

Cole, Lockner, and UBC Press should, however, be commended for locating and publishing these valuable accounts by British Columbia's first notable Darwinian. This volume marks the beginning of the serious study of the history of science in British Columbia.

Courtenay, BC

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Kwakwaka'wakw Settlements, 1775-1920: A Geographical Analysis and Gazetteer, by Robert Galois. Vancouver: UBC Press, 1994. xviii, 470 pp. Maps, tables. \$60.00 cloth.

This book is a terribly important work. As the sub-title indicates, it is made up of two parts, a geographical analysis and a gazetteer. The latter is modestly described as "a research tool, guiding others to, and facilitating the use of, available documentary sources" (77). It certainly is that, but it is much more.

As a research tool and reference work, the gazetteer is not meant to be a good read, but any researcher or writer trying to make sense of the bewildering complexity of Central Coast groups, locations, and names will find it indispensable. Galois, building on Franz Boas's 1934 *Geography of the Kwakiutl* and Wilson Duff's ninety-five page manuscript of the 1950s, has added elaborations that almost exhaust available sources on Kwakiutl sites and their history up until the recommendations of the McKenna-McBride Royal Commission or about 1920. The information provided in the gazetteer deserves consideration, but first something about the "geographic analysis" portion.

While the great majority of this fat book is given over to the gazetteer (and appendices), no one interested in the history of the Kwakiutl, of Northwest Coast peoples, or of Native-White contact should treat it as only that. The earlier essay, "Kwakwaka'wakw Settlement Patterns, 1775-1920" (19-74), constitutes a model of interpretation of the data provided in the gazetteer. Galois begins with an overview of his sources, the structure of the later gazetteer, some brief ethnological observations on social structures, especially the numaym and tribe, and the seasonal cycle, before launching on his interpretation of the effects of 145 years of the contact process upon territorial patterns. He deals with trade, demographic disaster (disease and warfare) and its consequences to tribes (divisions and amalgamations), to tribal territories, to settlement patterns, such as altered criteria for winter village sites, and, of course, the loss of land to Whites.

This historical-geographical interpretation rests on the data provided in the gazetteer, which, with its own introduction, makes up pages 77 to 380 of the book. A description of the information deserves to be given here so that the basis — and usefulness — of the book is clear. The Gilford Island tribes, the first of Galois's eight regional groupings, may serve as a sample. A brief introduction to the five tribes within the Gilford Island region summarizes the history of the groups, and the internal adjustments which occurred during the contact era, largely as a result of a Bella Coola attack, about 1856, on the Kwiksootainuk village of Gwayasdums. A description of reserve history (G.M. Sproat's provisional allocations of 1879, Peter O'Reilly's alterations of 1886, and the changes made by the McKenna-McBride Commission) is followed by two paragraphs on demographic history (Galois's extensive discussion in the introduction and his appendix on Kwakiutl population data allows him to limit his regional discussion to two paragraphs and a table). Then the tribes are dealt with one by one: little is known about the Dlidliget, who joined the Kwiksootainuk between 1850 and 1880, and so no numayms and only six sites are listed; of the Gwawaenuk more is known, so we have their four known numayms, a brief history, an annotated list of their twenty-nine sites, giving alternative names and other information; the Hahuamis are similarly treated, though here a foundation narrative by Jim King, recorded in 1981 at the U'Mista Cultural Centre, is provided in English and in U'mista Kwak'wala. The two remaining tribes, the Kwiksootainuk, devastated by the Bella Coola raid at their principal village of Gwayasdums, and the Tsawatainuk, decimated by an early, perhaps 1790s, attack from five Kwakiutl and Bella Bella groups, receive like attention. Seven maps aid in clarifying the altered tribal groups within the region and the sites and probable movements among them. The information and the sources upon which it rests are all clearly presented. The maps and tables are easily read.

Galois's book was done in some kind of collaboration with Alert Bay's U'mista Cultural Centre and comes with an introductory statement on its behalf by its distinguished former curator, Gloria Cranmer Webster, who has contributed so much to her community and our knowledge of it. She writes, with linguist Jay Powell, a statement on "Geography, Ethnogeography, and the Perspective of the Kwakwaka'wakw." Powell also contributes a short essay on the Kwak'wala language.

The title of the book reflects the contribution of Cranmer and the U'Mista Cultural Centre to the word usage. To many, still familiar

with the Kwakiutl of Boas, Hunt, Curtis, Codere, Goldman, Duff, Drucker and Hiezer, Rohner, Rosman and Rubel, Walens, the Smithsonian's *Handbook*, and the American Museum of Natural History's *Chiefly Feasts*, Kwakwaka'wakw will read strange, even meaningless. Re-invented to solve the problem of "Kwakiutl" being really only one, Fort Rupert, group of tribes among twenty odd, it has its own problems.¹ To readers interested in problems of cultural construction, this sort of thing adds interest to a book that is extraordinary on its own terms.

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Cork Lines and Canning Lines: The Glory Years of Fishing on the West Coast, by Geoff Meggs and Duncan Stacey. Toronto and Vancouver: Douglas & McIntyre, 1992. 166 pp. Photos, map. \$35.00 cloth.

The salmon fishery exercises a powerful hold on the BC imagination. Geoff Meggs, former editor of *The Fisherman*, and Duncan Stacey, an expert on fishing and canning technology, have collaborated on a volume of text and photographs on the salmon, herring, and halibut fisheries that should tighten that grip.

Despite the book's subtitle, the text is not nostalgic. An anonymous gillnetter from the 1930s is quoted at the beginning: "salmon mean dollars and dollars are always more important than men." The story told here of commercial salmon fishing from its beginnings until the 1950s is one of canners' greed, government mismanagement, destruction of fish stocks and habitat, and endemic racism. There were certainly glory years of cannery profits, but not until the contracts won by the UFAWU after World War II did fishers and shoreworkers find much prosperity.

The real glory in this well-designed book is the pictures. The authors have done a wonderful job of culling public and private collections, and the publisher has given the photographs the care they deserve. (My only complaint is that all the maps and plans and a few photographs are too small for details to be easily seen.) The brief text moves along quickly in each chapter, but the photographs are worth lingering over. They balance the technological and the social: Stacey's expertise in fishing and canning technology is put to good use, but it is

¹ See Judith Berman, "The Seals' Sleeping Cave: The Interpretation of Boas' Kwakw'ala Texts" (PhD Thesis, University of Pennsylvania, 1991), esp. 112-13 for an examination of past use; and Harry Assu with Joy Inglis, *Assu of Cape Mudge* (Vancouver: UBC Press, 1989), 16, for another contemporary view.