

community of Colville Lake in the Northwest Territories of Canada has been modified in many small ways from the first edition of 1974. Just as the subtitle of the book has been changed from the original 'life and stress in an Arctic community,' so has Savishinsky's choice of words in the text become more precise and reflective of local concerns. In the second edition, one finds many more Hare words illustrating differences in the local world-view and some of the western words, such as 'mercy' and 'individual,' have been dropped. The most substantive changes are in the expanded preface (now entitled 'Introduction'), where the author gives a very good description of how the anthropologist finds his feet through trial and error in a new community. Illustrating these passages are added evocative recreations of dialogues that occurred almost 25 years ago. The first edition interwove ethnographic observation with the classic texts in Dene ethnography current in the early 1970s. In footnotes and in long in-text citations, these have been updated for the convenience of the reader — although the implications of Ridington's or Sharp's notions of power for the argument of the book are not explored.

The book remains a text of the first encounter of an urban, southern anthropologist with a mobile and tightly integrated hunting community on the eve of great social transformations. The language still reflects the drama of the encounter, with constant references to the isolation and harsh environment and to the tension that this creates for them (and the anthropologist). Although the author has not returned to Colville Lake since his encounters in 1968–1969 and 1971, one cannot help but feel disappointed with the quick touch-ups in the text. How were local collective identifiers, such as *mola* (whiteman), used before the start of land rights activism? Upon 25 years of reflection and with a large literature on indigenous knowledge, how does the author view his original identification of stress and anxiety in his field hosts?

The text is well written and at certain points still revives in the reader 'the freedom and openness' of the trail. Both factually and prosaically, the work is a good summary of one man's journey far from home, giving keen insights into the technology and lifestyle of the Hare people at a significant historical juncture. (David Anderson, Department of Social Anthropology, University of Cambridge, New Museums Site, Free School Lane, Cambridge CB2 3RF.)

**ANCIENT LAND: SACRED WHALE: THE INUIT HUNT AND ITS RITUALS.** Tom Lowenstein. 1993. London: Bloomsbury Publishing. xxvi + 189 p, hard cover. ISBN 0-7475-1341-4. £20.00.

Jutting out into the Chukchi Sea just north of the Bering Strait, Point Hope, Alaska, has been continuously inhabited for longer than virtually anywhere else on the North American continent. For much of this time, whaling has formed the backbone of Tikigagmiut (Point Hope people) social life — economic, political, and religious. Not surprisingly, *unipkaat* (legendary stories) about relations

between whales and humans have formed a narrative core that has enlivened, enriched, and informed Iñupiaq social interactions for many years.

Lowenstein's own poetic vision of some of these stories forms the core of his book. 'Never tell one story. Always add a second,' Lowenstein was told by some of the Iñupiaq elders with whom he worked in Point Hope. 'That way the first one won't fall over.'

'It takes two people to tell a story,' a young Barrow man told me, 'one to tell it, and one to confirm it.' Although he makes no claim to replicate authentic Iñupiaq *unipkaat* — and indeed explicitly states he is using the stories to produce his own poetry — Lowenstein achieves the balance of narration and narrator described above. His stories do indeed prop each other up, providing a sound ethnography that not only conveys the importance of stories and story-telling to specific Point Hoppers, but also evokes the continuing centrality of human/non-human interaction to Tikigagmiut social life. The book itself is organised around repeating and overlapping paired themes. Two origin stories — the land-whale story and the Sun-Moon story — provide the background for two parts of the book — the first telling of Tikigagmiut sacred landscapes and the second detailing the dualistic division of ritual time, autumn and spring. The voice and rhythm of his poetry catch as well the dialogic nature of story-telling — drawing attention to shifts in the narrative voice — giving force and music to repetition:

*Samaruna*

The animal surfaced  
The whale came up dry  
It rose in the water

*Asatchaq*

Dry land! *Nuna!*  
It was dry land  
It was Tikigagmiut

*Samaruna*

Dry land from the whale  
Tulunigraq harpooned it... (page 8)

Prose is balanced against poetry; the narrators balance each other; the stories never fall over. The translation of 'high Iñupiaq' — performed as powerful, evocative formal speech — into the prose of daily English usage has often seemed problematic to me — much of the strength and rhythm getting lost in the process. It takes a poet of English to do justice to the poetry of Iñupiaq. But equally it demands the sensitivity of one who listens carefully to what others are saying. Lowenstein's teachers took him seriously, and he has listened very carefully, indeed. The book is a delight. (Barbara Bodenhorn, Pembroke College, Trumpington Street, Cambridge CB2 1RF.)

## BRIEF REVIEWS

**ALASKA 1899: ESSAYS FROM THE HARRIMAN EXPEDITION.** George Bird Grinnell. 1995. Seattle and London: University of Washington Press. liii + 68 p, illustrated, soft cover. ISBN 0-295-97377-3. \$US16.95.

This new publication marks continuing interest in the

Harriman expedition of 1899, the most important Alaskan expedition of all in terms of both the scientific research carried out and its strategic timing, following shortly after public and government interest in the potential of 'Seward's icebox' had been aroused by the Klondike and Nome gold rushes. Edward H. Harriman, an American businessman, organized and financed a two-month cruise along the Alaskan coast, during which 25 scientists carried out research, the results of which ultimately filled 11 volumes. These volumes are now not easily acquired, and it is good to have George Bird Grinnell's two important contributions, 'The natives of the Alaska coast region' and 'The salmon industry,' reprinted here with excellent introductions by Polly Burroughs (on Grinnell as a pioneer conservationist) and Victoria Wyatt (playing the Harriman expedition in historical perspective). In later life, Grinnell was instrumental in the establishment of Glacier National Park, in addition contributing to the nascent conservationist movement as the author of many books, publisher of *Forest and Stream* magazine, and founder of the National Audobon Society and *Audobon Magazine*. Whilst his scientific writings may not match those of some of his expedition companions — William Healey Dall or Grove Karl Gilbert, for example — Grinnell's work is certainly of interest, particularly in his concern for the depletion of fish stocks — even then — and for his descriptions, based inevitably on only the briefest visits, of life and customs among the native peoples of southeast and south Alaska. It is good that we now have this volume better to perpetuate his interest and concern for Alaska.

**A NATURALIST'S GUIDE TO THE ARCTIC.** E.C. Pielou. 1994. Chicago: University of Chicago Press. xv + 327 p, illustrated, soft cover. ISBN 0-226-66814-2. £15.95; \$US22.95.

A better title for this book would be *A natural history of the North American Arctic*. The author's purpose, she says, is to simplify, for those embarking on an Arctic trip, the problem of taking numerous guides by providing a single book with chapters on plant life, birds, mammals, fish, and

insects. She augments this information with useful chapters on the sky (understanding astronomy), climate and atmosphere, terrain, and seas. The result is a good introduction to the area for someone with an armchair interest or for those wishing to pursue mild naturalist tendencies.

The ambitious undertaking of offering a 'one-book field guide' results in an uneven account that can be both too vague and too detailed. Most birders, for example, would expect range maps or specific geographic descriptions of range for each species; in Pielou's guide, often only a general geographic description is supplied. The range of various caribou herds, on the other hand, is delineated on a map. These guides are not for those interested in learning every bird, plant, or insect on their trip.

The illustrations consist of line drawings by the author, and are adequate for someone who has a familiarity with the flora and fauna but may not be useful for the novice. Many drawings are not always distinct, but include a scale bar, in centimetres, for animals ranging in size from Arctic hares to grizzly bears.

Despite the book's shortcomings in trying to do it all, it is an interesting and well-researched guide to the natural history of the North American Arctic.

**THE VOYAGES OF THE DISCOVERY: THE ILLUSTRATED HISTORY OF SCOTT'S SHIP.** Ann Savours. 1994. London: Virgin Publishing. xvi + 384 p, illustrated, soft cover. ISBN 0-86369-811-5. £16.99.

This is a paperback edition of the acclaimed 'biography' of *Discovery*, a work that earned the 'Best Book of the Sea' award for 1992, the year it was originally published. The story is highlighted by the ship's construction for and use in Scott's National Antarctic Expedition of 1901–1904, her career as a Hudson's Bay Company trading and supply ship, her role as the original research vessel in the Discovery Investigations, and her use on Mawson's British, Australian, New Zealand Antarctic Research Expedition of 1929–1931. The size, format, and illustrations remain the same, apart from several amendments to the text.