

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

one of the authors carried out his principal field work among the Bushmen. Failure to distinguish between societies with cognatic or ambilineal descent on the one hand, and truly bilateral societies where the concept of descent is absent is a fault common to both general anthropological texts and works on kinship. However, this is an inexcusable fault in view of the ample literature on both cognatic and bilateral societies.

Barnard and Good treat problems of band organization in a cursory fashion (pp. 158-159), in that by rejecting isomorphic models of patrilineal and patrilocal bands, they slip into a sloppy characterization of band flexibility. They would have benefitted from June Helm's "A Method of Statistical Analysis of Primary Relative Bonds in Community Composition" (*In Band Societies*, David Damas, ed. pp. 212-239. Ottawa, Ontario: National Museum of Canada Bulletin Number 228, 1969). When Helm's methodology is applied to the Birhor of India, an approach which is very close to Service's patrilocal band can be seen (Williams says patrilineal as well; see "The Birhor of India and Some Comments on Band Organization" by B.J. Williams *In Man the Hunter*, R.B. Lee and I. DeVore, eds. pp. 126-131. New York: Aldine, 1968). When Helm's methodology is applied to the Bushman bands studied by L. Marshall, a slant toward matrilocally-organized bands is revealed (Helm *ibid.*:30).

While Barnard and Good renounce any claim to having written a textbook on kinship (p. 14), they have gone a long way in this direction. Indeed, given its stimulating treatment of the classic debates on kinship and its many helpful suggestions for exploring these debates in the context of field situations, *Research Practices in the Study of Kinship* may well serve as a core volume for seminars on kinship.

Although this book has a handsome format, my copy was poorly bound and pages began to fall out during my first reading. Considering the physical thinness of the volume, the price is very dear. Of course, this is not the fault of the authors, but is instead a sign of the times and the high cost of producing even compact books such as this one.

The Tsimshian: Images of the Past, Views for the Present. Margaret Seguin, ed. Vancouver, British Columbia: University of British Columbia Press, 1984. xx + 343 pp. \$37.95 (cloth).

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The articles in this book provide intensive discussions of a wide range of topics, including moieties and clans, potlatching,