

We also have added little to our knowledge of social change among the Northern Athapaskans. One feels that the authors are correct in emphasizing the importance of the 19th century fur trade for an understanding of Northern Athapaskan culture, and they have raised important questions regarding social change in this area. The answers to these questions, however, remain elusive despite both careful excavation and historical research. Nevertheless, anyone interested in either the history or the natives of the Cook Inlet will find this study interesting and informative, and any Alaskan archaeologist whose artifact inventory includes trade items will find it a must.

Robert A. McKennan

NEVER IN ANGER. BY JEAN L. BRIGGS. Cambridge: Harvard University Press, 1970. 6 x 9½ inches, 379 pages. \$15.25 U.S.

Where do anthropologists seeking simple peoples go nowadays? There are few hunting and gathering peoples left on earth. There are millions of primitive agriculturalists, but even these are being drawn into the massive embrace of national and international groupings. So most anthropologists turn away from the study of remote, isolated peoples, turn away from the hinterlands and direct their attention to situations involving mixed cultures in accessible locations. Not so Dr. Jean Briggs who sought out a remote group in the Canadian Arctic and made complicated arrangements to spend the better part of two years with them. In this respect, she followed in the footsteps of many traditional ethnographers, but in other respects she did not, as is evident from her book.

Dr. Briggs intended to study shamanism at close quarters among the *Utkuhikhalingmiut* Eskimos who live at the mouth of the Back River, northwest of Hudson Bay, but when she discovered that that was not a researchable topic there, she adroitly switched her attention to the patterning of emotional expression. This was a tall order for a person with no facility in the Eskimo language at the beginning, thousands of miles from home, the only *kapluna* (White person) in a tiny band, a speck in the vast arctic desert. But she brought it off in heroic fashion and has written a very good book on her experiences among the *Utku*, the abbreviation she mercifully uses in lieu of the full group name.

There is no better way to study the patterning of emotional expression of a group

than to enter the role system of that group. Dr. Briggs plunged headlong into that system. She became totally immersed by putting herself in the hands of the *Utku* and getting adopted as a daughter in a family. She became known as *Yinni* (Eskimo for Jean), daughter of *Inuttiaq*. Speaking sociologically, she not only "took" the role of the other, that is, tried to imagine what it was like to be an Eskimo woman, but also "played" the role of a woman in an Eskimo group. She had to learn the ordinary domestic womanly skills as well as the demeanour appropriate to the role of daughter and sister. From this vantage point she observed the humdrum and drama of everyday life. Most of the book is a narrative account of this life. It reads at times like a psychological novel, the main theme in which is her relationship with her adoptive father. They became tied in a bond which now bristles with tension, now mellows with mutual appreciation, now stiffens with mutual apprehension.

Conventional ethnographic topics, such as seasonal activities, settlement patterns, and kinship organization receive attention, some in the main narrative and others in appendices, but this is no ordinary ethnography. It is very much a personal document alive with vivid impressions. Therein lies its greatest value. Dr. Briggs is aware of problems of validation which beset efforts to evoke through personal experience the normative regularities of a way of life. She is aware that one cannot confidently generalize from her *Utku* experience to the larger Eskimo culture and seems to want her book to be considered primarily as a case study.

In approach, Dr. Briggs' work falls somewhere between, and touches the boundaries of symbolic interaction, ethnomethodology, descriptive linguistics and True Confessions. Reportage takes precedence over analysis. Here and there one has the uncomfortable feeling of being drawn into a gossip session, especially when Dr. Briggs deals with people about whom she is ambivalent or whom she and others dislike. But the overwhelming impression is that of authenticity. The characters, including herself, emerge as credible, complex individuals striving to maintain an integrity or selfhood in a world of intertwined constraints, intimacies, antagonisms, supports against social and environmental threats.

We learn as much about the *Utku* from those passages where Dr. Briggs examines her own feelings as we do from those passages where she reports on what the *Utku* say and do to one another. For instance, much is revealed about the infrastructure of

Utku life in the poignant account of her feelings of helplessness and anxiety after she had unwittingly allowed her anger to show through. By so doing she had violated a basic rule of the tension-management game, as is suggested by the title *Never in Anger*, thereby drawing towards her a set of subtle sanctions from her adoptive father and others.

Supplementing and complementing the narrative portion of the book are a glossary and three appendices, the most remarkable of which is a 55-page section on emotion concepts among the *Utku*. In it Dr. Briggs deals systematically with ways of communicating hostility and affection and how the informal sanction system is used in the control of emotional expression. This excellent appendix, which is distilled from the preceding narrative, is an important contribution to the literature on the Eskimos and will serve as an inspiration and as a major reference for comparative studies in the future.

This book is *must* reading for those with a special interest in the Eskimos. I strongly recommend it, not only to anthropologists, linguists, psychologists and sociologists, but to any lovers of literature who like their non-fiction to taste like fiction. It should be of particular value to teachers of methods and techniques of research as a classical example of participant observation.

Finally, the book is handsomely produced. Perhaps because of the discursive and wide-ranging narrative portion, the preparation of an index would have been prohibitive. In any case, there is no index.

Frank G. Vallee

ATLAS OF CLIMATIC MAPS, SERIES 1 TO 10. *Canada Department of Transport, Meteorological Branch, 1967-1970. 17 x 22 inches, 59 pages. \$8.00.*

This collection of maps is the nucleus of a climatic Atlas for Canada, replacing the 1952 *Climatological Atlas*, edited by Morley K. Thomas, that has been such a stand-by. The new maps are based mostly on the standard period 1931-1960, and will serve for a decade as the authoritative survey in map form of the Canadian climate.

Monthly precipitation and mean daily temperatures are covered by full-page charts for each month, with annual means or totals also mapped. English units are retained, but the isolines are chosen for values that convert readily to metric equivalents — putting Canada ahead of U.S. practice, but behind the British, who are now fully decimalized. There are smaller monthly charts of mean

sea-level pressure, bright sunshine, cloud amount, global solar radiation, vapour pressure, lake evaporation and daily maximum and minimum temperatures. Compatibility has been achieved with the *Climatic Atlas of the United States* (Environmental Data Service, 1968), though the coverage is still less comprehensive than in the U.S.

Northern territories are fully included, though the isolines are necessarily more generalized than in the south, and recourse must have been had to standardization techniques for broken and short term records; the Joint U.S.-Canadian weather stations in the Queen Elizabeth Islands, for example, do not extend far back into the 1931-60 period.

The text, though brief, is fully bilingual.

F. Kenneth Hare

RAVEN, CREATOR OF THE WORLD: ESKIMO LEGENDS RETOLD. BY RONALD MELZAK. *Toronto: McClelland and Stewart, ©1970. 9½ x 7 inches, 91 pages, illustrated. \$4.95.*

Raven had been flying throughout eternity, when one day a snowflake caught on his wing and rolled down, becoming a small snowball, then larger and larger till finally Raven hurled the snowball through space. Eventually it grew so large that Raven was able to stand on it — the first time he had ever stood on solid "ground". And so the world was created.

Having accomplished this feat Raven went on to people the world with Eskimos, animals and flowers, and then set out to light it with the sun, moon and stars.

Raven's hardest job was his search for happiness. Whether as himself, or disguised as a human, his own happiness on earth seemed to be fleeting; but in the end, knowing that what he had created was good, and admonishing the children in the village where he was that, though it all began with him the future was up to them, he flew off, never to be seen again.

There are 10 stories about Raven in this handsome book. Because Raven was a magical person, the stories are so. They are charmingly retold — simply, without condescension.

This is a book that will be enjoyed as much by the adults who read it aloud as by the children who listen. It is a welcome companion to Dr. Melzak's first book of Eskimo tales "The day Tuk became a hunter".

The book is sturdily bound, and is illustrated by Laszlo Gal.

Nora T. Corley