

Volume II, devoted to cultural anthropology, is particularly rich. An introductory section on the nature of culture and its study (Tylor, Wissler, Forde and others) is followed by two papers (Steward and Wittfogel) on the ecological approach to culture and studies on economic anthropology (Oliver, White, Herskovits, Polanyi). With 10 papers (Sahlins, Linton, Murdock, Kroeber, Kirchoff, Hoebel and others) social and political organization receives excellent treatment. Studies of more complex cultures are also given a good representation (Redfield, Steward, Arensberg and others). The last sections deal with ideology, art and music, and culture and personality. In the concluding article Sturtevant considers anthropology as a career. At the end of each volume a glossary and a correlation of the contents with other representative texts is to be found.

The selected papers, considered individually, assure the excellence of this anthology. Their meaningful sequence and Professor Fried's brilliant introductions give unity to the books and further enhance their didactic value. It is to be hoped that these readings will be widely used as standard texts.

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The Story of a Tlingit Community: A Problem in the Relationship between Archaeological, Ethnological and Historical Methods. Frederica DE LACUNA. Washington, D.C.: Smithsonian Institution, Bureau of American Ethnology, Bulletin 172, 1960, x, 254 pp., 11 plates, 18 text figures, \$2.00 (cloth).

In spite of the increasing attention that has been paid by anthropologists to the peoples of northwest America, both past and present, relatively little of it has been centered on the populations of the southeastern sub-area. It is somewhat paradoxical that the cultures of the northwest coast, so well studied by anthropologists of an earlier generation, have received only limited attention in recent years. The work of Philip Drucker, Viola Garfield and Frederica de Laguna has long been associated with the area and now we have this excellent study of the northern Tlingit, combining the archaeological, ethnological and historical methods, by the last-named author.

The book begins with a discussion of the relationship between Tlingit archaeology and ethnology in which the author describes how she came to see that it would be profitable to explore the relationship between the two kinds of data. She also goes into some detail concerning the conduct of the field work showing how a team of archaeologists and ethnologists can work successfully together. In a section on Tlingit concepts of history and geography we see that the individual Indian's sense of history and geography is affected by the dominance of the sib which controls the social, political and ceremonial aspects of his life. Tlingit histories are concerned with the origin of lineages or sibs and the movements of their members. Geography is thought of in

terms of sib history even if a particular area happens to be outside present Tlingit territory. The relationship of places with mythological and historical associations to actual archaeological sites is something that the author considers to be very important.

The second major section of the book considers the Angoon tribal territory. Ethnological and archaeological information about the area around the community of Angoon is discussed in a manner showing precisely the meaning the area holds for its Indian inhabitants and the opportunities it offers to the archaeologist. Angoon tribal territory is defined as "territories or places claimed or used by the lineages and sibs formerly resident in those separate but affiliated villages and by their present descendants now living together in Angoon" (p. 26). These people are divided into five individual sibs that have lineage houses and territorial rights in the area.

Three kinds of archaeological sites are recorded: 1) sites of former villages, mostly summer camping places; 2) sites of forts located on high points or small islands; 3) a few localities with petroglyphs or pictographs. Most of the archaeological sites discovered were fairly recent, the older sites being very difficult to find because of changes in sea level and the heavy forest growth.

There follows a detailed discussion of the area around Angoon stressing Indian traditions about the different places, evidences of former occupation, as well as stories about occupations that could not be verified by observation and test trenching. The territories or areas where the Angoon sibs had rights to fish, hunt, gather berries or build houses are determined from this information and the reader gets a clear idea of the relation between the Angoon people and their region. This section of the book is an excellent example of the value which can be derived even from an archaeological survey that was only moderately successful. In addition, five sites were discovered that would seem to repay more extensive excavation. Nine locations where petroglyphs and pictographs were seen or reported are also described and those at three localities are discussed more fully and illustrated. The relationship of these to examples in neighboring areas is stressed.

The following section treats the archaeological sites at Daxatkanada and Pillsbury Point in some detail. A discussion of the former includes a consideration of the physical nature of the area, the excavation techniques, and an analysis of the various animal and bird bones found. The Pillsbury site was a midden in which ten different levels were recognized. Such sites were thought of in local tradition as forts but no evidence of palisading was discovered.

Archaeological specimens from the Angoon area are discussed in the largest section of the book. The specimens are treated as a single analytic unit since the sample seems to be homogeneous culturally. The sites appear to belong to a period when the Tlingit had some access to trade materials

but before the aboriginal culture had been much changed by contact with Europeans. The artifact descriptions are enriched by the inclusion of information on their use obtained from the author's informants. The artifacts are discussed under the following headings; heavy stone implements, vessels and paint, abrading tools, knives and scrapers, sea mammal hunting weapons, fishing gear, bone tools, ornaments, amulets and objects of foreign provenience.

Turning once more to the non-archaeological facet of northern Tlingit studies, the early history of Angoon is developed in the form of histories of separate sibs and lineages. The traditions fall into four chronologically significant periods: 1) a group of mythical traditions; 2) a legendary group that overlaps to some extent with the first group; 3) a more clearly historical set of stories; and 4) modern stories. The various stories which relate the history are interspersed with comments on data gathered by earlier ethnologists.

The next section, entitled "Recent History of Angoon", gives an extremely interesting comparative account of the destruction of Angoon in 1882 by United States naval forces in retaliation for the kidnapping of two trading company employees. This was simply a culmination of earlier clashes between whites and Indians engendered by the absence of any sort of government in Alaska between 1867 and 1885. This section is comparative in that the story of the destruction as told in historical sources is contrasted with a version obtained from informants in 1949 and 1950. Further historical information obtained from early sources describes Angoon in 1794, 1875, 1879 and 1890. There is also a section on the Angoon lineage houses together with some genealogical material; a descriptive account of Angoon in 1949-1950 closes the book.

The author has successfully "demonstrated that archaeological, ethnological and historical data, if combined and analyzed together, can give a deeper insight than any one type of material or one methodology alone" (p. 200). She feels that there are many historical problems in southeastern Alaska that might be elucidated were a similar approach brought to bear on them. At the same time she recognizes the major weakness of the Angoon study, namely that sites of the period preceding European contact were not discovered. Therefore the advantages in perspective allowed by the combined methodology could not be fully utilized. The evidence of this report does suggest that there was "a brief expansion of Tlingit population, of no very great age, an expansion due in part to immigration from outside the Tlingit area and in part to internal growth" (p. 206). This is a very modest conclusion to be derived from a 250 page book and the author very rightly points out that there is a great deal yet to be learned about the development of northern northwest coast culture.

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