

has as a subdivision identified by multiple punctate rims, and then 5) a historic phase within which several significant temporal variations can be recognized. The late Blackduck or Manitoba phase materials are equated with Assiniboine occupation and the Selkirk phase ceramics with the Cree. The interrelationships between these two are complex and in the Grand Rapids area the Assiniboine prehistoric material seems to be later than that of the Cree.

The archaeological phases represented are in the southern part of the Boreal Forest zone. The initial preceramic occupation seems to have intruded from the Plains to the west and southwest. Mayer-Oakes thinks the first ceramic phase (Laurel) "probably" is a result of a cultural thrust from Asia through the boreal forest. The succeeding cultural complexes are tied to the mixed hardwood and boreal forest hunting and fishing economic patterns. The sites are primarily small hunting or fishing camps while a few because of their locations such as the Tailrace Bay site were the scene of extensive exploitation of sturgeon.

There is a short report by Mrs. Sansoucy Walker on the historic period clay pipes which is said on p. 249 to be "Immediately below" but does not appear until p. 282, and ends on p. 288. The conclusions on p. 289 are apparently Mayer-Oakes' and contain suggestions for future analyses of all the historic trade material, and are not those of Mrs. Walker. An important 45-page chapter on the faunal material from the Tailrace Bay Site is provided by Paul W. Lukens. His interpretations emphasize the adaptation of the occupants of the site over a long time period to the boreal forest and littoral environment with no indications of climatic change. The appearance of the deer and elk during the last seventy years is the result of environmental changes from Canadian occupation.

The volume is an important contribution to Canadian archaeology both because of the presentation of new and distinctive data, and also because it represents a plateau of accomplishments under the leadership of Mayer-Oakes and presents a strong impetus to future archaeological work in the province.

James B. Griffin

ARCTIC TOWNSMEN: ETHNIC BACK-
GROUNDS AND MODERNIZATION. BY
JOHN J. and IRMA HONIGMANN. *Ottawa: Canadian Research Centre for Anthropology, St. Paul University, 1970. 6 x 9 inches, 303 pages, 72 illustrations, 6 maps, tables. \$7.00 (paper).*

The Honigmans bring anthropological methods to bear on their analysis of Inuvik, a new Canadian town located on the Mackenzie River in the delta. Professor Honigmann, well known for his theoretical contributions to the field of culture and personality, has that aspect as one of his primary concerns. Another feature of the study is the problem of community definition, especially in view of the varied ethnic backgrounds of the inhabitants of the town. What the Honigmans have to say about the problems of modernization has relevance for any investigator, in whatever discipline, who in the course of his arctic work must come to grips with the human dimension. Produced here is a richly detailed description of Inuvik, its people, its institutions, and especially of its children, the rising younger generation on whom hopes for the future depend. The study compares favourably with the 1965 study by the same authors, *Eskimo Townsmen*.

Inuvik — it is refreshing to find that the town is described as it is, with its inhabitants, its problems, and its setting without any attempt to preserve a kind of false anonymity — is a new community, now the largest in the Mackenzie Delta area, dependent for its growth at the expense of such other communities as Aklavik, on increasing industrialization and schools. The issue in the community, now that the tribal phase is passed and the various ethnic groups of the area have come together, is one of the creation of solidarity. Does an essentially isolated arctic community find the bases for the creation of an integrated economic, social, and political unit? To some degree, the answer is affirmative.

The ethnic composition of Inuvik is rendered complex by the presence of the Eskimos, the various Indian groups, and by that of the various so-called Metis. To this complexity may be added the population of outsiders, those partially assimilated into a "native" community, as well as those whose residence in the area is at best temporary. The end result is the creation of a societal division with a non-native elite and a native population with its accompanying ethnic diversity. This distinction, in fact, is discernible in the physical development of the town. To some degree, the external norms, those of Anglo-America, impinge upon the native ones. To put the matter in another way, it would seem that here are native groups of people who have in large measure lost the affinity with the native past and who become in effect "hangers-on" in the Anglo-Saxon type society in which they find themselves. Yet this is not a wholly correct view, as the

Honigmans show.

What happens to these native peoples? The Honigmans are careful not to think of the societal development of the community as one of disorganization. It is rather one of transition. Given the varied background of the inhabitants of Inuvik on the so-called native level, one might ask wherein the points of differences in interaction most pointedly lie. Through the pages of the Honigmans' book, for example, runs the theme of alcohol. This, it is true, creates a problem and gives rise to ills, at least so viewed by the members of the main-line society, attendant upon it, but it is also shown that alcohol has a significant social function and serves to some extent as a factor of group integration. In answer to the question as to whether the modernizing culture from the outside will replicate itself here or in other similar towns in the Arctic, the Honigmans are careful to argue that this prediction does not seem indicated. Instead, it looks as though the community will continue to change but to retain at the same time its suggestions of uniqueness.

The Honigmans have performed an important service both to the changing human dimension in the Arctic and to the community of Inuvik itself in recognizing the processes at work. Too often, the researcher in the area tends to dismiss with some contempt patterns which on the surface appear reflective of a disorganization, a failure on the part of the natives to "measure up" to dominant modes. But Inuvik does not represent a decline. On the contrary, the inhabitants and their children have made their own adjustment to a continuing world of the frontier. In respect to the problem of the development of personality in this frontier situation, the authors point out that there are different primary definitions of such institutions as child-rearing, its attendant expectations, the views of family and family integrity, of the concepts of self-reliance and responsibility from those which characterize the dominant culture. The end result is a point of view which is distinctive for the native population of the town. Considering these factors, the Honigmans develop various predictive hypotheses, subject to testing on the basis of empirical data, as to the kinds of adaptations which children of the town may make. These relate to such factors as success in the school situation, in employment, and may also reflect some difference in regard to ethnic background.

A work such as this is definitely "must" reading for anyone working in or out of a community such as this one, an arctic phenomenon, true, but equally applicable to

other frontier areas elsewhere. As the concept frontier culture is seen, the Honigmans conceptualize not so much the actual geographic situation of the frontier, but rather the internal symbols which characterize the residents of the community. It is a phenomenon resident in the minds of the actors. Their behaviour, their reactions, seen in this light, become eminently predictable. The upshot of this study, considering its wealth of detail and its evaluation of the residents of the community, is not then that of a pathological societal situation, but rather an adaptation that requires awareness of the rise of a special and a new social type. In this respect, the Honigmans have produced an important evaluation of what is happening in the Arctic today.

Robert F. Spencer

THE ARNAPIK AND TYARA SITES. AN ARCHAEOLOGICAL STUDY OF DORSET CULTURE ORIGINS. BY WILLIAM E. TAYLOR, JR. *Memoirs of the Society for American Archaeology*, no. 22, 1968. 7¼ x 10 inches, 129 pages, illustrations and maps. \$4.50.

One of the most persistent problems with which arctic archaeologists have been concerned since the mid-1920's is the nature and origins of the prehistoric Dorset culture which flourished in the eastern Canadian arctic and Greenland between approximately 800 B.C. and A.D. 1300. No one has made more important contributions to the solution of this problem than William E. Taylor, Jr., and in this well-reasoned and persuasive monograph he shows us that there was no problem after all. What he has documented is a logical and sustained cultural continuity through 2,000 years of arctic prehistory.

Taylor's report begins with a thorough history of Dorset studies from the recognition by Diamond Jenness in 1925 that certain archaeological assemblages from Baffin Island were quite distinct from the newly discovered Thule culture, to the author's own research in the late 1950's. The largest part of this monograph, however, is devoted to a description and analysis of materials from two key archaeological sites, Arnapik and Tyara, tested under Taylor's direction during the field seasons of 1957 through 1959.

The Arnapik site on the east coast of Mansel Island in northeastern Hudson Bay produced nearly 2,000 Pre-Dorset artifacts. These materials are compared with assemblages from other Pre-Dorset sites and the conclusion drawn that Arnapik was probably