

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