

images one above the other without explanation does the reader a disservice. As in the rest of this book, an opportunity to give readers a better understanding of their past and present through popular photographs has been lost.

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The Indians of Puget Sound: The Notebooks Of Myron Eells, edited with an introduction by George Pierre Castile, afterword by William W. Elmendorf. University of Washington Press, Seattle and London, and Whitman College, Walla Walla, 1985. Pp. xix, 470.

Available heretofore only in bits and pieces, the ethnographic writings of Myron Eells are now between two covers, handsomely printed, commented upon, evaluated and illustrated. Eells was born at his father's Congregational mission in eastern Washington Territory in 1843 and became a missionary himself, taking up residence in 1874 on the Skokomish Reservation and remaining there until his death in 1907. For several years his brother, Edwin, served in the same place as an Indian Agent.

The Skokomish Reservation is on the southern end of Hood Canal in Twana Indian territory. These people and their other Coast Salish neighbours — Klallam, Chehalis, Squaxin, Puyallup-Nisqually — are the subjects of Eells' ethnographic writing. He was an ardent correspondent and journalist, publishing a number of ethnographic papers on the Coast Salish of Puget Sound which have long been standard sources for students. This book is derived from a lengthy manuscript that Eells himself had been writing and amending until his death. It contains a number of his published papers. Professor Castile has done a sensitive job of editing to bring the manuscript into the integrated, whole-culture ethnography which its author intended it to be.

Observing and collecting information at a time when formalization of ethnography was just beginning, and writing in relative isolation from other scholars, Eells achieved admirable balance and breadth in his description. He writes of all aspects of culture from technology to religion. His description is more complete in some subjects than others, as Castile points out. Its strong points are not so much in the description of material things, a subject where moral and religious values of the observer might be expected to pose a lesser barrier, but in his observations of ceremonial

life and religious activities. While he does not conceal his own doubt and disdain, he does report much of what he saw. Eells achieves an immediacy of description that, while not unique, especially in the journals of explorers and fur traders in the Northwest, is all too rare among the ethnographers of his time and among the professionally trained students who followed in the early twentieth century. Few of these, including the renowned Franz Boas, wrote much about the ongoing life of Indian informants from whom they were seeking information to reconstruct the past.

Eells shares a good deal of what he saw and heard. From his unstudied description, his comments about missionary work, his presentation of selected writings by Indian students, and even the carefully posed photographs of his parishioners, a picture emerges of a culture in transition. This is a work of significance for anthropologists and historians.

The ethnographic merit of Eells' work should not be exaggerated, however. The solid observations are, after all, too small a part of the total work. In the end it is a shallow account of Coast Salish culture.

Eells is weakest when he offers comments on the meaning of Indian activities, and it becomes quite evident that despite his long association he never understood these people. Professor William Elmendorf, author of a definitive ethnography on one of the groups Eells lived with (see *The Structure of Twana Culture*, Washington State University Research Studies, Pullman, 1960), has provided a crucial assessment of Eells as an ethnographer in the six-page afterword of this volume. The essential weakness which may be missed by the casual general reader lies in Eells' inability to obtain even a passing familiarity with the Indian languages he encountered or even to utilize Indian words in description. He did not understand the relationship between language and culture and the necessity to use Indian languages to lift the veil surrounding Salish cultures.

Like many of his compatriots in the Northwest, Eells fell back on the easily used but woefully inadequate Chinook jargon. Its glosses and crude approximations permeate Eells' work. This is most evident in the frequent use of the term *tamahnous*, which, as Elmendorf points out, refers to "a whole complex of concepts which must be defined and distinguished in native terminology" (p. 452). A reader familiar with Elmendorf's work on Twana, Marion Smith's on the Puyallup-Nisqually or Wayne Suttles' on Straits Salish will reach an approximate understanding of what Eells is describing or referring to by "tamahnous." But the reader without such preparation will be confused.

Despite Eells' shortcomings and these inherent limitations, we are well

served in this book because it is relatively complete and because Eells the person, with his limitations, has been presented by editor and commentator. There is one regrettable weakness in the presentation, however, and that is in the matter of illustrations. The book has numerous black and white photographs and reproductions of Eells' sketches. All of them are welcome, but unfortunately old photos have been mixed with new, and photos of objects from Eells' extensive collection of ethnographic specimens have been mixed with photos of specimens from other museums. One can pick out the material from the Thomas Burke Memorial Washington State Museum in Seattle by consulting the credits on page iv, but credits for the others are not given. Worse still, photo captions are sadly deficient, giving little or no information. For example, of the six photos of model canoes on pages 182-84, four are labelled simply "Canoe Model," one "Boat Model" and the other "Canoe Models; bottom is identified as Chinook." The reader is left to wonder where the models were collected, by whom and when, where the models are now preserved, what their ethnographic significance is, or how they might relate to the writing of Eells.

Occasionally in his writing, Eells mentions some specimen he has collected or a sketch he has made. On page 386, for example, Eells describes a Twana wolf mask he collected, and thanks to his mention of its decoration by a bit of curled hemp we can tentatively identify it with the lower of two "Twana Masks" pictured on the opposite page. It is all too infrequently, and not by design, that the illustrations and the text are brought together in such a meaningful way.

It is also regrettable that more of Eells' sketches were not included, some of them as facsimile pages of his manuscript, for he apparently meant them to be illustrations of his text. Robert H. Ruby and John A. Brown, in their book *Myron Eells and the Puget Sound Indians* (Superior, 1976), reproduced many of the sketches, including a series of manuscript pages in small colour plates. Their book itself is a careless and misleading account of Eells' work, as Castile notes, but the illustrations do give the reader a look at an aspect of Eells' ethnography which is important. The ethnographic specimens, sketches, drawings and photographs that Eells assembled are, of course, part and parcel of his ethnographic account of the Puget Sound Indians, and they are undeservedly neglected in this presentation of his work.

Nevertheless, Castile has done a commendable job, and the University of Washington Press and Whitman College are to be thanked for making this pioneering study available. It will not be a popular, high sales item,

and it will not be the first choice of the general reader who wants to learn a little more about Indians of the Northwest Coast, but serious students of Northwest ethnology and history will make much use of it.

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Two Political Worlds, by Donald E. Blake. Vancouver: University of British Columbia Press, 1985.

This book, done in collaboration with two of Blake's UBC colleagues, provides an excellent, survey-based look at the mass response to the changes in the British Columbia party system. Four themes are stressed: the virtual elimination from contention of the provincial wings of the dominant parties federally; the geographic spread of both the NDP and Social Credit Party throughout the province; the consequent obligation of British Columbians to live in two political worlds; and the class and ideological roots of party polarization in British Columbia. All four themes are based on fine analyses of both the 1979 survey data and on historical aggregate data. Many other points are addressed as well, of which I only have the space to touch on one: the political culture of British Columbians. Although observers think of B.C. politics as highly riven by class and assume that the society must be as well, the latter is clearly not the case! Only 13 percent of the sample accept a class label *and* think that class is important to the way that they define themselves. Income differences (but not educational or occupational differences) *do* differentiate the electorates of the New Democratic and Social Credit parties. But the NDP did get support from one-third of the people who earned over \$35,000 in 1979 and the Social Credit Party got support from one-third of those who earned under \$10,000. Party support also depends on ideological differences. Those who believe that individuals must take responsibility for themselves are pulled toward support for the Social Credit Party, no matter what their occupations. Those who believe that the state should supplement people's incomes or compensate for bad luck are more likely to vote NDP, no matter how high the status of *their* occupations. There is a link between high income and preference for individualistic solutions, but the link is not perfect. Managers and professionals in the public service tend to give majority support to the NDP. Both material factors and ideological factors are needed for an adequate