Book Reviews

Manlike Monsters on Trial: Early Records and Modern Evidence, edited by Marjorie Halpin and Michael Ames. Vancouver: University of British Columbia Press, 1980. xiv + 370. Comprehensive bibliography and illustrations. $24.95 (cloth).

"I played a Dr. John Rollason, the sole survivor of a party that went searching for the Yeti, and he *escaped death* because he was more anxious to learn *the truth* about the creature than capturing it for commercial gain."

Peter Cushing on his role in the 1957 commercial film, *The Abominable Snowman of the Himalayas.*

This book is an impressive, unique cultural artifact; an inquiry into possibility. It is a well-framed, multidisciplinary "bookprint" that questions not only the monstrous and the anomalous in nature and culture, but also the human as well as the areas that make knowledge possible. The book is a giant double-take in both form and content, from the outside covers through the inside essays. Looking at the front dust jacket one is reminded of a fossil skull; opening the dust jacket flat reveals a "footprint." The first section of the book deals directly with human inquiry into manlike monsters, necessarily generated from the human mind; yet John Green reminds us in his statistical and straightforward presentation of over 1,000 human eyewitness accounts of "hairy bipeds in North America" (pp. 237-38) that from the neck down their features are described as more humanlike in resemblance. Mully states: "As a psychoanalyst I entertain little doubt about the existence of certain monster types. Clinical sightings are frequent. The evidence for their existence is confirmed daily, though I can produce no plaster casts of giant footprints, no hair samples, no fuzzy photographs" (p. 37); Gill, based on his study of footprints and reports of hair colour, tentatively asserts that "the preliminary results of our study support the hypothesis

that the Sasquatch actually exists, in that population clines in reported body size and track lengths (and apparently coat colour) not only seem to exist but conform to ecogeographical rules" (p. 272); and yet the scientists who dealt with physical remains are compelled to conclude that "as scientists, we remain open-minded about the possibility of the existence of Sasquatch. . . . However, from our studies there remains no conclusive evidence for or against the existence of Sasquatch, and as such, its existence remains an open question" (Bryant, Jr. and Trevor-Deutsch, p. 299).

What is on trial in this book are not the manlike monsters, for nowhere in the free world would we conduct a trial without the principal defendant present or at least represented by counsel, but rather human inquiry into and representations of reality in science, art and myth. This trial brings forth fascinating, well-documented evidence grounded in various human pursuits of truth (technologically based measurement of feet, hair, shit and voice; written accounts of encounters; written versions of "myths"; masks, sculptures, manuscript drawings; photographs and previous inquiries) and reasoned by a wide variety of cultural beings wearing various guises (scientists, anthropologists, art historians, native people, journalists and the like). The editors of the book have skilfully constructed the case through the ordering of the essays and framing the inquiry with the opening and concluding essays, yet I am left unable to decide what the verdict in this human trial is, or "who will bring it down." Will it be we, the readers, or the manlike monsters, when we have learned their forms of communication?

The book is a cultural artifact in another way: it is the material remains of an exciting, provocative conference, sponsored by the Museum of Anthropology and other agencies at the University of British Columbia in May 1978. It is not a "proceedings," however, but a carefully edited selection from the conference. Those who were present at the event no doubt will use this book as both a record of and a spur to remembering all the fruitful exchanges and dialogue that cannot be a part of this kind of document; the rest of us will be fortunate enough to engage the issues presented through this disciplined selection of papers. The book is divided into three main sections: (I) Monsters in the Forest of the Mind; (II) Manlike Monsters in the Native New World; (III) Contemporary Sasquatch Investigation. Within the twenty-two articles and comprehensive bibliography of manlike monster inquiry, the reality of the phenomena is explored in a variety of times and places. For readers of *BC Studies* who have this regional interest, nine articles deal with manlike monsters

in Canada, seven deal with British Columbia primarily, and an additional six deal with the Pacific Northwest. Other articles deal with the Medieval European world of wildmen and monsters, monster-making for tourists in Mexico, ethnography of wildmen in the Caucasus, and Windigo spirits among the Cherokee. Several additional articles present more general inquiries into science, psychoanalysis and anthropological perception in encountering the anomalous and its cultural manifestations.

Throughout the book, however, there is an uneasy balance struck and a tightrope walked between positivistic and measurement-oriented approaches and non-positivistic interpretive approaches, often within the same essay. There is, necessarily, a great deal of scientific couching of arguments in the limitations of the data, and a great deal of anthropological couching of arguments in the "native's" phenomenology and relativity. After all, in the final analysis books *are* cultural productions, and for Western science "Seeing is Believing," for Western ethnology "Believing is in the Native's Speaking and Doing"; both leave the specialists and experts without having to commit themselves to the question of reality (or perhaps leave them still in awe of its possibility).

While there is a unity among the essays, each one asks its penetrating questions from a different point of view. It would not be possible to discuss each essay individually, but I will single out a few that serve as particularly good examples of the range of inquiry contained within the book. Carpenter's essay on The Cultural Role of Monsters in Canada revolves around a not so veiled jab at Canadians who are looking for a "National Identity" or single official Canadian culture. She suggests, through a pan-Canadian inquiry into monster folklore, that what is Canadian is that "monster tales and beliefs express the feelings many Canadians have towards their country, in particular, the mixture of fear and fascination they possess towards the land, the prime source of imagery in Canada" (p. 106). The essay creates a confusion, however, over what is Canadian culture and how to find it — whether in monsters or social values. She states that "Canadians might far more profitably look for that which is quantitatively rather than qualitatively Canadian in order to define and understand their culture" (p. 97), and that "Canadian monsters are a means to understand the Canadian mind and the real Canadian culture" (p. 106). That concluding sentence makes the reader think that there is one real Canadian culture, and that the one that is being created by officials is somehow unreal. While her point is well taken, anyone studying ideologies knows to look deeper and suspect when the word "real" is asserted. The confusion notwithstanding, Car-

penter's article is a good spur to thinking about the importance of nature and the beings we assign to the natural and supernatural world.

Perhaps the most stable blend of approaches is presented in the fine piece by Halpin on The Tsimshian Monkey Mask and Sasquatch. The essay demonstrates a well-documented inquiry into the historical ethnography and material representation of monkey and Sasquatch among the Nishga, beginning with an attempt to locate the representation in a potential zoological taxonomy and ethological context. She goes on to discuss the mask in its ritual context, along with the semantic and logical field the ba'wis inhabits in order to articulate that "The Tsimshian have a quite different conceptualization of intermediate human-animal beings than the one we embody in Sasquatch" (p. 226). We learn not only that masks are powerful and meaningful in special ways, but also how much material can be cogently reasoned by tracing the meaning and context of one piece of "material cultural remains" — it is an archaeology of an idea as well as the history of a mask.

The analysis of alleged Sasquatch actual remains presents another facet of the book. Bryant Jr. and Trevor-Deutsch attempt to use the techniques developed for the "identification and evaluation of fossil and modern mammal hairs and to the analysis of mammalian fecal samples" (p. 291) in order to analyze some suspected Sasquatch samples. They present a history of coprolite (prehistoric fecal specimens) research, identifying the Canadian contribution to this work. On the basis of the tests they found that the coprolite analysis did not allow them to confirm whether the samples were of Sasquatch origin or of any other undescribed mammal and that the hair specimens were not conducive to conclusive assertions either. As scientists, they reached the end of their study little wiser than when they began, but still willing to believe.

A book with such a wide range of expertise and conclusion will not likely appear again. Both the conference organizers and the editors of the book are to be commended for the wisdom of the frame they place around the phenomena and the book. It is a frame that is meant to contain the ambiguity of both — an ambiguity that enhances the power of manlike monsters. W. B. Yeats captures this power when he says:

> And what rough beast, its hour come round at last
> Slouches towards Bethlehem to be born?
>
> (The Second Coming — 1921)

The University of Western Ontario CAROLE FARBER

Old Trails and New Directions: Papers of the Third North American Fur Trade Conference, edited by Carol M. Judd and Arthur J. Ray. Toronto: University of Toronto Press, 1980.

The Third North American Fur Trade Conference met in Winnipeg in May 1978 under the Advisory Chairmanship of the late Professor W. L. Morton. The Foreword to this volume declares that the conference was a success thanks to careful "choice of topics and speakers," but the choices were not all equally fortunate.

The best of the nineteen papers are indeed good, most notably Irene Spry's first-rate study of "Innis, the Fur Trade and Modern Economic Problems" and Sylvia van Kirk's on "Fur Trade Social History: Some Recent Trends." In her essay on "The Iroquois and the Fur Trade in Western Canada" Trudy Nicks also handles an interesting subject well. Richard Ruggles' "Hudson's Bay Company Mapping" is another readable paper containing useful new material, as are Arthur J. Ray's "Indians as Consumers in the Eighteenth Century" and John Nicks' study of "Orkneymen in the H.B.C." James Gibson writes interestingly on "The Russian Fur Trade," though he makes some surprising mis-statements on Alaska's most important fur-bearer, the sea otter — for neither the Northern sub-species (*Enhydra l. lutris*) nor the Southern (*E. l. nereis*) has ever been exterminated, and it was the latter, not the former, which was once believed to be lost. To these welcome contributions one must add the final summary with which Professor G. Williams ended the conference — a notable tour de force.

So far, so good; but, as observed above, other choices of both subject and author were less successful. Thus it is no criticism of the way either Cornelius Jaenen or Calvin Martin handled their chosen topics to say that the papers they read to this fur trade conference (on, respectively, "French Attitudes toward Native Society" and "Sub-arctic Indians and Wildlife") add nothing to our knowledge of the fur trade.

But worse criticisms than this have to be made; and it was unpleasant to find that far from naïve man, the late and much regretted Professor E. E. Rich, accused in Miss Morantz's paper (on "The Fur Trade and the Cree of James Bay") of displaying "either pure ethno-centrism or a great deal of naïveté" because he wrote that tribes "became utterly dependent on regular European supplies. The bow and arrow went out of use, and the Indian starved if he did not own a serviceable gun, powder and shot." It was also interesting for this reviewer to find him-

self included in that accusation for having written that, as new trade goods came in, old native skills died out.

As for the Indians' loss of old skills, I confess I still believe that, after his score or so of years by Hudson Bay, Andrew Graham did know what he was talking about when he reported that "the utensils of these people are much fewer" than they had been before the traders provided European goods to replace what natives had once made for themselves. For Graham was a collector of Indian artifacts, and it would be interesting to hear the evidence for rejecting the conclusions to which his statement points — *e.g.* how far did Indians continue, after they began to get European goods, to practise the skill required to make fire without burning glasses or firesteels, or that of fashioning knives, spearheads and axes out of stone once traders had made iron implements available? From her attack on Rich, one also cannot believe Miss Morantz to be familiar with Hearne's observation that, though his Chippewyan companions could use the bow for slaughtering caribou at close quarters after driving them into a sort of corral, they had "so far lost the art of shooting with bows and arrows that I never knew any . . . who could take these weapons only and kill either deer, moose or buffalo in the common . . . method of hunting." On the subject of how far the Crees depended on European weapons for their food, she seems equally unfamiliar with Graham's report that "frequently the breaking of a gun" caused "great distress" and sometimes even murder and cannibalism among the Indians he knew best — and there the old fur trader, speaking from long experience, makes Rich's point more forcefully than Rich made it himself. Likewise, she could hardly have said that "the Inuit" steadfastly refused "to be lured into the trade until the middle of the nineteenth century" if she knew how eagerly in the eighteenth century Inuit of the eastern Arctic had traded at sea with the Company's annual supply ships in Hudson Straits or those of the Bay's west coast with Churchill's sloops; and, wherever she found her story of an Ungava family in 1820 preferring "a birchbark cooking vessel . . . [to] a copper one," it was certainly not in "Davies ed *Letters from Hudson Bay* 57," which she cites, for that book's closing date is 1740!

A similar lack of basic information mars the paper on "Indian Maps" by Mr. Malcolm Lewis, who is described as "a historical geographer from Sheffield, England." Years ago it indeed used to be said that, as a deliberate policy, the Hudson's Bay Co. kept all knowledge of the Bay as secret as it could; but one fact which both Professor G. Williams and Richard Ruggles have laboured to make clear is that, however true this

opinion may or may not be of the earlier part of the eighteenth century, it is quite untrue of the years after Samuel Wegg, F.R.S., joined the Company's London Committee. Then its policy was one of active co-operation with the world of learning. So in 1768-69 it welcomed to Churchill two Royal Society astronomers, William Wales and Joseph Dymond, who went there to observe the transit of Venus; in the early 1770s it sent to London from all its Bayside posts massive collections of natural history specimens for the Royal Society's museum; it made Hearne's maps and journals available to the Admiralty, to Dr. John Douglas for his account of Cook's third voyage and to Thomas Pennant for his *Arctic Zoology*; and London cartographers were allowed to use Turner's, Thompson's and Fidler's maps — to name no more. But Mr. Lewis seems unaware of these facts relating to the historical geography of Canada, or he would hardly blame "the secretive policy of the company" for preventing certain Indian sketch-maps from becoming "generally known." Since he admits that they were "grossly misleading," scholarship could have lost little if they had indeed been secretively withheld from students; but they were not, and one of them — by Idotliazee and Matonabbee (to use Hearne's spellings) — was actually published by Alexander Dalrymple, the eminent geographer perhaps best known to Canadians as the first serious critic of Hearne's mapping. Dalrymple found it in the Hudson's Bay Co.'s archives in London, where it lay from 1768, when Moses Norton brought it to England, until 1974, when it came to Winnipeg with the rest of the Company's records; and, since it was in London all that time, it could not have misled Hearne too far eastwards on his 1770 journey, as Mr. Lewis suggests — a suggestion made the more unfortunate by the fact that we have Hearne's own account of the geographical information with which he set out. It was a map he had drawn "on a large skin of parchment" which showed only "the West coast of the Bay" and left the rest blank for "twelve degrees of latitude north and thirty degrees of longitude west of Churchill Factory . . . to be filled up during my journey." Evidently, then, Hearne began by preparing to travel a long way west, and very properly, too, since *pace* Mr. Lewis, his boss, Governor Moses Norton, bade him go westward all the way to "the borders of the Athapuscow Indians' country"; and his futile wanderings over the eastern barrens in 1770 were due to the ignorance of the guide whom Norton had stupidly picked for no better reason than his own allegation that "he had been very near to" the Coppermine River (an assertion which really amounts to an admission that this Indian was not qualified to carry out the job he under-

took). But, if Mr. Lewis were familiar with Hearne's own story of his problems, he would hardly confuse that explorer's second journey with his first, to name another of his errors.

Grievous as these faults are, it is but fair to Miss Morantz and Mr. Lewis for readers to recall that a responsible editor would not allow contributors to expose themselves as they do in this volume. It is also fair to observe that from their footnotes these authors do appear to have done considerable work in the Company's unpublished archives, and that they are not the only contributors to this book who seem to suffer from the fault of undervaluing old published authorities after such a splendid collection of original MS documents as the Hudson's Bay Company's records has become available. Among other symptoms of this weakness, and of negligent editing, are the facts that in this book the name of that outstanding pioneer of fur trade history, Elliott Coues, editor of the journals of Alexander Henry the younger, is consistently misspelled "Cones," and that some authors are decidedly casual about giving page references for their quotations.

Finally, a serious book needs an index, but the value of this book is much damaged by the failure to provide one; and that is the more a pity because, as we have noted, some of the papers it contains are first-rate.

Victoria RICHARD GLOVER

The Salish People: The Local Contribution of Charles Hill-Tout; *Volume I: The Thompson and The Okanagan*; *Volume II: The Squamish and The Lillooet*; *Volume III: The Mainland Halkomelem*; *Volume IV: The Sechelt and the South-Eastern Tribes of Vancouver Island*, edited with an introduction by Ralph Maud. Vancouver: Talonbooks, 1978.

The ethnographic work of Charles Hill-Tout has long been familiar to specialists with access to libraries whose holdings included the professional journals and reports in which his work appeared. Now the wider public has easy access. It is an ironic but, for Hill-Tout, consistent twist of fate that some thirty years after death he stands to be more widely read than ever he was in his prime.

In 1892, at the age of 34, Hill-Tout moved to Vancouver with his young family, taking up a post as a schoolteacher. He had been headed

for a career in the church and studied at Oxford where he came in touch with ideas and writings in the new fields of anthropology and human evolution. His formal studies were never completed, but this was less a handicap at that time than it would be now, for anthropology and modern linguistics were in their infancy and few students were well trained in these disciplines. Hill-Tout's interest in these subjects never failed, and upon arrival in British Columbia he launched immediately in pursuit of an avocation which became a central concern for the rest of his life — study of the history, languages and cultures of British Columbia Indians.

The period of his most intensive work was between 1894 and 1906 (Maud, IV: 21-24), when he made a series of short field trips from Vancouver to gather linguistic and ethnological data among speakers of seven distinct languages within the Salishan linguistic family. He also undertook pioneering excavations of coastal middens and burial mounds. Results of this work were set forth in several monographs and papers which form the core of the present series and contain descriptive data still of value to scholars and as readable and informative to the layman as when fresh from his pen.

In addition, Hill-Tout wrote two books: *The Far West, The Home of the Salish and Dene*, 1907; and *Man and His Ancestors in the Light of Organic Evolution*, 1925. Less ambitious, but equally imposing and probably of far greater impact upon readers, was a long series of brief pamphlets and newspaper articles published locally. In this writing and in his demand as a lecturer, Hill-Tout deserves to be remembered as a popularizer and interpreter of academic subjects for the public.

All these achievements were realized with only the slimmest kind of assistance from public sources or funds for research, enough merely to defray a portion of his research expenses. Still more remarkable and in stark contrast with what we have come to accept as the norm for conditions of scholarly work, Hill-Tout never enjoyed the prestige or security of a university or college appointment.

In preparing this edition Ralph Maud has done us all a service in making Hill-Tout's writing available and in providing additional belated recognition for a deserving pioneer British Columbia scholar and educator.

Having said this, it is with regret that I must report disappointment with the organization and presentation of this edition of Hill-Tout's work. Admittedly the editor was faced with a difficult task. Hill-Tout wrote a great deal on a wide range of topics, but aside from his two books

he did not attempt to integrate his work. Maud has chosen to focus this collection around Hill-Tout's important ethnographic studies, and *The Salish People* becomes a theme and title of this edition. However, the work as a whole remains an unintegrated collection, which is unfortunate, for there is considerable need for a readable and comprehensive account of the Salish Indians.

The core of each volume is a pair of ethnographic monographs on specific linguistic divisions of the Salish, and to these are added one or more brief papers, sometimes closely related to the monographs, other times not. Each volume has a brief introductory note by Ralph Maud, and the final volume also includes what he calls a "Bio-bibliography of Charles Hill-Tout." None of these notes attempts an overview of the Salish people and their place in Northwest Coast cultures, and only in the introduction to volume 3 does Maud attempt to introduce the specific division of the Salish to which it is addressed. This begins with what can best be described as a fanciful discussion of the relationship between Squamish and Halkomelem speakers, attributing to the Halkomelem a sort of psychic attachment to Fraser River territory, despite the fact, correctly observed a few lines later, that the Halkomelem also lived on Vancouver Island. This sort of nonsense is out of place in modern ethnology and will only mislead or confuse as an introduction to Halkomelem culture and history.

The series would have been improved immensely by inclusion in each volume of an introductory essay or outline sketching the relationships of Salish languages and culture to one another and to neighbouring Northwest Indians. This would have done honour to the ethnological perspective on the Northwest Coast which Hill-Tout did so much to advance.

Maud's introductory essays do provide welcome information on Hill-Tout's career and his fieldwork activities, but they do not tell us much about Salish culture and history as it has come to be understood since Hill-Tout's time.

This deficiency, a real one for beginning students of Northwest Coast studies, might have been partly relieved by adequate maps. But those provided are inexplicit, lacking in language or dialect boundaries, and untitled. A distinctive feature of the Salish is their division into a large series of groups with mutually unintelligible languages, many of these further divided into dialects. The most meaningful and consistent classifications of the Salish have turned out to be those of language rather than political or cultural units. In fact, none of the Salish were organized in political units larger than a village, and such terms as "nation" and

"tribe" have little utility and no precision as classifications of traditional Salish societies. These are features of Salish culture which Hill-Tout discovered and reported. Like many others who followed after, however, Ralph Maud has not read Hill-Tout well enough and persists in referring to Salish *languages* as dialects, and in using the term "tribe" for a language group. All of this will tend to confuse the general reader for whom these features ought to be made clear in order to open to view the wonderful diversity within that larger unity which is the Salish people.

A similar lack of concern for ethnological detail is evident in Maud's method of rendering the many Salishan words which appear in Hill-Tout's writing. He used an orthography already applied to Northwest Coast languages by Franz Boas. This was later revised by Boas and his students and has given over, among scholars in the Northwest, to a relatively standardized version of the International Phonetic Alphabet, or to a further modified system such as that used by the Victoria-based British Columbia Indian Language Project in its excellent work of preservation. Variations of this last system, which may be rendered with a standard typewriter, have gained acceptance among a number of Salish Indian bands.

The earlier system of Boas and Hill-Tout is long outdated and, of course, hard to read. In an effort to ease the task for his readers Maud has, as he puts it, "normalized" Hill-Tout's spellings. In effect this has been an abandonment of the obsolete but workable orthography for Anglicized spelling which has no linguistic accuracy. It simplifies nothing, for the problem of pronouncing the Indian word still remains and the reader has no rules to guide him. A simpler and far better solution to the problem would have been to follow Hill-Tout exactly, inserting as part of a preface to each volume a copy of his key to pronunciation. This would have had the merit of preserving as faithfully as possible the sounds which Hill-Tout heard. It would have been consistent, and finally it would have enabled the diligent reader to arrive at his own pronunciation with some possibility of resemblance to the original.

Another regrettable editorial decision was deletion from Hill-Tout's ethnographic monographs of the linguistic sections. Admittedly there are difficulties with them, for they are complex and mainly of interest to specialists or native speakers. This omission will not handicap specialists because they have access to, and ought in any case to consult, the original publications. It will disappoint Indians. In fairness to Hill-Tout as well, and as further evidence of the quality of his scholarship, one of the

volumes at least should have included the linguistic material with the vocabularies and valuable lists of kinship terms.

Maud expresses the hope that these sections will be published separately, but that seems doubtful, given the costs and the restricted demand for such material alone. Furthermore, it misses the point that the general reader should see the whole range and strength of Hill-Tout's work. This lay as much in his willingness and ability to tackle the formidable, not to say wearisome, task of careful linguistic work as in preparing his easier-read accounts of social life and mythology. The reader who consults only this edition will not readily appreciate the labour which Hill-Tout devoted to his work.

An especially regrettable loss in these omissions are the myth segments in the original papers which were transcribed in Salish languages, with interlinear English translation followed by free English translation. In these one can follow the step-by-step process of careful translation from Indian to English. Translation is as much art as science and a source of unending challenge to the ethnographers who would be scientific in studying different cultures. The problem they and Hill-Tout faced was not merely translating from one language to another, but from one culture to another. Differences of conceptual categories of thought and experience beyond those of language were involved.

Most of the myths published by Hill-Tout (all of them in this edition) are given simply in free English translation. That is, they are put into English which is comfortable to an English speaker. The results are lively flowing texts — perhaps, as Maud suggests, among the most readable of all the extant English versions of Northwest Coast myths (Maud, Vol. II, p. 11). But the questions we must ask, if we are interested in the structure of cultural systems and in systematic comparison, is how much of the meaning of the original was lost and how much of the meaning of the translator and writer added.

We cannot now be certain of Hill-Tout's myth-collecting procedure for he left no notes and little explanation of his method. In this respect he erred as did many anthropologists of his day — Boas and his leading students being notable exceptions. However, it is likely that most of Hill-Tout's myths were recorded in English translation given by interpreters and then rewritten. There is no evidence to suggest that he recorded all of his material in transcription of the Salish languages. But it stands to Hill-Tout's credit that he was aware of the enormity of the problem of translation and that he provided even those few examples he did of the translation, not to say transformation, entailed in moving from Indian

to English. Again, inclusion of one or two examples would have been welcome additions.

In Hill-Tout's writing there is a curious blend of empiricism and romantic speculation. One turns without warning from carefully recorded word lists and descriptions to outright conjecture about ethnic origins, migrations and linguistic connections spanning oceans and continents. He did not use his facts to test his ideas, nor did ideas spring from systematic assemblage and analysis of facts. This makes for entertaining but deceptive reading, deserving of greater scepticism than Maud invites.

Valuable as his ethnography is, there were also weaknesses in Hill-Tout's field methods. There is little doubt that his success may be largely attributed to the wealth of traditional knowledge extant when he did his research at the turn of the century. He would not have been as successful a few decades later, for he was overly dependent upon one or two informants in each group he worked among. There is no evidence, nor does he suggest, that he lived among the Indians, participating in community activities and the daily round of life. He made brief visits to a few selected and co-operative informants. This led him to miss important sources of information and to lose the chance of direct observation. He dismissed too casually the likelihood of finding additional information in villages where later anthropologists turned up a great deal. But we are indebted to Hill-Tout for what he did find and for the original and penetrating picture he put together of those difficult areas of study which were his main concerns: religious ideas, social organization and mythology.

In trying to make Hill-Tout's work more accessible Ralph Maud has succeeded. In selecting and editing the work to make it more palatable and to fit between the chosen covers, he has weakened Hill-Tout. This is regrettable, but in the end we gain. The Salish people will be better known for Maud's effort.

University of British Columbia MICHAEL KEW

Along the No. 20 Line: Reminiscences of the Vancouver Waterfront, by Rolf Knight. Vancouver: New Star Books Ltd., 1980.

It is highly unlikely that this book will get much attention from B.C.'s Ministry of Tourism, nor will it be promoted by CHQM, "Vancouver's

good music station." Similarly, it will seldom appear on the front desks of local travel agencies, for it has little to say to today's well-heeled tourist interested in Stanley Park, gourmet restaurants, boutiques and art galleries. Rather, this book is geared to a local audience interested in working class Vancouver of the 1930s and 1940s — a Vancouver of shipping piers, freight yards, saw mills, fish canneries and machine shops and the men and women who kept those plants going.

On the basis of his own memories, together with the reminiscences of a host of friends and acquaintances, the author has vividly recreated the working world of the Depression-World War II generation. The No. 20 streetcar line provides the vantage point, and as we rattle along with the author on an imaginary three-mile trip from Hastings Park to downtown Vancouver we get all the sights, sounds and smells of a working waterfront. Longshoremen, grain handlers, fishermen and foundry workers are on and off at various stops, and we get glimpses of a host of familiar sights, whether Lapointe Pier, Rogers' Sugar Refinery, Alberta Wheat Pool elevators, the Powell Street Grounds, or the bustle and activity at Carrall and Cordova. With many vignettes and brief asides the author also presents detailed discussions of a variety of living and working arrangements. We can follow a logger as he spends a weekend in the city, see the living arrangements in "coolie cabins" for single men, appreciate the isolated independence of families getting by in boat houses, or watch longshoremen work and kids play on and around Terminal Dock. All are done with sensitivity and insight.

About half of the book consists of accounts by nine men and women who lived and worked in Vancouver. Apparently tape-recorded, with some editing by the author, these chapters vary in readability and impact, but as a group are fascinating. There are touches of humour, warmth and fun, but the dominant motif is one of heavy, demanding work, with fatigue and anger the usual result. Bill White's description of work in the Burrard Shipyards is unforgettable: "You can't see the guy next to you because of the smoke from the goddam pots, there is red-hot rivets raining through the air on all sides of you, there's three ton plates swinging around overhead, it's so goddam noisy from the guns you couldn't hear even if the guy was shouting . . . you can't imagine the disorganization there was." Similarly, here is Phyllis Knight on her job at Burns: "The sausage casings were still made out of intestines . . . They were in barrels, pickled in salty brine. We had to wash the casing out in ice-cold water. You stood there soaking wet, your hands in cold water hour after hour . . . I had intended to work at Burns for a couple of

years . . . But I just couldn't stick it out that long." Bill and Phyllis were two of many.

Along the No. 20 Line lacks both footnotes and bibliography, and the author's ideas about "urban villages" and "neighbourhood community" can be questioned, but there is no doubt that he has succeeded in capturing the mood and tone of working class Vancouver of forty years ago.

University of British Columbia NORBERT MACDONALD

Schooling and Society in 20th Century British Columbia, edited by J. Donald Wilson and David C. Jones. Calgary: Detselig Enterprises, 1980. Pp. 191; $11.25 (paper).

The most schooled generation in history, the one Paul Goodman said was growing up absurd from not enough of the right kind of education, is now churning out educational history in an attempt to understand the place and processes of schooling in industrial society. This collection of essays drawn from recent graduate work at the University of British Columbia is meant to mark the arrival of the new educational history on the provincial scene. Like many collections of essays, this one is characterized more by diversity than unity of theme, a quality not lessened by the failure of the introduction to draw the articles together.

Under the guise of being a discussion of British Columbia historiography of education, co-editor Wilson's introduction gives a short account of the trends in educational history in North America over the last twenty years. While his discussion may well provide a useful summary of those trends for undergraduates on whose reading list this volume is apparently destined to appear, he regrettably passes over the opportunity to give the reader an overview of the society which is the context of the essays. Wilson's main point seems to be that educational history, which he accuses British Columbia historians of ignoring (he goes to the extent of uncharitably counting the "few references" to education in Margaret Ormsby's "readable but traditional" history of the province), has joined the mainstream of history. Educational history has indeed made a large contribution to the new social history, and in some senses, such as in the use of quantification, has been in the lead. In that light, we may judge these essays on the methodological approach they take, the sources they use and the historical context they evoke.

For the most part, the essayists adopt traditional historical techniques to advance their arguments. If, occasionally, certain authors seem more interested in building their narrative to fit theoretical models than they do in using any new methodology to quantify and analyze their findings, they usually do so in a laudable effort to put provincial experience in a wider context. While it is useful to place British Columbia education in the context of recent studies of schools and schooling elsewhere — for British Columbia educators and administrators and the society they served were increasingly, as the twentieth century progressed, bombarded by prescriptions for schools from all quarters — we are also looking for an elucidation of the distinguishing features of local development of schooling. For all its problems, quantification aims at specifying historical circumstances and analyzing them closely enough to permit valid comparisons. In the process, we may gain a less monolithic view of such subjects as the rise of mass public schooling. We may even combat some of the wilder statements of critics like Ivan Illich who, without marshalling historical evidence, ascribe to schools and schooling responsibility for a wide range of social pathologies.

The limitations of the available sources may help explain the impressionistic nature of these articles. By impressionistic, I do not mean shallow or ill-founded; it is just that the authors tend to cull quotations or figures from documents they are reading in much the way historians traditionally do. The articles on the Boys' Industrial School by Diane Matters and the Vernon Preparatory School by Jean Barman, which are solid pieces of work, are cases in point. Who were the Industrial School boys? How do we measure the success of the school? Do the principal's reports and letters that Matters used give the answers? Who attended the Vernon Preparatory School? Do we know why parents chose the school? Do the speeches and pronouncements of the founder and first principal, Reverend Austin C. Mackie, on whose papers the study is based, tell us what the school was really like or merely what he wanted it to be? No doubt the authors would like to answer these questions, but the administrative records of the two schools were not available and likely no longer exist. Here it might be noted that even the public school system makes little attempt in this province to preserve its institutional records.

Despite these problems with sources (and it is precisely the more sophisticated use of sources that is responsible for the advances of the new educational history), with the records at her disposal Matters draws a convincing picture of the impoverished philosophy and ineffectual

practice of those who ran the school, which always straddled some confused ground between reformatory and penal institution. The inclusion of Matters' essay on juvenile delinquency suggests that there was a community of spirit in the reformers' zeal to redeem the delinquent child, on the one hand, and mould the regular school child to social purpose, on the other. In a similar vein, Barman is trying to size up the ideology of the private school. She finds that the Vernon Preparatory School was consciously patterned by Mackie on the model of the British public school in an attempt to preserve an oasis of British ways in the province at a time when the dominance of the British-born segment of the population was declining.

Even Timothy Dunn's article sketching the statistical outlines of the growth of the public school system from 1900-1929 fails to support a sustained argument from the figures. He does try to probe beneath the surface manifestations of rosy progress to connect growth with societal purposes, and in the process raises some interesting themes. The school as one of society's major agents of social control has recently come in for much critical examination. Radicals see the school as a regimenter and indoctrinator moving to capitalist industrial rhythms. Dunn's conclusion is milder. He links British Columbia educational reformers to the movement for efficient social engineering of the work force, but, echoing the reformers, he believes "the ultimate aim of mass public schooling in British Columbia was to prepare youth for socially efficient citizenship." So he sees nineteenth-century schools as lacking the physical and financial resources and administrative expertise to provide relevant education. This sort of judgment seems to be as present-oriented as any Wilson accuses F. Henry Johnson or C. E. Phillips of having harboured twenty years ago.

Jean Mann's piece on G. M. Weir and H. B. King provides companion reading to Dunn's. A University of British Columbia educator with reformist credentials, Weir joined the Pattullo cabinet in 1933 as Minister of Education, and promptly chose King to write a report on educational finance. Mann reveals that the efforts of Weir and King supported the Pattullo government's activist strategy to combat the Depression and ward off the feared drift to communism. Weir and King combined the reformer's zeal for efficiency with the eugenicist's view of intelligence in their plan to turn the education system to better account by more careful streaming of students. This period is one of the more interesting ones in this century. The story of all the things the Pattullo

government tried to do, and how and why it often failed, still needs to be told. Mann's essay is a good beginning in one area.

David Jones has reworked his study of agricultural education in the 1920s in the light of prevailing optimism behind land settlement schemes. He recognizes that a full understanding of why British Columbia embarked on an elaborate program of agricultural education requires a closer examination of patterns of land settlement, boosterism and change in agriculture itself, but not having that knowledge, he falls to musing about the point when a myth "assumes the form of a *Zeitgeist*." As Doug Owram's book, *Promise of Eden*, demonstrates, the ideas and enthusiasms spawned by visions of the bountiful west provided fertile ground for myth-making. Jones is onto something that ought to be carried further for British Columbia, but the present article adds little to his earlier one in *BC Studies* (Fall 1978).

Gillian Weiss' account of the long struggle to institute public school kindergarten also leaves larger questions open. No doubt British Columbia governments were backward in supporting kindergarten as compared to other governments in North America, but, as Weiss' evidence of the flowering of private arrangements for pre-schoolers demonstrates, the push for publicly-supported kindergarten was part of a larger pressure for child-care facilities that had relatively little to do with pedagogical presumptions about kindergarten being "an essential year for the child." The volume is rounded off with a useful select bibliography from Frances Woodward.

The editors have performed a service in making these readable, well-researched articles more available through publication in book form. The articles expand the conventional subject matter of educational history, and together provide a useful contribution to the study of ideas that motivated several educational movements in twentieth century British Columbia history.

Provincial Archives of British Columbia TERRY EASTWOOD

Songs of the Pacific Northwest, by Philip J. Thomas. Saanichton, B.C.: Hancock House, 1979. Pp. 176; $19.95.

The scope of *Songs of the Pacific Northwest* is set out by Thomas in the first paragraph:

This book of songs attempts to bring to life something of the story of British Columbia and its people. In the Pacific Northwest setting from the

days of the early fur trader to the present, people have used their own songs to express and share their reactions to events. That the story told through them is so full and varied indicates a rich heritage in a land not generally recognized as having an English language song tradition. (p. 6)

Thomas presents forty-nine songs, some from archival sources and others he collected himself. Arranged chronologically, the songs fall into two basic divisions, pre- and post-Confederation. The first of these includes songs about White-Native contact, colonial Victoria, the Fraser and Cariboo gold rushes, and the move toward Confederation. The second deals with settlement, transportation, and various primary industries: logging and saw-milling, mining, fishing and ranching. This is a book intended for use as well as study for in addition to the words and music, chords for guitar accompaniment are provided. Each song is followed by a detailed discussion of its subject matter and historical context. Where necessary there are explanatory notes which give more information on particular topics. The text is illustrated with photographs, maps and drawings. An appendix provides further particulars about the lyrics and tunes, and a bibliography of the sources used for Thomas' research completes the book.

There are several things to be said in praise of this book. It fills a definite gap: publications on Canadian folksongs are all too rare, and those on B.C. even more so. The text is attractively laid out and nicely complemented by the various illustrations and photos. It is possible that the book will be referred to as much for its visual material on B.C. as for the songs. The discussions are detailed, and often amazingly so. The description of hard rock mining, for instance, is reminiscent of the encyclopaedic treatment of whales and whaling in *Moby Dick*, and one cannot imagine the layman requiring any further information for an adequate introduction to that industry. Finally, the songs are clearly presented, with obscure or foreign words explained where necessary, and with simple chords and progressions that even a novice musician can use.

Thomas deserves considerable credit for being one of the first in this field, and for the amount of work he has done. He has spent a great many hours and covered many miles collecting songs sung in British Columbia. He has ensured their preservation by depositing tapes of 400 of them in the Sound and Moving Image Division of the Provincial Archives, and he has assisted in their popularization through his own teaching and performances. He has been instrumental in saving an evanescent part of the province's heritage. Further, in gathering such

primary sources he has provided a valuable model for other students of B.C.'s social history to follow.

The book also has its shortcomings. Some are of lesser importance, perhaps, and are mainly the responsibility of the publisher. The sans-serif type face, although clean in appearance, is difficult to read. The letters and words do not flow into each other, with the result that the ideas seem correspondingly choppy and require more concentration than usual. The cover, with its sturdy, washable binding that looks very much like a school textbook, is misleading about the book's contents. The page design results in haphazard pagination. There are two to three consecutive pages with no numbers, a drawback in a book where people will make use of the page numbers more frequently than usual to look up specific songs. A format should have been chosen such that the illustrations and pagination did not interfere with each other.

The editing is sloppy. Because the index gives two entries for page 129, every entry following is out by two pages, especially unfortunate in a song book as the index will probably get a good deal of use. The table of contents is correct, but people are just as likely to look up songs by their first lines as their titles. The explanatory notes are difficult to read because of their small print and length. Moreover, they tend to ramble. One begins on page 142, continues on page 144, and ends on page 147. I never did find the rest of the one that begins on page 94. Similarly, there is some discussion of a *Seattle Illahie* #2, but that song never appears. If it was deliberately omitted, mention of it should also have been deleted. A more frustrating omission is that not all the photos and illustrations are identified and dated. In these cases the reader is told the owner of the photo, but not what it is of, and is left to guess its date and relevance. The photos are especially interesting, and so this oversight is the more noticeable.

A more serious failing and one as much the responsibility of the author as the publisher is the absence of footnotes. Thomas must have done a great deal of research for the discussions of the songs but, without documentation, there is no way of knowing the sources he has used, where he has used them, and which are his own ideas and attitudes. As Thomas writes with much feeling and verve it is all the more important that we be able to separate the author from his material. As it stands now, we cannot assess the sources for ourselves, and Thomas cannot get credit for his particular insights and analyses. The whole can only be taken as opinion, and Thomas' research is for naught.

The book is uneven in its execution, with the result that one gets a selective rather than a representative view of B.C.'s history. Not all the people of B.C. are dealt with. With the exception perhaps of *Chief Douglas' Daughter* there are no songs that portray the experience of women. Perhaps Thomas is only interested in men's songs. Possibly only men's songs have survived; or perhaps there were no songs about women. If so, it is both an interesting and a significant fact, and Thomas should discuss and explain it.

And even though the songs here deal with men, they are further restricted in that they represent the experience mainly of one group of men, those in the primary industries. There is nothing about those who live in cities, about the service industries, for example, or manufacturing or the professions. Again, were there no songs about such people, or none surviving? And again, if so, Thomas should discuss and clarify this situation.

The discussions accompanying the songs display a certain imbalance. First, they do not all give the same sort of information: not all of them deal with the origin, background, and context of the songs. This certainly provides variety, but frustrates as well. On some topics, Thomas seems to trail off: the discussion of *Sunset*, for instance, is little more than a reiteration of the ideas in the song. On others, he goes into great detail, as with the discussion of mining technology. On yet others he waxes eloquent and editorial. His treatment of labour matters, for example, reveals him as unswervingly pro-worker and pro-union. This is not bad in itself; indeed, it is refreshing to get other than the standard version of history. It is unfortunate, however, that his perspective is just as slanted as the one he attacks.

The effect of such selectivity is that what emerges is a picture not of British Columbia but of the author and of his particular interests, attitudes and opinions. Perhaps he should have taken more time at the outset to discuss and explain the book's parameters and its limitations, and thus justify injecting so much of himself into it.

The appendix reveals that the music for at least seven of the songs was chosen and even written by Thomas himself. He has changed the words of some of them to fit the tune he chose or to suit the singer. Thomas does not hide these facts: indeed, one learns of them through his notes. The discovery is puzzling for the impression given in the introduction is that these songs are the "real thing," that these were the songs as they once were sung, and Thomas' involvement was only to unearth them and present them to us. Moreover, it seemed from the five endorsements on

the back cover, written by school and university educators and choir leaders, that others had interpreted the book in the same way.

Perhaps the impression displays more the reader's ignorance of folk music than error on the author's part. Perhaps folk songs are always altered as the singer sees fit. Perhaps with the older songs this is all that Thomas could do, for although the worst may have been written down the tunes are less likely to have been. Yet if Thomas' behaviour can indeed be thus vindicated, criticism is still valid in that he should have anticipated such misunderstandings from those less knowledgeable about folk music and explained his procedure to them.

Those songs which have been collected by Thomas himself also create some confusion. For one thing, they are of relatively recent composition. Are they then folk songs? Thomas mentions these in his introduction and justifies their inclusion by saying that a folk song may be either traditional or "newer and authored of the same general type if the writer's primary intent is social and communicative rather than commercial" (p. 6.) One wonders about this definition, for it is likely that many composers of songs on the Top 40 or even advertising jingles may see themselves as having social perceptions to express and communicate.

But more to the point, Thomas has defined a folk song only in terms of its actors, and surely, and especially so in a creative field, the audience is just as important as the composer. The missing part of his definition is the acceptance of a song by the "folk," the proof of that being its diffusion, both in its own time and over time. The trouble with presenting a recent song as a folk song is that one can only assess it in terms of the first of these criteria; whether it lasts through time cannot be determined until some time has in fact passed.

For these more recent songs there is little evidence that they have reached much of an audience even in their own time. Ironically, many of the songs in this book, if not true folk songs now, have a chance of becoming so by virtue of their inclusion in this collection. They will now reach a wider audience and enjoy a greater chance of being learned and performed. Also, their enduring over time at least is ensured with their being published. But are they representative of the experience in B.C.? They seem to be the product of a particular generation of writers. Why did Thomas choose these and not, or also, songs about the province written by younger composers such as Bob Bossin, Rick Scott and Joe Mock, who have also written out of their own experience and who have already shown their appeal to audiences through their success in concerts and recordings? Again, the problem here may stem from Thomas' not

being more clear about the scope and limitations of a book such as this, but in the absence of such a discussion the reader is left to conclude that Thomas' choices represent only his particular and very personal tastes.

In summary, *Songs of the Pacific Northwest* is many things, and it is not many others. It is interesting, it is complex, it is provocative, and it is confusing. Above all, it is idiosyncratic. It is an admirable first contribution to the field of B.C.'s folk songs. One hopes, however, that a second volume, which Thomas mentions in his introduction, will take note and avoid some of the shortcomings of the first. One especially hopes that Thomas will take the time to discuss what a folk song is, what folk music is, what one can — and cannot — learn of folk music of the past, and what one can gather today. A future volume might then avoid some of the comments that the present one prompts. And the reader would derive much more from Thomas' obvious knowledge and experience of the field.

B.C. Provincial Museum VIRGINIA CARELESS

The End of Russian America: Captain P. N. Golovin's Last Report, 1862, translated with introduction and notes by Basil Dmytryshyn and E. A. P. Crownhart-Vaughan. Portland: Oregon Historical Society, 1979. Pp. xxii, 249. Illustrations, maps, appendices, glossaries, bibliography, and index. $21.95 U.S. in hardcover.

This title is the fourth volume in the Oregon Historical Society's series of English translations of rare and obscure sources on the North Pacific and its borderlands in the eighteenth and nineteenth centuries. It is a laudable choice, being the result of an official fact-finding mission to Russian America at a critical juncture in its history by the Naval Ministry's Captain-Lieutenant Paul Golovin, a career officer and petty nobleman who was sent with State Councillor Serge Kostlivtsov of the Finance Ministry to inspect the territory of the Russian-American Company, a joint-stock concern that monopolized the economy of Russia's only overseas colony. The two men spent nearly six months of 1860-1861 interviewing residents, inspecting establishments and examining records at the colonial capital of New Archangel (Sitka) and vicinity on Baranof Island, St. Paul's Harbour and vicinity on Kodiak Island, St. Nicholas Redoubt and Coal Cove on the Kenai Peninsula, and St. Constantine Redoubt on Nuchek (Hinchinbrook) Island in Prince William Sound.

Golovin's report on the condition of the colony is comprehensive and detailed, although curiously he says nothing about the Russian-Finnish Whaling Company and next to nothing about agriculture. Generally, however, he presents much valuable information on the gamut of Russian American life, and in some instances he sheds welcome light on interesting questions such as the disruption of Russian-Tlingit trade during the 1850s, the suitability of Peter Kostromitinov as the company's commercial agent in San Francisco during the same period, and the profitability of the ice trade with California. At the same time the company was coming under increasing fire at home for allegedly abusing the natives and missing economic and political opportunities, but Golovin's report is remarkably balanced and fair. In fact, his visit seems to have made him think more rather than less of the company and its territory (much to the dismay, I suspect, of the naval officials in St. Petersburg who had entrusted him with the mission). En route to the colony on the company's vessel *Tsaritsa*, Golovin remarked on the death of one of the crew: "the poor seaman, for want of help, passed from this world to the next, *where he will undoubtedly be better off than in the service of the Russian-American Company* [Golovin's italics]." Following his inspection, however, Golovin declared that public health was "quite satisfactory" and the Aleuts had not been reduced to slavery; indeed, "the Company should be given credit for never having abused its authority." And in foreign countries the company enjoyed unqualified trust and respect.

This is not to say that Golovin did not find problems. For example, he concluded that the colonial governor had too much arbitrary power, that the company had been too preoccupied with the fur trade at the expense of other activities, that the Aleuts had been mistreated, and that American poaching and smuggling went unchecked, and he made a number of recommendations that were designed to resolve these problems, including the establishment of a colonial judiciary to temper the governor's authority, the restriction of the company's monopoly to the procuring of sea otters and fur seals at its existing settlements, with others being allowed to engage in business and take up land privately, the replacement of obligatory by voluntary labour for wages on the part of the dependent natives, the shortening or abolition of the term of obligatory service to the company by creoles (crossbreeds), the patrolling of colonial waters by Russian cruisers stationed in the Hawaiian Islands, the opening of two colonial ports to free trade, and the establishment of

faster and easier communication between the colony and the mother country via California.

Overall, however, Golovin's report was sanguine. In fact, so optimistic was he for Russian America's future that after several weeks in New Archangel he asserted flatly that stockholders were "fools" to sell their shares in the company and that if he had the money he would buy as many as possible in the certain expectation of a "large profit." Why, then, did the Russian government in effect reject Golovin's outlook and sell the territory five years later? One reason was the refusal of the company to accept Golovin's recommendations, although it probably could have been pressured by the government to do so. Three other reasons are posited by the translators/editors, namely, the insolvency of the colony, its indefensibility, and the government's preoccupation with European rather than Asiatic Russia in the wake of the Great Reforms of the 1860s. I would disagree. There was really no compelling reason why the peasant, zemstvo and judicial reforms (as well as the later educational and military reforms) could not apply to all of the empire or why the government could not pay attention to European and Asiatic Russia simultaneously; indeed, one of the reforms — the emancipation of the serfs in 1861 — promised to alleviate one of Russian America's chronic weaknesses, namely, its labour shortage. During the Crimean War, moreover, the colony was not indefensible, being neutralized by treaty (and the Allied bombardment of Petropavlovsk was more embarrassing than glorifying). And Russian America had not become an economic liability, as Golovin's report itself demonstrates. In a letter to his mother and sister Golovin records that the value of company shares on the Russian bourse did not fall until he had left for the colony, that is, until the government's loss of confidence in the Russian American venture had been revealed by the dispatch of two high-level inspectors. The loss of financial confidence immediately ensued. Only then did the colony become an economic liability, thanks to official clumsiness or, more probably, design on the part of Grand Duke Constantine, the tsar's brother and the man who had personally selected Golovin for his mission. Constantine, who headed the Naval Ministry, firmly believed that Russia's Pacific future lay in Asia, not America. To him the vast valley of the Amur River — Kropotkin's "Mississippi of the East" — promised much more than remoter and harsher Alaska, which he felt was bound, like the rest of North America, to be overwhelmed by the American steamroller. So Russian America was sold to the country that would have seized it anyway, and Russia was free to concentrate her limited Pacific

resources on taking advantage of an enfeebled China, just like other European imperialist powers, whose extraterritorial gains, however, were to be much less extensive.

The translators/editors have done their painstaking and tedious job ably and smoothly. A random check revealed few infelicities (e.g., p. 12: "Bering Sea to [the Gulf of] Alaska" should be "Bering Strait to [the] Alaska [Peninsula]"; p. 33: "cabbage . . . has never been grown" should be "cabbage . . . has never headed"; p. 84: "there are also three ice houses each of 3,000 tons capacity" should be "there are three ice houses, also each of 3,000 tons capacity" and "also by hired Aleuts from Kodiak; in New Arkhangel the Kolosh do this work for one paper ruble per day" should be "also by hired Aleuts on Kodiak and hired Koloshes at New Archangel for one paper ruble per day"; p. 97: "freighters" should be "chartered ships"; pp. 102-103: "American-Russian Trading Company" should be "American-Russian Commercial Company"). Inconsistencies are likewise minimal (e.g., Ferdinand von Wrangell but Ivan Furuhelm [Johan Furuhjelm], Kodiak and Sitka but New Arkhangel and Kuskovym, Russian[-]American Company but R. A. K., Kolosh natives but Koloshenko Archipelago, Muskovite, and Serebriannikov or Serebrennikov Bay?). Typos are rare (e.g., p. 21: "condered," p. 80: "committments," p. 93: "drunkeness," p. 119: "cemetary," and p. 234: "Sitak Island"). The offset printing from typescript is economical but sometimes sloppy, particularly in the bibliography, where letters frequently overlap. The book is lavishly illustrated, but many of the views are post-Russian, and the maps are poorly reproduced. There are eighteen useful appendices (mostly economic tables), which comprise one-third of the volume.

Anyone who is seriously interested in Russian America will derive a great deal from this prime source and be indebted to Basil Dmytryshyn and Sherry Crownhart-Vaughan and the Oregon Historical Society for making it accessible.

York University JAMES R. GIBSON