Handbook of North American Indians. Volume 5: Arctic. *David Damas*, ed. Washington, D.C.: Smithsonian Institution, 1984. xvi + 829 pp. $29.00 (cloth).

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For those who are not familiar with the *Handbook of North American Indians* which is still in preparation, it is a planned, twenty volume set which intends to "give an encyclopedic summary of what is known about the prehistory, history and culture of the aboriginal peoples of North America" (p. xiii). The Arctic volume is the sixth in this series to be published, and is one of eleven volumes which will deal with the major North American culture areas. Other volumes will be devoted to topics which are better dealt with on a continent-wide basis.

Culture areas are defined by virtue of having been occupied in pre-Columbian times by people with broadly similar cultures. The Arctic is unique among North American culture areas in that the two resident groups, Aleuts and Inuit, appear to be members of a single racial, linguistic, and cultural type. Unfortunately, cultural homogeneity within the Arctic has often been overstated, leaving many people with stereotyped concepts of the Inuit. These concepts are as erroneous as another common notion that the austere Arctic environment leads to cultural impoverishment. The forty-three contributors to this volume set the record straight by portraying the richness and diversity of Arctic cultures.

There are five parts to the book. First, the introductory chapters provide an overview of the history of anthropological research in the Arctic, and the environment, languages, and prehistory of the Arctic. These introductory chapters are followed by sections on the people of the Western Arctic (here, the editors wisely chose to include the Asiatic and Siberian Inuit), the Canadian Arctic, and Greenland. In each of these latter sections, prehistory and history are treated on a regional basis and the ethnography of the resident tribes is discussed. The final section of the volume deals with the period from 1950 to 1980 when native peoples of the Arctic were affected by dramatic changes. The net result is an integrated series of clearly and concisely written articles which attain the stated goals of the *Handbook* series.

Work on this volume began in 1971, and contributions were received over the following twelve years. Since this time span provided sufficient room for new data bases to accumulate and for major changes in interpretation, authors were given an opportunity to update their submissions prior to publication. This avoided the problem of the volume becoming outdated before publication. I

could find no serious omissions in the bibliography, and the few errors which I noted in the text were relatively minor.

This book is handsomely produced. Since the Arctic was one of the last regions in North America to be strongly influenced by European society, there is an extensive photographic record of its traditional life. In choosing illustrations to accompany articles in the volume, the Smithsonian Institution has taken full advantage of this rich photographic legacy. As a result, the illustrations could stand by themselves as an essay on the Arctic culture area.

This fine book will be of great interest to anthropologists and students of the Arctic, and it will also serve as a useful reference for a much broader audience.

Research Practices in the Study of Kinship. *Alan Barnard* and *Anthony Good*. New York: Academic Press, 1984. xiv + 226 pp. $45.00 (cloth).

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The appearance of this volume will gladden the hearts of those who, like the reviewer, deplore the current lack of interest in kinship studies in the fad-ridden anthropology of these times. The reader of this thought-provoking and well presented book will be reassured that kinship continues to be as basic and crucial to social anthropology as lithics is to archaeology.

In their introduction, the authors state that "we have no axe to grind . . . except that of good fieldwork, and full, clear comprehensible ethnography" (p. 14). Two chapters are devoted to the methodology of studying kinship in the field, and a number of other suggestions along that line are "scattered throughout the rest of the book,..." (ibid.). The remainder of the book is devoted to a discussion of major debates on kinship. One might object to the balance of these two emphases as inappropriate for the series of which this book is a part (Research Methods in Social Anthropology), but the authors do highlight the futility of separating theory from ethnography in the study of kinship. Typical of their operational emphasis is pragmatic handling of such basic, but contentious concepts as marriage and the nature of kinship itself.

The background and biases of this reviewer lead to criticisms of the book which relate mainly to the superficial treatment of both bilaterality and kinship in band level societies. These shortcomings are particularly surprising in view of the fact that