

one of the authors carried out his principal field work among the Bushmen. Failure to distinguish between societies with cognatic or ambilineal descent on the one hand, and truly bilateral societies where the concept of descent is absent is a fault common to both general anthropological texts and works on kinship. However, this is an inexcusable fault in view of the ample literature on both cognatic and bilateral societies.

Barnard and Good treat problems of band organization in a cursory fashion (pp. 158-159), in that by rejecting isomorphic models of patrilineal and patrilocal bands, they slip into a sloppy characterization of band flexibility. They would have benefitted from June Helm's "A Method of Statistical Analysis of Primary Relative Bonds in Community Composition" (*In Band Societies*, David Damas, ed. pp. 212-239. Ottawa, Ontario: National Museum of Canada Bulletin Number 228, 1969). When Helm's methodology is applied to the Birhor of India, an approach which is very close to Service's patrilocal band can be seen (Williams says patrilineal as well; see "The Birhor of India and Some Comments on Band Organization" by B.J. Williams *In Man the Hunter*, R.B. Lee and I. DeVore, eds. pp. 126-131. New York: Aldine, 1968). When Helm's methodology is applied to the Bushman bands studied by L. Marshall, a slant toward matrilocally-organized bands is revealed (Helm *ibid.*:30).

While Barnard and Good renounce any claim to having written a textbook on kinship (p. 14), they have gone a long way in this direction. Indeed, given its stimulating treatment of the classic debates on kinship and its many helpful suggestions for exploring these debates in the context of field situations, *Research Practices in the Study of Kinship* may well serve as a core volume for seminars on kinship.

Although this book has a handsome format, my copy was poorly bound and pages began to fall out during my first reading. Considering the physical thinness of the volume, the price is very dear. Of course, this is not the fault of the authors, but is instead a sign of the times and the high cost of producing even compact books such as this one.

The Tsimshian: Images of the Past, Views for the Present. *Margaret Seguin*, ed. Vancouver, British Columbia: University of British Columbia Press, 1984. xx + 343 pp. \$37.95 (cloth).

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The articles in this book provide intensive discussions of a wide range of topics, including moieties and clans, potlatching,

names, world view, shamanism, basketry, and masks. The volume is notable, as the editor tells us, for the way in which many of the papers build upon one another. There is even a distinctive feature analysis of the authors' arguments which appears in the afterword (p. 320). The unity that binds these articles together is their common interest in the symbolism underlying Tsimshian culture. Three historical analyses form a separate, but no less interesting side theme of the collection.

Of the articles focusing on symbolism, Dunn's and Seguin's are the most significant. Dunn shows that the relationship between the Tsimshian and their Northwest Coast neighbors, the Haida and Tlingit, included the sharing of kin terms. Furthermore, the Tsimshian described their symbolic relationship with these other groups by using the same asymmetrical generational tilting that is characteristic of the Crow kinship terminologies found in all three groups. This finding adds a new dimension to our understanding of the interconnectedness of the three groups. At one point, Dunn obscures his argument by saying that based on his study of myths (p. 102), the Tsimshian saw the Haida as patrilineal. This statement appears to be an unexplained contradiction, since the Haida, like the Tsimshian and Tlingit, are matrilineal. Dunn seems to clarify the problem by saying in the same paragraph that the Haida are considered "father of the clan" to the Tsimshians; that is, patrilineal rather than patrilineal.

Seguin's article is the most engaging of the book in that it provides an analysis of how the potlatch symbolically connected the natural and supernatural worlds to ensure the continuing supply of food. This article draws upon several of the other essays in the volume and uses them to present the conclusion that Tsimshian feasting made "it possible for the lineage members to be reincarnated" (p. 123).

Finally, James McDonald's historical article makes a significant contribution to Northwest Coast studies by showing that the Tsimshian were heavily engaged in the commercial development of the Northwest Coast at a time when they were being described by Boas as maintaining much of their traditional way of life. McDonald's work points out the need to integrate historical material into interpretations of many of the classic ethnographies of the Northwest Coast and other areas of North America.

One major problem faces this volume as a whole. Its papers were based on a conference held in a Tsimshian village called Hartley Bay in British Columbia, and many of the papers attempt to depict Tsimshian ideology and world view. As Farber says in her Afterword, "The most important influence on the coherence of the volume is, of course, the subject(s) themselves and discursive activities" (p. 316). Yet for all the opportunity to have them, no

direct Tsimshian voices are present. No author reports saying to a Tsimshian, "Here is what I think you think," and being told, at the very least, "I have never heard it put that way, but, yes, that is what I think."

Thesis and Dissertation Titles and Abstracts on the Anthropology of Canadian Indians, Inuit and Metis from Canadian Universities. Report 1, 1970-1982. *Rene R. Gadacz* and *Michael I. Asch*. Ottawa, Ontario: National Museum of Man Mercury Series, Canadian Ethnology Service Paper Number 95, 1984. x + 128 pp. gratis (paper).

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Because there is a need to promote greater use of the large number of theses which are now being produced in native studies, this bibliography is a welcome addition to the existing catalogs of theses. The bibliography has 394 titles, many of which are annotated. However, some of the items contain errors, including one by G. Knight on Salish trade that never got beyond the research stage.

Unfortunately, the presentation of theses in this bibliography is confusing. There are too many categories (sixty-nine), an initial division by province or region or Indian group, and a secondary division by tribe or discipline or topic. The result is a disorganized format. Since theses emphasize innovation within a field of theory, I urge the authors to organize their next volume by topic alone, and to use an index at the end for provincial or tribal categories.

In addition, the Canadian Ethnology Service needs a more efficient organization for the general format for this series. As one example, although double spacing is ordinarily used in prepublication drafts to allow room for corrections, it makes no sense whatsoever to waste scarce funds by publishing these volumes in double space. Although we need, use, and very much respect the series, it needs editorial improvements.

As a point of information, the National Library of Canada sends academic libraries an annual list titled *Canadian Theses*. Theses listed in this publication and dated before 1978 can be ordered from the National Library on microfiche. However, in 1978, the National Library stopped subsidizing the production of master's theses on microfiche, and unless a university or an author paid the microfiche cost, one must write directly to the library of the university where a thesis was produced in order to obtain copies of Master's theses which appeared after 1977. Major universities also