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should be included. No explanation for these omissions is offered.

The book lacks geographical material, containing very little information about reservation lands except occasionally to indicate that some tribal people work at agriculture or forestry or mining. There are no maps. Though there is useful information in the book, confidence in the correctness of much of it is shaken by the incorrectness or misleading nature of some of it.

It is too bad that the book does not have the good features of Arnold Marquis' *A Guide to America's Indians: Ceremonials Reservations Museums*, published in 1974. It contains more details about tribal history and background as well as many pictures and maps of states or blocks of contiguous states with locations of reservations and information about tribal activities. An earlier book, John Upton Terrell's *American Indian Almanac* of 1971, also contains much more information about tribal history and background. It is very readable and contains notes and a bibliography.

In an attempt to get some information about the book under consideration, I wrote in September of 1987, over a month before writing this review, to the Confederation of American Indians using the box number at the end of the book's introduction. I asked several questions, including: What is the Confederation of American Indians? Are there Indian members? Who, an individual or a committee, put this book together? Who wrote the introduction? Are other publications under the auspices of the Confederation projected? I have not received an answer.

The book contains fragments of useful information about Indian reservations in the United States. Those fragments, however, are not sufficient justification for the book's cost.

Jack Marken, Professor Emeritus
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Handbook of North American Indians, Volume V: Arctic. Edited by David Damas. Washington, DC: Smithsonian Institution/U.S. Government Printing Office, 1985. 829 pp. \$29 Cloth.

The Arctic volume is the sixth to be published in a 20-volume set planned as "an encyclopedic summary of what is known about

the prehistory, history and cultures of the aboriginal peoples of North America." It is, without doubt, an important contribution to knowledge and should become a required reference work for any serious student of indigenous North America, whether in anthropology or in Native American studies. There are, however, several shortcomings which will ultimately limit its usefulness for the Native American scholar. These have to do mainly with the volume's general Western (non-indigenous) perspective.

Geographically speaking, the Arctic or Circumpolar region includes a vast area, reaching from the Siberian and Alaska coasts, including those islands in the Aleutian chain as well as those in the Bering Sea, eastward across the shores and tundra of the Yukon and the Canadian Northwest Territories, together with the northern Canadian islands, eastern Canada itself (including northern Quebec, coastal Labrador, and Newfoundland), western and eastern Greenland, and the northern portions of the Scandinavian peninsula. The Arctic is differentiated environmentally from the Subarctic by the tree line. In North America it is also marked culturally through anthropological convention by the difference between Inuit (Eskimo) cultures and those of the unilineally-organized and racially different Indian peoples.

There are five sections to the work. The first one gives an overview with articles on prehistory, anthropological research before 1945, and archaeology and ethnology after 1945. In this section, also, are articles on the physical environment, arctic ecosystems, human biology, and the Eskimo and Aleut languages. The historical articles will be of particular interest to the indigenous scholar since they show the evolution of white views of Native peoples by the Western scientific community.

The next 565 pages, the main body of the work, is divided into three sections: Western (U.S.A.) Arctic, Canadian Arctic, and Greenland. The Western Arctic receives the most treatment, with contributions on prehistory and specific peoples by well-known specialists such as James W. VanStone, Charles C. Hughes, Robert F. Spencer, and Dorothy Jean Ray. Hughes contributes two articles on the Siberian/Arctic Eskimo, and also one on the people of St. Lawrence Island in the Bering Sea, who are part of the same population but who are divided, tragically, by the international border between the Soviet Union and the United States.

The third and last section deals with the contemporary period from 1950 to 1980. Norman Chance leads off with an insightful piece on Alaska Eskimo "modernization," defined as the change which accompanies industrialization and Westernization. Yet, in tracing the history of colonial and neocolonial policy in Alaska, he finds that "at no time could Eskimos be assured of a secure economic base other than that derived from their traditional subsistence hunting and fishing" (p. 649). This conclusion has interesting implications in view of the business corporation model set up for Alaska Natives under the 1971 Alaska Native Claims Settlement Act (ANCSA). Other contributors treat the Alaska land claims (a useful summary) and the impact of recent economic development and governmental policies on Arctic peoples in Canada and Greenland. An article on the Inuit (as Eskimos in Canada are called) of the Northwest Territories finds them increasingly occupying a caste-like position in Canadian society. And D'Anglure, in yet another contribution, documents the tremendous socioeconomic changes of the Inuit of Quebec that has taken place since 1960 with the James Bay project and the Northern Quebec Agreement of 1975, which extinguished land rights in exchange for a monetary settlement and limited administrative control at the local level. The knowledgeable reader will immediately see a strong resemblance to the 1971 ANCSA and its consequences for Alaska Natives. Among the other contributions is one by Kleivan which offers a noteworthy analysis of post-war events in Greenland, with the establishment of home rule under Denmark in 1978 and the emergence of indigenous political parties. Also deserving of mention is the concluding article on the "pan-Eskimo movement," which relates the founding and development of the Inuit Circumpolar Conference.

There are 43 contributors in all, most of them well-established Arctic authorities, but, as far as I can determine, all white anthropologists. (Another book in the series, *Volume 11: Great Basin*, on the other hand, contains a chapter on the Indian perspective by Edward Johnson, a Northern Paiute.) The handbook nevertheless helpfully lists them on pages 729-733 along with their academic affiliations and the dates their manuscripts were originally received, the dates accepted and then returned to the authors for final approval after revisions and editorial work. The volume editor and members of the planning committee began work in early

1971, that is, thirteen years before the volume finally appeared. Perhaps this time frame is the best one can expect in a collaborative and encyclopedic work. Yet it illustrates a problem in such an enterprise: some topics will be more current than others. One contributor admitted to me frankly the impossibility of making a thorough revision of his article on contemporary Alaska because of other academic commitments. The problem of time frame is illustrated in the fast-breaking events in Alaska where there have been a spate of recent articles criticizing the corporate model (Native capitalism?) set up by ANCSA for Alaska Natives. A number of Native corporations are today on the verge of bankruptcy and their land holdings are at stake because of the approaching 1991 date when they will be taxed and the Eskimo and other Alaska Native shareholders can sell their stock, or possibly lose control of their ancestral rights to the land and its resources through corporate takeovers.

The handbook series has been conceived organizationally in terms of "culture areas"—different volumes on the Southwest, Great Basin, California, the Subarctic, Arctic, etc. Yet this conceptual schema has been severely criticized in other contexts by anthropological theorists like Marvin Harris (*The Rise of Anthropological Theory*, 1968: 375–379, 663–664). It arose out of the historical particularism school of Boas, Kroeber and Lowie and reflects an early anthropological infatuation with geography and the classification of artifacts for museum collections rather than dealing with flesh-and-blood peoples, who have their own (emic) traditions and ethnic distinctions rather than those imposed upon them (etic) by Euro-American anthropologists. It is fortunate, therefore, that the concept "works" pretty well for the North American Arctic, because the Eskimo-Aleut-Inuit peoples present considerable linguistic and cultural unity. Even so, there is a minor artificiality in the exclusion of other Native peoples who happen to live in the Arctic, such as the Montagnais-Naskapi Indians of northern Labrador.

As an applied anthropologist I found the last section the most interesting. These articles on the contemporary period, current to about 1982 or 1983, nevertheless show very clearly the deleterious impact that Western economic schemes and neocolonial practices are having on the indigenous peoples of the Arctic. They also document the corresponding growth of ethnic consciousness and political organization as a response. They fail, however, to

provide a paradigm or theoretical focus which would explain the social and economic processes documented. Furthermore, the material on the contemporary Arctic cries out for a comparative analysis, yet none is given except for a straight-forward account of the "pan-Eskimo movement." (Someone should come up with a better term!) There are no articles in this section on Soviet policy in northeastern Siberia among the Eskimo and Chukchi, although there are earlier works which do so, such as Levin and Potapov's *The Peoples of Siberia* (1964), Hughes' *Under Four Flags* (February 1965 issue of *Current Anthropology*), and Graburn and Strong's *Circumpolar Peoples: An Anthropological Perspective* (1973). The Arctic is potentially a unique case study for the anthropologist's cross-cultural "laboratory," because the Eskimo-Inuit live under four different Western governments—U.S.A., Canada, Denmark, and the U.S.S.R. One can hold constant the variable of culture while studying the dependent variable of Eskimo-white relations. Indeed, Gutorm Gjessing argued in 1960, in an article appearing in *Acta Arctica*, that the case could be extended to include the Saame or Lapps of northern Scandinavia if one focuses theoretically on circumpolar social systems rather than on language and other aspects of culture.

The major shortcoming which I find with this admittedly valuable reference work is its limited Western perspective. This fault lays not so much, I suspect, with the volume editor and the planning committee as it does with those who originally conceived the new handbook series under the guidance of the Smithsonian Institution and its general editor, William C. Sturtevant. The Smithsonian in this instance may be a victim of its own colonial history vis-a-vis Native Americans, and it will remain for Native scholars with an indigenous perspective, or perhaps those social scientists with what C. Wright Mills termed the "sociological imagination," to correct the defect.

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Vestiges of A Proud Nation. Edited by Glenn E. Markoe; Text by Raymond J. DeMallie and Royal B. Hassrick. University of Vermont, 1986. 176 pp. \$35 Cloth. \$20 Paper.