constitutes a poignant record of Denmark's connection with Greenland: the story of a missionary's zeal in opposition to the selfish privations which often stoically accepted - privations which were inherent in colonizing frontier areas, especially in the North. It is a story which Finn Gad has been tireless in presenting, and which is destined to assure permanent recognition of Gad's efforts. The illustrated are quite representative of the rather limited available material. The English edition's magnificent colour portraits of Hans Egede and his wife Giertrud Rasch, Jacob Sewerin, and the Greenlanders Pōq and Qiperoq are reproduced in black-and-white in the English edition, presumably to
realize a saving in printing costs. One wonders, however, whether a book costing $27.60 ought not to be free from such economies — especially when the translation costs have been underwritten by the Danish government's Rask-Ørsteds Fund. The book's cost will undoubtedly limit its distribution to library shelves. At a somewhat lower price, the individual northern scholar could have had the pleasure of including this splendid volume among his reference works.

Finn Gad is to be lauded for his continuing efforts to produce the first large and comprehensive history of Greenland. Praise must also go to the translator, Gordon C. Bowden, and to the English publishers, C. Hurst & Company, for undertaking a project which will benefit all non-Danish-speaking persons with a northern interest.

William G. Mattox

ATHAPASKAN ADAPTATIONS: HUNTERS AND FISHERMEN OF THE SUBARCTIC FORESTS. BY JAMES W. VANSTONE. Chicago: Aldine, 1974. 3¼ x 5¼ inches, 145 pages, maps, tables, and illustrations. $7.50 cloth, $2.95 paper.

As James VanStone points out in the appendix to his excellent little book Athapaskan Adaptations, the past fifteen years have witnessed a great upsurge of interest in the cultures of hunters, fishers and gatherers, and a consequent rediscovery of the Athapaskans of the American Subarctic. In part this seems to reflect anthropology's present emphasis on cultural ecology and cultural evolution, as well as the problems inherent in rapid social change. Quite possibly, also, as this reviewer suspects, it results from the great increase in numbers of graduate students which occurred in the nineteen fifties and sixties, and the increasing accessibility of the North as an area for field work. In any event a new generation of Athapaskanists has already published the results of a variety of specialized studies and more are still in manuscript form.

Although most students of the Northern Athapaskans have felt that a certain unity pervaded the cultures of the various groups, this has been more of a gut feeling than a demonstrable reality. The great environmental contrasts within the Athapaskan area and the adaptability of the various groups to their respective ecological niches make any general cultural synthesis difficult. As a result few scholars have attempted it, and then only at a fairly superficial level. Fortunately VanStone brings to this task wide acquaintance with the literature, both old and new, combined with field experience in both Alaska and Canada. His book is intended as an introduction to Athapaskan ethnography for the beginning student, both undergraduate and graduate, and consequently its emphasis is on general patterns rather than extensive ethnographic detail.

After a brief introduction the author analyzes Athapaskan culture under eight chapter headings followed by an appendix, "The Ethnographic Literature and Future Research Needs," together with selected references and suggested future readings, the latter annotated. An index, maps, and a carefully selected group of illustrations — some old, some recent — complete the volume. In Chapter 1, "Natural Environment and Human Populations," he points out that since the Athapaskans lacked any tribal organization and resultant tribal consciousness, what emerges is "a cultural continuum carried on by a series of interlocking groups whose individual lifeways differed in only minor details from those of their immediate neighbors." Following McClellan, he then attempts to resolve the difficulties inherent in contrasting environments by dividing the territory into five physiographic units: Arctic Drainage Lowlands, Cordilleran, Yukon and Kuskokwim River Basins, Cook Inlet-Susitna River Basin, and Copper River Basin. The exploitation of the varying food resources of these areas is discussed in Chapter 2, "The Subsistence Base and Settlement Patterns." In this connection VanStone makes a point, sometimes overlooked by anthropologists, that throughout the boreal forest almost every food resource is subject to marked fluctuations in abundance, both regular and irregular. Using the typology devised by Beardsley et al., the author classifies the community pattern of the "typical" Northern Athapaskans, those of the northern cordilleran and northern arctic drainage lowlands, as "Restricted Wandering" while the Cook Inlet-Susitna River and Yukon-Kuskokwim groups, including the Ingalik, Koyukon and Tanana, are considered to be "Central Based Wandering." In the opinion of this reviewer, VanStone errs in including the aboriginal Koyukon and Tanana in the latter category. "Social Institutions," the subject of Chapter 3, permits a greater degree of generalization. VanStone believes that June Helm's concepts of "regional band," "local band," and "task group" (the two latter often indistinguishable) are applicable throughout the area, although the development of the fur trade tended to obliterate pre-contact group-