

Book Reviews

The West Coast (Nootka) People, by E. Y. Arima. Victoria: British Columbia Provincial Museum, Special Publication No. 6, 1983. Pp. 205; illus. \$7.00.

Typical of B.C. Provincial Museum publications, *The West Coast (Nootka) People* is an attractive, well-produced volume. Numerous well-chosen photographs complement the text. These include not only such familiar images as John Webber's 1778 sketches of Yuquot and Edward Curtis' famous (although posed) portraits of West Coast people, but also many that have rarely been published. Also very effective are the graphic designs by contemporary West Coast (Hesquiat) artist Tim Paul, which illustrate some of the stories and myths. In these days of ever-increasing book costs, the Provincial Museum should also be commended for the modest price of this publication.

The subjects of this book are the native people commonly referred to as the Nootka, who occupied Vancouver Island's rugged outer coast and the adjacent tip of the Olympic Peninsula. As Arima points out, the term "Nootka" is an historical error, mistakenly applied by Captain James Cook to the sound which he visited in 1778 and its native inhabitants. No term in the native language extended to all the separate independent groups, each with its own specific name and territory. Recently the term "West Coast" has been adopted as a collective name by the native people formerly termed "Nootka," and this usage has been respected in many anthropological publications. Even more recently, the term "Nuu-chah-nulth" (freely translated as "all along the mountains") has been proposed as a collective name and has been adopted by the Tribal Council. How widely accepted this latest name will become remains to be seen. These attempts to establish a collective identity do not extend to the American Nootkans of the Olympic Peninsula, who continue to be referred to as the Makah.

Arima provides a good overview of the published literature and also includes considerable data from unpublished field notes. The latter include the important early writings of Edward Sapir, recent fieldwork by Denis St. Claire among the Tseshah of Port Alberni and his own work among the Pacheenaht of Port Renfrew. His primary informants were Pacheenaht Chief Charles Jones and his wife Ida. Jones, who was born in 1876, is a well-known West Coast figure and subject of another recent book (*Queesto: Pacheenaht Chief by Birthright*, Theytus Books, 1981). The result is a fairly balanced treatment of all West Coast groups, compared to the strong bias in favour of the more northerly groups in the standard ethnographic source for the West Coast people (Philip Drucker's *The Northern and Central Nootkan Tribes*, Smithsonian Institution, 1951). As Drucker's book has never been reprinted and is not widely available, Arima's contribution is all the more welcome.

Throughout the book, native terms are used extensively, so that we can read how the West Coasters themselves referred to their political divisions, geographic locations and the animals and plants which surrounded them. The orthography used to render these native terms is described in an appendix and gives the reader a good guide to pronunciation. It seems somewhat unfortunate, however, that several differing orthographic systems are being used for recent publications on the West Coast people (for example, see David Ellis and Luke Swan's *Teachings of the Tides*, Theytus Books, 1981, for an alternate system prepared by the British Columbia Indian Language Project). As several distinct dialects were spoken on the West Coast, Arima is careful to indicate where terms differ and occasionally gives several regional variants of the same term. It seems unnecessary, however, in a book primarily addressed at a popular audience, to use the transcriptions for group names throughout (for example, tla[?]ökwi[?]at[?] for the Clayoquot, or ditidät^x for the Nitinat). After they have been given once, it would be less confusing to use the common terms.

The book is organized into five chapters. Four deal with traditional ethnographic topics such as making a living, organization into social groups and the spirit world around them. One takes an historical perspective, chronicling changes in West Coast life from prehistory to the modern age. While the latter would seem to be a logical concluding point for the book, the author refuses to end on what he considers to be a less than positive note and returns the reader to a discussion of the traditional society for the final chapter.

The historical chapter, titled "The Long Past of the West Coast People," is uneven in its coverage. While some sections (particularly those on warfare and recent history) are well described and informative, the initial section ("History Before Written Records") is very weak. It consists only of a brief summary of the archaeological sequence from Yuquot, in Nootka Sound, which is presented as if it applies to the whole West Coast. Such an assumption is unwarranted. Also, it is taken from John Dewhirst's short 1978 article, rather than from his much more complete final report (*The Yuquot Project, Volume 1: The Indigenous Archaeology of Yuquot, A Nootkan Outside Village*, Parks Canada, 1980). No mention is made of the archaeological work at Hesquiat or in the Port Alberni-Barkley Sound area, despite the fact that sources on these projects (Haggarty and Boehm 1974, Haggarty and Crozier 1975, McMillan and St. Claire 1976a) are listed in the "References Cited" section. Nor does he discuss the long-term project at Ozette, on the Olympic Peninsula, despite the well-known and spectacular nature of the finds at that site, and despite listing a popular account of the work there (Kirk with Daugherty 1974) in the "Additional Reading" section. Altogether, this extremely brief section fails to convey any sense of West Coast life prior to the disruption by European explorers and fur traders beginning in the 1770s.

Arima provides numerous insights into West Coast life in the early contact period, as gleaned from the writings of early explorers and traders. Effective use is made of quotations from such early observers of West Coast life as Cook, Meares and Jewitt. It is unfortunate that the recently published journal of Alexander Walker (*An Account of a Voyage to the North West Coast of America in 1785 & 1786*, Douglas & McIntyre, 1982) seems to have been unavailable to him, as this also has numerous interesting observations on West Coast people in the early contact period. Arima, however, seems to accept uncritically these early writings, with little assessment of their reliability. For example, he accepts without question Meares' claim that the West Coasters were cannibals (p. 123). While the West Coast practice of offering such items as human hands for sale led many of the early traders to this conclusion, it is still uncertain whether these were intended for consumption or as trophies. It is interesting to note that Walker, who was convinced while in Nootka Sound that the natives were cannibals, later reversed his opinion. As Robin Fisher and J. M. Bumsted point out in their introduction to the Walker account, the charges of cannibalism against the West Coasters are still far from proven.

One also could wish that more careful editing had removed the errors and inconsistencies. It is somewhat disconcerting, for example, to read that British Columbia joined Confederation in 1868 rather than 1871 (p. 139), to see John Webber referred to as John Webster (p. 63), or to see Superintendent I. W. Powell's name misspelled (p. 142). On page 143, either something is missing from the sentence or Hesquiat has been incorrectly located on east Barkley Sound. Also, a 1929 photograph of a Clayoquot chief has been incorrectly attributed to Edward S. Curtis (p. 161). The most glaring inconsistency is the use of the term "West Coast" throughout the text; yet, whenever the term occurs in the captions, it is given as "Westcoast." References are made to such sources as Boas 1891 (throughout), Boas 1897 (p. 200), Boas 1916 (throughout) and Brabant 1930 (p. 89), yet none of these sources are listed under those dates in the bibliography. Also, despite the fact that the latter is termed "References Cited," it contains many listings which are not referred to in the text. Occasional grammatical errors and awkwardly phrased sentences also cry for a stronger editorial hand.

Despite the above criticisms, this is an attractive, easy-to-read book which should bring the fascinating culture of the West Coast people to wider public attention. It represents a good first step in a planned popular series on B.C. native cultures to be published by the Provincial Museum. A series of such reasonably priced volumes, striking a balance between popular appeal and scholarly overview, would be most welcome.

Douglas College

ALAN D. McMILLAN

Haida Monumental Art: Villages of the Queen Charlotte Islands, by George F. MacDonald. Foreword and graphics by Bill Reid. Commentary by Richard Huyda. Vancouver: University of British Columbia Press, 1983. Pp. 240, 274 duotone and 18 colour photographs, 10 cartouches, 23 maps. Limited edition of 1,600. \$140.00. Cloth.

Ninstints: Haida World Heritage Site, by George F. MacDonald. Foreword by Michael Ames. Museum Note No. 12. Vancouver: University of British Columbia Press in association with the UBC Museum of Anthropology, 1983. Pp. 59; 76 duotone and 18 colour photographs, 2 maps. \$8.95. Paper.

The core of *Haida Monumental Art* (168 out of 240 pages) is a catalogue resulting from MacDonald's archaeological work for the National

Museum of Man's North Coast Prehistory Program (1966-1980). While his excavations to date have been in Tsimshian territory (Prince Rupert Harbour and Kitselas Canyon), MacDonald began comparative work on Haida settlement patterns in 1966. Concomitantly, he collected historical photographs of both Haida and Tsimshian villages and has since amassed a collection of some 10,000 images from museums and archives in North America and Europe, of which a sample of 274 photographs are reproduced here.

The 250 or so late-nineteenth-century dwellings and associated mortuary houses and totem poles shown in these photographs have been carefully mapped and identified, using data collected by Swan, Dawson, Newcombe and others. A short historical and environmental sketch introduces each of the fifteen historical Canadian Haida villages (the Alaskan Kaigani are not included, being outside the National Museum's mandate), which are then catalogued house by house and pole by pole according to chief's name, house name, crests and, where available evidence permits, house size and structural type. Scattered throughout the catalogue are historical and mythological details pertaining to the dwellings and poles, but these are not exhaustive. MacDonald relies for these details most heavily on Swanton, the unpublished Newcombe field notes in the B.C. Provincial Archives, and Swan's notes at the University of Washington Library.

Of the 500 or so totem poles now known for the Haida, only some fifty have been removed for preservation in museums, and the remaining *in situ* pieces are fast returning to nature, as shown in the twelve pages of contemporary colour photographs by Adelaide de Menil and Harry Hawthorn. An essay by Richard Huyda, Chief of the National Photography Section, Public Archives of Canada, chronicles the achievement of the photographers, whom Bill Reid in his Foreword describes as those "inspired, dedicated, stubborn, persistent eccentrics who painfully lugged the enormous, cumbersome, glorious pieces of equipment that were the early cameras to these still remote shores, set them up, and recorded what they saw . . . fully and accurately." According to MacDonald's Preface, "this is one of the few areas of North America where the complete transition from a native pattern of architecture and village organization to one based on Western tradition was photographically recorded at frequent intervals."

What of MacDonald's achievement? It is equally dedicated, stubborn and persistent to compile and collate data on this scale. What I have been calling the Catalogue — the straightforward, non-interpreted re-

search tool — is squarely in the century-old tradition of museum handbooks. Such works as Mason's *Aboriginal American Basketry* (1904), Haddon and Hornell's *Canoes of Oceania* (1936-38) or even Cowan and Guiguet's *The Mammals of British Columbia* (1956) come to mind. This is the sort of long-term data collection of the facts of nature (and Indians are still part of natural rather than human history in the museum world) in which museums have specialized. Such projects require the continuity, support staff and storage facilities more available to curators in large museums than to professors. They don't attract graduate students and flourish best, I will argue, within the positivistic anti-theoretical climate fostered by museum social organization.

Although it is indeed interpretive, MacDonald's thirty-one page introductory essay, "The Haida of the Queen Charlotte Islands" is also squarely in the tradition of the museum handbook. It functions to introduce the data, rather than summarize an analysis of it. In museum ideology, handbooks present the data upon which the analyses of others will be performed. The justification is that museum-generated data, like the collections upon which it is based, will long outlast the changing fads of scholarship. This is doubtless quite true.

The funny thing I noticed was that, like its author, this handbook has class. It is a limited edition with a high price, elegant pencil drawings and a Foreword by Bill Reid, photographs by Curtis, Dawson, Maynard and De Menil, and letterpress printing.

Fortunately, as a condition of its publication grant to UBC Press, the Devonian group of Charitable Foundations of Calgary elicited a commitment by the Press, MacDonald and the Museum of Anthropology to publish an inexpensive popular book on the village of Ninstints, which was declared by UNESCO in 1981 to be a World Heritage Site "significant to the heritage of all mankind." Accordingly, *Ninstints: Haida World Heritage Site* was also published in 1983, nine months after its parent book. It has been expanded from twelve to sixty (smaller) pages, augmented by sections on artist and last Chief of Ninstints, Tom Price, the conservation of the Ninstints site and remaining monuments, Gordon Miller's reconstruction drawings and a panoramic painting, and additional black-and-white and colour photographs. Its expected popularity will diminish the charges of élitism being made against the parent book's expensive publication.

Finally, it should be noted that MacDonald lobbied hard for the UNESCO Ninstints declaration. It would not be going too far, perhaps,

to consider that international event part of the accomplishment of this splendid, old-fashioned, eccentric and important book.

University of British Columbia

MARJORIE HALPIN

Papers on Central Coast Archaeology, edited by Philip M. Hobler. Burnaby: Simon Fraser University, Department of Archaeology, Publication No. 10.

This volume, the tenth from Simon Fraser, consists of a paper describing the history of that institution's work on the central coast, and two revised MA theses. One is by B. Apland on chipped stone assemblages collected from beaches, the other by M. Chapman on the excavation of a site near Port Hardy, on northern Vancouver Island. The "central coast" referred to in the title is the ethnographic sub-area, not the mainland central coast; more than half of this volume deals with northern Vancouver Island archaeology. While the introductory paper by Hobler appears to have been written for this volume, the two MA theses appear to have been reproduced without major changes ("... they have been abridged somewhat but have not been updated or revised." — p. 1) and are based on field work completed some time ago, apparently in 1973 and 1974. The volume is well produced, typeset in double right justified columns on a good quality paper so that both the line drawings and half-tones are crisp.

I found the introductory chapter by Hobler to be well written and informative. It includes a brief summary of every project carried out on the central coast over ten years, including who directed it, the duration, and what publications or theses resulted. This chapter greatly increased my understanding of what had been done and where and why it had been done. Hobler also, successfully in my mind, attempts to place the work into a rational developmental scheme. Unfortunately the MA theses, which are the bulk of the volume, did not make as positive an impression.

The chapter by Apland includes sites from Quatsino Sound on the northwest coast of Vancouver Island, as well as from the mainland central coast. Yet the various locations of the thirty-eight sites are not made clear until the conclusion. Here it turns out that the Quatsino Sound sites belong to a "Pebble-Spall" tradition, as opposed to a "Prepared Core-Flake" tradition found in the Bella Bella-Kwatna area. Thus the location

of the sites does determine the nature of the collections, yet this is all but ignored until that point.

These collections were picked from beaches, sometimes in front of midden sites, but in other cases isolated. In such situations collection procedures can greatly affect what artifacts are recovered, as can whether the raw material found on the beach can be made into tools. Neither of these factors is adequately discussed. If beach pebbles in Quatsino Sound can be used to make lithic tools and those on the mainland central coast cannot, the different traditions found by Apland may not have the cultural meaning that he assigns to them.

Within the Bella Bella-Kwatna material, Apland argues for two kinds of the Prepared Flake-Core cultures: the previously defined Cathedral Phase and an earlier Namu phase. He does not, however, indicate which site belongs to which. I assume, because of the absence of microblades, that virtually all belong to the Cathedral Phase. To my mind this section makes the nature of the Cathedral Phase unclear. Are there some sites in the central coast area he regards as untypical of the Cathedral Phase and others typical? From his tables there appears to be substantial variation in site composition.

Chapman's chapter is a relatively conventional report on the excavation of a site near Port Hardy. After a description of the setting, some forty pages are spent describing artifacts and features. This section is well done, as is the equivalent section of Apland's report. Some eight pages then are spent interpreting the results and describing the cultural components. Apparently there are two components: one very small, old one, and one that makes up the bulk of the deposit and which might be separated into two subcomponents. Three radio-carbon dates, all within the first thousand years BC, appear to date the major part of the second component. There is also an attempt to fit the material found into regional sequences suggested by other workers, but with little detailed comparison.

While Chapman's report is adequate as far as it goes, it lacks some sections usually found in site reports. Perhaps most obvious, there is no tabulation of artifacts in terms of components or subcomponents. This greatly reduces the value of this work for comparative purposes. Nor is the work done on the fauna remains up to the standard now regularly reported in modern site reports. C. Carlson (*Canadian Journal of Archaeology* 3:177-94) has recently reported on another site at Port Hardy that relates to the material reported in both theses, but is not mentioned

except in a footnote. C. Carlson's report appeared after both these theses were completed; thus the lack of comparisons may be partly excused.

To summarize, I found the first chapter to be of general interest and well done. I found both MA theses to have weaknesses and to be really of interest only to specialists in northwest coast prehistory. Perhaps the editor should have used a heavier hand and alleviated some of the shortcomings of the theses. Certainly most Master's theses are not of publishable quality, and these could have stood more revision before they were published. These drawbacks aside, this volume is an important contribution to our knowledge of that general area, but that says as much about the quantity of previous work as about this present work.

University of British Columbia

R. G. MATSON

Trail of Iron: The CPR and the Birth of the West, by Bill McKee and Georgeen Klassen. Vancouver: The Glenbow-Alberta Institute in association with Douglas & McIntyre, 1983. Pp. 192. \$29.95.

This lavishly illustrated book celebrates "The Great CPR Exposition" exhibit on display in 1983-84 at Calgary's Glenbow Museum. The authors are archivists at the Glenbow-Alberta Institute. Bill McKee prepared the text while Georgeen Klassen played a major role in the selection of the photographs. There are almost 200 black-and-white photographs and sixteen pages of full colour, all of which greatly enhances the text.

Trail of Iron deals with a very large and complex subject: the impact of the CPR on western Canada from 1880 to 1930. It concludes that the company was "the primary force shaping western Canada" in that period (p. 185). It can be compared to Pierre Berton, *The Great Railway Illustrated* (Toronto, 1972) and to Omer Lavallée, *Van Horne's Road* (Montreal, 1974), both of which have a narrower focus — the building of the CPR transcontinental line. Historians and laymen interested in the history of the Canadian west will find *Trail of Iron* a more useful volume than these because of its broader focus.

The authors first present a succinct account of the construction of the CPR main line and then explore the expansion and diversification of the company in the west. They observe that the CPR spent a great deal upgrading the main line (p. 64). It is worth noting that the company

double-tracked 86 percent of the main line from the Lakehead to Calgary in the nine-year period 1905-1914.

The third chapter has a good discussion of the CPR's land and immigration policies. Particular attention is paid the company's irrigation project in southern Alberta (then the largest in North America) which transformed "a massive arid region into a productive farming zone" (p. 185). The authors also examine some negative aspects of the CPR's impact. For the Indian and the Métis, they contend, the CPR was a major instrument of white takeover of their homeland. The railway and the telegraph were decisive in enabling the federal government to crush the 1885 Rebellion, while the company played an active part in bringing settlers to the west, forcing the Indians "to retreat to their very limited reserves" (p. 106).

The fourth chapter, "A Frontier Tamed," is the most valuable and interesting part of the book. The authors highlight the CPR's major role in "creating the urban landscape of western Canada" (p. 138). The company created over 100 towns and 800 station sites in the west. It located its major western shops in Winnipeg, and in 1913 it opened a major car and locomotive shop (Ogden Shops) in Calgary. It also established elite residential districts in Calgary (Mount Royal) and Vancouver (Shaughnessy). The CPR was the creator of Vancouver, its western terminus. After the company's inauguration of a regular trans-Pacific steamship service in 1891, Vancouver became an international port as well as a major city. Full development of the port was delayed until the 1920s, when it was established that grain in bulk could be safely shipped to Britain and the Continent via the Panama Canal. This chapter also has excellent accounts of the CPR's role in lumbering, ranching, mining and petroleum. The company's assistance to pioneer oil driller A. W. Dingman in 1914 is noted, but no mention is made of the company's own oil drilling program undertaken by geologist Eugene Coste in the period 1906-1910.

The Glenbow Institute is to be complimented on the production of such a fine volume.

University of Alberta

JOHN A. EAGLE

Forever Green, by Hector Allan Richmond. Lantzville: Oolichan Books. Pp. 220, including 16 pages of black-and-white photographs. Paperbound. \$9.95.

Forever Green is the story of one of Canada's pioneer forest entomologists. Hec Richmond's life work extended through a period of more than fifty years of active participation in his profession and took him through the forest regions of Canada from coast to coast. He was honoured by being made a Fellow of the Canadian Institute of Forestry. In this book he recounts his personal experience since his first part-time job in the Entomological Branch of the Provincial Department of Agriculture in Vernon as a fifteen-year-old in 1917.

The author combines an anecdotal personal biography with a candid examination of the evolution of Canadian forest use. To the forest entomologist it is a history of his discipline since the days when forests were deemed inexhaustible and indestructible; an account of pioneer entomological surveys, at first on horseback and later behind the wheel of a series of unco-operative automobiles that constantly overheated and lost oil; and the encapsulated opinions of a senior entomologist on issues of moment in insect control. By the conservationist it will certainly be read as an appeal for the preservation of the wilderness experience, for Richmond looks back to an earlier era of pristine landscapes and does not hesitate to express his views on the need to conserve non-industrial values. But for the general reader there is a *raconteur extraordinaire's* recall of wilderness travel before the days of four-wheel-drive vehicles and helicopter landing pads, and of the people and animals that were part and parcel of the experiences of his field explorations, for, instead of dwelling on the somewhat monotonous details of entomological survey he concentrates rather on episodes that enlivened the everyday life of a field scientist earlier this century.

He writes of his early life as the son of a Scots immigrant cowboy and rancher on the Cimarron River in Oklahoma and later in the Willamette Valley and as a boy on a farm at Vernon; and of the Okanagan and Kalamalka Lakes before the days of motels, pollution and Eurasian milfoil; of the debacle of an ROTC cavalry review at Oregon State College when sabres became entangled with fence posts; of a camp alongside the famous Lorna trestle on the Kettle Valley Railway — and of his climbing the trestle and of the apprehension of a murderer from Kelowna; of a summer-long honeymoon-cum-bark beetle survey, complete with pack-train and young bride, on the trails of the Stoney Indians along the length

of the east slope of the Rockies; of crossing the Saskatchewan, Brazeau and Southesk rivers in flood and of shaky aerial cableways; of the human tragedies of abortive attempts at agricultural settlement in the Queen Charlottes; of illicit distilling of rum from molasses spiked with arsenic for grasshopper control and the subsequent demise of Three-Finger Slim, the distiller; of the plugging of leaking radiators with oatmeal and flour; of Tsougae, a cat with a lust for tobacco; of housewarmings in the Nicola Valley, and other dances elsewhere that ended more violently; of loggers' pet pigs; of mass nocturnal visitations of mice; of insect surveys from the deck of a fish boat; of wolves, cougars and tame grizzly bears; of ramshackle hotels and ramshackle hotelkeepers; of forest rangers, and helpful but reticent Indians; of winning the Irish Sweep; and one of the best bear stories I have ever encountered, which not only resulted in a change in the federal provisions for car insurance but is distinguished by being enshrined in the record of the federal *Hansard*.

Hec Richmond was a member of the investigative team that considered the environmental impact of the Kitimat smelter development and the flooding in Tweedsmuir Park, when it transpired that the outcome had already been decided before the enquiry was made, and is trenchant in his criticism of the then provincial government's disregard for the many park assets, its recreational potential, its timber and its salmon stock. He finds inexcusable this mockery of the oft-flaunted concept of multiple resource use, is antipathetic to hydro dams and does not hesitate to nail his colours to the mast when he states that such developments show that it is necessary for responsible citizens to act to protect natural resources from being given away or destroyed for political or monetary gain, and for the preservation of the wilderness heritage that has contributed much, albeit largely unrecognized, to the Canadian psyche. To Richmond resources belong to the people and irreplaceable heritages are indeed irreplaceable.

While, as a realist, he recognizes that much of the wild country he has known and enjoyed cannot remain undisturbed, he asks that natural resources be handled by people with imagination and an appreciation of values other than monetary and believes that only a concerned and informed public can effect wise use and also the preservation and perpetuation of irreplaceable values. In the past there was always the other side of the mountain. Today there is no other side — in fact there is scarcely enough to go round — and he looks to the dawn of an era of intensive management and public participation in resource management decisions.

But also, in contrast to much of what one hears today, when we seem to be surrounded by fragile ecosystems *all* on the verge of imminent destruction, Richmond reminds us of the resilience of nature, of the cycle of death and life, of decay and growth, of destruction and recovery — of the dynamic workings of the natural order. In his view the insect attacks that decimate our forests at regular intervals are part of that natural process of renewal.

After a career divided between service to government and service to industry, Richmond defends the much maligned public servant and the administrative efficiency of government, which he states is equal to that of the private sector and even surpasses it, while he contrasts the more transient professional in industry who moves from company to company, as opportunity for personal advancement presents itself, with the dedication, loyalty and high degree of personal involvement of the government career professional.

While quibbles could be made regarding the editing and arrangement of Hec Richmond's book, it may best be considered a personal testament to a life of professional service and may well find its place alongside Martin Allerdale Grainger's *Woodsmen of the West* as one of the few personal records of the days, unfortunately still with us, when Canadian forestry was struggling to find itself.

University of British Columbia

J. V. THIRGOOD