

tion the whys and wherefores of customary ways. This collection presents legends of the Unalit and Iñupiat peoples who live along the northern and northwestern Alaskan coastline. Emily Ivanoff Brown's Eskimo name Ticasuk means (according to the Notes on the Author, p xiii), "a hollow place in the ground' where the four winds store the treasure they gathered from all parts of the world". She took her name seriously, and spent much of her life gathering all sorts of knowledge, from the legends recorded here to the knowledge that is gathered on university campuses.

Like the oral traditions in many parts of the world, Eskimo story-telling was expressed and understood on multiple levels, for adults spending an evening in the community house, or for children being told a story before going to sleep. Ticasuk spent much of her life teaching school and the form of these tales (in contrast to a more 'grown-up' presentation of many of the same legends in *People of Kauwerak: legends of the Northern Eskimo*, by William Oquilluk) clearly shows that she wanted them to be accessible to children, both Iñupiat and non-Iñupiat. It is to be hoped that they are afforded the opportunity to enjoy them. (Barbara Bodenhorn, Wolfson College, Cambridge.)

#### NORTHERN PEOPLES

LIVING ARCTIC. Brody, Hugh. 1987. London, Faber and Faber. 254 p, illustrated, soft cover. ISBN 0-571-15096-9. £4.95.

PART OF THE LAND, PART OF THE WATER. 1987. McClellan, C. Vancouver, Douglas and McIntyre. 382 p, illustrated, hard cover. ISBN 0-88894-553-1.

These two books each present a clear, well written orientation to issues confronting modern arctic and subarctic aboriginal peoples. Both are written by anthropologists who have spent extended periods in northern Canada and have published scholarly ethnographies; both are prepared for a general audience rather than for a specialized readership; both authors aim to give readers a framework for interpreting the photographic images and voices of northern people prominent in each book.

There are differences, though. *Living Arctic* is written for a European audience. It was prepared as a guide to the museum exhibit by the same name, sponsored jointly by the Museum of Mankind (the ethnography department of the British Museum) and by Indigenous Survival International, an alliance of indigenous peoples from Alaska, Canada and Greenland. The book is a guidebook, in the broadest sense, based on Brody's conviction that the 'facts' in an exhibit "... do not quite speak for themselves. They are not neutral pieces of information ... We look at 'them' with reference to 'us' ..." Our own cultural baggage colours our perceptions.

Brody tackles his argument with a clarity that characterizes all his work. It is not arctic and subarctic hunters who are primitive, he says, but our understanding of them that is simple. Europeans fashion a mental image of 'the other' and then expect indigenous peoples to live up to it.

He reviews various stereotypes associated with 'Indian' and 'Eskimo', marvelling that Dene, Cree and Inuit have managed to survive as living modern cultures, getting on with pressing concerns about making a living, raising a family, living in balance with the land and its resources *in spite of* the mental templates by which they are evaluated.

Brody examines, in twelve chapters, ideas and experiences that are critical in the north: the ability to take advantage of cold, the efficiency of a diet composed exclusively of meat and fat, the quality of understanding hunters have about their relationship with animals (characterized, uncertainly by westerners, as 'spiritual'). He discusses the cultural importance of mobility to hunters, attitudes toward authority in hunting societies, behaviour toward children and old people, the importance of Dene, Cree and Inuktitut languages. In each case, the ideas contrast sharply with any familiar in western Europe, and Brody is able to bracket a number of western assumptions in ways that make a reader re-evaluate commonly held views about the arctic. Central to his argument is the view that European-based animal rights groups currently opposing trapping of fur-bearers in the Canadian north are simply re-enacting a familiar colonial drama, whereby opinions developed within a restricted western industrial society are presented as universal moral positions. Once imposed on other societies in the name of 'progress', those ideas have far-reaching consequences.

A skilful argument works best if it begins from clear general principles, and Brody might be criticized for glossing over the cultural differences among the variety of hunting cultures across northern North America, or for phrasing his argument about these cultures largely from the perspective of male hunters. His objective, though, is to provide a framework for thinking about issues, and he does this thoughtfully and well, letting the photographers and the voices of northern hunters say the rest.

Catherine McClellan has spent more than forty years doing ethnographic research in the Yukon, and her writings provide the baseline for subsequent research on Yukon Native history. *Part of the land, part of the water* is a collaborative work initiated by the Council for Yukon Indians, framed by McClellan's broad experience, and involving Native people, anthropologists and a poet. It is written primarily for a Yukon Indian audience, and to a large extent it is their own words we read on these pages. McClellan emphasizes the richness of their history and the subtle differences among subarctic communities; she uses this framework to ask what it means to be a Native person living in the Yukon in the 1980s.

This volume would be a valuable addition to any high school or university course on northern cultures, but it is much more than a textbook. In the first four chapters she approaches human history from different perspectives, by reconstructing hypothetical portraits of everyday life from 25,000 BP until the present, by reviewing evidence from archeologists and geologists, by turning to written records, maps, drawings and photographs. The next two

chapters examine issues of special current concern to Yukon Indians—the evolution of modern Indian organizations (chapter 5), and the scope and variety of Yukon Native languages (chapter 6): this is the first published overview of either of these topics, making these two chapters particularly valuable to researchers. The remaining six chapters rely on a more traditional form to present information about the past, that of oral testimony from elders. Topics include food, shelter and clothing (chapter 7), social patterns (chapter 8), life cycles (chapter 9), special events (chapter 10) and worldview (chapter 11). A final chapter presenting individual testimony from 47 Yukon elders—24 women and 23 men—underscores McClellan's message about the cultural variety within the Yukon, the unique perspectives coming from each community.

McClellan's book includes three useful maps, one of mountains and trenches, one of major drainages and one of Yukon languages. It also includes a number of excellent archival photos (including colour plates of Alexander Murray's early drawings), as well as many of her own photographs taken during four decades of research in the Yukon.

The two books differ in scope and in price; Brody's is an affordable pocketbook while McClellan's is and will remain a benchmark reference text. Yet they complement each other. If Brody stresses broad oppositions in order to make us aware of differences between western Europeans and subarctic hunters, McClellan urges us not to slip into the trap of viewing all Natives as somehow the same, while in fact each group is unique. What the books share is a framework that permits readers to understand messages given in indigenous peoples' own voices, stories and photographs. These two books should be read by anyone interested in the present and future of northern aboriginal peoples. (Julie Cruikshank, Scott Polar Research Institute, University of Cambridge, Lensfield Road, Cambridge CB2 1ER UK.)

**NATIVE PEOPLES, NATIVE LANDS: CANADIAN INDIANS, INUIT AND METIS.** Cox, Bruce Alden (editor). 1987. Ottawa, Carleton University Press, Carleton Library Series 142. 298 p, soft cover. ISBN 0-88629-062-7. £6.95.

For a quarter-century or so the Carleton Library Series has been providing a steady flow of "original works, new selections, and reprints of source materials relating to Canada". Some of these have dealt with northern regions and native peoples, including three collections of readings: Tom McFeat's *Indians of the North Pacific Coast*, Victor Valentine and Frank Vallee's *Eskimo of the Canadian Arctic*, and Bruce Cox's *Cultural ecology: readings on the Canadian Indians and Eskimos* (1973). Cox has now provided a follow-up volume, containing 20 selections by 19 authors, most of whom are anthropologists.

In this second collection Cox adheres to the format of his first book, grouping the papers by geographical or

political region: Great Lakes/Saint Lawrence; boreal forest, prairies, Pacific; Yukon and Northwest Territories. Each of the five regional sections contains a brief introduction by the editor and at least three papers. Slightly more than half the contributions (including all those relating to the boreal forest and prairies) are reprints of papers published between 1969 and 1985, while nine of the selections (including all those representing the Pacific region) appear to be new. Three of the authors in Cox's first volume are again present (Eleanor Leacock, Harvey Feit, and Adrian Tanner); in the two latter cases the selections are the same ones presented in Cox's book 15 years ago, with added comments.

Twelve chapters specifically discuss Indians, and three Metis; only one examines Inuit. Three selections, however, relate to economic problems affecting northern natives in general. The last paper comments on publications about Canadian native people. There is a rough balance between papers examining historical phenomena and ones discussing aspects of modern society and livelihood.

Subject matter runs through a broad spectrum, including warfare, slavery, disease, group size, roles of women, relationships between natives and newcomers, and impacts of agriculture and industry. Tabular information accompanies a third of the chapters but illustrations and maps are absent. Each paper is accompanied by references, and most of these are gathered into a comprehensive bibliography at the end of the book. Among several typographical errors which slipped through is the bold-face heading "The Prairies" in the list of contents. Some readers may consider that the wide diversity of people and topics discussed in these 20 papers constitutes an unfortunate lack of focus, while others are certain to applaud the breadth of the collection, which contains at least something about native people in each major region of Canada. In any case it is very convenient to have the papers drawn together into one paperback book. (W. Gillies Ross, Scott Polar Research Institute, University of Cambridge, Lensfield Road, Cambridge CB2 1ER.)

#### NORTHERN LAND USE PLANNING

**HINTERLAND OR HOMELAND? LAND USE PLANNING IN NORTHERN CANADA.** 1987. Fenge, T. and Rees, W. E. (editors). Ottawa, Canadian Arctic Resources Committee. 161 p, illustrated, soft cover. ISBN 0-919996-31-0. Can\$20.00.

Land use planning is a southern Canadian concept which has been introduced to Canada's North over the past half-decade; this book continues that trend with a largely southern-based commentary on events leading up to establishment of the Northern Land Use Planning Program (NLUPP). Actual planning exercises have only begun in the last two years, so the book cannot relate its critiques to the actual implementation of the program.

Rees describes the current land management system in the North, and its inability to deal with native and