

the addition of another dimension in the analysis and reconstruction of the events and people of the site: that of medical autopsy and microbiological assessment.

The volume consists of 12 symposium papers on various aspects of the research, including: the archaeology of the catastrophically terminated house; autopsy results on the five individuals trapped in the house; some craniological data on these individuals; various determinations of age and disease for the human remains (stereochemical and bone biology for age; hair, temporal bone, Harris line, and microbiological investigations for disease); diet determinations utilizing trace element analysis of the human bone; a discussion of the use of ethnohistoric data in archaeology; and the legal aspects arising from the investigation of this unusual site. An introduction sets the stage for the presentation of these 12 papers and describes the sequence of events preceding, during, and after the excavations. Two short concluding notes end the volume. Following are observations made on some of the contributions.

In the introductory note, Lobdell and Dekin (p. 1-4) describe the situation at the site, outlining the history of its discovery, the partial destruction of the house, and the subsequent controlled excavations. They clearly communicate the time limitations imposed on the project and the importance of the cooperation of the community and medical and legal authorities. Evident in the archaeologists' approach is the concern for the proper procedures relating to the respectful handling of the bodies, balanced by the need to collect biological samples and information important for interpreting the disaster and describing the people who lived there.

The next contribution (also the longest) is by Newell (p. 5-51) and is a detailed account of the archaeological excavations, including interpreting the processes of preservation and deducing the familial relationships of the five trapped individuals. Newell's comparison of this site with 31 other catastrophically terminated sites from Thule and succeeding cultures underlines the importance of structures immediately terminated. At these sites the cultural information is suspended in time (often with excellent preservation) within a context unaffected by behaviour response to the disaster. Though Newell provides an artifact inventory, no detailed artifact descriptions are provided, nor are there any photographs of artifacts.

An unusual inclusion within any volume on archaeology is an autopsy report. In their report, Zimmerman and Aufderheide (p. 53-64) indicate that the cause of death for the two preserved adult female individuals was crushing injuries to the chest. The older female had indications of atherosclerosis, signs of earlier pneumonia, and a heart infection. They also identified that she was lactating at the time of her death, though the child was not found among the deceased. Both females exhibited osteoporosis and anthracosis.

Silimperi *et al.* (p. 117-121) report on the microbiological investigations of the two preserved females. Though negative in their findings, the paper is important because it recommends strict procedures for the collection of biological specimens in future discoveries of this nature and underlines the need for preparedness and cooperation between researchers with varied backgrounds.

One of the preliminary papers in the volume is by Scott *et al.* (p. 65-76) on the craniology and dentition of the human remains. The lack of analysis of the post-cranial remains is not explained and is a major omission in the paper as well as the volume. Also, though the cranial metric and non-metric data is used to suggest affinities with other groups, the assessment of the two immature Barrow skulls is not convincing, nor can the frequency data for the non-metric traits provide any form of "distance" measure as implied on p. 68.

A general observation is the evident lack of communication among some of the authors. For example, Newell's paper on the archaeology of the site clearly indicates that a skull brought to the project archaeologists by an unnamed "relic collector" cannot be associated positively with skeleton number 1, and yet in another report (Scott *et al.*, on the craniology and dentition) the skull is analysed and (apparently) unquestionably accepted as representative of that individual. In their discussion of the hair analysis, Toribara and Muhs (p. 105)

write: "The lead values for the Barrow bodies seems to be higher than those of the modern arctic inhabitants and comparable to the urban population of Canada," a rather interesting and significant finding. They indicate that a search for possible lead utensils is in order. However, in Lobdell's concluding comments (p. 153), he describes lead levels as negligible, and the elevated amounts referred to above are indirectly explained as the result of "the cultural filter" permitting some elements to enter the body. These inconsistencies (there are a number more) are not the fault of the authors but of insufficient editing.

But what I find most astonishing in this volume (which is, after all, dedicated to the five trapped people and the preservation of their memory [Lobdell and Dekin, p.4]) is the conflicting sex and age determinations for some of the individuals. The following table illustrates these inconsistencies:

Table 1. Sex and age information for the five individuals from Utqiagvik, as presented in some of the Symposium papers. Listed by first authors. (F=female; M=male)

	Newell	Zimmerman	Scott	Masters	Thompson	Toribara
southern body	F 42	F mid-40's	F adult	41±4	42±6	50
northern body	F 24-27	F 24-31	F adult	27±2	24±6	25
skeleton 1	M 20	F 20	F (probable) 14-16	20±1	—	—
skeleton 2	F 15	M 13	F (probable) 16-18	13±1	—	—
skeleton 3	F 8.5	F 8.5	sex ? 6-8	—	—	—

Newell contributes five pages (p. 35-40) to a very interesting and detailed discussion of the possible social and demographic aspects of the remains. However, if there is some disagreement on ages for the remains (as there is), precision in interpreting social relationships is reduced; and if there is also disagreement regarding the sexes of some of the individuals (as there is), what confidence can we be left with?

The illustrations in the volume are reproduced acceptably, though some of the photographs of the site and of the human remains are confusing and unclear. Also, as mentioned above, there are no photographs or drawings of any of the artifacts beyond their depiction in schematic floor plans. Again, these papers represent a series of symposium contributions and therefore it may not be completely fair to expect final, detailed reports. However, given the singular nature of the site, more comprehensive reporting and analysis of all aspects of the project would have added considerable substance to the volume.

There is little doubt that the volume has some problems, though this observation does not suggest that the papers have no value. On the contrary, the interdisciplinary mix of papers is refreshing and indicative of a necessary (and welcome) direction that this form of archaeology must follow, and it is recommended on this basis. I hope that the complete, definitive report will appear soon.

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REBELS, RASCALS & ROYALTY: THE COLOURFUL NORTH OF LACO HUNT. Edited and with an Introduction by BARBARA HUNT. Yellowknife: Outcrop, The Northern Publishers, 1983. iv + 219 p., illus. Hardbound. Cdn\$18.95.

Rebels, Rascals & Royalty comprises the author's memoirs of an active 40-year association with northern Canada. Shortly before his death in 1978, Leonard Arthur Charles Orgar Hunt — or LACO Hunt, as everyone knew him — completed his recollections of his varied northern career as a Hudson's Bay Company apprentice, post

manager, employee of Canadian Airways, and government administrator. His wife, Barbara, has performed the final editing of her husband's memoirs and seen them through press.

Such recollections of life in the Canadian North are currently popular in today's book trade, but *Rebels, Rascals & Royalty* clearly distinguishes itself from most. Hunt's varied and influential experiences allow his narrative a comprehensive and knowledgeable scope often lacking in the genre, and the book's style enables the reader to filter that immense variety of experience through the warmly revealed personality of LACO Hunt, a man with an admirable mixture of good sense, good humour, and good taste.

Hunt's affair with the North began at age 19, when, in 1928, he crossed the Atlantic to serve the Hudson's Bay Company. As apprentice, he was moved about considerably — from Monowan to Weymont to Bersimis to Romaine in Quebec, from Quebec to Fort Chipewyan in northern Alberta, and from Fort Chipewyan to Fort Simpson, Aklavik, and Fort Smith in the Northwest Territories. Such transience no doubt proved difficult for Hunt, but it produced the great breadth of experience that is the very pulse of *Rebels, Rascals & Royalty*.

Nor is Hunt's breadth of experience limited to geography. From 1928, when he first came to Canada, until 1967, when he moved to Ottawa to serve as executive secretary to the Advisory Committee on Northern Development, LACO Hunt lived for only a few years — from 1939 to 1945 — on the "outside," a period he spent back in England and in the military. Hunt's experience, then, encompasses over 30 years of residence in the Canadian North and another decade of treating northern issues from the federal capital. The simple arithmetic sum of Hunt's years of northern involvement amounts to a substantial commitment, but of even greater significance is the historical era spanned by those years.

Hunt witnessed — from a remarkable vantage point — the coming of age of northern Canada. His early experiences brought him into first-hand contact with both white and native residents who were as yet untouched by the advent of twentieth-century technology and culture, and Hunt remained in the North during the years when such isolation and innocence gave way to a new society. That new society, of course, was shaped by the same forces that World War I had wrought in North American society earlier in the century.

Without question, the development of aviation was of profound influence. In *Rebels, Rascals & Royalty* the reader observes the growing and shaping force of air travel on northern Canada as the airplane outstrips the use of steam on the waterways and the use of dogs, sleds, and snowshoes in the bush and on the tundra. But this transition takes on the qualities of an experience for the reader, rather than of a cerebral understanding of historical developments, because Hunt — serving as the reader's vision here — is a participant in that transition, beginning with his sled journeys from Monowan for the winter mail packet in the 1920s, and stretching to his Grand Tours of the North escorting dignitaries from one arctic landing strip to another in the 1970s. The reader's sense that he is present at the scene is further enhanced when he meets the human personalities behind this major transition in communications — the new breed of bush pilots, such as Leigh Brintnell, Punch Dickens, "Wop" May, and Matt Berry.

We gain a similarly tactile grasp of social as well as technological developments. Education in the North, for example, receives a brief but pointed focus. At one point we witness the rivalry between Catholic and Anglican parish schools at Fort Simpson, but as we read on, we observe the total elimination of such secular education in the face of a vast and amorphous educational machine conceived and constructed in Ottawa. Although Hunt's criticism of the government-sponsored schools is severe, he is equally blunt in voicing the shortcomings of the old parish schools. In fact, Hunt assesses blame quite candidly throughout the book, especially wherever native people are the victims of decisions made on the "outside." He writes, for example, of overly zealous RCMP recruits who rigidly adhere to their Regina-based training in a society whose values have been shaped far from the police academy. Of equal concern are those religious leaders, educators, and bureaucrats who carry on their work while re-

maining oblivious to the specialized needs of the remarkable social environment around them. Whether one agrees with Hunt's opinions matters little; what does matter is that he always bases them on his solid knowledge of northern Canada.

Rebels, Rascals & Royalty is ultimately a book about change. And as the North changes, so must the book. The final pages of Hunt's memoirs concern the period spent in Ottawa, and the entire focus seems to shift. Throughout most of the book, when Hunt describes an experience or an individual, some distinctively northern quality emerges from the description. But in the final section, the attention falls away from what is indigenously and uniquely northern, and falls instead on the idiosyncracies of a few dignitaries as they tour the North under Hunt's guidance. The reader sees too little of the North and too much of diplomatic behaviour. When true northerners appear, they are in attendance at formal receptions for visiting heads of state, and their behaviour is stiffly formal, more an imitation of "outside" ceremony and ritual than a candid response that is distinctively northern.

As well, in the final pages of Hunt's book, issues take precedence over personalities. Questions of government policy fill pages once alive with the men and women those policies will affect. My personal preferences are strongly for the earlier pages of the book, pages that tell of life in the North when it was clearly distinguishable from life anywhere else. But perhaps such romantic and outdated notions about northern Canada are precisely what Hunt wishes to dispell, for the modern North of LACO Hunt has all the complexity of life on the "outside." To conceive differently of the North is to ignore the incredible change that has taken place in the past three or four decades.

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THE LAST KINGS OF THULE, by JEAN MALAURIE, translated from the French by ADRIENNE FOULKE. New York: E.P. Dutton, Inc., 1982. Original title: *Les derniers rois de Thulé*, 1976. 489 p., maps, illus., index, bib. US\$25.75.

Jean Malaurie, now director of the French Centre for Arctic Studies, was originally trained as a geomorphologist, and this epic account of his 1950-51 stay with the remote Eskimos of Thule reflects this emphasis. In its descriptive passages on subsistence, travel, capes, peninsulars, and the Eskimo relationship to the environment and to the hunting spirits, it is the geomorphologist speaking, and it is a strongly personal account reflecting a concern for human rights. His objective: to record perhaps for the last time the unique but slowly disappearing culture of 300 top-of-the-world Eskimos who, as late as 1818, possessed no driftwood and no metals.

It is perhaps on account of the historical imperative that the work acquires its greatest value, but it is also an anthropological study, a travelogue, and an extraordinary adventure story. Not being all things to all people, the book shows certain weaknesses, mainly a lack of anthropological precision in the collection and analysis of data on kinship and cultural personality. This data is nonetheless highly interesting and often a dramatic eye-witness account of feuds, violence, wife-beatings, sexual practices, hunting incidents, ritual, endurance, and human courage in the face of extreme danger.

The book is in four parts: Part I: Greenland is a Green land, Part II: The Kings of Thule, Part III: One Thousand Miles of Exploration, and Part IV: The Iron Age. The first comprises but 12 pages and concerns mainly the Danes. The second comprises 230 pages and is informally ethnographic. The third comprises 150 pages and describes the author's pioneer expeditions and exploration. The fourth describes the coming of the \$800-million U.S. air base.