

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 Based partly on the author's three seasons of fieldwork (1975-1977), the study also draws on largely unpublished work conducted earlier by colleagues and associates, on a number of independent archaeological investigations, and on the author's examination of pertinent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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THE BRUCE COLLECTION OF ESKIMO MATERIAL CULTURE FROM KOTZEBUE SOUND, ALASKA. By JAMES W. VANSTONE. Chicago: Field Museum of Natural History, 1980 (*Fieldiana: Anthropology, New Series* No. 1). 144 pages including 49 plates. No price indicated.

In 1894 Miner W. Bruce, a former journalist and one-time superintendent of the Teller Reindeer Station at Port Clarence, Alaska, offered for sale to the Field Columbian Museum an ethnographic collection from the Point Clarence area. The collection, considered an excellent one by Franz Boas (then curator of anthropology), was purchased for the asking price of \$550. Later the same year Bruce proposed to return to the North to spend some time on the Siberian coast and then to proceed to Kotzebue Sound to trade up the coast perhaps as far as Point Barrow. He requested and received a mandate from F.J.V. Skiff, director of the Field Museum, to "represent the Museum in the collection of certain objects, articles and materials illustrating the peoples of Arctic Siberia and Arctic North America" (p.13).

Bruce's stated objectives proved more ambitious than practical. He failed to reach the Siberian coast in the summer of 1894. However, the following summer he did manage to gather a collection from the Kotzebue Sound area. This material was received by the Field Museum on May 6, 1896 after having travelled the country as part of Bruce's own enterprise. A smaller group of artifacts from various locations in Alaska and Siberia was submitted to the museum in 1897.

According to VanStone the Bruce Collections "must be included among the significant assemblages of nineteenth-century Alaskan Eskimo material culture in American and European museums" (p.1). To better acquaint students of Alaskan Eskimo ethnography with the

material contained in these collections, VanStone has previously published a description of the Port Clarence collection, Bruce's first submission to the Field Museum (VanStone, 1976). The artifacts collected from the Kotzebue Sound area between 1894 and 1895 are the subject of the volume here reviewed.

The format of this book follows a pattern used successfully by VanStone in a number of earlier publications (VanStone, 1972; 1976). Chapter One provides a succinct historical outline of the Kotzebue Sound area. Miner W. Bruce's brief association with the Field Museum is also reviewed. VanStone's treatment of the general ethnography of the study area is rather sketchy and focuses primarily on the importance of the annual trade fairs at Nirliq on the Colville River delta, Point Spencer on Port Clarence and Sheshalik on Kotzebue Sound. The latter fair is said to have regularly drawn "2,000 or more visitors from a dozen or more Eskimo societies" (p.10). More attention is paid to the history of Euro-American contact in the area, beginning with Lieutenant Otto Von Kotzebue's arrival in 1816 through to the establishment of the first missionaries, schools and settlements in the 1890's.

Chapter Two, the most substantial part of this volume, is given over to the description of the Bruce Collection from Kotzebue Sound itself. The original collection as received by the Field Museum in 1896 consisted of 893 catalogue entries representing 1172 specimens. The collection as described by VanStone consists of 684 catalogue entries representing 866 items. Of the 209 entries unaccounted for in this total, 99 are known to have been sold, exchanged or discarded.

Documentation accompanying the collection, we are told, "leaves much to be desired" (p.1). It is assumed that most of the collection was obtained in Kotzebue Sound. However, this is a broad area encompassing at least 15 known settlements and camps and the major trade fair location at Sheshalik. VanStone paid a brief visit to the Kotzebue Sound region in 1970 hoping to augment what documentation exists but met with little success.

For descriptive purposes VanStone has divided the collection into eleven "use categories" including sea and land hunting, fishing tools and manufactures, household equipment, clothing, transportation, personal adornment, smoking complex, toys and models, raw materials, and miscellaneous. Individual implements, or the range of related items within each category, are briefly but accurately described in the text. Where applicable, VanStone refers to comparable published material from other Alaskan Eskimo collections, most notably Nelson (1899)