

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

such topics as the numbers of individuals according to age and sex and data on morbidity and summarizing the prehistory, history and environment of the area. The second section, "The Social Network", discusses the basic distinctions between the Eskimos and Indians and the limited interactions that transpire between them, as well as with Euro-Canadians. The third and fourth sections are concerned with the social organization of the Eskimos and Indians respectively. Section five surveys recreation and here note is again made of the interaction between the Eskimos and the Indians. The next section covers religious observances and beliefs of the two groups showing the breakdown in the native belief systems and the adoption of Christianity with its attendant repercussions in the case of the Belcher Island Eskimos. Finally, in section seven the various concepts held by the Eskimos and Indians regarding the world about them are given. Mrs. Ferguson in the Appendix analyses Rorschach protocols obtained at Great Whale River from nine Eskimos; four adults, four children and one adolescent. This reviewer is not qualified to comment on this part of the paper. It can be said that it appears to be a cautious approach to a very difficult subject.

This study tends to stress the Eskimos of Great Whale River but as the author says, "My major effort in Great Whale River was devoted to Eskimo culture" (p. 27) and therefore this emphasis is to be expected. Whenever the opportunity presented itself, he worked among the Indians and in spite of less time spent he collected pertinent data and put on record information about a group hitherto hardly known.

There are two points of note that cannot be stressed too greatly regarding this monograph. First is the amount of raw data which has been presented — demographic, listings of tent occupants, tabulations of country foods secured (Eskimo only) and goods purchased from the Hudson's Bay Company, handicraft production (Eskimo), property owned (Eskimo) and furs secured. More information of this type is sorely needed for other groups within the eastern sub-arctic, and Honigmann is to be congratulated for having secured and published it. He has pioneered along these lines, and it is to be hoped that it will stimulate others to do the same. It is unfortunate that these tables were not listed in the Contents.

The second point of note is the contrast drawn between the Eskimo and Indian way of life. Although it is a commonplace that the Eskimos are oriented toward the sea while the Indians are completely oriented to the land, here the contrast is quite starkly portrayed. One is sorry that Honigmann did not have more time in the field to explore this aspect in greater detail, especially among the Indians.

One feature of the report has disturbed this reviewer. It is to be wished that there had been a conclusion where a summary of the data might have been given. For instance, the evident lack of communication and interaction between the Eskimos and Indians could have been brought into sharp focus here and appraised in terms of the differing modes of

existence and of the history of the groups in question. It appears that a gulf still exists between the two peoples even though peaceful relations now exist.

A final, albeit, minor point might be mentioned. The Indian word *minahek* (p. 77) is translated as "red spruce". This seems to be an error since red spruce are never found as far north. Instead, what is probably being referred to is the white spruce (*Picea gluca*) as is the case for the Mistassini Indians to the southeast of Great Whale River.

In summary, it can be said that this is the work of a mature anthropologist who has collected his data cautiously with a view to accuracy and has presented information clearly and neatly. It adds another vital volume to the sparse but now gradually increasing literature devoted to the North American sub-arctic.

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*Contributions to Anthropology, 1960. Part I.* National Museum of Canada Bulletin 180 (Anthropological Series No. 57). Ottawa, The Queen's Printer, 1962. VI-190 pp., 29 plates, 34 figures, 5 map figures. \$2.00.

Canadian archaeological and physical anthropological research completed in 1960 is reported in the seven papers included in the National Museum's Bulletin 180. Dr. L. S. Russel, Acting Director, explains in his foreword that research in the other fields of anthropology will be published in a second volume, and promises additional papers on the subjects in the present one.

The first two *Contributions* describe pre-Dorset and Dorset materials from Devon and Baffin Islands. Moreau S. Maxwell tested five "Pre-Dorset and Dorset Sites in the Vicinity of Lake Harbour, Baffin Island, N.W.T.," discovering that the sites form a series beginning with KeDr-1, which may be earlier than Taylor's Ivugivik sites, and ending with KdDq-4, probably Dorset. A development of artifact types from the Arctic Small Tool Tradition to recognized Dorset correlates with progressively lower elevations for the sites, presumably located on beaches abandoned through isostatic and/or eustatic changes. Significant cultural trends can be seen in the gradual replacement of chert by quartz as a raw material for tools, and in the decrease in the percentages of burins as end scrapers gain in popularity. Maxwell suggests that the sites cover the first two millennia before Christ, and believes that they demonstrate the emergence of Dorset from a Denbigh-like culture in the Eastern Arctic.

"An Account of an Archaeological Site on Cape Sparbo, Devon Island," is a discussion by G.R. Lowther of 84 artifacts recovered from a site, Inavik