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L’influence de Marcel Mauss
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anger and waiting for the right moment to take revenge. A very interesting account was given by Nora Paniikaaluk Norton in 1977 about the fear of conflict that still existed in her father's time ("The False Alarm at Kobuk," p. 140). "The Last War with the Indians", a story told by Wesley Qaulugtailaq Woods (p. 147-150), hints at population pressure on the Kobuk River as the cause for one attack. The story tells how the Inupiat tricked the Athabascans telling them to leave because an epidemic was spreading and then how they went on to ambush the Athabascans at their camp. They tricked the strongman by telling him that his Inupiaq girlfriend wanted to prepare a feast for him before he left. The man who did the tricking was recognized as a *suunaaq,* a special friend to the strongman, so it was a double breach of trust. The mention of population pressure, the presence of some conjugal and peaceful relationships between Indian and Eskimo men and women, and the violent raids between the two groups have been documented in other research, but in this story, all of these forces are brought together in a very contested way. This makes me want to know more about the story, its origins, and how it was used. I wonder, for instance, if it wasn't sometimes used to demonstrate the complexity of the relationships between people in the upper Kobuk and Koyukuk.

Future generations of Inupiat will appreciate this collection as a touchstone back to their relatives and the stories that they told. The collection adds documentation to the growing record of oral literature from the region. Anderson's 52 page introduction will be referenced as a guide to Inupiaq storytelling. The volume would be more useful if the author had related relevant comments from the introduction before or after presenting each story, but perhaps she felt this would be culturally inappropriate and too interpretive of stories that would not have been interpreted in their oral telling. And perhaps this is a lesson about oral tradition: a story shared orally over many tellings with different audiences bears the marks of the tellers, the particular context and the reasons for telling, as much as the actual words spoken. In written form, we have the text, but it is hard to sense the narrator's presence and what prompts them to tell the story. But, for those who know the narrators in this book, this record may resonate with other tellings they have heard, and that would be a sure sign of its contribution to local cultural preservation.

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HOLST, Jan Henrik
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This "Introduction to the Eskimo-Aleut Languages" has three major parts. Part one deals with Greenlandic, part two discusses the "Eskimo-Aleut language family," part three is an attempt at reconstructing a relationship to the Wakashan language family.

To familiarise the reader with what turns out to be characteristic of the book, the part on Greenlandic starts with a "typological" positioning of Greenlandic in relation to other languages spoken in the "northern hemisphere," namely Finnish, Hungarian, Basque, Turkish and Chukchi; vowel harmony, case marking systems, word order, including adjective-noun ordering, person marking, existence of prefixes and some other features are taken as points of comparison (p. 53). Explicitly disregarding the standard orthography of Greenlandic, the author develops a phonemic representation of his own. This later on turns out to be of considerable importance, since quite a few of the attempts at reconstructing Proto-Eskimo-Wakashan rely on these representations. Holst exclusively draws on the work of others, criticising it, but in his discussion of orthographies, speculating about stages of development with respect to Labrador Inuttut and Greenlandic, he himself neglects important sources, such as Kleinschmidt's correspondence with Theodor Bourquin (Holtved 1964). Contrary to Holst's claim, Kleinschmidt judged Labrador Inuttut to be "corrupted" by the influence of the German speaking Moravian Brethren, but Greenlandic to be the more conservative, "true" language. It is very unlikely that in designing his orthography Kleinschmidt was guided by the principles of historical-comparative linguistics; in none of his letters any reference to such is made. Kleinschmidt's expressed concern was to come up with a description of Greenlandic addressing those, "who are exposed to the language day by day" (Kleinschmidt 1991: viii).

Turning to grammatical issues, it is evident that there is nothing but superficial knowledge pieced together from sources available. The descriptions given are often misleading or show a lack of insight. For those readers who have not encountered ergativity yet, the lengthy explanations may be informative. When it comes to an application to Greenlandic, it is just case marking which is considered, examples given being of the type "the man sees the woman." While this discussion is just dull, some of the liberties taken are disturbing. Holst applies the differentiation of "Set A" and "Set B" affixes traditionally employed for Maya person marking to Greenlandic. Disregarding the fact that in Maya languages person marking is highly agglutinative, with distinct representations as prefixes as opposed to suffixes, being mirrored by the word order of the corresponding lexical arguments, he does not care to point out that such is *not* the case in Greenlandic. I cannot help but feel that here a language is just cut up into bits and pieces as it pleases, moving freely between different historical stages, just to provide material for any kind of comparison. The lack of differentiation between contemporary, spoken languages and reconstructed, hypothetical forms carries over to the other parts of the book, too. The unsuspecting reader can never know whether s/he is confronted with reconstructions or with descriptions of genuine synchronic phenomena. The strange neglect or even disregard for grammar is most disturbing; nothing is said about the functions of the inflectional systems, let alone the repercussions on syntax. Moods are neatly divided into coordinating and subordinating ones, disregarding the fact that coordination of verbal complexes is accomplished by a "subordinating mood" (Fortescue 1984: 120ff; Nowak 2002).

Derivation is dealt with on one page, and the impression is created that it is just a handful of affixes which incorporate (p. 125). Consequently, polysynthesis is

characterized as being "less spectacular than some linguists assume" since polysynthetic languages just differ in "quantity," not in "quality" (p. 123).

The part on the Eskimo-Aleut language family basically lists the family members and locates them, but the reader is also drawn into a debate on how to create genealogies and how to deal with sub-groupings. In the end, the familiar grouping is maintained. Again, it is primarily the sound system which is discussed, of grammatical issues the dual is mentioned and it is stated that some languages distinguish three tenses, namely present, past and future, but no mention is made of the fact that indication of time relations is accomplished by affixation, if considered appropriate by the speaker.

The third part of the book constitutes its heart, namely the reconstruction of Proto-Eskimo-Wakashan, a suggestion already put forward by Morris Swadesh in the 1950s and 1960s. But before the reader arrives there, s/he is introduced into the art of reconstruction, with references to Old Indic, Armenian and Old Georgian. Such abundance in information stands in strange contrast to the fact that no introduction into the main characteristics of the grammar of Wakashan languages is given, just an overview over the sound inventory. Finally, Holst comes up with 10 highly hypothetical sound laws, based on analogy with Proto-Indo-European, admitting many unclear cases and counting on future research. It would have been nice to see these laws applied to a representative number of cases, but no further explanations concerning the proposed reconstructions are given. Many of these are not transparent and the remaining similarities may well be attributed to contact phenomena, others to mere accident.

A reader of German, looking for, say, a course book, will be utterly disappointed. If the reader is interested in the reconstruction of distant proto-languages, s/he will have to dig through long pages familiarizing her/him with elementary linguistics. But if the reader feels happy to hop from Hittite to Finnish, to Estonian, Old Church Slavonic and Basque, to Turkish, Welsh or, Japanese, just to name a few more languages referred to, in such a case s/he will easily recognize the true nature of Greenlandic. S/he will happily identify it as a language of the northern hemisphere, as a reduplicating language, but a language without vowel harmony. Such a reader might even be convinced by the book that in the depth of time there once must have been a language which today can be reconstructed as Proto-Eskimo-Wakashan.

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JOLLES, Carol Zane (with Elinor Mikaghaq Oozeva)
2002 *Faith Food and Family in a Yupik Whaling Community*, Seattle, University of Washington Press, 364 pages.

"At the end of 1879, St. Lawrence Island was devastated" (p. 310). So begins the concluding chapter of Carol Jolles' insightful ethnography of a group of Yupik Eskimos who live on a stretch of volcanic peaks and plateaus rising out of the Bering Sea. Although an estimated 1,000 of 1,200 people died in that late 19th century catastrophe caused by famine and disease, the Island has experienced a demographic and cultural resurgence. Its two settlements, Savoonga and Gambell, have a combined population of 1,301 according to the 2000 US Census, and part of Jolles's objective is to explain how a group of people who suffered so much tragedy were able to thrive in such a remote place with such an inhospitable climate. Using data she collected during several years of fieldwork as well as information she has gleaned from extensive archival research, including the letters and journals of former missionaries, Jolles argues that faith, food, and family were (and continue to be) "the driving forces in the rebuilding of the St. Lawrence Island community" (p. 310).

This ethnography is much more than a story about revival, however. It has much to offer a wide range of students and scholars. For the introductory level college student, Jolles provides a window into a wide range of cultural practices and social institutions. Her analysis of rituals and beliefs surrounding pregnancy, miscarriage, birth, and death provide excellent examples of how culture comes into play at crucial moments of the life course. Her analysis of traditional marriage customs and kinship dynamics, such as how marriages are arranged, preferred partners, the practice of "buying" the bride, and