

valuable sourcebook that identifies most of the historic agricultural building types in the United States and Canada and helps enthusiasts understand how a specific building fits into the historic, regional, and ethnic patterns of agricultural architecture.

As the title implies, *The Old Barn Book* is primarily concerned with barn types, from the Cajun barns in Louisiana to the French Canadian long barn. The book's strength lies in its discussion of the eastern half of the United States and Canada where, as the authors note, they conducted their greatest amount of fieldwork and documentation. Nonetheless, Noble and Cleek do not ignore the barns of lesser-studied areas. They have arranged their information, like the natural history books that inspired them, into a classificatory system that identifies the whole by the parts. The readers of *The Old Barn Book* will learn about such identifying characteristics as vertical cladding and gambrel roofs as well as the building types associated with these features. In addition, the authors provide excellent illustrations, as well as maps illustrating the geographical range of the structures in question. The book is cleverly and logically arranged to make it useful for both the inveterate barn enthusiast, and those looking for a way to pass the time on a long car trip.

The Old Barn Book is unique in its goal of helping the novice and expert identify and classify rural structures. Noble and Cleek provide a substantial list of additional sources of information to further stoke the interest in the rural landscape that this work will undoubtedly spark. By publishing a work that teaches people how to identify barns and other structures on their own (and perhaps document them with the barn report form), Noble and Cleek have not only provided us with a definitive work on rural architecture but may also encourage a greater respect for such structures based on individual, first-hand experience.

Raymond J. DeMallie and Alfonso Ortiz, eds. **North American Indian Anthropology: Essays on Society and Culture**. Norman: University of Oklahoma Press, 1994. Pp. xi + 430, references, index. \$32.95 cloth.

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Festschrifts usually serve as elaborate greeting cards, bringing together essays by friends and former students in order to communicate goodwill to a respected colleague. In addition, some festschrifts manage to produce a volume of tightly crafted essays which address a particular area but are broad enough to interest non-specialists. *North American Indian Anthropology*

qualifies in this category. Published in honor of the late anthropologist Fred Eggan, this volume is both a valuable descriptive contribution to the literature on American Indian peoples and an important illustration of the development of Americanist anthropology.

A student of A.R. Radcliffe-Brown, Eggan edited a book entitled *Social Anthropology of North American Tribes: Essays in Social Organization, Law and Religion* (1937) in his honor. This volume marked a watershed moment in the history of American anthropology, revitalizing the study of American Indian social organization and providing a foundation for Eggan and his students to integrate the cultural historical concerns of their American colleagues with developments in European sociology and social anthropology. *North American Indian Anthropology* is consciously edited as a successor volume. Covering the Arctic to Highland Chiapas, DeMallie and Ortiz assemble essays by former Eggan students that explore issues in American Indian studies central to Eggan's work. Topics include the subarctic fur trade, Navajo weaving, Hopi shamanism, and Sioux factionalism, as well as the social systems of the Inuit, Chipewyan, Sioux, and Cheyenne. Cross-cultural essays on the Pueblos, the Southeast, the Maya, and the Central Algonkian tribes utilize the method of controlled comparison pioneered by Eggan.

DeMallie provides a valuable overview of Eggan's career, situating it within the history of American anthropology and American Indian studies. Work in American Indian communities waned in the aftermath of the Second World War, but Eggan and his students provided a crucial link to the field's earlier interests, refining them and contributing to the development of the historical perspective now accepted as essential to cultural analysis. Eggan argued for an approach to American Indian studies that integrated the study of myth, language, culture, society, and history. In *North American Indian Anthropology*, his former students demonstrate the continuing power of this approach, combining his functional, historical, and comparative perspectives with other approaches that coexisted at Chicago, particularly the interpretive and symbolic anthropologies developed by Clifford Geertz and David Schneider, as well as the ethnohistorical perspectives explored by Raymond Fogelson. Folklorists and others interested in both the continued vitality of American Indian societies and in assessing the progress of Americanist anthropology will be rewarded by this book.