

arrowheads (McGhee, 1974: Plate 18d; Morrison, 1990: Plate 10) or harpoons (McGhee, 1974: Plate 21c, d). Similar objects have been found in other prehistoric Eskimo contexts (Giddings, 1952: Plate 27) along the Kobuk River in western Alaska, and in interior Late Prehistoric Athapaskan contexts (Morlan, 1973: Plate 12b). These are considered weapons for hunting rather than for interpersonal warfare. Since no hunting weapons were considered in this study, there are no comparative data; had there been such data, a different interpretation might have been made.

In closing chapter 6, the author highlights a problem in working with tools for assessing manufacturing traces rather than debitage or a combination of the two: different stages of tool manufacture and use obscure evidence of the production traces. She comments further that investigators working at some of the sites whose collections she uses tended to neglect the collection of debitage in favour of finished tools (p. 78). This has been my experience as well, with one senior Arctic specialist answering my query about slate debitage by stating that “we just throw that junk away.” There may have been good reasons at the time for this kind of selective collection, but unfortunately, it can and does limit future research questions and results.

The design system model is evaluated in chapter 7 and again in the concluding chapter. Four patterns are identified: the manufacture of (1) drills; (2) “highly finished tools [such as] knives and daggers, needles and snow knives”; (3) picks and miscellaneous items; and (4) awls and spatulas (p. 93). The overall design system involves generalized blank extraction by grooving, followed by grinding into shape. An important objective of the study, namely, determining if the Mackenzie Inuit used one or more design systems, is satisfied in noting that all groups manufactured and used tools in the same way. I feel this is not too surprising, given the circumscribed area inhabited by the Mackenzie Inuit, the fairly narrow time span (500 years), and the vagaries of sampling and preservation problems. It might have been very instructive to compare the results obtained on the prehistoric Inuit assemblages with at least one of the available collections from the interior Athapaskan region, such as the Late Prehistoric components of the Klo-kut or Rat Indian Creek sites along the Porcupine River. Differences here might have helped to identify manufacturing traditions (design systems), or standard production procedures that are inherent in the material being worked and stand apart from morphological or symbolic aspects. This seems to be a logical step in the continuation of this valuable area of research.

Like the former Jenness volumes in the Canadian Museum of Civilization Diamond Jenness Memorial Mercury Series volumes, this monograph is, in the author's words, a “minimally revised version” of her Ph.D. dissertation. Thus there are some typos here and there, including the figure references. There are also some organizational difficulties that, on more than one occasion, made the study difficult to follow: for example, it would seem more logical to have chapter 6 on manufacturing traces precede

chapter 5, which deals with use wear evidence. On the plus side, BAR is to be commended for publishing the plates of use wear (SEM and Light microscope); they provide a useful complement to the experimental part of the study and provide a valuable record for other researchers. Setting aside my minor criticisms, this is an innovative study that makes a significant contribution to a long-standing gap in technological and functional analysis of archaeological materials. The author should be highly commended for carrying out such an ambitious research programme. The resulting monograph should be on the bookshelf of any specialist who deals regularly with bone and antler artifacts, and certainly all northernists would do well to add this study to their collection.

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**NORTHERN PASSAGE: ETHNOGRAPHY AND APPRENTICESHIP AMONG THE SUBARCTIC DENE.**  
By ROBERT JARVENPA. Prospect Heights, Illinois: Waveland Press, 1998. 210 p., maps, b&w illus., bib., study guide. Softbound. US\$11.50.

In the acknowledgements to his book, Jarvenpa credits Cornelius Osgood's 1953 “retrospective account” of his 1928–29 field season at Great Bear Lake as stimulus for his own foray into retrospection. Like Osgood, Jarvenpa describes his earliest field excursions in northern Canada

and Alaska, first among the Han people of Dawson, Yukon Territory, and Eagle, Alaska and then with the Chipewyan of Patuanak, in northern Saskatchewan, all the while treating us to a riveting account of the experiences of a nascent anthropologist working in the Subarctic North.

The book is divided into two sections. The first describes the author's "apprenticeship" as a young graduate student anthropologist, introduced to fieldwork, and to the field, by his supervisor, Catharine McClellan. After an introductory tour with McClellan, during which Jarvenpa and his fellow graduate student apprentice were introduced to many of McClellan's friends and contacts, Jarvenpa set up in Dawson ready to gather "data" on the Han. Growing disillusioned with town life, and determined that the answers to many of his research questions were to be found in Eagle, Alaska, Jarvenpa deserted his post and traveled west and north in the hope of finding a break from his adopted routine in Dawson.

The second, much longer portion of the book deals with Jarvenpa's dissertation research among the Chipewyan of Patuanak. Much of it describes several trips out on the land with local residents, concentrating on a lengthy winter excursion with several trappers.

Jarvenpa likens his book to a journey in two ways:

On the one hand, it is about becoming a cultural anthropologist. Like a child being socialized to adulthood, the anthropologist is metaphorically an infant who must learn a strange society's rules or an alien culture's logic anew. Viewed from the perspective of many years, this private journey has a life crisis quality as the anthropologist passes through cycles of doubt, revelation and reflection. This book focuses upon my earliest experiences as a neophyte confronting the complexities and ambiguities of fieldwork among subarctic native people, first as a graduate student apprentice and, shortly thereafter, as a lone researcher working on a dissertation. Responding to the recent interest in reflexive and critical writing, part of my goal is to help demystify the research process. (p. 2-3)

This Jarvenpa does with great success, describing in detail the trials and tribulations of a young anthropologist working to ensure that the reasons for his research are understood and supported by the people he is studying, while struggling to rise from "infancy" to be accepted as an adult in the eyes of his hosts. This aspect of the book will appeal particularly to anyone who has undertaken, or is contemplating, research in a northern Aboriginal community.

The second journey is more complex, and unlike Osgood, Jarvenpa attempts to go further than a simple travel log, presenting a narrative ethnography of the people he encounters:

On the other hand, this book is an account of actual events and people's lives in a subarctic North that few outsiders see. The emphasis is upon situations that I

found uniquely revealing, heroic, perplexing, disturbing or dramatic, not only for storytelling appeal but also for illustrating fundamental truths about life as lived in the Subarctic. (p. 3)

It is here that the real joy of the book can be found. Jarvenpa presents a moving, sometimes tragic portrayal of people who live in an environment known for its demanding conditions, and in so doing captures an essence rarely found in ethnographic writing. This aspect of the book will appeal to anyone interested in the Subarctic, in particular how people have adapted and continue to adapt to its demanding and changing conditions.

In the prologue to the book, Jarvenpa introduces Athapaskan society and the history of ethnography in the region. In an epilogue, he reflects on what he has learned and presents a touching postscript on the friendships developed along the way. A study guide at the end of the book, prepared by Karla Poewe, University of Calgary, will be of use to students in university-level courses, though students will note the absence of an index. The book is richly illustrated with black-and-white photographs, which help illuminate the stories. I noted only a single error, a minor bibliographical mistake.

Personal accounts of fieldwork from the Subarctic are rare, and as such this book helps fill a gap. Osgood's account of his fieldwork undertaken 70 years ago is interesting today for its historical insights. Jarvenpa's book will survive the test of time as well, though its appeal is more immediate. It should be read today by anyone interested in Subarctic cultures.

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SAFE PASSAGE QUESTIONED: MEDICAL CARE AND SAFETY FOR THE POLAR TOURIST. Edited by J.M. LEVINSON and E. GER. Centreville, Maryland: Cornell Maritime Press, 1998. xiii + 178 p. Softbound. US\$24.95.

This book is a result of a conference held in October 1995 at Scott Polar Research Institute, Cambridge, England, with objectives indicated in the book's title. The primary purpose was to share experiences and offer suggestions, so that a set of guidelines could be prepared to improve the safety and health of travellers in polar regions. This book does an admirable job in meeting the objectives. Designed primarily for the tour industry, its vessels, ship's physicians,