

brought their goods in overland and set up small trading posts at the Native villages. The primary sources of income for the Chandalar Gwich'in and Upper Tanana at this time were the fur trade and occasional wage employment. It is also noteworthy that this period came after the widespread use of fences for hunting caribou had ended, but while caribou and mountain sheep still remained plentiful. Throughout these journals, the reader is struck by the large numbers of these animals that were killed to feed dogs and humans.

Of particular interest to students of ethnography will be the chance to look back some 75 years and see how anthropological fieldwork was conducted at that time. From his field journals, it is clear that Bob McKennan felt he was on a mission and that it was very important to collect as much information as possible. His data included a series of anthropometric measurements he took pride in completing. At times McKennan was somewhat peremptory in his dealings with the Natives, alluding to the fact the government would be grateful for their cooperation. The field journals also contain comments about Native habits and cultural traits he found objectionable. On the whole, however, he was remarkably objective and clearly enjoyed fieldwork, displaying a rich sense of humor, a dry wit, and occasional frustration with some of its more tedious aspects.

On a couple of occasions, McKennan mentions collecting human remains—in one case, a skull—from cremation and burial sites. As the editors are careful to note, this was not an unusual practice at the time, though it is condemned at present. McKennan was clearly interested in material culture items and collected them vigorously while in the field, in some cases paying to have items made. One instance I recall occurred when Bob was visiting me at a field site in interior Alaska in the early 1960s: he climbed through the window of a cabin belonging to an elderly Indian shaman in order to retrieve ceremonial items for his collections. His explanation was that they were going to waste and not serving any useful purpose where they were. This proprietary type of behavior was not uncommon among anthropologists of the early to mid 20th century, who saw themselves as salvaging the final remnants, both material and social, of Native cultures.

The objective of the editors in bringing McKennan's field journals into print was to complement his more formal publications on these two groups. In this, they are successful: the journals provide us with a more complete picture of Native life, including interactions between Natives and whites, than is found in the traditional ethnography. Mishler and Simeone are commended for presenting these materials in such readable and useful form. I found nothing to criticize in this book and consider it very well documented, edited, and produced. The numerous notes found at the end of each major section are particularly helpful and interesting.

Individuals from many disciplines will find this work useful and highly enjoyable. It touches on the early history of Alaska, the impact of white contact and the fur trade on

Native cultures, the consequences of over-hunting and trapping, and many other facets of early 20th-century Alaska. Above all, it is a vivid picture of a dedicated ethnographer endeavoring to capture the details of a way of life he felt was fast disappearing. This work is highly recommended, especially to students and practitioners of Alaskan anthropology and the history of Alaska.

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