

navigating back and forth through this section of the publication, to appreciate the contents of these important texts and their relationships to one another.

The readable two-column format that characterized the introductory section is used again in the appendices. Attractive black-and-white photographs of the abandoned Hebron mission station, taken by Hans-Ludwig Blohm, conclude the book. Their relationship to the volume is not developed, which is unfortunate.

This little book is very painful to read because it features multiple accounts of inhumane treatment of Inuit by Westerners. However, it is also an important publication that should be read widely and discussed openly by people living and working in the North. Inuit art collectors and gallery owners, scientists and social scientists, educators, and museum professionals should study this publication and reflect on their own ethical practices, keeping in mind Alookook Ipellie's concern, expressed in the Foreword to the book, that too often in modern contexts Inuit continue to be treated as exotic objects of curiosity.

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THE TLINGIT INDIANS IN RUSSIAN AMERICA, 1741–1867, by ANDREI VALTEROVITCH GRINEV. Translated by RICHARD L. BLAND and KATERINA G. SOLOVJOVA. Lincoln: University of Nebraska Press, 2005. ISBN 0-8032-2214-9. 386 p., maps, b&w illus., appendix, unpubl. archival material, endnotes, glossary, bib., index. Hardbound. US\$55.00.

This book is a translation of a 1991 Russian volume, “Idnietsy Tlinkity v Period Russkoi Ameriki (1741–1867),” originally published by Nauka, Siberian Division. In the preface, the author notes that since the publication of the Russian edition, he has expanded the text and Documentary Appendix and added new ethnographic information from both Russian and American sources. He states that, “In many ways this is an original work” (p. x).

The book is divided into three major sections. The first is Grinov's reconstruction and interpretation of traditional Tlingit society and culture prior to their contact with Europeans. In this ethnographic survey, he discusses the geography, technology, economics, social organization, morals, legends, and intellectual culture of the Tlingit. Although the author relies principally on Russian texts and archival material, he makes extensive use of the works of Frederica de Laguna, Sergei Kan, and Ronald Olson for his re-creation and interpretation of traditional Tlingit life. Underlying the entire book is the theory that societies pass through stages of social evolution,

with the changes driven by economic conditions and ownership of the means of production.

The second section describes the history of Tlingit relations with Europeans in Russian America. Most of the accounts are again based on Russian sources, with little input from the Spanish or British documents, fur trader journals, or historical records from other European and American sources. I found some historical errors, such as the statement that Malaspina stayed at Yakutat (Port Mulgrave) from May 1 to July 6, 1791 (p. 96). In fact, Malaspina left Acapulco on May 1, arrived in Yakutat on June 25, and left on July 6, 12 days later. Regarding the killing of Colonel Ebey, the author says (p. 206) that the Tlingit sent a special fighting expedition to Oregon to avenge the chief's death. However, Ebey was killed at Port Townsend, near Seattle, Washington. One wonders then, if there are similar errors regarding the Russian documents.

The final section of Grinev's book is entitled, “The Influence of European Contacts on Tlingit Culture in Russian America.” I found this section very informative, though the interpretation is influenced by the author's theoretical bias, mentioned above. Much of his information comes from early Russian documents that at times reflect ethnocentric European views of the Tlingit.

In their introduction, the translators mention that three American anthropologists and one Tlingit, David Ramos of Yakutat, read and commented on parts of the text. In his bibliography and text of this new original work, Grinev includes two articles by Mark Jacobs, Sr., and Mark Jacobs, Jr., and three books and two articles by Richard and Nora Dauenhauer. In the 15 years following the publication of the original Russian edition, the Tlingit people themselves have conducted many clan and cultural conferences and have issued reports from these meetings. Tlingit anthropologists and scholars have published several new works. If one is to write the history of a particular society and include recent works, then it would seem appropriate to make a greater use of information and the views of other Tlingit, as well as of works by outsiders.

The book is a valuable contribution to the literature because it contains many new statements, data, and information from a vast collection of Russian documents, some of which have never been used before in the analysis of cultural change among the Tlingit. It is one person's interpretation of the Tlingit in Russian America, and should be understood as such. It is now up to Tlingit readers, scholars, and elders, along with historians who read Russian, to evaluate the text in much greater detail to determine its historical and cultural accuracy.

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