

Pioneers of American Anthropology: The Uses of Biography, June Helm (editor). University of Washington Press, Seattle, Washington, 1966. xiv + 247. Illustrations. \$5.95.

Pioneers of American Anthropology is not, as one might expect from the title, an account of such men as Schoolcraft, Morgan, or Powell. Rather, it consists in part of a brief résumé of the early women in American anthropology, and is primarily concerned with selected aspects of the life and work of Franz Boas. No one would doubt that these individuals are indeed pioneers of American anthropology, but the rationale for placing these particular papers alone between two covers is not exactly clear.

Jacob Gruber contributes the first essay "In Search of Experience: Biography as an Instrument for the History of Anthropology". In this he makes an appeal for comparative biographies of anthropologists as a device by which we might more readily appreciate the theoretical and other conflicts within the discipline and build a story of anthropology.

The essay "Women in Early American Anthropology" by Nancy Lurie follows the theme of comparative biography launched by Gruber. In it six women are singled out for discussion: Erminnie Smith (who was the first woman to do field work), Alice Fletcher (an early student of the Omaha), Matilda Stevenson (who introduced the Zuni to soap), Zelia Nuttall, Frances Densmore and Elsie Clews Parsons. In weaving the story of their lives Lurie also tells us the brief history of the Women's Anthropological Society (1885-1899). Lurie considers these women to be outstanding anthropologists. This may be true, but it is one thing to be an outstanding anthropologist in a day when you are the only anthropologist, another in a day when you are one among thousands. What is outstanding about these women, as with pioneers or innovators anywhere, is their courage in stepping into a new and strange world.

The main reason for the Parmenter essay, "Glimpses of a Friendship", would appear to be to provide an extended transition from early women anthropologists to the main focus of the volume, Franz Boas. This paper, another study in comparative biography, details the relationship between Zelia Nuttall and Franz Boas and is based on the eight letters from Nuttall to Boas and ten letters from Boas to Nuttall, apparently their total correspondence over a period of three decades. It is difficult to see how a relationship involving such a meagre correspondence and apparently an almost equally minimal amount of personal contact can be honored with the term friendship, and particularly when neither Boas nor Mrs. Nuttall ever addressed each other in anything but the most formal way. It is also not quite clear what makes this relationship so important as to form the basis for an article covering a quarter of the whole book. Aside from the dim light it sheds on Boas and Nuttall, the paper provides some material on the establishment of the Anthropology Department at Berkeley and on the short-lived International School of Archaeology and Ethnology in Mexico.

Ronald Rohner's discourse on "Franz Boas: Ethnographer on the Northwest Coast" addresses itself to an important problem in Boasiana, namely the

claim that Boas' greatest contribution to modern anthropology has been the establishment of field work as the foundation of modern American anthropology. Rohner seeks to determine Boas' "activities in the field, his attitudes towards field work and his relations with the Indians of the Northwest Coast". The author approaches the problem through Boas' letters and diaries written in the field, which are liberally quoted in the text. He also conveniently provides the reader with tables showing the duration of Boas' field trips on the Northwest Coast, the locations visited during each field trip and his major activities during each trip. Regardless of what may be the value of such pursuits one cannot, I think, help being here reminded of a Biblical fundamentalist scholar who devotes his life energies to such enterprises as counting the number of times Christ used this or that word. Aside from this, one of the tables does illustrate that while Boas spent a great deal of time in the total in the Northwest, he actually never stayed in any one community more than a very few days. In the text we learn that only once did Boas ever bring his wife along on a trip, that he did participate at least in communal activity, although on the basis of the data provided it seems highly unlikely that one could say that he was truly a practitioner of participant observation. It is also obvious that Boas, once in the field, had a great compulsion to collect and not to "waste" time. He apparently would have had little patience with the field technique which I think Alan Holmberg called "judicious loafing". Nor does it appear that he would have had the patience to acquire the type of rapport necessary for perceiving and understanding cultural values and the subtle nuances of culture.

While Boas may have established the concept of field work and field work in the native language, it certainly has remained to others after him, and I would single out Malinowski particularly in this regard, to define what are today considered the more viable techniques of procedure.

Pioneers of American Anthropology is a collection of miscellania — an assemblage of bits and patches which remains just that and sometimes is hardly more than bits of trivia.

Harold BARCLAY

The Ontario Iroquois Tradition. J.V. Wright. Ottawa, National Museum of Canada Bulletin 210. 1966. xii-195 pp.; 20 tables, 19 plates, 4 figs., 5 maps, 7 charts. \$3.00.

This monograph describes the development of that part of the Northeastern Iroquois Tradition distributed in the province of Ontario from about A.D. 1000 until the mid 17th century. Wright supports the view that the Ontario Iroquois Tradition developed *in situ*, most likely from an earlier Point Peninsula base. The Ontario Iroquois Tradition is divided into three stages. During the Early Ontario Iroquois stage, dated from ca. A.D. 1000 to A.D. 1300, two complexes developed in relative isolation from one another, the Glen Meyer branch in southwest Ontario and the Pickering branch in southeastern Ontario. It is believed that at the end of this period the people of the Pickering branch