

But while the book does not adequately address this complex and important issue, the video does explore it at some length, explaining that this intrusion of Western influence is the beginning of a rift between generations. This is most aptly demonstrated when Old Believers are depicted visiting the West Edmonton Mall, observing capitalism at its height. One Old Believer remarks: "When the end of the world comes, it will probably begin here in the West Edmonton Mall."

Despite the criticism, Sheffel's book and video will be indispensable for those teaching in the many cultural fields in Canada. Anthropologists, folklorists and material-culture and religious-studies specialists will find useful materials and ideas in this analysis of the distinctive traditions and rituals of the Old Believers.

Amerindian Rebirth: Reincarnation Belief among North American Indians and Inuit

Antonia Mills and Richard Slobodin, eds.

Toronto: University of Toronto Press, 1994. xxiv + 411 pp. \$60.00 (cloth), \$19.95 (paper)

Reviewer: R.G. Williamson
University of Saskatchewan

Like all who teach, ever wanting new material, I welcome this initiative by Antonia Mills and Dick Slobodin. It is a most useful compilation, and a genuine addition to the literature. It contains worthwhile inclusions by long-established writers (like the late Paul Radin, Saladin D'Anglure, and Slobodin himself, now Emeritus but, refreshingly, still professionally active) and a goodly number of exceptionally promising members of the rising generation of anthropologists (like Mark Nuttall, James Matlock and Michael Harkin). Altogether, there are 16 essays by 13 authors: Mills and Slobodin each provide two pieces. Mills also offers a well-rounded introduction and, in addition, collaborates very usefully with Matlock on a compendious trait index (including a clearly coded trait list), maps and bibliography. Altogether, the book is thoroughly indexed and referenced. With the imaginative approach taken by the editors, some unevenness is inevitable, but the overall quality of the book is excellent.

The book presents a theoretical foreword by Gananath Obeyesekere, heralding new knowledge in the comparative-study process. It provides a provocative framework for a rebirth of eschatology; some lucid modelling; a useful concept, "ethnicization"; and an expansion of analysis from the small-scale societies that form the substance of this book to the larger, more complex societies of the world. It is an ambitious and laudable contribution. In her introduction, Mills shows how belief in reincarnation is more wide ranging in North American aboriginal society than has been fully appreciated. She documents such ethnographic material as exists and seeks to explain the incompleteness of the record, while also necessarily discussing the nature of evidence.

The articles that follow are sumptuous, though occasionally intriguing in their selection—as in the case of Saladin D'Anglure's "third sex" Inuit piece, which is not really a daring choice, but is slightly idiosyncratic, perhaps, and conceivably tangential to the collection's main thematic focus. It was pleasing to see Lee Guemple's material on the Qiqiqtamuit cyclical manifestation of souls, refreshingly re-analyzed in a lucid review of his data. Guemple properly indicates that many of the concepts involved are found

analogously in other Inuktitut settings, though more recent ethnological work has emphasized the non-kin alliance factors, which he documented and which others saw as unique to the Belchers, though, in fact, not many are.

Perhaps the best contemporary analysis undertaken in the circumpolar context in recent years has been done by the young British social anthropologist, Nuttall, whose recent *Arctic Homeland* is the most insightful writing on the Inuktitut in decades. His essay on the naming system and the Greenlandic notion of the person maintains, in this collection, his remarkable standard of perceptive accuracy. The data and analysis are unpretentiously and trenchantly presented.

There is good work on the contemporary Dene (by Jean-Guy Goulet), the Northwest Coast (by Michael Harkin), the Kwakiutl (by Marie Mauzé), the Tlingit (by Ian Stevenson, a psychiatrist), the Gitsan (by Mills), the Inupiat of northern Alaska (by Edith Turner) and, of course, Slobodin writes intimately about Kutchin concepts of reincarnation, observing well a people among whom he has worked over a stretch of 30 years. The concluding essay, also by Slobodin, is both a valuable historical summation and a contemporary perspective on secularized society. It, furthermore, appropriately rounds off the volume by raising critical questions concerning perception evidence as part of identity.

The book is ethnographically rich, though not comprehensive. Some might regret various omissions, while realizing unavoidable editorial limitations, and call for further research and analyses. But the collection yields genuine advances in substantive knowledge and theoretical provender. This useful book does two things that one would expect of such an intellectually fruitful collaboration. It develops fresh areas of knowledge and paves the way for ongoing inquiry by raising searching new questions.

Herds of the Tundra: A Portrait of Saami Reindeer Pastoralism

Robert Paine

Washington, DC: Smithsonian Institution Press, 1994. xiv + 242 pp. \$59.00 (cloth)

Reviewer: Hugh Beach
Uppsala University

Do not be deceived! This large-formatted, lean-looking volume with striking black-and-white photographs of reindeer and Saami herdsmen on the cover is no coffee-table picture book of Lapland. It is a multidimensional, analytical tour de force by the leading anthropological scholar on Saami reindeer pastoralism. Each year, thousands of reindeer, managed by hundreds of Saami families, move from the interior winter grazing lands of Finnmark to the islands and peninsulas along the Norwegian North Sea coast for the summer—and then move back again. All the while, the pastoralists actively mediate between the reindeer and the land. It is not simply a matter of following the deer on their natural migrations. Herders must, among other things, possess intimate knowledge of reindeer habits (which vary with such things as reindeer age and sex, herd composition and the season); seasonal availability of grazing throughout a wide and shifting range; and the movements and impacts of other herds. They must be able to chart a spatio-temporal course—with alternatives at every fork—satisfying both to their reindeer and to the needs of their households. That this large-scale annual move can be accomplished in a manner that preserves each herder's individual man-