

ings. Like this reviewer, he believes matrilineal sibs to be an ancient Athapaskan institution, at least in the West, together with the potlatch. Two minor strictures: (1) According to both Hosley and Krauss who have worked with these people, the McGrath group is Koyukon not Ingalik (p. 47); (2) the aboriginal Koyukon were not bilateral (p. 52) but instead had a tripartite, matrilineal subsystem according to this reviewer's Koyukon informants as well as the unpublished manuscripts of both Jetté and McFadyen. Chapter 4, "Religion and the Supernatural," likewise reveals certain general features in the native belief system, notably the reciprocal relationship between men and animals, the universality of shamanism, a widespread fear of "Brush Indians" or bogey-men, and an emphasis on individualistic rather than community rituals. No mention is made of the fact that many shamans also served as political leaders as well as religious ones. Chapter 5, "The Individual and His Culture," again stresses general similarities throughout the area, particularly the tabus and practices surrounding birth, menstruation and death, most of which have been either altered or discontinued as the result of white contact.

In Chapter 6, "The History of European Contact," VanStone uses two time frames. "The Early Contact Period" (1700-1850) brought more efficient tools and utensils and the beginning of the fur trade which encouraged individualistic trapping rather than communal hunting of big-game animals and exploitation of the total environment. "The Stabilized Fur Trade and Mission Period" (1850-1940) witnessed the intensification of these changes. Firearms and, later, steel traps became increasingly important in subsistence activities. Semipermanent settlements grew up around the trading posts and missions with consequent changes in band organization and settlement patterns. Chapter 7, "Northern Athapaskans and the Modern World," continues this analysis under the rubric, "The Government-Industrial Period" (1940 to the present). While the settlement pattern has remained much the same, welfare payments have replaced furs as the major source of cash income and the federal governments of the United States and Canada have largely replaced the missions as caretakers of the Indians. The author illustrates the various periods with a brief history of Old Crow, a Kutchin settlement on the Porcupine River. Chapter 8, "Athapaskan Adaptive Strategy," recapitulates the basic themes outlined in the previous chapters: the variety of ecological niches and the flexibility of the Northern Athapaskans in exploiting them; the inter-

relationship of the social organization and religious beliefs with subsistence activities; the emphasis on individualism that stems from a hunting life; and the highly adaptive nature of the culture that, nevertheless, is characterized by underlying similarities.

Because so many of VanStone's conclusions coincide with those of the reviewer, it is hard to be objective about them. No doubt some specialists will cavil with certain interpretations and emphases, as this reviewer occasionally has done, but this is inevitable with a subject as broad as Northern Athapaskan culture where hard facts on many areas and topics are scanty. *Errata* are minimal, and even these few must irk as careful a scholar as VanStone. It is the Chandalar Kutchin, not the Upper Tanana (p. 21) who believe that the moose is a relative newcomer in their area. The first White missionary, Dr. Grafton Burke, visited Arctic Village in 1922, not 1933 (pp. 72, 99) although the brothers Robert and Kenneth McDonald, mixed bloods, had visited Chandalar Kutchin camps in the 1870s and native catechists had also proselyted among these people. Mikhailovsky Redoubt was established in 1833, not 1883 (p. 94), obviously a typo.

Although intended as an introduction to Northern Athapaskan culture for the beginning student, this pioneer study should be welcomed by a far larger audience, both lay and professional, for it compresses and synthesizes a great amount of material, and does it in a manner that is lucid, readable, and insightful.

Robert A. McKennan

THE SUBARCTIC ATHABASCANS: A SELECTED ANNOTATED BIBLIOGRAPHY. BY ARTHUR E. HIPPLER AND JOHN R. WOOD. Fairbanks, Alaska: Institute of Social, Economic and Government Research, University of Alaska, 1974. 8½ x 10¾ inches, c. 333 pages (paginated by sections only), maps. Paper, no price indicated.

This bibliography, selected and annotated by Arthur E. Hippler and John R. Wood, represents still another response to the current interest in Northern Athapaskans, and was compiled at the Institute of Social, Economic and Governmental Research at the University of Alaska in connection with its ongoing research program. The institute's anthropological interests have focused on problems of social change among the Alaskan natives, and consequently the bibliography is largely concerned with references of a general or

cultural nature with particular emphasis on social and psychological anthropology. Indeed the authors have deliberately excluded references from the fields of linguistics, archaeology, and physical anthropology, thereby limiting the compilation's utility.

A brief introduction, which explains the rationale of the volume, is followed by two maps showing the general location of the various Athapaskan groups but avoiding any delineation of group territories. The first map is adapted from Swanton (1952), not the best source-map in this reviewer's opinion. It is accompanied by an *erratum* sheet, correcting the original by using different type-faces to distinguish between "general groups," "sub-groups," and obsolete or questionable designations. The authors make it clear that none of these groupings are intended to reflect accurate linguistic isoglots, but simply refer to usages in the literature. In view of his accessibility, it seems strange that no use was made of the expertise of Michael Krauss of the University of Alaska faculty, a recognized authority on Northern Athapaskan dialects, to bring a little linguistic order into this jumble of group names.

Section I, which follows, lists 518 references alphabetically by author, together with title and date of publication. Section II, the real meat of the volume, gives complete bibliographic information for each of these references together with an annotation or, often, an abstract. The abstracts are conscientiously done and sometimes run to two or more pages, their respective lengths tending to reflect the compilers' interest in culture and personality and in social anthropology. In view of this orientation it is not surprising that early accounts receive rather short shrift. However, many of these are included and briefly annotated; consequently, most Athapaskanists will be surprised at two glaring omissions: Samuel Hearne, *A Journey from Prince of Wales Fort in Hudson's Bay to the Northern Ocean in the Years 1769, 1770, 1771, and 1772*, the classic source for Chipewyan culture, and Alexander H. Murray, *Journal of the Yukon, 1847-48*, basic to the study of the Kutchin.

In Section III those references judged to be the most useful are listed under "tribal" groups and/or "General Alaska," "General Canada," and "General Subarctic." Section IV arranges the references according to the year the particular observation was made. Two appendices complete the volume: Appendix A, a partial listing of unpublished material, and Appendix B, consisting of foreign language references. Neither claims to be complete, but both are helpful.

Any carefully compiled bibliography is useful, particularly to the student in need of a starting point, and the annotations and abstracts coupled with the innovative system of cross references, add greatly to the utility of this one. It seems unfortunate, therefore, that its self-imposed limitations tend to make it most useful to students whose interests parallel those of the compilers. In view of the fact that the editors of the Smithsonian Institution's forthcoming *Handbook of North American Indians* have settled upon the spelling "Athapaskan," it also seems regrettable that Hippler and Wood have clung to "Athabaskan." However, this is obviously a quibble and does not detract from the usefulness of their bibliography.

Robert A. McKennan

THE TRAIL OF THE HARE: LIFE AND STRESS IN AN ARCTIC COMMUNITY. BY JOEL S. SAVISHINSKY. *New York, Paris, and London: Gordon and Breach Science Publishers, no date. 6¼ x 9½ inches, 255 pages, illustrated. \$14.95.*

The revival of anthropological interest in hunting and gathering peoples in recent years has focused considerable attention on northern Athapaskans of the Mackenzie drainage and interior Alaska. Most of the resulting studies have been avowedly ecological in their approach to subarctic adaptation. This book, based primarily on a year's residence (1967-68) and travel with the Hare Indians of Colville Lake, has an ecological focus, but it is also an attempt "to understand the experience of stress as a process, linking it to other aspects of people's lives, and placing it within the context of their total existence" (pp. xxv-xxvi).

In Part I we learn that Colville Lake, the seasonal home of fourteen families, is probably the most isolated community in the Mackenzie drainage, a fact which alone is a major source of stress to some of its residents. The author places the community within the framework of its natural environment and discusses in some detail the seasonal cycle of subsistence activities with its attendant population dispersal. The emphasis here is on the threats and anxieties associated with human ecology in the north, the author noting that the northern environment is frequently viewed as inhospitable by native residents as well as newcomers. Nevertheless, the stress that is created by a severe physical and confining social environment is not entirely negative, "for it also operates as a