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American Indian Culture and Research Journal

Title

Indian Slavery in the Pacific Northwest. By Robert H. Ruby and John A. Brown.

Permalink

<https://escholarship.org/uc/item/9p53s1tj>

Journal

American Indian Culture and Research Journal , 18(3)

ISSN

0161-6463

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Publication Date

1994-06-01

DOI

10.17953

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Indian Slavery in the Pacific Northwest. By Robert H. Ruby and John A. Brown. Northwest Historical Series, volume 17. Spokane, Washington: Arthur H. Clark Co., 1993. 336 pages. \$37.95 cloth.

The latest book by the writing team of Ruby and Brown is a compilation of the scattered references to American Indian slavery in the Pacific Northwest from about 1790 to 1900. Covering the area from northern California to southeast Alaska, including the Plateau culture area, this book discusses the various forms of slavery and, in particular, the extensive trade networks that moved human wealth between the different groups.

The subject of American Indian slavery has long fascinated historians and anthropologists—Northwest Coast slavery especially, because here slavery was practiced among fishing-gathering-hunting societies, a rarity among world examples. Ruby and Brown discuss slavery in its several forms by focusing separate chapters on seven different geographical areas: the Coast Salish-Chinook; the Northern; the Sound and Strait; the Northwest California; the Plateau; and the Klamath. Additional chapters investigate the involvement of Europeans in the Northwest Coast slave trade, the trading center at The Dalles, and general discussions of the context of slavery.

The Chinook region of the lower Columbia River is identified as the area of most intense slavery practice. The Chinook were adept at trade, and slaves were an important item of exchange. The extensive trade networks brought slaves to the Chinook area from all over the Northwest.

The Chinook were especially dependent on the trading center at The Dalles, which marked a transition zone from the Northwest Coast and Plateau culture areas. Here trade goods from the Plateau and beyond were exchanged for goods from the Pacific coast. Slaves fit neatly into this exchange system. Groups that did not necessarily have a role for slaves within their social system could nevertheless take part in the slave trade to increase their wealth.

The chapter on the Coast Salish-Chinook slavery area focuses on the network of trade among the diverse groups inhabiting this area. The authors argue that slavery intensified in the early nineteenth century with the increase in trade brought by Europeans and Euro-Americans. Then, after the treaty period of the mid-1800s, slavery began to decline.

Ruby and Brown regard the Northern slave cluster as the most “advanced” area of Northwest Coast slavery, and they suggest

that the origin of the practice was here. Pointing to the complexities of social organization and complex networks of trade and ceremonialism, they view slavery as an aspect of the driving forces of wealth and prestige.

Considerable attention is given to the manner of slave acquisition from frequent raiding and trading, the treatment of slaves in ceremonial and daily life, and the subject of cannibalism of slaves—a topic Ruby and Brown seem to accept as a given, despite considerable scholarship to the contrary. A nice addition would have been a specific chapter devoted to the daily lives of slaves; as it is, information on how slaves were fed, what work they engaged in, and how they were treated by their owners is found in scattered bits throughout the various chapters.

The authors hypothesize that slavery originated in the northern part of the Northwest Coast culture area, in British Columbia, where the Tlingit, Haida, Haisla, and Tsimshian “resided in an affluent and stratified culture.” Offering little evidence to support this contention, Ruby and Brown seem to accept the dated notions that the southern groups of the Northwest Coast were mere shadows of the more “developed” northern groups and that anything that hints at complexity must have diffused from north to south.

The Sound and Strait are regarded as intermediaries of traded slaves moving from south to north and also as a pool of human resources from whom the Northern tribes would restock their supplies virtually at will. I am bothered by the authors’ view that the Coast Salish groups existed at the fringe of northern diffusion rather than as complex societies in their own right.

The Northwest California and Western Oregon areas are described as differing from the rest of the Northwest Coast in respect to slavery practices. Here slavery was more commonly brought about through debt bondage than through raiding; the preference was for trading rather than for keeping slaves. The authors attribute the difference to the “less aggressive” nature of these groups.

Perhaps the most valuable contribution this book makes is its discussion of slavery in the Plateau culture area. Although primarily dependent on environmental explanations, the authors also describe Plateau slavery as a consequence of increased mobility and the accumulation of wealth brought about by the shift to the use of horses.

The chapter on Klamath trade also provides some new discussions. The Klamath case is instructive because it illustrates the

types of social change that result from the adoption of slavery and from the other forms of social interaction that come with it. The Klamath, relative latecomers to slavery, realized that there was profit to be made by slave trading and adopted both horses and slave capture and trading successfully in the early 1800s.

Other than the above-mentioned contributions, I find little in this book that has not already been said about Northwest Coast slavery. The considerable ethnographic and historical errors make it particularly aggravating reading. Nevertheless, it is helpful to have the many disparate references to slavery compiled in one volume.

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Indian Water in the New West. Edited by Thomas McGuire, William Lord, and Mary Wallace. Tucson: University of Arizona Press, 1993. 260 pages. \$35.00.

Editing symposium proceedings into book form is a challenge under the best of circumstances. The scholarship and writing style are usually uneven, both gaps and overlaps in coverage of the subject often occur, and the time lag from conference proceedings to book publication can be substantial. If there are multiple editors as well as multiple contributors, and the subject is one as inherently complex and fast-changing as the water rights claims of American Indian tribes, the task becomes even more daunting.

Fortunately, in their development of *Indian Water in the New West*, editors Tom McGuire, Bill Lord, and Mary Wallace have, for the most part, succeeded admirably in meeting the challenge before them. The knowledgeable and insightful contributors to the book certainly provide one key to their relative success, but their own well-spoken expertise and extensive collective experience in the subject matter are obviously just as important.

The book makes two important contributions to the existing literature in the field. The first is an effort to present a diversity of well-reasoned perspectives on the status of tribal water resource claims and issues. The book thus avoids becoming a manifesto for one point of view or another. Some authors are fairly supportive of tribal claims; others are clearly less so. One particularly well-