

solution to our present industrial pollution problems is to apply the management principles of Artemis to the present day. I do not think it is quite as simple as that because the economists in Greek mythology had not developed the GNP deity nor had they forced externalities into the vision of the gods. I feel that now the economists have been caught with their externalities showing. The dumping of wastes over the garden wall into the industrial compound is too simplistic a solution and the economists really have to start thinking about alternatives to the continual worship of the growth of GNP in our society and to examine far more closely than they have up until now the real anatomy of the internalities and externalities so that we, not they, can make some judgements. I love economists but I object when they start telling me how to run my business. However my biases are beginning to show again so let me close by saying that notwithstanding my disappointments and criticisms I recommend this little book to everyone who has good sense, a concern about the environment, and wishes to put the two together. Surely that means all of us.

P. D. McTaggart-Cowan

ETHNOHISTORY IN SOUTHWESTERN ALASKA AND THE SOUTHERN YUKON: Method and Content. Edited by Margaret Lantis. *Studies in Anthropology*, 7. Lexington: The University Press of Kentucky, 1970. 5½ x 8¾ inches, 311 pages. \$9.75.

This two-part volume is primarily a compilation of ethnohistory papers which were originally presented at the 1967 annual meeting of the American Society for Ethnohistory held at the University of Kentucky in Lexington. In Part I, after a brief introduction by Lantis on what ethnohistory is, and is not, are four papers by Robert Ackerman, James VanStone, Joan Townsend, and Catharine McClellan which deal with different methods and approaches to cultural problems in northwestern North America. Lantis concludes this part with a short critique of the papers, then, in Part II, she presents her own earlier study of the reconstruction of Aleut social culture based on historic sources.

Ackerman's paper, "Archaeoethnology, ethnoarchaeology, and the problems of past cultural patterning," is an exposition of the rationale and methods he and his associates used and the results they obtained from their combined archaeological-ethnographic study of Eskimo culture change at Cape Newenham and Goodnews Village, Alaska. He has effec-

tively used the results from these two methods to compare the contemporary culture with the prehistoric culture in the area and has supplemented his findings with additional information from historic reports. He says, "Regarding the methodological approach advanced here, we feel . . . that the ethnographic studies . . . have resulted in the acquisition of a body of data that archaeologists in the Eskimo area and perhaps also in other areas can utilize immediately . . . Furthermore, . . . the discoveries made by the archaeologists can have more meaning to ethnographers" (p. 42).

The next two papers, those of VanStone, "Ethnohistorical research in southwestern Alaska: A methodological perspective," and Townsend, "Tanaina ethnohistory: An example of a method for the study of culture change," share similar methods. Both authors have used the three disciplines of archaeology, ethnography, and ethnohistory in their studies of cultural persistence and change, respectively, for the Eskimos in the Nushagak drainage and the Tanaina Indians at Lake Illiamna. VanStone's paper, however, is primarily a discussion of the philosophy of his work and a discourse on methodology, whereas Townsend's is more didactic and presents a synopsis of Tanaina acculturation.

The final paper in Part I is McClellan's, "Indian stories about the first whites in northwestern America," which presents a rather unique and more esoteric approach to assessing native impressions of the first whites in the Yukon and southeastern Alaska. She has used ethnographic methods to elicit Indian oral traditions about early white contact. In this paper, she focuses primarily upon two problems: 1) to indicate the range of documents with which the native testimonies intermesh, and 2) how a few findings about classification, function, style, and content may relate to their traditional bodies of literature. McClellan has made careful use of exploration reports and other documents to compare native impressions with actual happenings in an attempt better to understand how these Indians have repatterned historic events to fit into their existing framework of oral tradition.

In Part II, the longer portion of the book, Lantis presents her paper, "The Aleut social system, 1750 to 1810 from early historical sources," which she calls the "stuff of ethnohistory." She suggests that the ethnography of Part II ". . . is seen as a compilation of primary ethnohistorical materials, organized for much reader use by ethnologists than are the original old, often rare publications . . . Explanation, where it appears to be needed

and possible to supply, has been added, but no attempt at a modern functional or structural analysis of the data has been made . . ." (p. 169). Fortunately, Lantis unifies the work in a more extensive prose structure than her remarks would suggest and she concludes with a short synopsis of Aleut social culture.

Her synopsis, nevertheless, is lacking in detail and analysis, and thus from too closely following the objectives of a compiler of materials, Lantis has not developed what could have been the most important outcome of her research — a modern description of Aleut social culture that would have obviated further need to consider the diverse and often redundant primary sources. It is encouraging, however, to see this long overdue attention being given to the non-material culture of the people of the Aleutian chain who have been investigated extensively by archaeologists and who are the subject of numerous brief accounts. Her paper also provides a very useful discussion of early contacts and published sources for the Aleutians.

The value of the book would have been increased many fold if Lantis had included a more complete review of the development, content, and use of the ethnohistoric method and its especial techniques in her introductory chapter. Most textbooks and anthropological readers give far too little note of this method, even though it has been extensively used by many scholars, and it probably would be used to a far greater degree by those newly entering the field if the methodology and its results were given more publicity. Similarly, it would have been further enhanced by the addition of a short review of other ethnohistoric studies extant from this region. Ackerman, fortunately, has given a rather extensive list of such sources following his article.

At more than one point, Lantis mentions she believes the authors are somewhat disenchanted with the results of their work. Perhaps she has misinterpreted their remarks or mistaken their humbleness as being dissatisfaction with their results.

Without the shortcomings mentioned above, this book would have been a "must" for researchers and other students interested in the uses and applications of the ethnohistoric method. Nevertheless, it still provides an excellent vehicle for these very comprehensive papers and it does meet the expressed intent of its editor as being both an exposition of ethnohistoric methods and a compilation of results. It is most worthwhile reading and gives good insight into current uses of the method in northern studies.

A. McFadyen Clark

GIVE OR TAKE A CENTURY: AN ESKIMO CHRONICLE. BY JOSEPH E. SENUNGETUK. *San Francisco: The Indian Historian Press, 1971.*

The sayings of Marshall McLuhan have never held much meaning for me, but a recent book has convinced me that the medium can indeed be the message, or a good part of it.

Joseph Engasongwok Senungetuk's book, "Give or Take a Century", has much of the repetition, rambling and temporal imprecision of an old-time Eskimo story. This is not a calculated style, but the natural expression of a mind not steeped in Greco-Western logic and the structures of academia. In both form and content the writer tells the story of one Eskimo, himself, in transition, and of all native Alaskans disinherited.

This Eskimo Chronicle, as it is subtitled, is to my knowledge the first book-length attempt by a member of the schooled generation of Eskimos in North America, to assess the position of northern natives. The author is about thirty years of age, an artist and art teacher whose illustrations enrich the book. Although his experience includes military service and residence outside Alaska, his concern is with his formative years in the coastal village of Wales, and in Nome, his prototype of "today's inept and ruinous semi-literate, semi-industrial towns of Northwestern Alaska".

In plan, the book begins with a capsuled history of the Aleut, Indian and Eskimo peoples of Alaska during two centuries of white encroachment or invasion. Then there are eighteen "mini-chapters" that trace Senungetuk's childhood in Wales, his father's decision to move to Nome for the children's schooling, and the author's adolescence in Nome.

The series of essays that constitute the chapters are full of vignettes, of evocative glimpses of landscape, of hunting from a skinboat, of feeding dogs in the winter darkness, of crowded shacks and the life of migrants in transitional Nome.

Throughout the basic autobiography some basic themes are interspersed and repeated in counterpoint: the antiquity of the Eskimo way; the brutality and injustice of Russian and American occupation; the writer's father as a symbol of cultural pride and survival; the draining of Alaskan resources by absentee interests, and the dawn of united native political action.

Some two dozen coloured and black and white illustrations show traditional Eskimo custom and technology, or show the artist/author's attempts on canvas to articulate deep feelings about the fate of native religion, land