

school and other changes introduced in Attawapiskat since 1948 are due to some extent to Honigmann's study and recommendations. It certainly is a credit to his informative and scientifically sound report.

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Band Organization of the Peel River Kutchin. Richard SLOBODIN. National Museum of Canada Bulletin No. 179, Anthropological Series No. 55. Ottawa: The Queen's Printer, 1962. iv, 97 pp., ill. \$1.00.

The Peel River Kutchin, most nearly identifiable in officialese as the Loucheux Band Number Seven of Fort MacPherson, are an easterly group of the Kutchin peoples whose combined lands straddle the Pacific and Arctic watersheds along the Arctic Circle from the Chandalar River of Alaska to the Mackenzie Flats of the Northwest Territories of Canada. Slobodin's work, based on eighteen months in the field in 1938-1939 and 1946-1947, has yielded substantial advances in Kutchin ethnography. The material in the present study comprehends, in the author's words, "an inquiry into the structure of Peel River Kutchin social groups in the light both of ecologic considerations and of the particular history of this northern Athapaskan people..." (p. 5).

Beginning with the proto-contact period of the late eighteenth and early nineteenth centuries, the author presents in several compact chapters an historical survey that stresses those changing conditions and contacts that altered, directed, and redirected the course of livelihood and social organization of the Peel River people, in severalty and as a total group. Among the more notable periods of alteration and expansion of the oecumene of the Peel River folk are the Klondike gold-rush days that drew most of the band into the Dawson area in the summer, provided new and varied summer occupations, and stimulated through contact with westerly Kutchin a limited potlatch revival. As with other Athapaskans of the North, the demands and fluctuations of the fur trade have dominated the deployment and economy of the Peel River Kutchin through the first half of the twentieth century.

In his precise delineation of the kinds of extra-familial groupings of the Peel River people and of the ecologic bases and structural principles that underlie them, Slobodin has made a worthy contribution not only to the ethnology of the subarctic but to the fields, potentially allied, of primitive social organization and of small-group interaction. The six kinds of groups of the Peel River folk are summed up in a dual classification derived from G. Homans. Viewed in terms of "external system", comprehending the group's behavior as an adaptive response to environment and the problem of survival,

the *local group* as a small-scale community concerned with over-all problems of living stands in contrast to the *trapping party*, *meat camp*, *fish camp*, and *trading party*, all of which function as occupational groups. The sixth type of group, the *band assembly*, is held apart from this classification as a distinctive case.

Classification of the groupings in terms of "internal system" — "the elaboration of group behavior that simultaneously arises out of the external system and reacts upon it" (p. 75), places the trapping party and the local group in one category in their structural comparability to bilateral extended families led by a prestigious kinsman. On the other hand, the meat camp, fish camp, and trading party, although segmented into constituent families, are cross-cut by stratifying distinctions as to sib, wealth-rank, and age-group. The correspondence of type of internal system to size of group is noted, the latter, larger groups being organized "in terms of relatively impersonal relationships" while the two small groups, the trapping party and the local group, find their internal orientation through kin ties and sentiments.

Although physiographically within the arctic drainage, the Peel River Kutchin reflect their heritage from the culture area of the Pacific Drainage Athapaskans in the institutions, albeit attenuated, of sib, wealth-ranking and age-grouping. In the attributes of the chief of the band assembly, however, the author discerns an authority which stems "from another system ... of a kind which is classic for American Indians: [the chief] is the focus of responsibility in the band ... a kind of senior responsible kinsman..." (p. 77). This quality of chieftainship among the Peel River Kutchin is homologous to that of the "strong" chief among the Arctic Drainage Athapaskans proper, when and wherever he appears.

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Social Networks in Great Whale River, Notes on an Eskimo, Montagnais-Naskapi, and Euro-Canadian Community. John J. HONIGMANN. Ottawa: The National Museum of Canada Bulletin 178, 1962, VI, 110 pp., IX Plates, 2 Figures.

During the summers of 1949 and 1950, Dr. John J. Honigmann undertook ethnographic investigations in the community of Great Whale River located on the southeast coast of Hudson Bay. Here lived approximately two hundred Eskimos, nearly as many Indians and a few Euro-Canadians. The present study focuses attention on the interactions manifest within each group and between each group although the primary emphasis is on the Eskimos and Indians.

Honigmann's report is divided into seven sections with an Appendix by Mrs. Frances N. Ferguson. The first section is background, covering