

to more than just unprofessional workmanship; it can seriously hinder finding an entry.

The bibliography has the appearance of being basically a listing of the relevant holdings of half a dozen libraries in Ottawa and Montreal. As such, it has value. But it is a pity that more trouble was not taken over the seemingly small points.

Terence Armstrong

KIJIK: AN HISTORIC TANAINA INDIAN SETTLEMENT. BY JAMES W. VANSTONE and JOAN B. TOWNSEND. *Fieldiana: Anthropology, Volume 59. Chicago: Field Museum of Natural History, 1970. 6 x 9 inches, 202 pages, 29 figures, 23 plates. \$8.00.*

Most early archaeology in western and northern Alaska, like the early ethnography, focused upon the Eskimo. Again like early ethnography, such work was more descriptive than analytical, and its theoretical orientation concerned itself largely with problems of historical reconstruction in an attempt to work out the development of Eskimo culture. The last few decades have witnessed many changes in the archaeological scene. The time span has now been pushed back well beyond the Eskimo period into the late Pleistocene with C-14 dates as early as 11,000 B.P. at Healy Lake and approximately 10,000 B.P. at Onion Portage. As the mention of these two sites suggests, the thrust of much of the recent archaeology has been away from the coast and into the interior. Interest has increasingly focused on basically ecological problems such as subsistence patterns, settlement patterns, adaptation to changing climatic conditions, and the like — and these problems in turn have required the help of scientists of other disciplines, notably pleistocene geologists, palynologists, palaeontologists.

These generalizations anent the Alaskan scene are no doubt well known to even the casual follower of northern archaeology. Perhaps less well known, however, is a concomitant development which has focused, not on the late Pleistocene, some ten or more millennia ago, but on the last 150 years, and not on problems of adaptation to a changing natural environment, but rather on the changes in native culture resulting from the coming of the white man and the fur trade. This approach, often called ethnoarchaeology, utilizes the materials and methods of the archivist and the social historian as well as those of the archaeologist. In Alaska its best known practitioners have been Wen-

dell Oswalt and James VanStone, both of whom have excavated historic Eskimo sites in western Alaska as well as collaborated in the ethnoarchaeology of Crow Village, an historic Eskimo site on the lower Kuskokwim River. In the present study VanStone turns from the Eskimo to the Tanaina, a Northern Athapaskan group, and he is joined by Joan Townsend who has been conducting both ethnographic and archaeological research in the Lake Clark-Iliamna region for some years.

The village site of Kijik is located on the shore of Lake Clark inland from Cook Inlet. It seems to have been established early in the 1800's, perhaps in response to the growth of the fur trade following the establishment of Russian posts on the coast. Kijik was abandoned in the early 1900's when its remaining inhabitants moved to the native settlement of Nonalton. Church records indicate a peak population of about 100 in the 1880's. The site contained the remains of 19 structures, all of which were tested. Twelve of these were houses, all of log cabin construction. The remainder included both houses and a church. In spite of its lakeside location the natives seem to have depended on caribou rather than salmon for their subsistence. This came as more of a surprise to VanStone and Townsend than to this reviewer, who has long argued for the primacy of caribou in the Northern Athapaskan food quest. Remarkably few goods of native manufacture were excavated, and these were of a fairly obvious and persisting sort such as whetstones, hammer stones, bone awls, net sinkers, and skin scrapers. Although Kijik was never a truly aboriginal village in the sense of antedating white contact, this paucity of native goods stands in marked contrast to Eskimo villages of a similar period such as Tikchik and Crow Village. Although native artifacts are scarce, no other Alaskan site has produced such a large inventory of trade goods of Euro-American manufacture. This includes broken pottery and glassware, beads, nails, kettles, tools, knives, cartridge cases, and parts of firearms. The careful analysis of the time and place of manufacture of each of these items constitutes the major portion of the monograph. Such discussion is enlightening and impressive in its scholarship, although it is more the scholarship of a social historian than that of a cultural and social anthropologist. When the smoke clears away it appears that virtually all historically identifiable items date from the late nineteenth century, i.e. the American period. As far as the archaeological evidence is concerned we still know little about the earlier Russian trade.

We also have added little to our knowledge of social change among the Northern Athapaskans. One feels that the authors are correct in emphasizing the importance of the 19th century fur trade for an understanding of Northern Athapaskan culture, and they have raised important questions regarding social change in this area. The answers to these questions, however, remain elusive despite both careful excavation and historical research. Nevertheless, anyone interested in either the history or the natives of the Cook Inlet will find this study interesting and informative, and any Alaskan archaeologist whose artifact inventory includes trade items will find it a must.

Robert A. McKennan

NEVER IN ANGER. BY JEAN L. BRIGGS. Cambridge: Harvard University Press, 1970. 6 x 9½ inches, 379 pages. \$15.25 U.S.

Where do anthropologists seeking simple peoples go nowadays? There are few hunting and gathering peoples left on earth. There are millions of primitive agriculturalists, but even these are being drawn into the massive embrace of national and international groupings. So most anthropologists turn away from the study of remote, isolated peoples, turn away from the hinterlands and direct their attention to situations involving mixed cultures in accessible locations. Not so Dr. Jean Briggs who sought out a remote group in the Canadian Arctic and made complicated arrangements to spend the better part of two years with them. In this respect, she followed in the footsteps of many traditional ethnographers, but in other respects she did not, as is evident from her book.

Dr. Briggs intended to study shamanism at close quarters among the *Utkuhikhalingmiut* Eskimos who live at the mouth of the Back River, northwest of Hudson Bay, but when she discovered that that was not a researchable topic there, she adroitly switched her attention to the patterning of emotional expression. This was a tall order for a person with no facility in the Eskimo language at the beginning, thousands of miles from home, the only *kapluna* (White person) in a tiny band, a speck in the vast arctic desert. But she brought it off in heroic fashion and has written a very good book on her experiences among the *Utku*, the abbreviation she mercifully uses in lieu of the full group name.

There is no better way to study the patterning of emotional expression of a group

than to enter the role system of that group. Dr. Briggs plunged headlong into that system. She became totally immersed by putting herself in the hands of the *Utku* and getting adopted as a daughter in a family. She became known as *Yinni* (Eskimo for Jean), daughter of *Inuttiaq*. Speaking sociologically, she not only "took" the role of the other, that is, tried to imagine what it was like to be an Eskimo woman, but also "played" the role of a woman in an Eskimo group. She had to learn the ordinary domestic womanly skills as well as the demeanour appropriate to the role of daughter and sister. From this vantage point she observed the humdrum and drama of everyday life. Most of the book is a narrative account of this life. It reads at times like a psychological novel, the main theme in which is her relationship with her adoptive father. They became tied in a bond which now bristles with tension, now mellows with mutual appreciation, now stiffens with mutual apprehension.

Conventional ethnographic topics, such as seasonal activities, settlement patterns, and kinship organization receive attention, some in the main narrative and others in appendices, but this is no ordinary ethnography. It is very much a personal document alive with vivid impressions. Therein lies its greatest value. Dr. Briggs is aware of problems of validation which beset efforts to evoke through personal experience the normative regularities of a way of life. She is aware that one cannot confidently generalize from her *Utku* experience to the larger Eskimo culture and seems to want her book to be considered primarily as a case study.

In approach, Dr. Briggs' work falls somewhere between, and touches the boundaries of symbolic interaction, ethnomethodology, descriptive linguistics and True Confessions. Reportage takes precedence over analysis. Here and there one has the uncomfortable feeling of being drawn into a gossip session, especially when Dr. Briggs deals with people about whom she is ambivalent or whom she and others dislike. But the overwhelming impression is that of authenticity. The characters, including herself, emerge as credible, complex individuals striving to maintain an integrity or selfhood in a world of intertwined constraints, intimacies, antagonisms, supports against social and environmental threats.

We learn as much about the *Utku* from those passages where Dr. Briggs examines her own feelings as we do from those passages where she reports on what the *Utku* say and do to one another. For instance, much is revealed about the infrastructure of