

also arose from its geographically confined and concentrated central business district — a nice relating of human perception to physical fact.

There is no call to list all his major appraisals. But to cite a few more, he draws out the contrast (rooted in “national separation”) between Seattle’s heavy emphasis on a military-linked economy and its near lack in Vancouver. He marks the strong historic role of British immigrants in the Canadian city, as opposed to the greater European ethnic variety long found in the American community — where, more lately, a large black minority has much affected its urban society and relationships, while the British Columbian centre has instead acquired another sort of ambience deriving from its own Chinese minority. Then there are the differing influences of two differing federal systems upon the two cities, varying the inputs of political centralization or regionalism into their local existence; or the “greater awareness of public needs and public rights” in the Vancouver community, or, in conjunction, its weaker individualism and commitment to private enterprise than has been historically and characteristically manifested in Seattle. Some of these judgements may seem fairly evident already; others may inevitably sweep out to notional vagueness. Yet put together, and effectively demonstrated throughout the text, they provide plenty of stimulating concepts and insightful comparisons. In sum, Professor MacDonald’s volume shows in lucid, most engaging fashion why his selected, often very similar urban communities grew and stayed as “distant neighbours” on through their joint experience.

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J. M. S. CARELESS

*Part of the Land, Part of the Water: A History of the Yukon Indians*, by Catherine McClellan with Lucie Birckel, Robert Bringham, James Fall, Carol McCarthy and Janice Sheppard. Vancouver: Douglas & McIntyre, 1987. Pp. 328.

What a remarkable publishing achievement! *Part of the Land, Part of the Water* is at once informative, accessible, scholarly, beautifully illustrated, innovative, and finely crafted. Catherine McClellan, highly regarded Yukon anthropologist and main writer/co-ordinator for this volume, is deserving of the highest praise for her work on bringing this project to completion. Similarly, the Council of Yukon Indians and the Yukon Department of Education, co-sponsors of this book, to be used as a

school text, deserve great commendation for supporting this unique undertaking.

It is hard — and perhaps unnecessary — to categorize this book. Despite the subtitle, it is far more (though in some ways less) than a history of the Yukon Indians. *Part of the Land* begins with fictionalized accounts of native life at different time periods, and then proceeds to a fine description of the geography of the upper Yukon River basin, profusely illustrated with well-chosen colour photographs. This introductory section leaves the reader with an excellent sense of the homeland of the Yukon Indians. Following two short historical chapters, the book offers a thorough analysis of aboriginal customs, lifestyle, and traditions. For the final segment of the book, native elders from around the territory were asked to share their stories, legends, and ideas. Here, in their words, is offered a powerful set of commentaries on native life in the North.

There is much to applaud in this book. McClellan has allowed the native elders to tell large segments of the story themselves; their words add authenticity and spiritual power to the volume. As well, the photographs about — and often by — the Indian people are particularly effective. There are few of the usual posed photos by professional non-native photographers, and an abundance of personal photographs, a number taken by McClellan during her years of field study, that take one deep inside native culture in the territory. The anthropological sections of the book are especially effective, avoiding the jargon that sometimes infects scholarly works in this field, and should be readily accessible to the students for whom this book is intended. This book has been warmly received by native people in the Yukon; the reasons for that enthusiasm are obvious.

Inevitably, there are a few quibbles. It is odd that *Part of the Land* is subtitled *A History of the Yukon Indians*. The book is many things — a profile, an introduction, an anthropology, a cultural analysis, a window on unique and threatened cultures; but it is not a history in the conventional sense. The historical sections are short and, in a book that is remarkably free of errors, not always reliable. More worrisome, there are major historical questions that are completely ignored. There is, for example, virtually no discussion of the impact of alcohol on aboriginal peoples, and the material on contemporary natives in the Yukon gives scant indication of the social and cultural crisis that currently pervades native life in the region. The avoidance of these crucial — and very painful — issues leaves the book unfortunately incomplete. There are a few additional problems. The book is weighted toward the southern Yukon — the area of Catherine McClellan's field work — and does not give equal weight to

other areas of the territory, the bibliography is unnecessarily brief, particularly for a book designed for school use, and the index is far from comprehensive.

*Part of the Land, Part of the Water* is a wonderful celebration of native life in the Yukon Territory. It explores and illuminates the richness of their culture and the beauty and bounty of their homeland. It documents the natives' efforts to maintain their relationship with the land and, through its laudable inclusion of the words of native elders, offers convincing evidence of the persistence of an aboriginal world view in Canada's North. Dr. McClellan and her assistants have provided a truly spectacular textbook that is deserving of a wide audience outside the Yukon Territory.

*University of Victoria*

KEN COATES

*The Chilliwacks and Their Neighbors*, by Oliver N. Wells; edited by Ralph Maud, Brent Galloway, and Marie Weeden. Vancouver: Talonbooks, 1987. Pp. 226; index, illustrations, maps, notes, and epilogues.

Oliver Wells' untimely death in 1970 left unfinished what was to be a major anthology of research on the Chilliwack Indians of the Fraser Valley. According to his daughter, Marie Weeden, Wells intended to include relevant material from the works of Boas, Hill-Tout, Reverend Thomas Crosby and others, but "modesty would have prevented him from including much of his own researches" (p. 13, n. 1). Had Wells lived to publish his completed ethnology, much of the vitality and freshness of his approach might have been lost had he subsumed his own research under the work of more widely known ethnographers and writers.

The introductory thirty pages of the book contain Marie Weeden's Preface, two published eulogies for Wells, a brief memoir by his wife, his own introduction and background notes to the planned anthology, a note by Maud on presentation of interviews, and a discussion, by Galloway, of Wells' Halkomelem language material. The major section of the book is devoted to virtually verbatim transcriptions of portions of selected interviews by Wells with seven Chilliwack Indian elders and five members of neighbouring tribes, an interview with P. R. Jeffcott, who had written on the Nooksak, and excerpts from Wells' work published elsewhere. The transcriptions are divided into three phases of Wells' interviews: 1962, 1964, and 1965 to 1967. The final component is a loose assortment of