

tion is mathematical and diagrammatical. It is a book that many economists should read if only because it proves, once again, that neither scale economies nor spillovers are necessary or sufficient conditions for centralized political systems. But it is also a book that, because of its flaws, will do little to advance our knowledge about an optimal constitution for any society.

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Indian Fishing: Early Methods on the Northwest Coast, by Hilary Stewart.
Vancouver: J. J. Douglas, 1977. Pp. 181.

Hilary Stewart's latest book is an accomplishment that can perhaps only be fully appreciated by someone who has similarly attempted to slog his way through the forest of northwest coast ethnography in pursuit of some topic. Her topic is fishing and she has assembled for us a very satisfying collection of material. More than this, as with her *Artifacts of the Northwest Coast Indians* volume, she has built her presentation around drawings and sketches that are faithful representations of museum objects, and illustrations from published sources, or plausible reconstructions of implements and techniques where pictures have until now been lacking.

For this reviewer the illustrations alone are worth the purchase price. They have a fascination which is difficult to define, but it is comparable to what one experiences in the works of Eric Sloane and C. W. Jeffreys. The various fishing devices — hooks, harpoons, weirs and traps — are presented with such devoted attention to detail that there is an almost irresistible urge to set about manufacturing them. I have no doubt that some readers will succumb.

The organization and emphasis of the book are apparent from the principal chapter headings: "Hook, Line and Sinker," "Spears and Harpoons," "Nets and Netting," "Traps and Weirs," "Cooking and Preserving Fish" and "Spiritual Realms." As can be readily seen, most of the book deals with the technological aspects of fishing, although there is also a useful section concerned with the ideology — with the beliefs — of these fishermen. The volume could equally usefully have included a section on the social organization of fishing activity. Admittedly there are many references to people and society within the text, but specific attention to social arrangements associated with the various fishing technologies might have led the author to include descriptions of such social units as the distinctive reef net camps of the Straits Salish with their captains and

hired crew, or the traditional spring, village aggregations of the several Southern Kwakiutl groups at the Kingcome Inlet and Knight Inlet eulachon fisheries. The social dimension is as much a part of northwest coast fishing as are technology and beliefs.

This one small reservation aside, *Indian Fishing* is a work I shall refer to and shall refer others to many times in the coming years.

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Pioneers, Pedlars, and Prayer Shawls. The Jewish Communities in British Columbia and the Yukon, by Cyril Edel Leonoff. The Jewish Historical Society of British Columbia. Victoria: Sono Nis Press, 1978. Pp. 255. \$15.00.

Records of a community are various: they may be conscious in written, pictorial or monumental forms; or unconscious in artifactual or archaeological forms. Historians have, somewhat too slowly, come to accept this variety and to use it to enlarge the often unpromising range of their sources. For groups bound together by family ties, clan and religion the pictorial record is especially valuable. What the members *looked like* is often more expressive of the reality of the group than any description that can be devised.

Thus the decision of Cyril Leonoff and the Jewish Historical Society to publish a photographic record of the Jewish communities in British Columbia from what are obviously very rich photographic archives, as a possible stimulus to the writing of a full-scale history, was a good one. Here the pictures of the pioneers in community building and business enterprise, industrious farmers, gold prospectors, mill operators, shopkeepers and merchants, doctors, soldiers, aviators, war heroes, pedlars and junkmen, rabbis, judges, lawyers, politicians, musicians, artists, writers, athletes and general pillars of the community remind us of the astonishing variety and versatility of the Jewish communities in British Columbia, as well as of the pathos of the circumstances both of their coming to the province and often of their sojourn here. They provide a vivid and enlightening record.

But there is an uncomfortable disharmony between the photographs and the narrative of this book. The author-editor has undertaken real research for his text, ensuring a high standard of reliability. Yet that text is only a catalogue of names and accomplishments — inclusive and not selective — of the “this is great uncle Otto at the barbers’ convention”