

down of the aboriginal subsistence economy and the introduction of reindeer, appear superficial because of the lack of adequate documentation. One of the potentially most useful sections of the book is the survey of Eskimo education between the two world wars. Yet more source references, particularly to the Annual Reports of the Bureau of Education from which most of the data must have been taken, would have made this section even stronger and, more important, of greater comparative value as far as the relatively new educational programme for Canadian Eskimos is concerned. Similarly, it is difficult to understand why the author acknowledges so few of the sizeable number of studies of Eskimo culture change which have been carried out in Alaska during the past decade.

These criticisms should not be allowed to obscure the significance of Dr. Jenness' contribution. We have here, for the first time, a clear, concise historical survey of Eskimo administration in Alaska along with an informed and intelligent assessment of the extent to which the administrators have either achieved or failed to achieve their goals. It is to be hoped that this book will be read by those responsible for Eskimo administration in Canada. There are important parallels and significant continuities between the two arctic areas and Canadian administrators are fortunate indeed to have the opportunity to profit from the mistakes of their American counterparts and to draw on the knowledge derived from nearly 100 years of administrative experience in Alaska. If this is actually one of the ways in which the book is used, then the author's efforts will be well repaid, and the volume's shortcomings will pale into insignificance.

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*Cultural Stability and Change among the Montagnais Indians of the Lake Melville Region of Labrador.* John T. MCGEE. Catholic University of America Anthropological Series No. 19. Washington: The Catholic University of America Press, 1961. viii-159 pp., ill.

Dr. McGee had been exposed to the area and the people before setting out to write. His book for the most part reflects intimacy with the Montagnais, but less than intimacy with the determinants underlying change.

Chapters are provided on the geography of the area, the non-Indian residents (local white and Eskimo as well as Air Force) which describe the degree of connectedness or exclusiveness they maintain with respect to each other and to the Montagnais. The initial description of the Lake Melville Montagnais in chapter III provides vital statistics on the 1952 band, some interesting information on nicknaming, authority, religion, marriage patterns, and the life cycle. The Seasonal Round of Activities (chapter IV) fills in with detail the framework established in the previous chapter. The Winter Hunt and especially the description of details of orientation to space are

significant; also useful and informative are lists of artifacts manufactured by the Indians for their own use: snow-shoes, toboggans, snares, deadfalls, and crooked knives are part of this stock of home-made wares one expects to find in such a list; the inclusion of stove pipes, shovels, candlesticks, etc., is surprising. Thus, the degree of self-sufficiency of this group emerges as remarkable; as a theme it persists throughout the book and is provided with its main expression and substance in chapter V, "Adaptation to Environment." Here the writer notes that although the contemporary availability of goods is far greater than it previously ever has been, nevertheless, "the Indians continue to choose very much the same items that made up the trading accounts of their ancestors" (87). The discussion of moccasins and snow-shoes is especially interesting since considerations of utility stand so strongly against alternate criteria of possible acceptance. Here is one of the few descriptions of a snow-shoe complex that attempts to relate its specific form to the characteristics of the environment. Here, too, is described one of the rare cases where a post-contact adaptation (the "Indian stove") has diffused from an Indian point of origin to non-Indian hunters and trappers.

The Montagnais are well described as "...dedicated and well-adapted to their own way of life — hunting — fishing — trapping — gathering. They are shrewd, practical-minded people, born to the bush, keenly interested in their own way of life, and those material elements of Euro-Canadian life which can best help them in living the way they like to live" (146). Diffusion and resistance to it are seen by the author always in regard to utility. Diffusion, then, appears to take place on the basis of *function* rather than *form* (in terms of Barnett's definition) and therefore reverses the priority of order in the diffusion of form over function which was the major finding of Barnett's study and for which he adduced something akin to a law. (H.G. BARNETT, 1950, *Culture Processes*. American Anthropologist, n.s., Vol. 42.)

As a passing note, Dr. McGee's discussion of the "man-dog" relationship (I wonder if this shouldn't be added to F.R. Kluckhohn's dimensions of value orientations) is excellent. At least the dogs in the area haven't fallen into the pattern of the so-called Northeastern personality type, nor have the men insofar as they are freely and extrovertedly infuriated by these animals which, in their turn, elicit as subtle a sense of humour as one could hope to find on the Labrador coast.

The book almost everywhere stays close to the rich data underlying its generalizations and these in turn tend to be strongly empirical. Although comparisons are implied, the author is most concerned with the description of the specific group through time. The last chapter, however, (Factors Influencing Stability and Change) differs from all others, not only in approach, but in its faulty presentation and weighing of evidence. There are minor printer's errors both in the text and bibliography.

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