

intolerance (p. 186-188) have been widely disseminated, in part because of their ramifications given North Alaskan shift to a diet high in sucrose and other carbohydrates.

Although it stands by itself, Way's summary of the general health of North Alaskan Eskimos is particularly useful, as it compiles briefly the pathologies to which these people are subject. It is, therefore, a handy reference to some of the sources in this area.

Zegura and Jamison make a laudable attempt to integrate the various reports in the final chapter. As a summary, it is well done. However, I would have preferred to see greater integration of chapters throughout the volume. While this may have been impracticable given the low overlap between some of the represented disciplines, surely the tying together of reports in specific sections could have been possible.

With respect to more important criticisms — it is a major shortcoming (as the editors recognize) not to have reported the results of the serological investigations on North Alaskan Eskimos. That data will appear in the *Biology of Circumpolar People* (ed. F.A. Milan) as part of a large chapter on the genetic markers of arctic people. I for one would have welcomed an analysis of the genetic composition of the population, particularly when several studies addressed hybrid-nonhybrid differences, relying on genealogical date to determine hybridity.

As any synthesis, then, *Eskimos of Northwestern Alaska* has its faults. Its good points, however, far outnumber the flaws. The text provides a useful summary of the known biology of North Alaskan Eskimos. It is well worth acquiring.

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ETHNOLOGY OF THE UNGAVA DISTRICT, HUDSON BAY TERRITORY: INDIANS AND ESKIMOS IN THE QUEBEC-LABRADOR PENINSULA. By LUCIEN M. TURNER: *Quebec, Presses Comeditex (for the Inuksiitiit Association): 1979.*

For those of us with a thirst for Inuit and Indian ethnography but with only limited book budgets, the reappearance of Lucien Turner's monograph on the Indians and Eskimos of the Ungava District is a very useful offering. Originally published as a part of the eleventh annual report of the Smithsonian Institution (for the years 1889-90, but printed in 1894, it

was part of that classic Arctic literature which included Boas' work on the Central Eskimo and Murdock's on the North Alaskan Eskimo. Specimens of all these works in the original are increasingly scarce and now market for upwards of \$100 which makes a paper-back edition for a price of less than \$10 very welcome. The Inuksiitiit Association are to be congratulated for their decision to sponsor its republication and they should be encouraged to undertake the reproduction of others of these classics.

The new volume is a faithful reproduction of the original, including all the figures and plates. The only discernible differences from the original are a slightly reduced page size and a renumbering of the plates and figures. The volume has also been indexed which makes it more useful as a resource.

Turner studied and described the Siginimmiut Inuit and the Naskopi in an era when no major theory informed the anthropological enterprise, so he wrote about cultural activities of every sort, each treated as having equal significance within the common web of custom. His entries include comments on such diverse topics as the physical appearance of the natives, their diseases and cures, their marriage practices, the socialization of children, the use of tobacco, their customary amusements, and their folklore. A large part of the account is taken up with fairly detailed descriptions of material items which he groups into household utensils, implements of the hunt, and transportation equipment. His coverage for both Indian and Eskimo is about equal in breadth and detail, though he admits in his account that he is somewhat less familiar with Indian usage than with Inuit.

While his account lacks the elegance of more recent ethnographic description, it is reasonably sophisticated in some respects. Unlike Boas, for example, Turner recognized that the term 'tribe' was not quite appropriate to the description of Inuit local groupings, so he adopted the terms the natives themselves used to describe their local ethnic groupings; and he used the term Suhinimiyut (Siginimmiut) or 'Sunshine people' to differentiate the Fort Chimo Inuit he was describing from the Tahagmyut (Tagamiut) or 'Shadow people' of Sugluk. (What Turner could not know, of course, was that the natives along the east Hudson Bay coast to the south used the same terms to describe themselves relative to 'northerners' — including in the category Shadow people both the peoples around Sugluk and Fort Chimo.)

A number of contemporary scholars of the Arctic tend to view classic works of this sort as

having mainly historical significance, since they seldom delve more deeply than the surface 'facts' of a culture and almost never provide insight into the inner workings of the cultural systems as these are understood by the natives themselves. I have found them to be very useful resource materials which considerably broaden and enrich our contemporary accounts. Turner's work is no exception. The high quality of the illustrations (both in the original and in this reproduction) makes it an ideal source for the preliminary study of material culture; and it contains numerous insights concerning such important contemporary concerns as shamanism, the status of old people, the treatment of incest, and so on. Moreover, Turner describes for us two native cultures largely untouched by western civilization, so that his account, along with the other 19th century classics, remains the ultimate authority for assertions about the pre-contact character of these two lifeways.

Whether as a work of merely historical interest or as an aid to research on contemporary problems and interests, a copy of Turner's nearly hundred-year-old account is a positive addition to any collection of Arctic materials, and it deserves a central place in the serious scholar's library.

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JAMES COOK MARITIME SCIENTIST. BY TOM AND CORDELIA STAMP: Caedmon of Whitby Press: Whitby, England; 1978. i-xiv, 159 pp. Illustrations, Bibliography, Index. Cloth. \$3.95.

Following the publication of J. C. Beaglehole's definitive biography of Captain James Cook, one might suspect that other historians would be deterred from writing on the subject. This would seem to be the case with Tom and Cordelia Stamp, two part-time researchers who simply could not devote a great deal of time to travel and archival investigations. In fact, however, there are good reasons for the Stamps to assess Cook's contributions as scientist and explorer. Cook was such a private person that historians have had difficulty penetrating his professional shell in order to see the real man. Since his wife burned all of his private correspondence, few existing sources remain. The Stamps, residents of Whitby and steeped in local knowledge and traditions, offer insights into the social and economic milieu that produced the great

explorer. In their view, part of the explanation for Cook's character might lie in his early connections with Quaker families. Quite generally, the Stamps offer a credible description of how Cook emerged from provincial obscurity, entered the navy, and began to make his mark in naval circles.

Once Cook made his reputation as a cartographer in surveys of the St. Lawrence River and Newfoundland coasts, he was prepared for the three major voyages to the Pacific Ocean. The authors follow the expeditions through the journals of Cook and his associates, quoting sections of these accounts in an effort to have the reader evaluate the explorer. This is an acceptable approach for general readers who may not wish to consult the published journals. The Stamps examine a number of scientific themes such as maritime medicine and the successful application of new navigational equipment. They offer a useful overview of Cook's campaigns against scurvy and in favour of lifesaving innovations. There are no footnotes, but most of the sources are acknowledged in the text. Occasionally, the lengthy quotations appear to be pinned together and the authors tend to adopt eighteenth century views from their subject. The "savages" receive rather unsympathetic treatment from the Stamps who have adopted Cook's view that most were cannibals. His own exposure to cannibalism in the South Pacific led him to suggest that the Hawaiians and Northwest Coast Indians followed similar practices.

Although the authors avoid negative comment about Cook and more specifically about his physical and mental deterioration during the Third voyage, the reader is given a good overview of his contributions. The enthusiasm of the Stamps for their subject and their knowledge of the small seaport towns that produced him allow glimpses of the real James Cook.

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THE ASCENT OF DENALI. By Hudson Stuck: (the Mountaineers, Seattle Washington 1977. (Also printed in Canada and published simultaneously in Great Britain.) 250pp., Photographs, maps. Softbound. \$6.50

The reprinting of Archdeacon Stuck's classic account of the first complete ascent of Denali (Mt. McKinley) will be welcomed everywhere in the world of mountains and of Alaskan history. First printed in 1914, the year following the climb, in numbers sufficient to