Book Reviews

Tahltan Ethnoarchaeology, by Sylvia L. Albright. Burnaby: Simon Fraser University, Department of Archaeology Publication No. 15.

This is the second volume from the Department of Archaeology at Simon Fraser University that is concerned with the extreme northwest corner of British Columbia. While Fladmark's report on the Edziza and Spectrum Ranges is almost completely prehistoric in nature, this monograph is devoted to contemporary Northern Athapaskan ethnography, with an archaeological *raison d'être*. This region of British Columbia is not well known by virtue of its remoteness, and thus the volume is a welcome contribution. Albright's research brings to light many unpublished observations by early ethnographers and meshes these quite well with data obtained during her five years among the people of Telegraph Creek and Iskut. Overall this is a good piece of research which provides many concise descriptions and occasional theoretical and methodological insights.

The treatment of Tahltan technology is clear and to the point. Anyone who still thinks that archaeologists cannot learn from living people should read the chapter dealing with Tahltan resource exploitation. This section is the most substantive contribution, through discussion of the various components of exploitative strategies, and also with the attention that is focused on the role of women in the society. Readers may be surprised to learn that women in the region are actively making stone tools and using them to dress large mammal hides (as are others in the Chilko Lake region much further south), and here Albright does a good job of illustrating the methods and products of manufacture. Likewise, salmon processing, hunting, trapping, fishing, and cooking methods are well described without being overly dry or redundant.

The sections devoted to the region's history and to Tahltan means of maintaining economic stability are also enjoyable and informative, but the same cannot be said of the presentation of the study's theoretical

framework. This could have been omitted in favour of a comparative discussion of the Kaska and other adjacent and distant Athapaskan groups, or perhaps such could have been added. While there is something to be said for maintaining the integrity of graduate theses, the concluding chapter on archaeological correlates of seasonal subsistence strategies does not extend much beyond common sense and does little to integrate the preceding research findings. For example, the data cited on person-hours of labour for various activities are probably amenable to modelling of different conditions, at the level of individuals and families.

I have no serious criticisms. The text may be uneven in quality and difficult to read, but the illustrations and photographs are quite clear, even though the large-scale maps lack elevation reference points, an important consideration in this region.

Anthropologists and archaeologists alike should find this a useful volume. There is no doubt that many archaeological sites exist in the Stikine River watershed that can now be realistically interpreted in social, subsistence and settlement terms. Furthermore, anthropologists can obtain a good idea of the kinds of data that are of interest to archaeologists. Albright states explicitly that the lives of the Tahltan may be subject to considerable change. In fact, more work of this kind is urgently required in many areas of British Columbia.

Alberta Culture MARTIN MAGNE

The Magic Leaves: A History of Haida Argillite Carving, by Peter L. Macnair and Alan L. Hoover. Victoria: British Columbia Provincial Museum, 1984.

The Magic Leaves is the most recent contribution to a growing scholarly interest in Haida argillite. Beginning with the 1950s publication of Marius Barbeau (1953, 1957), this interest has been accelerated, and major studies on the genre have been published by art historians (Kaufmann 1969, 1976; Wright 1979, 1980, 1982), museum ethnologists (Sheehan 1981), and those whom the authors would term argillite "enthusiasts" (Drew and Wilson 1980).

The opportunity for this re-examination of Haida argillite chronology was the fulfilment of an obligation by the British Columbia Provincial

Museum. When Francis C. and Kathleen Reif of Vancouver donated their exceptional collection of 111 pieces of Haida argillite to the museum in 1978, they suggested the production of "a well illustrated book as a definitive scholarly work." The resulting study is indeed well illustrated with an abundance of clear illustrations, and it will serve scholars of Northwest Coast art well. Whether or not the book is *the* definitive study of the history of Haida argillite carving, however, remains to be seen.

The book aims not only to describe and illustrate the Reif Collection but also to trace the development of Haida argillite carving from its beginnings as a tourist-trade art form about 150 years ago in the early nineteenth century. Like the Inuit carvings of the mid-twentieth century, Haida argillite was not produced for use by the people themselves but as souvenirs for sale to outsiders. The history of the evolution of argillite artifact-types, subject matter and style is traced in a large number of rather short chapters, consisting of a brief introductory essay and a series of annotated photographs. The illustrations are excellent, crystal-clear and perfectly focused, the *sine qua non* of any worthwhile study in native visual art. Each section is illustrated with examples from the Reif collection as well as other pieces in the British Columbia Provincial Museum. Unfortunately, the book contains no separate list of the Reif collection, a serious omission given the stated role of the volume.

Five introductory chapters examine briefly: (1) "The Reif Collection"; (2) "Argillite: The Material"; (3) "The Form of Haida Art"; (4) "The Haida and Tobacco"; (5) "A Chronology for Argillite Artifact Types." The remaining fifteen explore the various artifact categories from what are likely the earliest "Ceremonial Pipe Forms" modelled after wooden tobacco pipes, to the later "panel" and ship-motif pipes, animal bowls, plates, human figures, model crest poles, and chests. All chapters, with the exception of 4 and 5 and the Appendix by Alan L. Hoover, were written by Peter L. Macnair.

One weakness of the volume is the somewhat disjointed and fragmentary effect these numerous subdivisions have upon the reader. Some chapters seem tight and overly condensed; others seem out of order. Hoover's essay on the history of argillite carving research, for example, would have contributed to a greater structural coherence were it not an Appendix but placed instead among the introductory series of chapters. As it stands, the individual chapters may seem cryptic to a general reader, especially because the critical stance adopted by Macnair assumes a specialized audience, familiar with existing literature on Haida argillite.

One might also question the uncritical adoption of Bill Holm's ahistorical definition of Northwest Coast art style in Macnair's chapter on "The Form of Haida Art," a static characterization limited in time to the nineteenth century, in space to the three northern coast tribes, and in genre to only certain forms of two-dimensional expression.

Detailed observations made in *The Magic Leaves* on specific argillite forms, their chronology and iconographic transformations at times deviate considerably from those of their predecessors. Thus, Macnair takes issue with both Kaufmann and Wright as the source of inspiration for geometric rosettes on argillite plates and platters. Instead of pie-crimpers or steamship paddle-wheels, we learn, the most likely influence was pressed-glass tableware made by the Boston and Sandwich Glass Company about 1840 (p. 91), a much more convincing source. With such observations, the book also contributes to a growing literature on the "art of acculturation," to the study of native art forms in a contact situation. Macnair, in particular, highlights the interplay of native and European cultures as this affects the development of Haida argillite carving.

Space is insufficient here for full comment upon such specific issues as those mentioned above. More important, perhaps, is this reviewer's opinion as to the book's more general scholarly significance. It is considerable.

The major value of *The Magic Leaves* is not that it is a definitive study of argillite, but the contribution it makes to the infant methodology of native art history. The authors' call for much more rigorous and critical use of museum and archival documentation than has been done in the past by both museum ethnologists and art historians cannot be overemphasized. Careful and evaluative scrutiny of museum records, they insist in the concluding Appendix, is essential if such unacceptable theses of historical development as those of Marius Barbeau and Carole Kaufmann are to be avoided. Barbeau's view of argillite carving as "childish imitations" of the scrimshaw work of American whalers is erroneous — the result largely of fanciful speculation rather than sound documentary research. Weaknesses in the more recent investigations of Haida argillite by Carole Kaufmann are at least analytically based and much less serious, but similarly to be explained in terms of her uncritical acceptance of museum catalogue data and her reliance primarily upon a stylistic sequence based on formal analysis of the argillite items themselves. A critique of the major argillite studies of Robin Wright and Carol Sheehan similarly confirms the vital importance of careful docu-

mentary research in both chronological and interpretive studies of native art forms.

The maturation of native art scholarship, which acknowledges the historical dimension and the need for rigorous museum and archival research as the fundamental starting point for all serious investigation, is being finally reached in the 1980s. *The Magic Leaves* will no doubt contribute significantly to that process of maturation of native art as art history.

REFERENCES

Barbeau, C. M.

1953 Haida Myths Illustrated in Argillite Carving. *National Museum of Canada, Bulletin 127, Anthropological Series, No. 32.* Ottawa.

1957 Haida Carvers in Argillite. *National Museum of Canada, Bulletin 139, Anthropological Series, No. 38.* Ottawa.

Drew, L. & D. Wilson

1980 *Argillite: Art of the Haida.* Hancock House: North Vancouver.

Kaufmann, C. N.

1969 *Changes in Haida Indian Argillite Carvings, 1820 to 1910.* Unpublished PhD Thesis, University of California, Los Angeles.

1976 Functional Aspects of Haida Argillite Carvings. In: *Ethnic and Tourist Arts,* edited by N. H. H. Graburn. University of Caifornia Press, Berkeley and Los Angeles, pp. 56-69.

Sheehan, C.

1981 *Pipes that Won't Smoke; Coal that Won't Burn.* Glenbow Museum, Calgary.

Wright, R.

1979 Haida Argillite Ship Pipes. *American Indian Art Magazine* 5(1):40-47.

1980 Haida Argillite Pipes, The Influence of Clay Pipes. *American Indian Art Magazine* 5(4):42-47.

1982 Haida Argillite Carved for Sale. *American Indian Art Magazine* 8(1):48-55.

Trent University JOAN M. VASTOKAS

Without Surrender Without Consent: A History of the Nishga Land Claims, by Daniel Raunet. Vancouver: Douglas & McIntyre, 1984. Pp. 244.

The political geography of British Columbia has always been the ally of the Nishga people. Before European contact the compact nature of their territory and the ease of year-round communication within it allowed them to develop stable social and political patterns extending throughout the whole tribal group. In addition, and unlike the few other coastal tribal groups which did attain domestic political order, the Nishga had as the heartland of their territory an estuary so rich in resources that Nishga and neighbouring groups alike could share in its abundance. In allocating and defending these resources the Nishga leaders became accomplished traders and skilled diplomats.

After contact the Nishga were among the last of the large tribal groups in the province to come under white control, and until 1958, when a logging road was pushed into their Nass Valley, they remained the most isolated of such groups. Nishga political unity and diplomatic skills could thus be preserved to a substantial extent — and also put to use; for, despite the isolation, Nishga lands, rights and resources were under continual attack. The modern history of the Nishga centres upon their response to this attack. In mounting their response the Nishga extended their actions far beyond the Nass, to Victoria, Ottawa and London, and in so doing were frequently at the forefront of aboriginal legal and political activism in both the province and the nation.

Daniel Raunet's *Without Surrender Without Consent* presents the modern history of the Nishga. It is the account that the Nishga themselves would wish to have presented — and indeed have been presenting as their history has evolved. Much of Raunet's account is given in the Nishgas' own words. Raunet appears to have combed through virtually every archival and published source relating to the Nishga, and he has interviewed a number of Nishga leaders. Oddly, one source which he seems not to have used, and does not cite, is Edwin May's MA thesis "The Nishga Land Claim, 1873-1973" (Simon Fraser University, Department of History, 1979). May's work remains the more scholarly examination of events and issues to 1973.

Even those who already know something of the Nishga history cannot fail to be impressed anew by the energy, tenacity, consistency and patience which Raunet's account reveals. For more than a century, year by year, decade by decade, the Nishga have sought out ways to present

their case. What James Gosnell stated to the constitutional conference on aboriginal rights in March 1984 in Ottawa is what his grandfather stated to a federal-provincial royal commission in 1886 in Kincolith. Above all else, Raunet's book is ample antidote to any lingering notion that aboriginal land claims are a recent development in this province. Land claims remain a fundamental public issue precisely because they are so rooted in the aboriginal and modern history of British Columbia.

Raunet's chapters are generally chronological. The first few describe European contact and entry into the Nass, while the subsequent ones are entitled "Gospel Road," "Theft of the Land," "Theft of the Resources," "Assault on Culture," "The Nishga Go To London," "Nishga Land Is Not For Sale," "Canadian Apartheid," "Era of the Multinationals," "Amax — Dollars v. People" and "Nationalism Rising." While these titles indicate some degree of shrillness, the book is informative and well written — and it is completely up to date.

Errors are few and minor. There never was a time "when the mere mention of the land issue was unlawful" (p. 15), although the fact that land claims fund-raising by Indians was illegal makes the point a rather fine one. The only other error worth mention has formation of the Nishga provincial school district as a Social Credit reward to Frank Calder in 1976 for having crossed the floor of the Legislature from the New Democratic Party (p. 163). In fact Eileen Dailly, NDP Minister of Education, and her officials began the process, in response to Nishga proposals (made at about the time Gosnell replaced Calder as Chairman of the Nishga Tribal Council); the process was willingly carried to completion by Pat McGeer, Socred Minister of Education, and his officials.

Raunet tells us that his book is not intended "to pay tribute to the folklore of the far west," much less to treat the Nishga as "the last of the Mohicans." His aim, rather, is to examine the Nishga pursuit of their land claims as a modern issue of relevance wherever peoples seek to remain "masters in their own houses, and on their own lands" (p. 16). Raunet largely accomplishes this objective. If he does fall short, it is as the advocate who rarely pauses to provide perspective for those (presumably the majority among his non-Indian readers) who are not already sympathetic to aboriginal concerns. But this is small criticism. The book is a substantial contribution which provides much information about a vigorous modern people whose claims and activities remain vital aspects of public affairs in British Columbia.

University of British Columbia PAUL TENNANT

Not Just Pin Money: Selected Essays on the History of Women's Work in British Columbia, by Barbara Latham and Roberta Pazdro. Victoria: Camosun College, 1984.

In Her Own Right: Selected Essays on Women's History in British Columbia, edited by Barbara Latham and Cathy Kess in 1980, was a pioneering work. *Not Just Pin Money*, edited by Barbara Latham and Roberta Pazdro, is in effect the "daughter" of *In Her Own Right*. This volume is not just a "supplement" to the first as Latham modestly puts it, but a more substantial work, not only in size (thirty contributions in contrast to fourteen) but also in scope. The collection of papers is the outcome of a conference on women's history that was hosted by Camosun College in Victoria, B.C., in April 1984 and published very ably by its Applied Communications Program.

Not Just Pin Money, unlike many collections of conference papers, has a clearly defined focus and remarkable coherence. Most of the essays are concerned either directly or indirectly with women's labour: both unpaid in the home and community and paid in the labour force. Furthermore, because of the overlap in organizations, personalities, issues and purposes examined, the papers tend to form a unified whole.

Though it has a clearly defined focus, this book covers a wide range of topics. The contributors include lay historians in the province's historical societies and students and professors at colleges and universities from a wide variety of disciplines: history, anthropology, psychology, sociology and education. In contrast to many studies of women's history in Canada, this volume does not restrict itself to an analysis of reform and suffrage movements. Five articles on native and Asian women serve a particularly important function in broadening our knowledge of B.C. women's experiences.

Some of the papers such as the thumbnail sketches of the twenty-three women who held or still hold seats in the B.C. Legislature are simple reference tools. Other essays, by concentrating on such notables as Mary Moody, Sister Mary Osithe, Josephine Crease, Ina Uhthoff, Beatrice Lennie, May Campbell, Vivian Dowding, Mary Ellen Smith, Dorothy Gretchen Steeves, Grace MacInnis, Tilly Jean Rolston and Joan Kennedy fill in gaps of our knowledge. Still others examine the significance to women of such agencies and organizations as the Rescue Home for Chinese Girls, the Queen Mary's Coronation Hostel, the UBC Ladies Lit, the Vancouver women's clubs, the Women's Institutes, the Girl Guides, the Industrial Home for Girls, the Vancouver telephone opera-

tors' local, the IWA Ladies' Auxiliary, the Graduate Nurses Association of B.C., the Victorian Order of Nurses and the B.C. Women's Service Corps. The editors have successfully produced what they unpretentiously present as a reference tool. Had an index been provided, their goal would have been further realized.

Not Just Pin Money is not a definitive historical account of women's work experiences in B.C. Contributors tend to focus on the lives of middle-class rather than working-class women. Though they touch on many aspects of women's labour, much of the attention is given to voluntary or political work. Missing are case studies of women's experiences as domestics, mothers, teachers, prostitutes, salesclerks, laundresses, canners, secretaries, providers of room and board and so on. Neglected too are full treatments of broad theoretical questions regarding, for instance, the impact of patriarchy, capitalism and the state on women's lives.

But one should not end a review of such a valuable text on a negative note. Barbara Latham and Roberta Pazdro and their associates and contributors are to be congratulated on producing a study which shows what can be done and what remains to be done in the history of women in B.C.

Simon Fraser University ARLENE TIGAR MCLAREN

Circle of Voices: A History of the Religious Communities of British Columbia, edited by Charles P. Anderson, Tirthankar Bose and Joseph I. Richardson. Lantzville: Oolichan Books, 1983. Pp. 288. $9.95.

As Charles P. Anderson, the author of the introduction to this volume, observes, British Columbia is often said to be Canada's most secular province, and the contention seems to be confirmed by the paucity of books on religion in the province. In publishing this historical account of the religious faiths held by British Columbians, the Pacific Interfaith Citizenship Association of British Columbia had a specific objective in the promotion of better understanding among diverse cultural and religious groups. Funding was provided in part by the Multiculturalism Program of the federal government and by the government of British Columbia. In its purpose this volume has much in common with the earlier work by John Norris, *Strangers Entertained: A History of the*

Ethnic Groups of British Columbia, published by the British Columbia Centennial Committee in 1971, which naturally gave some attention to religion in relation to ethnicity.

As citizens, many readers will welcome this book for its contribution to public understanding of the complexity of the province and thus to the resolution of some of the social tensions within B.C. communities. To a smaller group, students of social history, the book will be of interest, as the earlier one is, for additional and more academic reasons, since it brings together information not readily available elsewhere. Both books demonstrate how much research remains to be done before we can begin to construct any comprehensive picture of the society of British Columbia.

A series of articles ranging from Baha'i to Zoroastrianism and written by persons who, with one exception, belong to one of the twenty communities of faith they present is bound to be uneven in both quality and perspective. In every case the essential beliefs of the religious group and the history of its presence in British Columbia are outlined. Some chapters are almost entirely descriptive, which is not to say that they are without value. In his very readable account of the growth of the denominations which formed the United Church of Canada and of its subsequent history, Bob Stewart speculates about the continuing impact of the frontier in fostering a secular spirit within the churches and thus makes one of the more analytical contributions to the book. Readers who are baffled by the variety of conservative evangelical churches in B.C. will be assisted in sorting them out by Robert Burkinshaw's excellent chapter which identifies ten main strands and a number of sub-divisions. Others who may tend to think of Hindus, Sikhs or Moslems as members of undifferentiated religious communities will be enlightened by the several chapters which illustrate that sectarian division is not peculiar to Christians, although it may be more prevalent among them. A good chapter on native Indian spirituality reminds us that religious belief permeated the societies which existed here long before the arrival of any of the "boat people" from either Europe or Asia.

Countless students will no doubt find this volume a useful starting place for essays in their studies of the province, and that should contribute to the understanding and dialogue the volume is designed to encourage.

University of British Columbia MARGARET PRANG

The Politics of Canadian-Japanese Economic Relations 1952-1983, by Frank Langdon. Vancouver: University of British Columbia Press, 1984. Pp. xiii, 194. $18.95.

Never has so much been written by so many who know so little as in the case of Canada's future relationship with Japan. For all those weary of the endless lectures on the Japanese art of management or on the golden prospects awaiting Canadian businessmen once they fathom the inscrutable ways of the Japanese economy, this sensible book offers much relief.

Frank Langdon of the University of British Columbia is one of the handful of Canadian academics who has paid detailed attention to Japan over a long period. His assessment of Canadian-Japanese economic relations in the past tends to stress how often grand schemes have faltered and how advances have been the result of unspectacular diligence. The Trudeau government's attempt to sell Canadian manufactured and "high tech" goods to the Japanese was accompanied by much sound and flourish, but it signified very little, except, perhaps, that government's desperate attempt to be seen as independent of the United States and the Prime Minister's taste for eastern philosophy and food. Yet, as Langdon points out, "those officials who had the necessary vision and expertise had little impact on policy, nor could they keep the attention of the prime minister and the cabinet which was constantly pre-occupied with the non-economic side of domestic politics or the more glamorous aspects of international politics." As a result, the officials who carefully nurtured the Japanese-Canadian economic relationship were too often caught short by abrupt policy shifts as in the case of textile protection or, more strikingly, in the case of the 1977 embargo on uranium sales. The embargo caused the Japanese, who had bought increasingly greater quantities of Canada's uranium, to seek out other more reliable suppliers.

Professor Langdon is cautiously optimistic about the future, but he warns that inflated hopes in the past have been destructive when they were not fulfilled. Canadian manufacturers probably will continue to find Japanese terrain infertile. In other areas, especially joint ventures, the chances for success may be greater. Professor Langdon is surprisingly silent about agriculture, which has been an important area. While it is true that a recent Institute for Research on Public Policy monograph deals with the subject, more detail in any study of Canadian-Japanese economic relations does seem appropriate. In any case, there is more coverage of agriculture than is listed in the disappointing index.

Professor Langdon's speculations about the motives of Canadian politicians may not always be valid. Yet one finishes this book appreciating that very few Canadians — or Japanese — are so knowledgeable about Canadian-Japanese relations and suspecting that, in most cases, Professor Langdon has got the story right.

University of Waterloo JOHN ENGLISH