

tween its covers. Fortunately, the credentials of the contributors are impeccable and one sympathizes with the anguish they probably feel that the professional care necessary to transform their manuscripts and oral presentations into acceptable published scholarly form was not forthcoming.

One technical defect overshadowing all others illustrates the haphazard manner in which the monograph was produced. The last nine paragraphs (pp. 99-102) of Alan Abouchar's analysis of Soviet regional industrial policies in the 1970's suddenly crop up verbatim as the final one-third (pp. 182-184) of Tony Scanlan's comments on the Yakutia Natural Gas Project. While this error is extreme relative to others in the book, it is nevertheless inexcusable.

Notwithstanding its technical imperfections and diverse foci, *Regional Development in the USSR* is an important current source of information and assessment concerning Soviet regional development. Although its utility will likely fade quickly as more substantive analyses appear in the 1980's, this volume should find application now as a useful statement on the major objectives of Soviet regional planning and the importance of labor, transportation, Siberia, and foreign trade in constraining the drive by the USSR to expand its industrial spatial economy.

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ATHAPASKAN WOMEN: LIVES AND LEGENDS. By JULIE CRUIKSHANK. Ottawa: National Museum of Canada, 1979 (National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 57). 202 pages. Gratis.

Traditionally, the Yukon Territory has been virtually neglected by anthropologists. However, in the last decade some good anthropological literature has appeared. Julie Cruikshank's selection of excerpts from biographies of Athapaskan women is an important contribution to this literature. The excerpts include information on daily and mythological events which the women feel are important to their lives.

Part I discusses purposes and the methods of the project. The aims of this project were: (1) to compile biographies of seven Athapaskan women; (2) to record history and mythology as perceived by these women; and (3) to provide insight into the impact of "northern development" on the lives of the Athapaskan people. Her approach was one of partnership, which brought her closer to her informants and allowed

the women to consider the end product their own, rather than the work of some social scientist. I consider this section beneficial to students of anthropology, and would like to see more researchers discuss their field techniques.

Part II emphasizes the traditional Athapaskan women in the Yukon Territory. This section consists of excerpts from the women's narratives concerning childhood, puberty, marriage, naming, childbirth, daily activities, yearly cycle, power and healing, medicines, animals, bushmen, death and dying, potlatches, technology and foodstuffs. Here Cruikshank demonstrates the fairly routine life cycle which once was necessary for the Athapaskan women to fulfill their vital economic role in the traditional society. In addition, these excerpts include information concerning the changes which began to occur during the early decades of this century.

Part III is similar to Part II, but emphasizes the changes which occurred in women's lives during the twentieth century. The author's selection of excerpts demonstrates the change from a rigid life cycle, with few choices, to a fluctuating life cycle with numerous social and economic choices. These changes are related to the influx of whites during the 1896 gold rush and the construction of the Alaska Highway during the 1940's.

Versions of myths and legends concern Cruikshank in Part IV. These stories are divided into four groups: (1) the cycle of stories, (2) the complicated narrative; (3) the traditional narrative adapted to historical themes; and (4) the short story. The first group includes a series or cycle of stories on Crow, Beaver, and the Two Smart Brothers. The second group consists of 'complete-in-themselves' short stories. Included here are incomplete or abbreviated versions of longer stories, as well as stories about the origin of some material object or place name. Part IV is of particular ethnological importance. Like Parts II and III, it is raw data, which is of potential use to both the theoretical and applied anthropologist. However, these mythologies and stories not only portray what the women perceive, but demonstrate what events they consider to be most important. To them, mythological events are "more important" than any event in their own lives.

As the author states, Part IV could have been more complete if myths and legends from earlier in the century had been included. This would have given the reader a sense of how storytelling had changed due to white influences. However, the same point would have been made if Cruikshank had enlarged on the idea that women over 70 willingly relate stories and enjoy having their names attached, while women between the ages of 40-60 seldom relate stories and prefer that

their names not be used. My experience in the north would lead me to believe that these attitudes are related to a change from traditional to formal education.

This report is comprehensive. The author succeeds admirably in reaching the professional as well as interested and concerned general readers. Perhaps the most exciting aspect of Cruikshank's publication is its usefulness. Her selection of excerpts portrays lifestyles and life changes that are believable as well as penetrating. The social scientist is provided with valuable data about Indian women's perceptions of their lives and the cosmos. This is an important addition to the library of western sub-arctic studies. Among its uses, it may well serve as an example of field research, as raw data for comparative studies, and as information on the effects of civilization on the consciousness of indigenous peoples.

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LES NUNAMIUT. INUIT AU COEUR DES TERRES. By MONIQUE VÉZINET. Québec: Gouvernement du Québec: Ministère des Affaires Culturelles, 1980. (La Collection Civilisation du Québec No. 28.) 162 pages, 7 maps, 12 numbered figs., 3 unnumbered figs., 4 tables, 6 photos, references. \$3.50. (Available from Editeur Officiel, 1283 boul. Charest O., Québec GIN 2C9.)

The Eskimos became known to Europeans as a coast-dwelling people as early as the mid-17th century. The members of the Fifth Thule Expedition were therefore surprised in the fall of 1921 to learn that a population of inland Eskimos, or *nunamiut*, lived to the west of Hudson Bay. In 1922 they visited these extraordinary people, describing them in two famous monographs (Birket-Smith, 1929; Rasmussen, 1930) under the name "Caribou Eskimos." Ignoring reports on the interior segment of the Netsilik Eskimo population (Rasmussen, 1931) and on interior groups in Labrador (Speck, 1936), most scholars regarded the Caribou Eskimos as unique in their interior adaptation until the *nunamiut* of North Alaska were described in a series of studies (reviewed in Burch, 1976) published after 1947. Now, with this volume by Monique Vézinet, we are introduced to the inland Eskimos of northern Québec.

This short monograph was researched and written in connection with Project Tuvaaluk, a long-term interdisciplinary study of the social and ecological history and prehistory of the

Eskimos of northern Québec. Based partly on the author's three seasons of fieldwork (1975-1977), the study also draws on largely unpublished work conducted earlier by colleagues and associates, on a number of independent archaeological investigations, and on the author's examination of pertinent museum collections.

An historically as well as an ecologically oriented study, the book begins with a very brief outline of the prehistory and early history of the northern Québec Eskimos. It moves promptly to a much more detailed account of the land and its major resources, principally caribou. The reader is told how, when and where caribou were located, harvested and used, and about the size, organization and external relations of the human groups who hunted them. The author is quite specific about places and time periods, and often about families and individuals as well. The maps, tables and figures usefully complement the written text in presenting the information in a concise and readable manner.

Vézinet found that two groups of people formerly used the northern Québec interior, a small relatively permanent population and a much larger number of late summer visitors. Both groups were detachments from regional bands most of whose members resided more or less permanently on the coast. The "*nunamiut*" label thus is applicable only at the local band (extended family) level in Québec. The families who lived inland all year round did so simply because they, personally, preferred life in the interior to life on the coast. In these respects the Québec *nunamiut* contrasted with their counterparts in North Alaska and the central Canadian Arctic.

Les Nunamiut is a thoroughly researched, informative study. In providing this description of a heretofore all but unknown group Ms. Vézinet has made a useful contribution to the Eskimo literature.

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