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EIGHT INUIT MYTHS/INUIT UNIPKAAQTUAT PINGASUNIARVINILIT. BY ALEX SPALDING. Ottawa: National Museums of Canada, 1979. (National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 59). 90 pages. Gratis.

Eight myths taken down in 1959 at Repulse Bay from Thomas Kusugaq, now deceased. They were taken down in the Aivilik dialect,

except that some of the dialog is in the narrator's childhood dialect, Nassilik. They are given first in Inuktitut, with interlinear translations, followed by a smoothed-out English translation. The words of the interlinear translation are to some extent divided (by slashes) into their component morphemes and the translations are then (but again not completely) given for each segment. This is not an oversight on the part of Spalding. He tells us in the preface that he is not going to attempt a complete morphemic analysis. The author also deliberately refrained from giving translations for many of the regular paradigms — which is to be regretted.

No explanation of the orthography is given, other than the statement that he follows the accepted rule of the Inuit Cultural Commission that one spell the word as it sounds. One bit of spelling that may strike some readers as strange is the unexplained use of the ampersand sign; it apparently refers to the voiceless lateral. The use of *r* for fricatives is — regrettably in this reviewer's opinion — continued. The reason that this is to be regretted is that this has now almost become a 'standardized error'. Originally begun by German, French and Danish missionaries for whom the letter stood for some sort of palato-velar fricative/trill, it is now read by many English speakers as the "North American" *r*. Would it not be time for the introduction of a more realistic symbol? The author also continues to use the, to me, unacceptable digraph *ng* for  $\eta$ . After all, most Eskimo dialects do have a phonemic distinction between *n* + *g* and  $\eta$ . Some of Spalding's triple consonant clusters are, in fact, not triple consonants but digraphs plus another consonant symbol.

Of the eight stories, the English translation for the longest occupies 2½ pages and the shortest 11 lines. The corresponding space required for the Inuktitut cum interlinear explication is 14 pages for the former and 1+ for the latter. The myths (stories) deal with Eskimo themes (man-animal transformation, the animal wife, origin of the sun and moon, supernatural powers, feats of strength, etc.) and they have an Eskimo quality about them. But they seem to be shortened and abbreviated. One wonders if they might have been stripped of some of the tedious details and simplified a bit for the white man's benefit, or if perhaps the narrator could recall accurately only part of some of the stories.

The last eight pages are devoted to a relatively extensive glossary, which, in this reviewer's opinion, is of generally good quality semantically. Misleading, though, is the very frequent use of 'he' for translations of the third person singular. Eskimo does not have grammatical sex gender. Also inappropriate, this reviewer thinks, is the stressing of English vulgarities in translations. "cunt" and "cock" (for *ussuuk* and *usuuk*)

may be terms that Eskimos use when talking English to the white man (because that is what the white man taught them), but that is not the way they talk Inuktitut.

Despite its faults, the work is, overall, a genuine contribution to our knowledge, and Spalding is to be complimented for persevering and for putting the material on record for our benefit.

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**ASPECTS OF INUIT VALUE SOCIALIZATION.** By JEAN L. BRIGGS. Ottawa: National Museums of Canada, 1979. (National Museum of Man Mercury Series, Canadian Ethnology Service Paper No. 56). 51 pp. Gratis.

At the outset the author expresses the hope that her paper "will contribute both to the understanding of Inuit personality and culture and to the theory of value socialization, in general." While limitations of training prevent this reviewer from evaluating adequately the second of these objectives, I am sure that Arctic anthropologists and experienced lay observers will agree that her portrayal of Eskimo personality in its cultural setting is believable as well as penetrating. Dr. Briggs focuses her analysis on Canadian Inuit who were the subjects of her field studies, but her generalizations will likely apply to north Alaskans, Greenlanders and possibly as well to Yupik-speaking Eskimos.

Briggs applies standard theoretical and methodological tools of the culture- and personality-oriented anthropologist, and she relies on a background of repeated and long-term field trips to the Canadian Arctic as well as a high degree of language mastery. Her approach is one of close observation and detailed analysis of several childrearing episodes from an obviously far more expansive corpus of such observational material.

In concentrating on the processes of enculturation of values there is a vivid picture given of the socialization environment where lessons are taught with effectively reinforcing affect. At the same time the guise of play softens any possible trauma.

While some personality theorists today tend to discount the conditioning effects of childhood training on eventual personality constellations, Briggs' evidence for continuity and transition from childhood experiences to adult value orientation and personality structure strengthens such associations, for

she argues well for a basic trend of consistency in this development.

The major effort is applied to this dynamic aspect of Eskimo personality, transferral of values and their eventual internalization, but perhaps as important a contribution is Briggs' characterization of Eskimo values and group personality themselves. The salient values of nurturance, nonviolence, generosity, autonomy, and emotional control can be maintained only at such costs to the personality as the development of extreme sensitivity to humiliation or defeat, and the construction of elaborate mechanisms to avoid aggression and too-close emotional involvement. This picture of considerable vulnerability will not please the apologist for the Eskimo but will ring true to any reasonably experienced and close observer. Briggs does not whitewash the Eskimo in this account, but she is not unsympathetic, and her exposition provides a picture which shows a consistency between basic emotional and philosophical premises and the intrapsychic system.

While both the publishers of the series and the author prepare the reader for an essentially preliminary report, this little book goes well beyond that objective in development of analysis and state of preparation. The text is supplemented by a useful glossary of native terms as well as by a detailed set of footnotes which the serious reader should not overlook.

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**SUFFIXES OF THE ESKIMO DIALECTS OF CUMBERLAND PENINSULA AND NORTH BAFFIN ISLAND.** By KENN HARPER. National Museum of Man Mercury Series. Canadian Ethnology Service Paper No. 54. Ottawa, 1979. 11 x 8½ inches, 111 pages, 2 appendices. Soft cover. Gratis.

For students of Canadian Inuit during the nineteen-fifties, written texts were few and often hard to come by. Peck and Thibert were the staple references, together with the regional glossaries of LeFebvre and Peacock. Spalding and Schneider made their excellent initial contributions during the sixties, and in 1970 Trinel opened a decade of works ranging from primers and vocabularies by untrained enthusiasts to abstruse applications of linguistic principles.

One of the latest aids to learning Inuit is Kenn Harper's book of the suffixes used in the dialects of northern Baffin Island. It is