

GWICHYA GWICH'IN GOOGWANDAK: THE HISTORY AND STORIES OF THE GWICHYA GWICH'IN AS TOLD BY THE ELDERS OF TSIIGHEHTSHIK. With MICHAEL HEINE, ALESTINE ANDRE, INGRID KRITSCH and ALMA CARDINAL. Tsiigehtshik & Fort McPherson, Northwest Territories: Gwich'in Social and Cultural Institute, 2007. ISBN 978-1-896337-11-1. xviii + 405 p., maps, b&w illus., bib., words and names. Hardbound. Cdn\$55.00.

Gwichya Gwich'in Googwandak is a wonderful example of the result of good collaborative research within a small northern community. This revised edition is the culmination of a community review of the 2001 edition, whereby the elders and other community members corrected and elaborated on the original text. It therefore has greater democratic authority as Gwichya Gwich'in historical self-representation. The book is visually striking as well. The many photographs, maps, and illustrations give the reader a good sense of the place, the people, and the material existence of the Gwich'in over the last few centuries, and it would make an excellent introduction to this region and the people living there. I would recommend it for students interested in the Canadian North, for academics interested in the history of this region, and for laypersons of all ages. It is the type of book to which readers would return, discovering new, fascinating information with each perusal. Moreover, as part of the rationale for writing this book was to provide a resource for the Gwich'in themselves, the inviting structure can only help in making it a very useful book for the community of Tsiigehtshik and others within the Mackenzie Valley.

While they are not made explicit by the authors, the book really consists of two sections. The first section, comprising about two-thirds of the book, is a historical, geographical, and ethnological overview of the Gwichya Gwich'in that brings together oral history, stories, place names, archaeological and ethnographic evidence, and archival sources to provide an in-depth description of the seasonal rounds and main events that occurred in this region. At first reaching back into mythical epochs, the reader is presented with Gwich'in stories about the shaping of the land; relationships between people, animals and giants; the Gwich'in heroic epics; and predictions for the future. The importance of the stories is often explained by the elders in their own words, and this greatly assists readers in understanding the stories as related to ethos, particularly with the stories about times when animals and people were equals and the recurring theme of the sentience of the land itself. The book then moves to describe Gwich'in lifeways and relationships with other aboriginal neighbours. The descriptions of the seasonal and specialist activities are detailed without being tedious, and again, the elders' words give the text contemporary relevance. As a resource for those wanting information on pre-contact Gwich'in material culture and social organization, this part of the book is a welcome addition to the ethnographic

catalogue of the area. The relationships with neighbouring Dene and Inuit are discussed with equal time spent describing hostile and friendly events, which works nicely to show the complexity of social life in the Mackenzie Delta and anticipates the next chapters on the arrival of the newcomers. By allowing for this level of complexity in inter-aboriginal relationships, the authors have given themselves the space to describe the relationships with fur traders, missionaries, Euro-Canadian trappers, gold prospectors, and even the state of Canada as equally complex, thereby guarding against reductionism. While they do not shy away from telling the stories that the elders relate of relationships that have not been positive, they also tell of the sharing of traditions, intermarriage, building of trade, and new communities. The stories that flesh out the non-Gwich'in actors in these events are particularly welcome and certainly aid in making the book more open to many audiences. One potential shortcoming within this section is its all too brief description of the building of the Dene Nation and the negotiations with Canada. The Dene actions of demanding the recognition of their treaty and aboriginal rights resulted in a florescence of community action, new forms of inquiries, negotiations, constitution building, and international scrutiny regarding Canada's legitimacy. Many who are interested in the history of the wider political context of the Gwich'in and the Dene Nation would welcome more detail and Gwich'in perspectives at this point. However, their absence does not detract from the real strength of this book, which can be found in its polyphonic authority. Indeed the authors have included variations between the elders' stories throughout the book, and these make it an even richer source.

The second section of the book builds upon this strength. It begins with life histories of the elders who told their stories for this book. By placing this chapter in the middle of the book, rather than at the end as an appendix, the authors have highlighted the importance of these elders in the shaping of the community and provided context for the personal stories that they tell. This weaving together of personal and community history is the driver for the second section where the elders' stories are presented to the reader in the form of complete narratives. The following five chapters, each entitled "Life on the Land," explore ways of life around 1900, 1915, 1930, 1950, and 1970. Each time period is presented by a different elder, and their personal retelling of the events creates an index of the last century of Gwich'in history. The stories are rich, and as they unfold, the reader can discern not only how much things have changed over the decades, but also how strongly persistent is the continued Gwich'in engagement with their lands. The final chapter contains the stories the elders wanted to make sure got told. These stories bring the reader back to the beginning; they may be organized in a linear, temporal fashion, but their inclusion at the end of the book reminds the reader that the Gwich'in understand their oral history as being something that informs the present and potentially directs future actions.

The way that this book allows the stories from a relatively small number of people to reach out and inform our understanding of the history of the western Canadian North places it in my mind amongst the best historical sources for the area—and reminds us of the value of listening to these stories in the first place.

Robert P. Wishart
Department of Anthropology
University of Aberdeen
Aberdeen, Scotland AB24 3QY, United Kingdom
r.p.wishart@abdn.ac.uk

ANÓOSHI LINGÍT AANÍ KÁ, RUSSIANS IN TLINGIT AMERICA: THE BATTLES OF SITKA, 1802 AND 1804. Edited by NORA MARKS DAUENHAUER, RICHARD DAUENHAUER and LYDIA BLACK. Seattle: University of Washington Press and Juneau: Sealaska Heritage Institute, 2008. 491 p., maps, b&w and colour illus., appendices, gazetteer, glossary, bib, index. Softbound. US\$30.00.

In 1799, Alexander Baranov, manager of the Russian American Company, had his workers construct a fort and settlement near present day Sitka, Alaska. In 1802, the Tlingit Indians destroyed the fort and killed many of the workers. Baranov returned to Sitka in 1804, along with the warship *Neva*. Meanwhile, the Tlingit had built their own fort, near the Indian River, close to the city center of modern-day Sitka. The Russians attacked the new fort, and although the Tlingit fought bravely, they ran out of gunpowder and were forced to retreat, beginning a long journey that eventually culminated in the construction of a new settlement and fort.

The book focuses on the two battles, but also includes background material about the relationship between the Russians and Natives of Alaska. Following a 26-page introduction are the stories of the first contact with the Tlingit in 1741 and the disappearance of several of Baranov's men, which are based on both Russian and Tlingit sources. Other background information on Native-Russian relationships and battles sets the scene for the conflicts of 1802 and 1804. Several articles describing the Tlingit retreat and the long march to the new settlement follow. The final portion of the book traces the family trees of participants in these battles and their descendants today. Twelve appendices cover a variety of topics related to battles, Tlingit armor, contemporary descendants of the Russian and Tlingit survivors of the battles, and recent findings from historical archaeology.

The work illustrates the strengths and weaknesses of both oral and written history. Some parts of the oral history are in error, while at the same time, the prejudice and misunderstanding of those writing reports and documents are equally obvious.

What makes this work impressive is that my colleagues, Nora and Richard Dauenhauer and Lydia Black, spent more than 20 years researching, translating, and writing in preparation for publication. Years ago, the Dauenhauers began translating a recording by a Tlingit elder, Sally Hopkins, describing the battles and people involved. She spoke an older form of the Tlingit language, so the Dauenhauers had to work through many linguistic problems to analyze and translate her story. In addition, they located old recordings of Tlingit elders describing the battles and subsequent events and family relationships. Meanwhile Lydia Black, a Russian-American professor, searched the archives for related Russian documents, letters, and accounts of the battles. The work includes many new translations of documents and Native stories never before available in English, with translations and interpretations across three languages. I think that it is the type of work that Franz Boas, the founder of American anthropology, dreamed of seeing one day.

Not only is this book a bi-cultural interpretation of two historical events, it is also filled with insights, explanations, and information that the rest of us, as anthropologists and historians, must stand back and admire.

Wallace M. Olson
Professor of Anthropology (Emeritus)
University of Alaska Southeast
Box 210961
Auke Bay, Alaska 99821, USA
wmolson@ptialaska.net

PAITARKIUTENKA: MY LEGACY TO YOU. By MIISAQ/FRANK ANDREW, Sr. Transcriptions and translations by ALICE REARDEN and MARIE MEADE. Edited by ANN FIENUP-RIORDAN. Seattle: University of Washington Press, 2008. ISBN 978-0-295-98780-4. lix + 440 p., b&w illus., bib. Softbound. US\$25.00.

Paitarkiutenka: My Legacy To You, by Miisaq/Frank Andrew, Sr., edited by Ann Fienup-Riordan, provides a wealth of information about all facets of Yupik life in the coastal area of the Kuskokwim Delta region of Alaska. Frank Andrew (1917–2006) generously shared his life of knowledge and stories, and his legacy will now reach a wider readership in this bilingual Yupik-English volume, with translations by Alice Rearden and Marie Meade. The information is easily accessible, as the content is organized around seasonal aspects. A separate section is devoted to traditional Yupik stories.

Frank Andrew had an extraordinary ability to provide detailed explanations of his vast experiences. The oral history, encyclopedic in nature and told with vivid descriptions, is a pleasure to read. *Paitarkiutenka: My Legacy to You* stands alone as an impressive documentation of Yupik life. One can easily agree with Fienup-Riordan's claim that this text is an equal partner to the book and