

may be terms that Eskimos use when talking English to the white man (because that is what the white man taught them), but that is not the way they talk Inuktitut.

Despite its faults, the work is, overall, a genuine contribution to our knowledge, and Spalding is to be complimented for persevering and for putting the material on record for our benefit.

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**ASPECTS OF INUIT VALUE SOCIALIZATION.** By JEAN L. BRIGGS. Ottawa: National Museums of Canada, 1979. (National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 56). 51 pp. Gratis.

At the outset the author expresses the hope that her paper "will contribute both to the understanding of Inuit personality and culture and to the theory of value socialization, in general." While limitations of training prevent this reviewer from evaluating adequately the second of these objectives, I am sure that Arctic anthropologists and experienced lay observers will agree that her portrayal of Eskimo personality in its cultural setting is believable as well as penetrating. Dr. Briggs focuses her analysis on Canadian Inuit who were the subjects of her field studies, but her generalizations will likely apply to north Alaskans, Greenlanders and possibly as well to Yupik-speaking Eskimos.

Briggs applies standard theoretical and methodological tools of the culture- and personality-oriented anthropologist, and she relies on a background of repeated and long-term field trips to the Canadian Arctic as well as a high degree of language mastery. Her approach is one of close observation and detailed analysis of several childrearing episodes from an obviously far more expansive corpus of such observational material.

In concentrating on the processes of enculturation of values there is a vivid picture given of the socialization environment where lessons are taught with effectively reinforcing affect. At the same time the guise of play softens any possible trauma.

While some personality theorists today tend to discount the conditioning effects of childhood training on eventual personality constellations, Briggs' evidence for continuity and transition from childhood experiences to adult value orientation and personality structure strengthens such associations, for

she argues well for a basic trend of consistency in this development.

The major effort is applied to this dynamic aspect of Eskimo personality, transferral of values and their eventual internalization, but perhaps as important a contribution is Briggs' characterization of Eskimo values and group personality themselves. The salient values of nurturance, nonviolence, generosity, autonomy, and emotional control can be maintained only at such costs to the personality as the development of extreme sensitivity to humiliation or defeat, and the construction of elaborate mechanisms to avoid aggression and too-close emotional involvement. This picture of considerable vulnerability will not please the apologist for the Eskimo but will ring true to any reasonably experienced and close observer. Briggs does not whitewash the Eskimo in this account, but she is not unsympathetic, and her exposition provides a picture which shows a consistency between basic emotional and philosophical premises and the intrapsychic system.

While both the publishers of the series and the author prepare the reader for an essentially preliminary report, this little book goes well beyond that objective in development of analysis and state of preparation. The text is supplemented by a useful glossary of native terms as well as by a detailed set of footnotes which the serious reader should not overlook.

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**SUFFIXES OF THE ESKIMO DIALECTS OF CUMBERLAND PENINSULA AND NORTH BAFFIN ISLAND.** By KENN HARPER. National Museum of Man Mercury Series. Canadian Ethnology Service Paper No. 54. Ottawa, 1979. 11 x 8½ inches, 111 pages, 2 appendices. Soft cover. Gratis.

For students of Canadian Inuit during the nineteen-fifties, written texts were few and often hard to come by. Peck and Thibert were the staple references, together with the regional glossaries of LeFebvre and Peacock. Spalding and Schneider made their excellent initial contributions during the sixties, and in 1970 Trinel opened a decade of works ranging from primers and vocabularies by untrained enthusiasts to abstruse applications of linguistic principles.

One of the latest aids to learning Inuit is Kenn Harper's book of the suffixes used in the dialects of northern Baffin Island. It is

essentially an annotated dictionary, a successor and companion to his 1974 grammar of the same regional dialects. 305 suffixes are listed in alphabetical order, followed by an appendix of verb tenses and a second appendix listing and classifying the root forms of the suffixes.

The introduction identifies the dialects treated and the characteristics of the language, then explains the choice of orthography — that adopted by the Inuit Cultural Institute in 1976. The introduction concludes with a description of the concept of "base entry", which is the building-block of the dictionary. Harper explains that in Inuttitut the stems of words can end in any of the three basic vowels (a), (i), and (u), or in any of the three consonants — velar (k), uvular (q), and alveolar (t). The form of the suffix may vary according to the ending of the stem that it adjoins, and the form chosen by the author as his prototype of each suffix is called a "base entry".

Each base entry is discussed in six sections indicating the character of the suffix (noun or verb), its position within a word or sentence, its meaning, its alternative forms, examples of usage, and general comments. Kenn Harper calls the objects of his study "derivational suffixes", seemingly identical to what Lawrence Smith, in his parallel work on Labrador Inuttitut, calls "derivational postbases". This confusion of terms is perhaps a reflection of the nascent nature of linguistics.

The organization might have been improved by the identification of those suffixes that "delete" or "assimilate" any consonant that precedes them, but perhaps the process is explained well enough in the example sentences.

Compound suffixes are listed by Harper as base entries if their component parts are not readily apparent, and if the conjunction imparts a special meaning, as in "junnangit" which usually means "cannot", but may mean "never" or "refuses to". He lists *jj* and *ut* as base entries that combine to form a compound suffix, but this seems to me to be an unnecessary dissection of the suffix *jjut* (an instrument).

The appendix dealing with suffixes of tense is fairly conventional, and doesn't indulge in refinements such as distinction between tense and aspect. On page 90, however, Harper introduces the novelty of a suffix *ni* that indicates a past event that occurred unknown to the speaker.

The summary of base entries provides a useful tabular key to the various forms of each suffix, according to the type of vowel or consonant that they follow.

This book is written as a reference for the serious student of Inuttitut (Kenn Harper prefers to use the term "Eskimo" when the text is in English). The language is a readable compromise between the esoteric and the common, and in general the work complements such contemporaries as Ivan Kalmár's super-specialist study of case and context, and Alex Spalding's sequential approach to learning the language.

Although Kenn Harper's book stands on its own merit, it is a tribute to the author's resilience and memory that he produced this work after losing ten years of research notes in the fire that destroyed his home in Arctic Bay several years ago.

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TRUELOVE LOWLAND, DEVON ISLAND, CANADA: A High Arctic Ecosystem. EDITED BY L.C. BLISS. Edmonton: University of Alberta Press, 1977. ISBN 0-88864-014-5. 714 pp. \$20.00.

This book includes 37 papers summarizing the findings of a major integrated investigation into the structure and function of high arctic ecosystems. The studies represent part of the Canadian contribution to the International Biological Programme and were conducted out of the Arctic Institute of North America base camp in the Truelove Lowlands, Devon Island, N.W.T.

The overall ecosystem project objectives were to:

- 1) determine population numbers and standing crop of major biological components;
- 2) determine rates of energy flow through the total system;
- 3) determine the efficiency of the system in capturing and utilizing energy at different trophic levels;
- 4) determine the environmental and biological limiting factors for the growth and development of important plant and animal species; and
- 5) develop static and dynamic models of high arctic ecosystem function and the function of its component parts.

This project, like all other ecosystem modelling projects, sets out to attempt the impossible, attain the unattainable and resolve the unresolvable — when judged in absolute terms. When judged in terms of what it did accomplish rather than what it did not, Professor Bliss, his advisors, and project researchers deserve a round of applause as the book represents a major contribution to our knowledge of high arctic ecosystems.