

in this Alaskan meaning, refers to what anthropologists have long called "hunting and gathering," as contrasted with agriculture or wage labor.

In his chapter on plants, Tabbert gives us many synonyms for northern plants and generally explains the uses of the words well, e.g., the two different plants called "salmonberries" by Alaskans. For the plant called "Eskimo/Indian Potato," he points out that the ethnic association derives from where the plant being referred to exists, that is, in Eskimo or Indian country. Surprisingly, he fails to do that with "Alaska tea" (cited with synonymy of Hudson Bay tea, Indian tea, muskeg tea, swamp tea): where are Eskimo tea, tundra tea, and Labrador tea (although the latter appears within one of his citations)? Under "Alaska cotton," I saw no mention of "tundra cotton." And where are our bearberries and baneberries?

Under "The Bush," I would have liked to have seen some discussion of its relative applications. It is an adjustable term, just as is the term Yankee. Outside the States, a Yankee means someone from the U.S. In the southern states, it refers to a northerner; in the North, it is a New Englander, and in New England, it is a Vermonter. And I've read that in Vermont, a Yankee is someone who eats real maple syrup on breakfast pancakes! Likewise, in Anchorage or Juneau, the bush can refer to the rural hub towns of Barrow, Kotzebue, Nome or Bethel. In these hub towns, however, the bush is often used to refer to the outlying villages. And at times, from a village perspective, the bush refers to areas outside of any village.

In his chapter on transportation, Tabbert gives an appropriately large amount of attention to dogmushing (Alaska's official state sport, after all). Yet the practice of flying small planes is underrepresented, with only three references (bush pilot, bush plane, moose hunter stall). For example, the use of "drive" in reference to dog teams is given, but seemingly Tabbert has found no reference to this same verb in use with travel by small plane (as in, "I'll drive to McGrath tomorrow if I can get gas for my Piper Cub").

Many entries of Tabbert's are certain to draw strong disagreement from some quarters. He discards the Alaskan English word "kashim" (an Eskimo men's house) with his "Writing recommendation: use *Qasgiq* or *qaygiq* for referring to Yup'ik contexts. Do not use *kashim*. Use *qalgi*, *qargi*, or *qagri* (see entry) for referring to Inupiat contexts" (p. 102). The problem here is quite analogous with that of trying to universally replace the English word "Eskimo" with "Inuit": what to do when a writer wants to refer to the people as a whole, or to the building and its institutions most generally? There is a genuine need in English for such words as "Eskimo" and "kashim," where their referent is meant to apply to more than just one linguistic group.

Outright errors are few. On p. 59, under a reference for "angalkuk" and other forms of the Eskimo word for shaman, Tabbert cites Ann Fienup-Riordan's 1983 *The Nelson Island Eskimo* (p. 58) and quotes her with "angalkut (medicine man)." Fienup-Riordan does not make his mistake of confusing Eskimo language plurals: she has "the inability of the *angalkut* (medicine men) to deal with the epidemics." Elsewhere, on p. 78, in citing a reference for "stinky walrus flippers," there is the misspelling "Rooom" (sic).

Tabbert openly encourages readers to find earlier references to terms defined: an interesting invitation. For example, he shows "(dog) booties" only going back to 1987 (p. 213); surely the dedicated Alaskan trivialist will be able to find earlier references in print. Readers are invited on page one to send additions and corrections to the author in care of the publishers in Juneau.

The publishers of this work are to be commended both for their bold use of recycled paper, as well as for their far-sighted use of archival quality, alkaline paper, making this a volume that should survive for at least a couple centuries. Some may object that at \$47.50 the *DAE* is somewhat pricey; for its uniqueness, quality of printing (both typesetting and archival paper), quality of scholarship, and quantity of fine reading, it is rather a bargain. It is regrettable, however, that the Denali Press did not produce a hardbound version for perhaps another \$20. Libraries (particularly in Alaska) will undoubtedly want to buy two or more copies and immediately have them rebound. At least two copies will be necessary, since this unique

book is so readable that at least one copy deserves to circulate. Indeed, this "dictionary" is so readable that it can almost be faulted. Looking up a single entry while in the midst of a research project can be dangerous; it can easily take an hour or more to "escape" and then one has to reconstruct what one was originally looking up.

As a reference book, the *Dictionary of Alaskan English* is a volume that demands to be on the bookshelf of every Alaskan scholar in fields from anthropology to zoology, from lacustrine comparisons to literary criticism. As an enjoyably readable compendium of noteworthy facts about Alaska, Alaskans, and Alaskanisms, the layperson with general interests will find the *DAE* a tome to be read and reread. I look forward to the revised, second edition of the *DAE* and hope to be able to buy it in hard cover, perhaps some time around the turn of the century.

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THE UTQIAGVIK EXCAVATIONS. VOL. I: THE 1981 EXCAVATIONS AT THE UTQIAGVIK ARCHAEOLOGICAL SITE, BARROW, ALASKA. VOL. II: ADDITIONAL REPORTS OF THE 1982 INVESTIGATIONS BY THE UTQIAGVIK ARCHAEOLOGICAL PROJECT, BARROW, ALASKA. VOL. III: EXCAVATION OF A PREHISTORIC CATASTROPHE: A PRESERVED HOUSEHOLD FROM THE UTQIAGVIK VILLAGES, BARROW, ALASKA. Edited by EDWIN S. HALL and LYNNE FULLERTON. Barrow, Alaska: The North Slope Borough Commission on Inupiat History, Language and Culture, 1990. 1224 p., maps, figs., tables, appendices. Cdn\$60.00 (3 vols.).

These three volumes report on archaeological work conducted from 1981 to 1983 in the northern Alaska city of Barrow, which is the modern outgrowth of an earlier village known as Utqiagvik. The first year of the Utqiagvik Archaeology Project was initiated to assess and mitigate the impact that construction of natural gas distribution lines within the city would have on archaeological remains. The work was contracted to the State University of New York at Binghamton's Public Archaeology Facility. The following year additional utilities were installed in Barrow, and the Public Archaeology Facility was again contracted to conduct archaeological studies. That year a remarkable find, consisting of well-preserved frozen human remains, was made by a resident of Barrow while digging in one of the house mounds (Mound 44). Controlled excavations at Mound 44 were started in 1982 and continued in 1983 under the sponsorship of the North Slope Borough. The monumental task of editing the numerous reports arising from these archaeological investigations was taken on by Edwin S. Hall, Jr. (general editor) and Lynne Fullerton (technical editor).

Volume I, which reports on the first year of the project, is divided into four sections. The "Introduction" discusses the background, objectives, strategies and parameters of the research. Rather than being a straightforward impact assessment, we are told that the goal of the Utqiagvik Archaeology Project was to put archaeological information within the broader context of Inupiat culture and history. In order to do so, the researchers developed and employed an effective sampling strategy that relied heavily upon coring to locate archaeological deposits and combined ethnographic, ethnohistoric, ethnoarchaeological and archaeological methods to interpret the data from the excavations. "The Excavations" describes detailed archaeological investigations in eight house mounds, plus tests in areas between visible house features. Far from being merely descriptive, this section includes information on sampling strategies and the spatial distribution of the archaeological remains, as well as observations drawn from the archaeological data on how the traditional driftwood and sod houses of Utqiagvik were constructed. "The Analysis" section

addresses the faunal remains from the excavations, as well as studies of several categories of artifacts. I have no complaints with the reports in this section but remain curious why only a few classes of artifacts were chosen for study. The "Ancillary Studies" report on geotechnical research, post-depositional factors that affected the site, botanical materials from the excavations, skeletal materials and field conservation of the artifacts.

Volume II contains reports from the second season of field work. A major focus in 1982 was the excavation of a mound locally reported to contain the remains of a ceremonial house (*qargi*). This was corroborated archaeologically by architectural features, artifacts and faunal remains, although the evidence from the excavations did not meet a number of expectations that were based on ethnographic information. One such expectation was that architecturally the *qargi* used on north Alaska was essentially a larger version of the domestic dwelling. Instead, the Utqiagvik structure was small and apparently had been built along quite different lines. Other reports in the second volume describe the continuation of the coring program and summaries of excavations in several additional structures, including tent platforms.

Volume III focuses on the archaeology of the Mound 44 house and its contents, with the exception of the human remains which have been reported on in detail in *Arctic Anthropology* 21(1) (1984). The nature of the archaeological remains, combined with evidence of trauma exhibited by several of the corpses, indicates that the house had been crushed. The most likely explanation for such an event is described in Inupiaq as *ivu*, the rafting of sea ice on shore, and in this case continuing up the edge of the bluff on which the house sat. It is interesting to note that the contents of the house were not intact; for example, blubber lamps, stored food and other evidence for sudden abandonment were lacking, suggesting that some materials had been removed following the catastrophe. No explanations are given, which unfortunately could leave readers with the impression that the site had been looted following the disaster. The question that came to my mind in reading this was what explanations could the local residents provide to account for the removal of these materials?

As there are far too many individual reports in these three volumes to be reviewed individually, it is more appropriate to comment on the collection as a whole. I am somewhat bothered by the organization of the information and would have preferred a more traditional approach to reporting in which the information from all three volumes is pulled together and presented by topic, somewhat along the lines of the first volume. Because of this editorial decision, and also due to the technical nature of the reports, these volumes will probably be of interest mainly to northern archaeologists who are willing to hunt for the information that interests them, although researchers whose interests lie in other areas will likely be interested in reading about the methodological approaches used in the field research. Another complaint is that the artifact plates have been reproduced on microfiche in order to reduce printing costs. Unfortunately, this renders them inaccessible if the reader is not in a library.

Among the strong points of these reports is that they present a wealth of archaeological information on north Alaskan Inupiat culture of the pre-contact and early contact periods. Both are eras that had been poorly documented prior to the Utqiagvik excavations. Also useful is information on the methodology employed to gather data from a large archaeological site, as well as on the protocols developed to handle cataloguing and conservation on site, which required an estimated 30% of the staff time. Equally relevant to many archaeologists working in the Arctic today are observations on the social environment in which the research took place. As eloquently stated by A. Dekin (Vol. 1:6): "We come north as exploiters of the research base, mining the heritage of the North Slope and the Inupiat for the benefit of our own interests and those of science." The archaeologists realized from the start that it was essential to include local people in the research as well as in the decision making required to manage a project of this nature. By doing so, the archaeologists benefited considerably from local knowledge and at the same time the experience contributed to a better understanding among local people of the value

that archaeological research can have in exploring their heritage. In a sense, this project was as much a study in anthropology as in archaeology. It is worth pointing out as well that the human remains from Mound 44 were reburied once the analysis was completed and that artifacts from the excavations are intended to be repatriated to the community once a museum has been built to handle them. These policy decisions, which satisfied the research needs of the archaeologists while respecting the desires of the local community, predated the passage in 1990 of the Native Grave Protection and Repatriation Act in the United States and are a testament to what can be agreed to through negotiation rather than imposed through legislation.

The Utqiagvik excavations were, by northern standards, a monumental undertaking. My criticisms aside, the editors and all of the contributors are to be commended for making the data available in a comprehensive form.

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FOR PURPOSES OF DOMINION: ESSAYS IN HONOUR OF MORRIS ZASLOW. Edited by KENNETH S. COATES and WILLIAM R. MORRISON. North York: Captus University Publications, 1989. 274 p. Softbound. Cdn\$28.00.

Morris Zaslow is a prominent Canadian historian. As Ken Coates and William Morrison note, "A generation ago, northern Canadian history stood far outside the mainstream of historical research" (p. 1). But Professor Zaslow's *The Opening of the Canadian North, 1870-1914* left its mark. From that point on "it became impossible for historians to ignore the region." Thus, *For Purposes of Dominion* is a fitting tribute to an individual who literally expanded the frontiers of the study of Canadian history.

The book brings together the work of 16 experts on the North, primarily historians but also anthropologists, political scientists, sociologists, and one historian-environmentalist. It is a series of original essays, and while most of the arguments are not new, each offers a succinct interpretation of northern Canadian history. The introduction by Coates and Morrison is an expression of the devotion and esteem former students and scholars have for Professor Zaslow.

I first met Professor Zaslow a few years ago when he was a visiting scholar at the University of Calgary. During the term I had the privilege of sitting in on his lectures on northern history. Frankly I was awed by the enormous detail he could muster on different aspects of northern Canadian development. The material used in the course was the basis for his most recent book, *The Northward Expansion of Canada, 1914-1967* (1988). In other works he demonstrated the same systematic precision: *Reading the Rocks: The Story of The Geological Survey of Canada, 1842-1972* (1979), and his editing of *A Century of Canada's Arctic Islands, 1880-1980* (1981).

*For Purposes of Dominion* is divided into five sections, the first being "Government and Knowledge of the North." Terry Cook, of the National Archives, has the lead essay, and in "Paper Trails" he traces the evolution of northern administration by examining the records sections. This history provides an invaluable insight into the ebb and flow of northern bureaucracy. Gerry Nixon, on the other hand, tackles the intriguing problem of the "Politics of Government Research." He is critical of the defensive response often taken by policy makers in face of outside criticisms and calls for a more open process that would nurture "frank discussion, debates and even dissent within public bodies" (p. 44). Shelagh Grant writes on "Northern Nationalists" before, during and just after World War II. This decade of northern Canadian policy (1940-50) should be required reading for all interested in the very tough give and take of Canadian-United States relations as Canada begins to exert its sovereignty.

Section II involves the way government operates in the regions of the North. Kerry Abel, for example, writes on "Government and the Mackenzie Missions, 1870-1921." The author describes a government