

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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DOUGLAS COLE

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.

not overdone, and there are glimpses of the social life of the industry's workers, at work and outside it (one of my favourites is a man posing for the camera with an oolichan between his teeth, p. 124).

There is thus a tension at the heart of the book, between the photographs and the text, and between the Native, European, and Asian men and women who harvested and processed the resource and the businesses and governments that controlled and abused it. In the book it is a creative tension; whether it will be so in reality remains to be seen.

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JAMES R. CONLEY

On the Translation of Native American Literatures, edited by Brian Swann. Washington, D.C.: Smithsonian Institution Press, 1992. xx, 478 pp. US\$45.00 cloth; US\$19.95 paper.

We learn a lot in editor Brian Swann's prologue to this collection of essays. He tells us of the history of scholarly resistance to acknowledging that Native peoples had literatures of significance and how recognition of those literatures made us aware of the need for techniques and understandings that would allow them to be translated. Swann leaves no doubt that the world needs a book that provides a history of our developing ability to do sensitive cross-cultural translation and a theory-driven "how-to manual" for doing it. This book was supposed to fulfil both those needs. He sent out hundreds of letters to individuals, organizations, and journal readers, inviting essays on "any aspect of [translation] that interests you," and from the essays that were submitted he chose those included in this sourcebook on the translation of Native American literatures.

The responses to that process of invitation were edited into a book with a lot of promise but, frankly, diffuse and rather disappointing substance. The essays are of very uneven quality. Remember that this is not a new field. There has been scholarly interest in "Amerindian texts" for a century. And, although this interest hid away for generations as a recondite aspect of ethnography and comparative lit, it burst out during the 1950s and 1960s to express itself in studies of "ways of speaking," cultural narrative and discourse, traditional poetry, ethno-poetics and rhetoric, and verbal performance art. Names of the great and famous in this field (Hymes, Rothenberg, Tedlock, Swann, Sherzer, Krupat) leap out of the table of contents, suggesting that if there are understandings of importance or late-breaking news in the