

some ways by McGhee). Berglund presents three pieces of Norse carving from the Farm in the Sand site, focusing on their meaning in Norse society.

Other times and parts of the Arctic are less well represented here. Historic Inuit culture is addressed in four papers. Kaplan, studying early historic Inuit sites in Labrador, demonstrates the utility of combining data from diverse sources, including archaeological and anthropological data, historic and archival sources, and climate change studies, to understand changes in Inuit social organization in the 18th century. Carpenter, Hansen, and Robert-Lamblin present descriptive papers, reporting on 19th and early 20th century drawings from around Igloolik, historic fishing jigs from Greenland, and mortality data for late 19th to early 20th century Ammassalik people, respectively.

Finally three authors (Laughlin, Müller-Beck, and Fitzhugh) focus on the western Arctic. Fitzhugh revisits the long-forgotten question of a Western Siberian origin for Thule culture, describing recent work on the Yamal Peninsula. Not surprisingly, the archaeological evidence, while interesting in its own right, does not support the idea that Thule Culture was derived from this distant land. Müller-Beck discusses a chopping tool recently excavated from a house at Ekven. He makes a good case for its being used to shape whalebone roof supports, but is on much less firm ground when he goes on to assert that the spread of Thule Culture into the Eastern Arctic may have been an adoption of new technology rather than a migration. Laughlin provides both a memoir and a discussion of his theory of a single migration into the New World 19000 years ago. Unfortunately the limited presentation of data makes it difficult to evaluate his cryptic arguments.

I have classified a final group of papers as commentaries. They include de Laguna's interesting speculations on the fate of Krueger's geological expedition of 1929, Kleivan's discussion of political poetry and archaeology in Greenland, Swinton's thoughts on Inuit art and Inuit artists, and Carpenter's notes on what he believes to be under-appreciated early Arctic researchers (Rasmussen, Freuchen, Flaherty, Harrington, and Sivertz). Overall these are thought-provoking papers. Carpenter's comments in particular are likely to raise objections among researchers in a variety of fields, while de Laguna's speculations are food for thought for anyone planning a long Arctic field season.

As is the case with many such compilations, this volume has its share of minor editorial slips in the form of reversed figures and typographical errors (my favorite of these appears on page 88, where parka-wearing figures are described as "fur-glad"). Considering the editors (and many of the authors) are not native English speakers, such minor errors are understandable. The editors have thoughtfully provided us with references following each paper and a joint bibliography at the end, as well as indexes of place names, personal names, and subjects. On the whole, this is a worthwhile publication. It will be of interest particularly

to researchers whose work focuses on Paleo-Eskimo problems, particularly the Pre-Dorset period. It also provides valuable information for those of us unfamiliar with the history of anthropological and archaeological institutions in Greenland. Although it is not primarily intended for students, they will benefit from the historical perspective offered by some of the papers and will also find it a rich source of problems for future research. *Fifty Years of Arctic Research* is, in short, a suitable commemoration of a long and productive career.

REFERENCES

- GRØNNOW, B, ed. 1996. The Paleo-Eskimo cultures of Greenland: New perspectives in Greenlandic archaeology. Publication No. 1. Copenhagen: Danish Polar Center.
- HELMER, J. 1994. Resurrecting the spirit(s) of Taylor's "Carlsberg Culture": Cultural traditions and cultural horizons in eastern Arctic prehistory. In: Morrison, D., and Pilon, J.-L., eds. *Threads of Arctic prehistory: Papers in honor of William E. Taylor, Jr.* Mercury Series, Archaeological Survey of Canada Paper No. 149. Ottawa: Canadian Museum of Civilization. 15–34.
- PARK, R. 1993. The Dorset-Thule succession in Arctic North America: Assessing claims for culture contact. *American Antiquity* 58(2):203–234.

Genevieve LeMoine
Curator/Registrar
The Peary-MacMillan Arctic Museum and
Arctic Studies Center
Bowdoin College
9500 College Station
Brunswick, Maine, U.S.A.
04011-8495

THE IÑUPIAQ ESKIMO NATIONS OF NORTHWEST ALASKA. By ERNEST S. BURCH, Jr. Fairbanks: University of Alaska Press, 1998. 473 p., maps, charts, b&w illus., bib., indexes. Hardbound, US\$49.95; Softbound, US\$31.95.

The Iñupiaq Eskimo Nations of Northwest Alaska is the first of at least three volumes by Ernest S. Burch, Jr. on Northwest Alaskan Iñupiaq culture, the result of more than three decades of research in that region. In this book, Burch presents data on the individual "Nations" that inhabited the region before the twentieth century. Later publications will describe the internal workings of Northwest Alaskan groups and their external relationships. Burch sets forth two goals in producing this valuable addition to Arctic anthropology. The first is to present a comprehensive view of the subsistence and settlement of 11 Iñupiaq Nations that inhabited Northwest Alaska before the end of the 19th century. The second is to use those data to support his cellular (read societal or tribal) model of Iñupiaq social

organization. With respect to the former, he does an outstanding job, giving the reader in-depth views of seasonal patterns of movements and resource use. With respect to the latter, his data are convincing but suggest the need to at least refine the cellular model to deal with the apparent conflict between the concept of territorially defined societies and high levels of extrasocietal relations.

This attractively bound book contains easily interpretable maps and charts along with a number of very interesting photographs and illustrations, some previously unpublished. It is divided into 14 chapters. Chapter 1, Introduction, presents the reasons for the study, some limited background on culture, history, and environment, and the organization for the remainder of the text. Burch's careful discussion of his "bracketing" methodology provides the reader with ample reasons to accept his statements about the characteristics of different societies.

The next 12 chapters describe in depth the subsistence and settlement of eleven societies and one residual area, the "Headwaters District." Burch follows the same format for each society. First, he delineates the territorial boundaries for the society and describes previous historical and anthropological accounts for the area. He then presents the biogeographical setting in which the society existed, especially in relation to subsistence resources, followed by information on the origins of the society (minimal in most cases) and a well-reasoned estimate of population. He recounts the annual cycle of society members, beginning at breakup and following their movements through the remainder of the year. Finally, he discusses the factors that led to the demise of the society. In all cases, a variable set of factors—especially famine and disease—led to the dissolution of Iñupiaq societies in Northwest Alaska before 1900. Seven appendices supplement the main text of the book. These provide more specific details on oral sources, descriptions of spring and winter settlements, and more extensive support for certain assertions Burch has made in earlier chapters, such as his statement about the timing of a disaster that nearly extinguished the Qikiqtaḡruṅmiut of the Kotzebue Peninsula. Three indexes (of geographical names, personal names, and subjects) make it very easy to search for specific items of interest within the text.

Given the redundant organization, I thought at the outset that reading the entire volume might become tedious. However, I found it an "easy read," because Burch writes about each society in a personal, interesting manner, interspersing historical accounts and informant narratives. And, of course, the level of detail that Burch has been able to assemble about many of the societies is truly amazing. One of the most fascinating sections for this reader was his account of the Kuuvaum Kaṅjaḡmiut, an Athapaskan people who evidently assimilated into Inuit culture, adopting both language and material culture. Throughout the text there are ethnographic details available nowhere else, such as Burch's description of the "festival of the bones," a late winter event during which

the Kivalliñiḡmiut and other societies would consume marrow and render fat from all the bones accumulated since the preceding fall. Eliminating some unnecessary repetition, especially in the discussions of the environment, would have made the text even more readable.

The book does have its flaws. One of the most significant is a structure overly predicated on the content of ensuing volumes. The accounts of individual societies, as well as the problem-oriented discussions, cry out for more general background on the shared aspects of those groups. In particular, Burch could have spelled out more completely, as he has elsewhere (Burch, 1980, 1984), what characteristics separated individual societies: namely, territories, endogamy, dialect, distinct economy, etc. Discussion of alliance and other mechanisms of intersocietal interaction would have clarified some areas, such as the apparent ability of members of one society to reside and hunt extensively within the territory of another.

For those familiar with Burch's work, argument for the essence of his "cellular" model versus others, especially Spencer's (1959) "Nunamiut/Taremiut" concept, amounts to beating a dead horse, since I suspect most were convinced by his earlier articles. On the other hand, I do not think he has adequately dealt with the aforementioned inconsistency in the observance of territorial boundaries. Burch deals with the problem by invoking the concept of range versus estate (adopted from Stanner, 1965)—estate/territory being the home ground and range expressing the area actually used. This is fine in a descriptive sense, but why have territories? In most cases, he proposes that territories were defined on the basis of major environmental demarcations, such as watersheds. But where natural divisions are lacking, as in the Kobuk River valley, Burch suggests territorial limits may have come about because of the need to maintain social integration. However, this is an unsatisfying explanation of one social fact with another. And one wonders why these divisions would generate relations so hostile that the typical response to a stranger was "shoot first, ask questions later." Although Burch recognizes the dynamics of this system in terms of its dissolution, perhaps his view is too static in other respects (an occupational hazard in "salvage ethnography"). Two important questions might be addressed in future editions that might resolve the apparent conflict between territoriality and extraterritoriality. First, to what degree were the Iñupiat reacting to the advancing European presence with the development of intercontinental trade networks documented by Ray (1975) and others? Second, to what degree was population aggregation in Qikiqtaḡruṅmiut territory the result of the decimation Burch describes for that society as early as 1818?

The preceding comments in no way diminish my enthusiastic recommendation of this book. Such critical analysis is possible only because Burch has done a rigorous and comprehensive job in assembling data on Northwest Alaska societies. This book will be a valuable research tool for anthropologists as well as an educational resource for

students within and outside Northwest Alaska. I am greatly looking forward to forthcoming volumes.

REFERENCES

- BURCH, E.S., Jr. 1980. Traditional Eskimo societies of Northwest Alaska. *Senri Ethnological Studies* 4:253–304.
- . 1984. Kotzebue Sound Eskimo. In: Damas, D., ed. *Handbook of North American Indians*. Vol. 5, Arctic. Washington, D.C.: Smithsonian Institution. 303–319.
- RAY, D.J. 1975. *Eskimos of Bering Strait, 1650–1898*. Seattle: University of Washington Press.
- SPENCER, R.F. 1959. *The North Alaskan Eskimo: A study in ecology and society*. Smithsonian Institution, Bureau of American Ethnology Bulletin 171. Washington, D.C.: U.S. Government Printing Office.
- STANNER, W.E.H. 1965. Aboriginal territorial organization: Estate, range, domain, and regime. *Oceania* 36(1):1–26.

*William L. Sheppard
Sheppard Research
2111 S.W. Sunset Boulevard
Portland, Oregon, U.S.A.
97201*