

Terminal Steamship Company," is a very concise and very readable summation of this development, describing the establishment of the resort near Snug Cove that was to be the setting recalled with pleasure by thousands of Vancouverites of another generation as "the spot" for a good time in the summer.

Mixed with these achievements are a number of irritations which must be mentioned. Having made the decision to dispense almost entirely with footnotes, it is annoying and puzzling to find direct quotations such as the one near the end of the first paragraph on page 45 and others, that appear without any direct indication about their source. This same paragraph provides us with another persistent problem in this book, the non-sentence. Surely a more rigorous proof reading of the text would have caught this, and other grammatical errors.

A more serious difficulty involves what seems to be a tendency for the book to separate into sections with rather artificial transitions. This, despite the intention of the author that everything included in the book be held together by a good relationship with the central theme. If the quotation presented at the beginning of this review is paraphrased so that we realize the book will deal with events as they happened on Bowen as well as the effect of island living on a number of individuals, the difficulty is apparent. In essence, there are two themes. Their marriage, in this volume, is not always comfortable.

In spite of this, the final note must be a positive one. The usefulness of this history is enhanced by the addition of several appendices including one of brief biographies of additional Island personalities as well as a comprehensive guide to the sources. The guide could easily be the starting point for other local historians who may wish to delve more deeply into one or other of the aspects introduced by Mrs. Howard in this pensive account of Bowen's first hundred years.

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Artifacts of the Northwest Coast Indians, by Hilary Stewart. Saanichton: Hancock House, 1973; illus., \$12.95.

While archaeologists are struggling to keep ahead of the bulldozers and looters, they are continually hampered by an increasing number of amateur publications which directly or indirectly encourage the destruction of British Columbia's cultural heritage. Hilary Stewart's book is a wel-

come relief to this cluttered market of inaccurate and harmful publications. Her book will undoubtedly serve as a restraint to many would-be pillagers of prehistory.

The introduction is skillfully filled with necessary clarifying information, the lack of which so often causes the reader to invent mistaken ideas about the artifacts or the people who used them.

In Chapter I, "The Dig," Stewart expertly explains the importance of controlled scientific investigation of prehistoric sites and the damage that can be caused by those who are enthusiastic but lack the knowledge for proper information recovery. In describing from her own experience what might occur during an archaeological excavation she carefully familiarizes the reader with all the meticulous recording that is undertaken during such a project.

In Chapter II, "The Incredible Coast," Stewart provides an excellent description of the lifestyle and physical setting of a people who developed a unique culture on the coast of British Columbia. And, much to the gratification of archaeologists, she presents an artifact as a remnant of a human behavioural system rather than introducing it as a glorified marketable object.

In this chapter, however, there is one myth that is unintentionally perpetuated. This myth lies in the comparison between Coastal and Interior Indians. The statement that the Interior "tribes" had a "nomadic, ever-searching, wandering way of life" gives the impression of a people who wandered around hoping they might stumble across something to eat. It is a common myth (even among archaeologists whose studies have been mainly concentrated on the coast) that the Interior Indians were not as sophisticated in their adaptation to the physical environment as those on the coast. Rather than living an "ever-searching, wandering way of life," the peoples of the Interior lived in definable regions, were very familiar with the location of specific resources, and were equally sophisticated in their techniques of utilizing those resources.

In the following three chapters Stewart's numerous and well executed illustrations reveal how a wide range of artifacts were manufactured and utilized. Short, easy to read texts, explanatory notes, and many early historic photographs provide a fuller and more vivid informational background for the reader. A measurement is given for each artifact as well as a letter-number system which is keyed to an artifact provenance and location index. Some of the artifacts were re-drawn from out-of-print publications but most were drawn from the actual artifacts in a number of museums and universities.

Chapter III, "Artifacts of Stone," is the most extensive. It explains the diversity of stone utilization and its influence on the lifestyle of coastal Indians. This chapter will serve to dispel the many modern day myths about the manufacture and use of some common stone tools, such as the belief that Indians produced a finished arrowhead by simply dripping boiling water on it.

One case of shaky reasoning is presented on page 80 where the text implies that the reason the Indians "preferred" to make animal traps and snares was because they were "often reluctant to penetrate the dark and forbidding 'forest' in search of game." The more logical explanation for trapping rather than searching for animals (by a people who were familiar with animal behaviour) would be the fact that it is easier and more economical.

The suggestion on page 85 that the perforated stone disc was used as a fly wheel on a pump drill is a possibility, but this tends not to be supported by ethnohistoric information, including information from the southern Kwakiutl area where Stewart claims the pump drill was "known" to be used.

When referring to pipes on page 94 it is not accurate to use the terms "interior" and "coast" in making comparisons on the artistic quality of the pipes. The area where prehistoric tubular stone pipes have been found transcends the Coast-Interior boundary in only a small region of the southern coast. The problem of comparison is further compounded by the fact that tubular stone pipes were still being made and used in small numbers in the lower Thompson River region as late as 1891, whereas they were not being used in the "coastal" part of the pipe distribution area when the first Europeans entered in the early 1800's. This introduces the possibility that the "much simpler style" of the "coastal" pipes might be a result of a tendency for them to be older than the more elaborate of the "interior" pipes. There are also more elaborate pipe bowls from the southern Gulf of Georgia than those illustrated, but it is probable that, in fact, all of these pipes were made and traded from the Interior part of the pipe distribution area.

On page 93 the labelling of two labrets from the Yale area as "Novice Labrets — For A Child" is an inference based on poorly understood ethnohistoric information from the northern coast. The practice of labretifery is far more complex than is usually assumed. There was considerable regional variation in sizes and styles of labrets worn by different age groups and sexes on the extreme northern Pacific coast of North America

in early historic and prehistoric times. Archaeological evidence also indicates that the same diversity is true for the southern coast.

One incorrect statement on page 38 is in tradition with the usual confusion of geological terms that one finds in archaeological publications. It is true, as stated, that nephrite is "commonly called jade," but the addition "or jadeite" is misleading. Nephrite and jadeite are two mineralogically different rocks which are often lumped together under the ambiguous term jade. Since there are no sources of jadeite in B.C., all "true jade" originating in the province is actually nephrite. However, this by no means simplifies matters since even geologists often cannot make a visual distinction between nephrite and some other raw materials such as serpentinite. The failure to carry out the simple tests needed to distinguish one raw material from another has led many archaeologists, and Stewart, to assume that most celts were made of nephrite. Specific gravity tests undertaken at the Provincial Museum on a large collection of celts indicated that over half of them were made of serpentinite.

Chapters IV and V demonstrate the interesting role of bone, antler and shell in the material culture of coastal peoples. Whether the techniques shown in the utilization of these materials are accurate, such as in the case of the *pièce esquillée* (stone wedge), is still uncertain in the absence of adequate studies on the subject.

Artifacts of the Northwest Coast is an illuminating and praiseworthy publication that will undoubtedly fulfill Stewart's wish for the reader to "acquire a deep appreciation for the inventive thought and skilled craftsmanship that went into so many of these artifacts." And most important, for the reader to "gain a deeper understanding and a greater respect for the coastal Indian of today."

British Columbia Provincial Museum

GRANT R. KEDDIE

The Struggle for Survival: Indian Cultures and the Protestant Ethic in British Columbia, by Forrest E. LaViolette. Toronto: University of Toronto Press, 1961; reprinted with additions, 1973. 201 pp., illus., \$3.50. (Canadian University Paperbooks No. 111).

Despite Professor W. E. Willmott's scathing review of F. E. LaViolette's *The Struggle for Survival: Indian Cultures and the Protestant Ethic in British Columbia* as both poor history and poor sociology (*B.C. Library Quarterly*, January 1962), the University of Toronto Press reprinted this