may feel speaks to antiquated stereotypes.

It seems important to emphasize these limitations because some readers may regard a reference encyclopedia as more reliable than other sources. It is not the definitive last word, nor do its authors really claim it to be. What they do hope is that it will help readers to "gain knowledge and understanding of the various tribes of which we write and of the individual members of the tribes." This is a highly realistic goal for the volume, which should serve as a useful quick reference for "armchair traveling" (p. xiii), and as a welcome preliminary source for students and scholars.

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