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**Author**

Boxberger, Daniel L.

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**Captive of the Nootka Indians: The Northwest Coast Adventure of John R. Jewitt, 1802–1806.** Edited by Alice W. Shurcliff and Sarah Shurcliff Inglefinger. Boston, Massachusetts: Northeastern University Press, 1993. 135 pages. \$24.95 cloth.

Originally published in 1815 as *The Narrative of the Adventures and Sufferings of John R. Jewitt*, the story of Jewitt is well known to students of the Northwest Coast and perhaps equally well known to students of western Canadian history and Native American and European contact history. There have been about twenty editions of Jewitt's *Narrative* and several other versions of his adventure have appeared over the years. No ethnographic description of the Nuu-Chah-Nulth (Nootka) has been published that does not depend on Jewitt's narrative to some extent. Similarly, histories of the maritime fur trade of the North Pacific coast also rely heavily on Jewitt. Therefore, I at first thought it a little odd that another version of Jewitt's story should appear. This particular version, however, is the first in which the narrative, which was actually written several years after the fact, and Jewitt's journal, which was written while he was held captive by the Nuu-Chah-Nulth, appear together. Although the journal has also been published before, in 1807 and again in 1931, having the two together in one volume is useful for making comparisons between what Jewitt recorded at the time and what was embellishment intended to capture the imagination of the readers of the narrative. This volume is also richly illustrated with more than one hundred maps and drawings. Although most are not directly related to Jewitt's voyage or captivity, they nevertheless add visual interpretation to the narrative.

John R. Jewitt was a young Englishman who signed on as armorer on the *Boston*, an American merchant ship operating in the North Pacific fur trade of the early nineteenth century. In exchange for European manufactured items, the traders could obtain furs that brought exorbitant prices in China. Chinese goods such as tea, silk, and porcelain could then bring huge profits back in England. An investor in the North Pacific fur trade could realize enough profit to retire comfortably, and therefore a rush of trading was condensed into a short period of time. From 1785 to 1825, more than three hundred vessels came to the Northwest Coast to trade. Most simply traded their goods and went on their way. Some attempted to establish long-term trade relationships with the Nuu-Chah-Nulth and other native peoples of the North-

west Coast, but the Northwest Coast people were seasoned traders long before Europeans came on the scene, often using the desperation of the traders to their own advantage.

The pressures the European traders faced to obtain enough furs to make the venture profitable pushed some over the fine line of trading protocol that governed the interaction between the two cultures. The captain of the *Boston* crossed this line. The *Boston* sailed into Nootka Sound on 12 March 1803. Trading commenced the next day and proceeded as usual for a few more days. After Maquinna, the leader of the Nuu-Chah-Nulth village at Nootka Sound, returned a musket that the captain of the *Boston* had given him, the captain insulted Maquinna and then forgot the incident. Maquinna, however, had been shamed in the eyes of his peers and returned later with sufficient warriors to exact revenge. They overpowered the ship's crew, killing every member on board, with the exception of two: John R. Jewitt was spared because his skill as an armorer could be put to use fashioning tools out of the metal to be salvaged from the ship. Another crewmember, John Thompson, managed for a time to escape detection onboard. When he was discovered, Jewitt convinced Maquinna to spare his life, claiming Thompson was his father. Jewitt and Thompson became the slaves of Maquinna for the next two-and-one-half years, and Jewitt made journal entries for 686 of the 851 days he was in captivity. The entries are brief, primarily recording the activities in which he was employed.

The positioning of the journal entries in the same volume as the narrative allows the careful historian to compare the "official" history with what may have actually transpired. For example, much is made in the literature of the potlatch Maquinna held after the capture of the ship, when he distributed goods to visitors from several surrounding villages. The actual entries in the journal are brief. Jewitt writes of the ceremonial arrival of the guests, the feasting, and the distribution of wealth. After the potlatch, the narrative describes a "rum feast," in which the men of the village drank to excess until they passed out on the floor of the longhouse. In the journal a different picture emerges. The rum feast is not mentioned at all, and one has to wonder if the behavior described in the narrative was a true depiction of what transpired or what Jewitt's contemporaries expected of "savage" behavior. Similarly, the journal entries about the potlatch are short on description, and we must rely on Jewitt's memory of the event as it was described several years later.

Jewitt was a slave. Above all else, we must evaluate his narrative and journal within that context. However, although Jewitt was a slave, he was unusual. He was not native, and he had skills as a metal worker that were unique among Northwest Coast slaves. Maquinna entrusted his slave with his life, having Jewitt stand guard over him while he slept, on those occasions when he felt his life to be in danger. What sorts of things did a Nuu-Chah-Nulth slave do? The most commonly mentioned activity was gathering firewood. Some sixty-four days, or about 10 percent of the entries, mention this task. Of course, gathering firewood gets little or no attention in the narrative. If we add the fifteen days Jewitt was employed "as usual," it does not change the percentage of "typical" slave labor very much. Jewitt employed his special skills less than 10 percent of the time. He repaired guns, he made daggers, he fashioned a metal whale harpoon that enabled Maquinna to kill a whale, he made flensing lances to butcher the whale, and he made copper rings and fishhooks. Clearly, the bulk of the time Jewitt was a Nuu-Chah-Nulth slave he was engaged in the same activities as the rest of the villagers. He gathered food, he attended feasts, he married, and he spent a great deal of time just exploring the area.

Jewitt's narrative in its various forms will, of course, continue to provide historians and ethnologists with important information on this critical period in Nuu-Chah-Nulth history and in the history of the maritime fur trade. Shurcliff and Ingelfinger have provided a new version of this narrative that, while it may not supplant the other versions, nevertheless allows convenient reference to the two versions of Jewitt's "adventures and sufferings."

*Daniel L. Boxberger*  
Western Washington University

**Death, Society, and Ideology in a Hohokam Community.** By Randall H. McGuire. Boulder, Colorado: Westview Press, 1992. 250 pages. \$35.00 cloth.

Randall H. McGuire's *Death, Society, and Ideology in a Hohokam Community* attempts to reconstruct social organization and ideology for the Pioneer through Sedentary period occupations at the Hohokam site of La Ciudad, which was in the path of the Papago Freeway in Phoenix, Arizona. Excavations were conducted in