

to have quoted the isotope data, and discussed trends in the isotope data with time.

One of the most controversial topics covered in the book is the interpretation of a cool mode in the Middle Jurassic to the Early Cretaceous, with the development of periglacial conditions with seasonal winter ice at high palaeolatitude sites. However, direct evidence for glaciation depends upon the interpretation by the authors of mudstone sequences with dispersed coarse clasts representing ice transport. As this is controversial, more detailed documentation and description of these sediments would have allowed the readers to examine the evidence for themselves.

Despite these criticisms, this is a useful addition to the literature on palaeoclimatology. Earth scientists working on any aspect of Phanerozoic climate will find it to be of value for three reasons: 1. it provides a broad framework within which to view one's own work, 2. it is a useful source of ideas to stimulate new research, and 3. it is an invaluable reference source, with nearly 900 references listed, of which more than 50% have been published since 1984. The book is well produced with few typographic errors, and at £40.00 is probably affordable by most libraries and individual research workers. Whether you agree with the authors or not, this book will probably become an essential reference for anyone trying to unravel part of the Earth's climatic history. (Duncan Pirrie, Camborne School of Mines, Trevenon, Pool, Redruth, Cornwall TR15 3SE.)

**THE VARANGER SAAMI: HABITATION AND ECONOMY A.D. 1200–1900.** Knut Odner. 1992. Oslo: Scandinavian University Press; Oxford: Oxford University Press. vii + 320 p, illustrated, hard cover. ISBN 82-00-21285-8. £27.50.

Knut Odner is a researcher who combines interests in archaeology and social anthropology, and who should also be called an ethnohistorian. All three approaches are mirrored in this fine monograph. The core of his data is from fieldwork totalling five to six months, conducted between 1981 and 1986 among the Saami of Varanger Fjord, Finnmark. He describes his work as 'an archaeological survey,' but there has also been intensive analysis of available documentary sources, touching on resources and their exploitation, settlement patterns, and social organization. One might regret that much of the sociological material might have been supported by personal observations of these phenomena — he tends to take the observations of his predecessors somewhat uncritically, although these refer to material from the past, which was often collected with a different intellectual frame of reference.

Odner also engages in a certain amount of 'shadow-boxing' with the trendier post-modernist anthropology that will, I believe, date rather rapidly, but the body of his material is firmly empirical. As a researcher with some identical interests, it is refreshing to find the 'new archaeology' being incorporated into anthropological discussion of the Saami.

His argument is complex, but a couple of items can be examined. He shows that the pre-1600 Coast Saami society was not merely a hunting economy, as frequently asserted, but was accompanied by the domestication of sheep, goats, and cows. The extent of this diversification is not certain, but it must have had consequences within the household, reducing the transhumance for women. Thus, in the seventeenth century, some Saami were sedentary, whilst others migrated. Moreover, yet other Saami engaged in sea-fishing. As in an earlier book, Odner is somewhat inclined to detect ethnicity as a distinctive variable at a time when there is no documentary evidence available, and when, perhaps, it was less significant than the strictly economic differentiation. This will no doubt be debated; Odner certainly gives some excellent data for such a discussion. (Ian Whitaker, Department of Anthropology, Simon Fraser University, Burnaby, British Columbia V5A 1S6, Canada.)

**THE REAL PEOPLE AND THE CHILDREN OF THUNDER: THE YUP'IK ESKIMO ENCOUNTER WITH MORAVIAN MISSIONARIES JOHN AND EDITH KILBUCK.** Ann Fienup-Riordan. 1991. Norman, Oklahoma and London: University of Oklahoma Press. x + 420 p, illustrated, hard cover. ISBN 0-8061-2329-X. US\$35.00.

John Kilbuck was born in 1861. His education was directed by Moravians from primary school through theological seminary, and, in 1884, he became the first Delaware Indian to receive ordination into the Moravian Church. He and his wife Edith lived and worked among the Yup'ik peoples in southwest Alaska for the better part of 40 years, representing first the Moravian Church and subsequently the United States government, almost without a break between 1885 and 1922. The Kilbucks were thus undeniably agents of powerful institutions that defined (and continue to define) the nature of social relations quite differently from much contemporary Yup'ik ideology and practice. While admiring much about the Yup'it, the Kilbucks thought of them primarily as errant children and set about to bring them into the fold, not only of Christianity but also of capitalist society. Their job was that of most missionaries of the time, although carried out with perhaps a good deal more sympathy and respect for the people with whom they worked than was demonstrated by many of their contemporaries.

Working primarily from letters and journal entries written by the couple, Fienup-Riordan examines this period of intense Yup'ik/Euro-American interaction. It is her intention to challenge and redefine a number of assumptions prevalent in many descriptions of the missionising process — assumptions that tend to canonise the missionary project as 'civilising' or to demonise it as the source of cultural imperialism and, ultimately, the destruction of the other. Both positions tend to assume that the effects of these interactions are determined by the external institutions and deny the agency of the missionised. Neither incorporates an understanding of points of possible conjunction between the local and global institutions,