

Copenhagen: Glydendalske Boghandel. (Report of the Fifth Thule Expedition, 1921-24, Vol. VII, No. 2.)

_____. 1931. The Utkuhikjalingmiut. In: Rasmussen, Knud. *The Netsilik Eskimos. Social Life and Spiritual Culture*, part 2. Copenhagen: Glydendalske Boghandel. (Report of the Fifth Thule Expedition, 1921-24, Vol. VIII, No. 2.)

SPECK, F. 1936. Inland Eskimo bands of Labrador. In: *Essays in Anthropology presented to Alfred Louis Kroeber*. Berkeley: University of California Press. 313-330.

*Ernest S. Burch, Jr.
Smithsonian Institution
Washington, D.C. 20560*

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)

and his own earlier description of the Port Clarence Collection (VanStone, 1976). These descriptions are cross-referenced to the 49 black and white photographic plates contained in the Appendix. The plates themselves represent 282 of the 684 catalogue entries or fully 40% of the extant collection. Overall, the quality of the photographs is good. In several instances, excellent line-drawings supplement the written descriptions and plates. Both the plates and line-drawings incorporate catalogue numbers allowing the reader to cross-check with the complete catalogue listing also included in the Appendix.

Missing from the descriptive chapter is any graphic summary of the collection as a whole. To get a grasp of the quantitative aspect of the collection the reader is forced to grapple with the raw data contained in the Appendix. A simple table representing the eleven use categories, the various classes of implements and their relative frequency of occurrence would have alleviated this problem.

In his third chapter VanStone focuses on the potential of the Bruce Collection for assessing the degree of influence of Euro-American contact on Alaskan Eskimo material culture. Following Oswalt (1972) he divides the Kotzebue Sound material into four categories, or "clusters of material objects" that reflect "the presence or absence of historical introductions in collections of Eskimo material culture and thus serve as a rough measure of technological change" (p.71). These categories include items of traditional Eskimo culture; Eskimo-derived forms manufactured on indigenous patterns from imported materials; Western-derived forms manufactured from local materials but modelling implements of foreign origin; and direct Western imports. The sizable number of Western-derived forms found in the Kotzebue Sound Collection leads VanStone to the conclusion that "the process of material culture change was already well advanced 50 years after the first sustained contact in western and northwestern Alaska" (p.73).

The author also attempts to assess the relative "technological complexity" of the Bruce Collection. Using Oswalt's (1976) concepts of "subsistants" and "technounits", Vanstone calculates an index of "complexity" which compares favourably with the results of a similar analysis conducted on the Port Clarence Collection but is significantly lower than the indexes computed for other eastern and central Eskimo groups, the Caribou Eskimo excepted (Oswalt, 1976). Comparable results are reported for a comparative analysis of ice-hunting harpoons alone.

Chapter Three is perhaps the least satisfactory part of this book. The problems that VanStone addresses assume that the sample of items contained in the Bruce Collection is representative

of nineteenth-century Kotzebue Sound Eskimo material culture. It is clear from VanStone's discussion of Bruce's presumed collecting methods, the lack of adequate documentation and the nature of the collection itself that the material described is far from representative. VanStone, however, is aware of these difficulties and forewarns the reader of the "definite limitations" of his approach (p.75).

VanStone is to be commended for his continuing efforts to publish little known but significant collections of ethnographic materials. It may be hoped that this excellent monograph will stimulate other institutions or individuals with access to important but unpublished collections to make their material public as well

REFERENCES

- NELSON, E.W. 1899. The Eskimo about Bering Strait. Eighteenth annual report, Bureau of American Ethnology, Pt. 1. Washington, D.C.
- OSWALT, WENDELL H. 1972. The Eskimos of western Alaska. In: Oswalt, Wendell H. (ed.). *Alaskan Native Material Culture*. University of Alaska, Fairbanks.
- . 1976. An anthropological analysis of food-getting technology. New York: John Wiley and Sons.
- VANSTONE, JAMES, W. 1972. The first Peary collection of Polar Eskimo material culture. *Fieldiana: Anthropology* 63(2).
- . 1976. The Bruce collection of Eskimo material culture from Port Clarence, Alaska. *Fieldiana: Anthropology* 67.

James W. Helmer
Department of Archaeology
University of Calgary
Calgary, Alberta
T2N 1N4

THE ARCHAEOLOGY OF CAPE NOME, ALASKA. By JOHN BOCKSTOCE, Philadelphia: The University Museum, 1979. Includes four appendices. \$14.00 U.S.

Just east of Nome, Alaska on the Seward Peninsula coast lies Cape Nome, a significant archaeological area with both beach ridge and midden deposits. Cape Nome sites include material from Denbigh Flint Complex-related, Norton, Birnirk, Cape Nome, and modern phases. *The Archaeology of Cape Nome, Alaska* is a traditional monograph that reports excavations by author John Bockstoce. Based on Bockstoce's doctoral dissertation work at Oxford, this monograph presents data that will interest all students of Alaskan prehistory.

Summarizing his work in the Preface, Bockstoce notes that although research over the past