

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.

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*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

items under the heading, Epilogues. Each of these sections deserves comment.

The tributes to Wells, including newspaper articles and reminiscences by his wife and daughter, provide interesting glimpses into the character of this farmer, stock breeder, and scholar. His determination to record "a true picture of the native in his native land" (p. 13) stemmed, in part, from his interest in his pioneer family and in local history. By 1962, Wells was enhancing his research of native Indian culture history by tape-recording interviews with "older friends among the Native people" (p. 13). Aside from these tributes, this section of the book is perhaps most valuable for Galloway's excellent discussion of Halkomelem. The equivalency key for the three writing systems used to record native languages is helpful for native Indian readers and professional linguists and anthropologists. Accompanied by Galloway's clear explanation of pronunciation, the key should be useful for the diligent novice, as well. Offering examples from familiar English utterances, Galloway describes, more coherently than is usually the case in pronunciation guides, how to form sounds not common in English.

Weeden's Preface and Maud's Note on the Text provide a rationale for the manner in which the interview transcriptions are presented by the editors. Weeden justifies the inclusion of almost verbatim interviews when she remarks,

we wanted to present the transcriptions in such a way that they would capture the essence of not only the historical information but also the experience of those moments of communication that took place between Oliver and his Native friends. (p. 7)

Maud confronts the problem of transcribing non-standard English with further justification for a verbatim approach:

Fidelity to the actual words and dialects used seemed to be the best policy, on the assumption that speakers would rather be recognizably themselves than given a false 'standard' English. (p. 21)

Although this sensitivity to the native Indian dialect of English must be applauded and encouraged, the transcriptions make for somewhat disjointed reading, except when myths and historical events are narrated in full. The alternation between Wells' questions and comments and the informant's response does yield insights into Wells' relationship with informants and his interviewing techniques but eventually becomes rather tedious.

A more important problem with the organization of this major section

of the book is that adherence to a literal rendering of the interviews combined with an emphasis on the chronological progress of Wells' fieldwork does not produce an integrated picture of Chilliwack native cultural history. Wells' interviews tend to be informative but sometimes rambling conversations rather than structured ethnographic inquiries. The editors suggest a developmental theme in terms of Wells' interview sessions, and the transcriptions may indeed retain the desired "moments of communication" (p. 7), but the division of transcriptions into three time periods does not lend much coherence to the ethnographic material. Some compromise between transcription and ethnographic continuity, between the spontaneity of Wells' dialogue with his native friends and a more formal, patterned approach to culture history data would have made the book more useful to scholars and, quite likely, more readable and comprehensible to the non-professional.

Themes do emerge, of course. Wells had a long-time resident's interest in Chilliwack Indian place names and family names, and many of the interviews include detailed information on these topics. Whether this information will be as interesting to the non-resident reader is difficult to determine. Themes of wider appeal deal with Coast Salish spirit dancing, origins and display of the *skwikway* (*sxwayxwey*) mask, the double-headed serpent, Salish blanket weaving, conversion to Christianity, canoe carving, and a variety of myths. There is no question that the information on many of these topics is valuable, but they are scattered throughout the interviews. Moreover, the Index contains only Halkomelem terms and Indian and non-Indian personal and place names. Some attempt to index major cultural and historical topics would have enhanced considerably the book's usefulness for further comparative work. Maud does invite interested scholars to contact the editors for access to the complete transcriptions, but the invitation is not a substitute for adequate indexing of the published selections. Furthermore, photographs, maps, and some unique illustrations by Wells are not listed.

The Epilogues consist of an article by Wells on Salish weaving, a letter from Wells written shortly before his death, and a list of Halkomelem terms from his 1966 map, *Indian Territory 1858*. Unfortunately, the resulting pastiche does not provide an effective conclusion, an analytic and integrating overview, to either the nature of Wells' fieldwork or the potentially valuable ethnographic detail on the Chilliwack.

In conclusion, it should be noted that the editors of *The Chilliwacks and Their Neighbors* were faced with a difficult task. Undoubtedly, there were time and other practical constraints to contend with, as well as the

inherent problems in transcribing and ordering an unfinished, posthumous work. Should the material be extensively reshaped in the editing process to create a finished product? Or, should editing be kept to a minimum so that the author's work stands relatively untouched? Wells himself clearly had other ideas for the material. There was, moreover, an understandable desire on the part of Wells' family to honour the spirit of this remarkable man (Weeden, p. 7). The editors have attempted to resolve these concerns by letting the transcriptions speak for themselves with little commentary or analysis. As a result, the final product may be less satisfying to researchers and to those unfamiliar with the Chilliwack area than to native Indian people and other local residents with considerable background knowledge.

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*Uncommon Property: The Fishing and Fish-Processing Industries in British Columbia*, edited by Patricia Marchak, Neil Guppy and John McMullan. Toronto: Methuen, 1987. Pp. 402.

Let's get one thing straight — this collection contains a great deal of valuable, original information about the Pacific fisheries. That said, however, the book is a hybrid between a collection of articles and a research project report. There are some excellent articles within the collection but overall it does not hold together *as a book*. It speaks with several voices, contains different directions and has no binding theme, aside from the broad subject of the B.C. fisheries.

Each of the three editors (Patricia Marchak, Neil Guppy and John McMullan) contributed two of the thirteen articles while Marchak also wrote the Introduction and Conclusion. Evelyn Pinkerton wrote three chapters, Alicja Muszynski two, and Stephen Garrod and Keith Warriner one each. None of the writing is done collectively, and this is evident in the final product.

Fisheries is an exciting site of investigation, especially on the west coast, since it includes factors of capital and labour, the state, race and ethnicity, gender relations, co-operative and union struggles, all bound within an ecologically sensitive setting. The papers in the present collection each contribute in significant ways to our understanding of these practices.

Following Marchak's theoretical discussion of common property and the state which outlines the complex "labour status" of fishers, the collection divides into three parts. Part 1, called Capital and State, has the