

approximately 2500 years ago (Koerner and Fisher, 1990); p. 44 – Amund and Ellef Ringnes islands were named for Norwegian, not Danish, brewers—major supporters of Otto Sverdrup’s 1898–1902 Expedition; p. 55 – I do not concur with Lotz’s view of the “amateur explorers” at Oxford and Cambridge—much excellent work has been done in Svalbard, Greenland, Iceland, and Ellesmere Island by expeditions from these universities and others (for example, the methods of field survey developed by Michael Spender and John Wright); p. 57 – the site of Krüger’s last camp may have been found on Axel Heiberg Island (Brooks et al., 2004); p. 107 – Fosheim Peninsula is on western, not eastern, Ellesmere Island; p. 112 – is it correct to state that “the Lake Hazen basin, with its balmy summer is an exception to the barren and lifeless land that is the High Arctic”? I think not, for there are numerous well-vegetated valleys and “oases”; see, for example, the volume by Svoboda (not Sboda!) and Freedman (1994) in Lotz’s reference list; p. 120 – the Ward Hunt Ice Shelf, according to Jeffries (2002), is formed from sea ice (not glacier ice), whereas the Milne Ice Shelf is glacier ice, and the Alfred Ernest Ice Shelf is composite; p. 162 – May 17th, not 18th, is Norway’s National Day; and finally, p. 183, it is incorrect to state that “Greenland ice spread across Ellesmere Island and merged southwards with the Laurentide Ice Sheet....” The Innuitian Ice Sheet, a separate entity, covered considerable areas of the Queen Elizabeth Islands, between the two larger ice sheets (Blake, 1970).

Despite these slips, this well-written and often amusing volume is a valuable source of information about the early research carried out in northernmost Canada after World War II. Lotz credits Geoffrey Hattersley-Smith for his excellent and understanding leadership, and the kudos to Geoff are well deserved. It is equally important to stress, as Lotz does, that various components of the military played an essential role in the post-war expeditionary work in Arctic Canada. In those early days, there were no commercial air routes into the northern islands of the Arctic Archipelago, and there was no Polar Continental Shelf Project to provide logistical support for scientific endeavors. For anyone interested in the trials and tribulations of getting a major expedition into the field and becoming operational and successful, this book makes very good reading indeed. At Cdn \$19.95, it is a real bargain!

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- NORTHERN ETHNOGRAPHIC LANDSCAPES: PERSPECTIVES FROM CIRCUMPOLAR NATIONS. Edited by IGOR KRUPNIK, RACHEL MASON and TONIA HORTON. Washington, D.C.: Arctic Studies Center, National Museum of Natural History, Smithsonian Institution, 2004. Distributed by University of Alaska Press. ISBN 0-9673429-7-X. xvi + 415 p., maps, b&w illus., 20 contributions, index. Softbound. US\$22.50.

When I was conducting my PhD fieldwork in Estonia, I happened to overhear a conversation between two Russian-speaking teenagers. They were standing before a curated space: the ruins of a building that had been fenced off. A sign in Estonian, Russian, and English explained that the Soviet forces during World War II had bombed the city, killing its inhabitants, and leaving the city in ruins. Reading the sign, the one remarked to the other in a sarcastic tone: “Didn’t the Germans bomb and kill the city during the War?” At play were the essentials of cultural landscapes and how the meaning of space is disputed: the state was trying to present a certain interpretation of the ruins that it was actively maintaining, that of Soviet (read Russian) invaders and colonizers. The boys were challenging the state’s interpretation of the space and suggesting an alternative reading in which the Soviets/Russians were liberators who freed Estonia from the Nazis.

When the boys walked away, the space and the sign remained; however, the boys’ reading remained with them and with the eavesdropping anthropologist. The editors and authors of the collective work *Northern Ethnographic Landscapes* have the audacity to confront the principal challenge: how do you manage ethnographic and cultural landscapes while being respectful of communities and the

meaning that they read into the landscape? The challenge is compounded, in that the meaningful landscape is not to be defined simply in terms of the material objects and artifacts found on the terrain or the lack of these material manifestations, leaving the impression that the landscape is a wilderness Eden that must be protected from human encroachment. Rather, state managers and planners must reconcile their understanding of heritage in order to incorporate an indigenous worldview that sees the world in a very different manner. This worldview emphasizes that humans share the landscape with a variety of spiritual entities that must be respected. The landscape is understood not only in material terms, but also in spiritual terms; thus, places can be of great importance to communities without there being any obvious evidence of human occupation or transformation of the physical space.

From the editors' presentation, it is clear that this work has had a convoluted life history. The initial goal was to develop a policy paper for Alaskan government officials trying to deal with the question of ethnographic landscapes: a guide that would define what an ethnographic landscape is and discuss how other nations in the circumpolar North have broached the issue. Eventually, the "policy paper" morphed into an international project spearheaded by the Arctic Studies Center and the National Museum of Natural History (Smithsonian Institution) in collaboration with the National Park Service. What was intended to be a 50–60 page in-house report authored by a student ended up as a 416-page document with photos and illustrations that brought together 23 contributors—scholars and policy-makers—from six different countries. Though the focus is on the North, the Australian experience was added to provide a comparative perspective. Consequently, this book is of greatest value to policy-makers and those who seek to influence policy making; it would be a bit dry and scattered for a lay reader. Although rich in photos and illustrations, this book (like many academic publications) is poor in graphic design. Some photos are stunning, but many lack sharpness and contrast, and the design is somewhat simple.

Fortunately, this collected work does not simply theorize about landscape; rather, it attacks the problem of how policy makers can integrate research into landscape to draft new laws or establish innovative policies that will be respectful of indigenous voices and the management of landscape. The power of this publication is that it draws upon the experience of researchers, community members, and policy makers from across the circumpolar North as they have come to grips in recent years with the problem of extending "protective status to heritage places that may have, but equally *may not* have any visible traces of human activities" (p. 1). Whereas in the past, cultural management focused on material remains—namely historical buildings and artifacts—the new vision of heritage preservation stresses that the physical landscape itself is invested with great value by indigenous peoples whose myths, beliefs, rituals, and spiritual practices are anchored to their lands.

In the past, politicians and government managers tended to base their decision to protect certain landscapes on the dichotomy of heritage (read civilization) and wilderness. Historical sites were usually linked to physical and material human resources, notably those of European colonization, whether English, French, or Spanish in North America or Scandinavian or Russian in the other areas of the circumpolar North. Those spaces that had not been affected by Europeans were seen as "northern wilderness," a concept that harkens back to the Roman one of *terra nullius* 'no one's land' used to justify colonization and negate the presence and influence of indigenous peoples who had lived on their territories for millennia. Recently, attitudes have changed, but now the question arises as to how to apply new principles to practice, since "little public understanding and a great deal of managerial discord exist about what actually constitutes an indigenous 'ethnographic landscape' and how such a landscape can be protected" (p. 8).

The authors examine how states are coming to grips with the recognition that landscape can be meaningful and that it must be understood from a larger cultural and indigenous perspective. In Canada, according to Susan Buggey (Chapter 2), this meant a change in public policy in which the National Historic Sites board recommended that "sites of spiritual and/or cultural importance to Native peoples, generally should be considered eligible for designation as national historic sites even when no tangible cultural resources exist" (p. 23). There is still a requirement for evidence, but the board recognizes that new methods are required, such as the collecting of oral history to better understand the meaning and significance accorded to the landscape. However, to be effective, planners must work in partnership with communities. Ingegerd Holland (Chapter 5) puts forward an interesting point: "When it comes to divulging traditional knowledge, many Sámi communities prefer to keep such knowledge secret from those who are considered outsiders, and this may well include the central heritage agencies as well as the regional Norwegian ones" (p. 88). The problem of how to define the Sámi people confounds the problem, as state definitions do not necessarily coincide with Sámi definitions.

The book's value is that it brings in so many perspectives, while highlighting the way in which northern states look to each other's policies when seeking more effective ways to protect important indigenous landscapes in conformity with international standards set forth by UNESCO and other agencies. The work, for example, includes a number of chapters that examine the particular challenges of protecting ethnographic landscapes in the Russian North. They present a balanced picture, in which the Russian State, after the collapse of the Soviet Union, is revamping its legislative base—a slow process, given the time required to draft and pass legislation—while trying to cope with the economic and social turbulence of the post-Soviet years. Here too, however, there are efforts to protect ethnographic and cultural spaces in the North, often using

new Russian laws on the protection of natural areas (Pavel Shul'gin, Chapter 6).

In summary, this work is providing an invaluable service to both scholars and policy makers as it seeks to break down the barriers dividing policy and research from community interests by presenting what has been done and is being done across the North. All can learn from the experience of others trying to develop policy on the management (or better yet, the co-management with local communities) of ethnographic and cultural landscapes. The book highlights the importance of not only protecting the space itself, but also safeguarding the human knowledge associated with a place. An ethnographic landscape is a priori a place where the cultural and the ecological come together. It is necessary to record the human tradition that is associated with the landscape, to teach and present this tradition faithfully, and to ensure that the landscape remains a culturally meaningful space. As the editors of the volume note in the introduction (p. 9): "in practical managerial terms it is, therefore, as important to preserve and support the knowledge about the land (through documentation, education, and other heritage efforts) as it is to establish a vigorous protective regime for the land itself." This approach also requires a change in the colonial mindset and the recognition that there was no true "wilderness" in the North: with the exception of glaciers and mountain tops, all the territory was inhabited, modified, and integrated into the traditional knowledge of its indigenous inhabitants. As the editors state (p. 9): "the extinction of cultural knowledge associated with a certain landscape returns it to the status of wilderness or makes it an empty land with barely seen remnants of former occupation."

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BIRDLIFE OF THE CHURCHILL REGION: STATUS, HISTORY, BIOLOGY. By JOSEPH R. JEHL, Jr. Victoria, British Columbia: Trafford Publishing, 2004. ISBN 1-4120-3107-9. 155 p., b&w and colour illus., bib. Softbound. US\$30.50, Cdn\$35.00, EUR25.00, £17.50.

Although many books describing the birds of a local region have been written, this book is in a class of its own. It is written with scientific rigour, yet for a popular audience. It is much more than a description of the birds that have been found in the region of Churchill, Manitoba, on the Hudson Bay coast. A biologist and research scientist who has spent many months in the Canadian Arctic over a considerable span of years, Joe Jehl has succeeded in writing for a broad audience, covering both the ecology

and the history of the region, as well as giving a lively account of each of the 285 bird species that have been recorded in the area. As Stuart Houston pointed out, the Churchill region boasts the longest record of birdlife and meteorological records of any Subarctic area of the world. From the occasional notes in the diary of the stranded Jens Munk in 1619, via the records of several Hudson's Bay Company factors (Light, Isham, Graham, Norton, and Hearne) of the 18th century, to the notes of the many birders who visit the area today, Jehl has brought together a scholarly account of a Subarctic avifauna and its changes over time. The book will be valuable not only to amateur and professional ornithologists, but also to historians, climatologists, geographers, and conservationists.

Churchill has long been associated with scientific studies, and this book integrates the records of both amateur bird watchers and scientific ornithologists whose work has taken them to the Churchill area. One of the most interesting innovations of the book is a series of vignettes, included as insert boxes and written mainly by the scientists themselves, describing aspects of the ornithological research carried out in the region. These vignettes provide a valuable link between amateur and professional, which is often missing from both present-day scientific ornithology and present-day bird books. Another feature (also included as insert boxes) is a series of the author's suggestions for valuable ornithological research topics that could be investigated at Churchill in the future, a challenge to scientists looking for an interesting project and place to work.

The author has been very effective in bringing to readers' attention some of the more important general research findings from work carried out in the Churchill area, ideas that have had wide impact on the professional ornithological community. Examples are David Hussell's work on clutch size regulation and Jim Briskie's studies of mating strategies. One gets the feeling from the book that the author is part of the Churchill community, and his experience over a span of 40 years has given him a unique vision of the region. He describes the importance of the Churchill Northern Studies Centre, established by the Community of Churchill in the late 1970s, to attract scientists and other scholars to the Canadian Arctic and Subarctic regions. Most importantly, his longtime experience has enabled him to detect many changes in the distribution and frequency of local bird species. It is here that one realizes the dynamic nature of bird populations, perhaps more vividly illustrated in the Churchill area than elsewhere. So many species have changed in frequency and distribution, with some worrying declines in species. Jehl has documented these with care, and the data provide some evidence of the effects of both climate change and the impact of humans on sensitive Subarctic environments.

I found the book remarkably error-free; certainly the events that coincided with my own multi-year visits to the Churchill area between 1968 and 1992 conformed to my own recollections. I have one minor complaint. The establishment of the Churchill Northern Studies Centre was