

met. There is a decided “down” on things Australian in the expedition.’ Scott’s decision not to take Taylor on the southern party deprived Debenham of his one chance of leadership on the second western expedition. During the second wintering, he found himself unable to join the search party owing to trouble with a knee injured at football, and he complained of being passed over for promotion by Surgeon Atkinson in favour of men his junior. His remedy for all these setbacks and dark thoughts was creative activity in the realization that ‘I’m jolly lucky to be here at all and to be talking of seniority is a bit tall.’ Eventually he was rewarded by Campbell with command of the expedition with Priestley up Erebus — clearly a great morale booster, for he wrote: ‘There was a time when I thought that it didn’t matter much who was in charge, but I know now that it makes a lot of difference to one’s work.’

Enough has been said as evidence of the importance of this publication to the history of Scott’s last expedition. The editor is to be congratulated on letting her father tell his own story with a minimum of distracting notes, and the publisher for producing a volume that is a pleasure to handle. At the risk of seeming captious, I would like to have seen some indication of where certain omissions in the original manuscript have been made, and also a note on the physical nature of the diaries themselves. An index would also have been useful. (H.G.R. King, Scott Polar Research Institute, Lensfield Road, Cambridge CB2 1ER.)

**ARCTIC HOMELAND: KINSHIP, COMMUNITY, AND DEVELOPMENT IN NORTHWEST GREENLAND.** Mark Nuttall. 1992. London: Belhaven Press, in association with the Scott Polar Research Institute; Toronto: University of Toronto Press. 194 p, illustrated, hard cover. ISBN 1-85293-225-2. £39.50.

Since Home Rule, politics in Greenland has increasingly been informed by a nationalist agenda in which the dominant theme is an attempt to homogenise the indigenous Inuit culture: in the name of development, the distinctiveness of the various Inuit ways of life in the different regions of Greenland is being ridden over roughshod by national leaders whose early careers, forged in colonial times, were founded directly on symbols of ethnic particularity. Set in such a macro-context, this book is an anthropological study that precisely grasps the nature of a particular Inuit way of life in a particular region of Greenland — in this case the far northern ‘West Greenland’ village of Kangersuatsiaq in Upernavik district. This is one of a diminishing number of Greenland settlements where a reasonably viable subsistence economy based on sealing still prevails, coupled with a modest commercial halibut fishery. The author’s interpretation of the Inuit way of life in this village is a cultural one. For him, there is more to Inuit institutions and customs than a knee-jerk ecological response to harsh environmental conditions. And he asks: ‘to what extent will the Inuit culture in Kangersuatsiaq be able to absorb and “domesticate” the changes, especially the commercial changes, that are relentlessly impinging on the village from the outside?’

The bulk of description in the book is taken up with discussing the features that make society in Kangersuatsiaq (and, by implication, in other, comparable Greenlandic villages) noteworthy, such as place-naming, personhood, the network of kinship, and subsistence life with its all-pervading egalitarianism; the interface between the village community and the outside world also prominently features. Highly influential throughout is the work of the anthropologist A.P. Cohen. The author concentrates less on giving an objective account of institutions and social processes, and much more on grasping the understandings (often the multifarious understandings) that the members of the community hold about the social life in which they participate. The presumption is that through these understandings the people in Kangersuatsiaq secure a vital sense of common identity, or ‘community,’ that encompasses them not just in a contemporaneous sense but through time as well.

A fascinating example of this latter sense of ‘continuity in community’ comes from the complex of Inuit ideas relating to kinship and personhood. These especially revolve around a naming system in which certain psychological essences from someone recently deceased are believed to be incarnated in a newborn child who has been given the deceased’s name: the deceased, so to say, lives on in the new body. This is given explicit recognition in modes of kinship address in which people will call the newborn by the term that they will have used to address the deceased. Here is an ideology of personhood where there are effectively a restricted number of transcendent personalities, each one waiting for a human in which to be embodied. Such a corporation of personalities directly symbolises the existence of a community that outlives the birth and death of village members and into which these members, whilst alive, get caught up.

I have glossed, in this example, just one aspect of Kangersuatsiaq society that, in the book, is shown to be vastly more complicated. Overall I found that in this and the other themes the author is an excellent guide. He has provided us with a sensitive ethnography that moves smoothly from issue to issue, and which is clearly founded in fieldwork, on excellent rapport with informants, and by a first-rate command of the Inuit language (most people in Kangersuatsiaq are monolingual). His allusions both to anthropological theory and to other studies of the Inuit are light but enhancing. In addition, the focus in the book on people’s understandings is but a short step to evoking their feelings and thus to giving the reader a sense of what people in Kangersuatsiaq are really like (there is an effective section on Inuit emotional expression). Many of the ethnographic themes in the book feature in other work on the Inuit — they are, after all, central to Inuit culture. Yet, among recent work, only Ann Fienup-Riordan’s on the west Alaskan Eskimo achieves comparable coverage, authenticity, and accessibility to the general reader as well as to the specialist; Fienup-Riordan’s account of the Nelson Island Eskimo, it is interesting to note, is written from a not-dissimilar ‘cultural perspective.’

In the fashion of the times, the author concedes that, in this book, the full story has not been told. Thus, where he forcefully demonstrates that economic changes to do with entrepreneurialism and money threaten the fabric of Inuit life in Kangersuatsiaq, we want to invite him to attempt a comparably hard-nosed analysis of what exactly underpins the Inuit institutional forms and customs that are in such jeopardy. To simply say (for example) that the Kangersuatsiaq kinship system exists in order to sustain a sense of community is surely a partial account: what needs to be asked is why this sense of community (which occurs universally?) is, in Kangersuatsiaq, delivered by this distinctive body of kinship ideas, and not by some other. A possible topic for the author's next book! (David Riches, Department of Social Anthropology, University of St. Andrews, St. Andrews, Fife KY16 9AL.)

**A HISTORY OF THE ORIGINAL PEOPLES OF NORTHERN CANADA (REVISED EDITION).** Keith J. Crowe. 1991. Montreal and London: McGill-Queen's University Press. 248 p, illustrated, soft cover. ISBN 0-7735-0880-5. £14.95.

As the jacket correctly proclaims, this work has been one of the most readable and balanced accounts of the history and culture of Canadian northern peoples for more than 15 years. Casual readers, native students, and university undergraduates have been well served by the first edition of 1974, and a new generation of readers should welcome the revised edition of this standard text.

The revised edition does not differ substantially from the original. A quick comparison reveals that some archaeological periodizations have been changed and a few names and figures have been corrected in the first 10 chapters — but the changes have been so slight that even the page numbers have remained the same. An 18-page epilogue has been added to update the material to 1990. Perhaps most significantly, the appendix offering the names and addresses of native political, cultural, and commercial organizations has been completely expanded and updated. The bibliography, however, has only been updated by 21 new entries for the past 17-year period.

It is a credit to the author that after 17 years his presentation of the history, politics, and culture of northern native people has not become dated. Crowe's careful selection of terminology and apt use of ethnonyms have kept pace with contemporary usage. The cultures of native peoples are presented in a manner that makes their traditions and customs appear to be a matter of common sense rather than curious and exotic. Foreign traders, missionaries, and administrators are presented in terms of their varied national origins and with a critical account of their strengths and weaknesses. At several points, the spiritual world of native peoples, as well as tales of contact with foreign traders and warfare between native groups, are based closely on accounts from folklore. Most impressive is the attention given to women as leaders and as indispensable partners in economic production and trade. The critical description of missionary and government practice

in all regions of the Canadian north, and in comparison to circumpolar countries, is still an important introduction for beginners.

It is unfortunate that the epilogue on land claims, economic development, education, and other socio-cultural developments does not match the thoroughness of the original 10 chapters. First, it does not intermesh smoothly with the concluding chapters of the original text. For example, in the latter chapters certain organizations and projects (like COPE, or the James Bay 'scheme') are described as current concerns, while in the epilogue they are placed firmly in the past. One is given the impression that the Alaska Native Land Claim Settlement (in chapter 10) was an impetus for subsequent claims (in the epilogue), while forums such as the Berger Inquiry are downplayed. Second, there are significant omissions, ranging from simple facts on the size of the territories received and the dollar-value of compensations won through land claims to an account of the important constitutional debates on self-government for native people. (One should mention, on the positive side, that the controversy over the practice of 'extinguishment' of aboriginal rights is given an appropriate emphasis.) Finally, an index would have been a helpful addition. (David G. Anderson, Scott Polar Research Institute, Lensfield Road, Cambridge CB2 1ER.)

**TRACE METALS AND FLUORIDE IN BONES AND TEETH.** Nicholas D. Priest and Frank L. Van De Vyver (editors). 1990. Boca Raton, Ann Arbor, Boston: CRC Press. 390 p, illustrated, hard cover. ISBN 0-8493-6190-7. £154.00.

CRC Press, the American publishing company, is best known for its series of authoritative scientific handbooks, among the most-noted being the annual *CRC handbook of chemistry and physics*. CRC Press also has a tradition of publishing medical and scientific textbooks designed to be comprehensive introductions to specialist fields of study for researchers from a wide variety of disciplines. *Trace metals and fluoride in bones and teeth* is a collection of self-contained papers that includes descriptions of analytical techniques; the metabolism, chelation, toxicity, and distribution of trace elements and fluoride in animal bones and teeth; and the application of this knowledge to archaeological remains. The book is edited and written by eminent American and European specialists in the fields of medicine and dentistry, bone metabolism, nuclear magnetic resonance, toxicology and radiation research, palaeontology, physics, and bioengineering, and is designed to be of relevance to researchers in fields as diverse as biochemistry, radiation biology, geology, medical sciences, industrial hygiene, anthropology, archaeology, and palaeontology. Therefore, although the book is not directed toward polar research, and reference to Arctic peoples is only made twice (page 201 on lead concentrations in the teeth of North Slope Alaskan Inuit, and page 361 on increased strontium levels in the bones of Inuit subsisting on marine foods), it is an excellent source of information for anyone wishing to conduct analysis on the