

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 Two appendices complete the volume: Appendix A, a partial listing of unpublished material, and Appendix B, consisting of foreign language references.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

stimulant which invests life with motion, motive and awareness" (p. 42).

Savishinsky is concerned in Part II with the significance of values and kinship. The bilateral network of social ties linking the native inhabitants is seen as a source of cohesion and unity for the band. A brief history of contact in the Fort Good Hope — Colville Lake area emphasizes fluctuation in band composition over time, particularly the composite origins of the people living at Colville Lake. In the community today, kinship serves as a major check on aggression since ideally kinsmen should be treated in a kindly and open manner. Thus flexibility, restraint, and generosity are seen as values inherent in Hare kinship.

In Part III the author examines the inter-relationship between stress and mobility patterns and relates them to a range of other coping techniques used by the people. A graphic and detailed description of life in a bush camp is presented to show that people's shifting exposure to social stress on the one hand and ecological pressures on the other is characteristic of individuals within the band's larger encampments as well as in small groups. Not surprisingly, more acculturated persons find the relative isolation of winter trapping camps more stress-producing than do those who are traditionally oriented, a circumstance reflected in mobility patterns. Acculturated families stay closer to the settlement while traditional families go farther and stay away longer. Traditional or acculturated, however, people camp together to ease physical and social hardship, but camping together also creates new sources of stress. Residence change, daily movements, and temporary separations relating to economic activities are thus significant stress-reducing mechanisms.

In the next two parts are described respectively a feud between the missionary and trader at Colville Lake, and the special relationship that exists between the Hare Indians and their dogs. The feud is seen as crystallizing stress patterns and identity processes among Colville Lake residents. The anthropologist's position in this delicate situation is chronicled in considerable detail and provides valuable insights into problems of field work in a small community. In a fascinating chapter on men and dogs, the animals are seen as symbols of well-being and, as an extension of the self, an inherent part of a person's identity. It is clear that dogs are a social and psychological resource, not simply of economic importance. Savishinsky returned to Colville Lake in 1971 and observed the introduction of mechanized snow vehicles

with a consequent reduction in the importance of dogs. He says nothing, however, about the potential psychological effects of this important technological innovation.

In conclusion, the author emphasizes that the people of Colville Lake have adopted coping techniques effective for dealing with the many sources of stress and ambivalence in their lives. Whether they can continue to do so is open to question, since the termination of bush village life might create situations with which the Indians could not deal effectively utilizing those coping techniques that have worked in the past.

Much of the information in Savishinsky's monograph has appeared previously in journal articles, and his account of the dynamics of stress-coping tends to confirm earlier studies of northern Athapaskan personality rather than to break new ground. Nevertheless, this thoroughly researched and well written ethnography presents a wealth of data on culture patterns of subarctic bush community existence, a unique, instructive, and rapidly disappearing form of human adaptation.

*James W. VanStone*

**ENVIRONMENTAL CAUSE/EFFECT PHENOMENA RELATING TO TECHNOLOGICAL DEVELOPMENT IN THE CANADIAN ARCTIC.** BY WILSON EEDY. *Ottawa: National Research Council of Canada, 1974.* (NRCC no. 13688). 10% x 8% inches, 125 pages, 6 tables, 7 maps. \$2.00.

By nearly any index one chooses, a burgeoning of both public and professional interest in the North American Arctic has occurred in the past decade. Much of this has been precipitated by a realization of the magnitude of the technological development which would be required for the proposed extraction of oil and mineral resources from this heretofore isolated region. Scientists, developers, politicians and concerned citizens have presented diverse thoughts, proposals, charges and countercharges in opposition to or support of this incursion into one of the earth's last remaining wilderness regions. Few refer, however, to the need for factual information from research studies designed specifically to answer the serious questions to which such development proposals give rise.

The current volume by Mr. Wilson Eedy (presently of Beak Consultants Ltd.) is an attempt at a "comprehensive compilation" and summation of literature pertaining to