

unfamiliar to North American scholars. However, the author's relative unfamiliarity with North American geography and literature and the fact that English is his second language give rise to some interesting glitches, for example, "Aleutes" (for Aleutian Islands?) on page 44, "he" referring to Sylvia Edlund on pages 45 and 47, and "North West Territories" (p. 40 and 42). Some awkward and occasionally obscure sentences have resulted from translation into English, and the volume could have received more careful attention from its editors.

Despite these minor caveats, Dr. Seppälä has compiled a unique and important review that displays an impressive breadth of scholarship. For those who can afford its high cost, this volume should be an excellent resource for classroom use and a valued addition to their personal libraries.

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UPSIDE DOWN: SEASONS AMONG THE NUNAMIUT.

By MARGARET B. BLACKMAN. Lincoln: University of Nebraska Press, 2004. 206 p., map, b&w illus., endnotes. Hardbound. US\$27.95.

This book is an important work for those interested in ethnographic research and indigenous peoples living in the Arctic. Blackman successfully follows the "journeys of some villagers down the likes of the Information Superhighway" while following "others back to a time when technology was a rifle, a distant plane in the sky and a battery-powered radio that tuned in news of World War II in a foreign language—English" (p. 3). Blackman informs the reader of consistency and change in the community of Anaktuvuk Pass, a small Nunamuit settlement in the Brooks Range of Alaska 35 miles beyond the tree line. She writes about the Nunamuit while reflecting on her own experiences as an anthropologist and her relationships with her husband and daughter.

The tone of the book is set in the introduction, where Blackman tells how she, with her husband Ed Hall, first came to Anaktuvuk Pass. She tells of her special relationship with the community that keeps her returning in spite of her discomfort, verging on fear, of small plane air travel—a necessity, given that there are no roads between Fairbanks and Anaktuvuk Pass. She openly speaks of her difficult marriage, made more difficult by her husband's progressing disease. Blackman notes—and exemplifies—how her way of living, both in the south and in the north, affects her research, her relationships, and her interpretation of all that she experiences.

Each of the 27 essays in the book tells an engaging story of how the Nunamuit, who until 50 years ago were

nomadic caribou hunters, deal with settled life in their community. Her stories usually start by telling of an event or a situation and often end with a question. Blackman is able to weave an anthropological picture whether discussing the history of being settled and experiencing the new water and sewage system in Anaktuvuk Pass, as she does in the essay entitled "Fifty Years in one Place," or in the essay "Town," where she tells of seeing and visiting with her friends from Anaktuvuk Pass in a completely different setting during her sabbatical in Fairbanks.

Blackman's use of photographs is meaningful: they are well placed at the beginning of each essay and enhance the text. Both essays and photos encourage the reader's interest in the members of the community and in Blackman herself. At times the combination of text and photo is gentle, and at other times the combination hits hard and fast, not allowing the reader to avoid reality. Such is the combination of Willie Hugo photographed on his father's lap in 1963 and the essay entitled "The 'New' Eskimo." The essay talks of Willie Hugo as the "new Eskimo" who seems to bridge the life of successful hunter and successful wage earner as manager of the Anaktuvuk Pass power plant. Blackman continues the story of this well-respected individual, who one day bought a number of items for his wife and family and then shot himself.

Both photos and text reflect change; both tell the story of past and present, as well as portraying individuals of all ages in a variety of situations. Take for example, the photos 'Returning from caribou hunting, 1959,' in which a hunter and dogs are carrying packs, and the contemporary scene of 'Coming home from camping,' in which individuals and dogs are standing around three six-wheel Argos.

I particularly enjoyed how Blackman took me from the importance of the CB radio to the community members' use of e-mail; from the introduction of a Christmas mask to an economic industry of making caribou-skin masks that are sought after by museums and collectors; from her own field notes and journals to her excitement of having access to the journals of two hunters—Homer Mekiana and Simon Paneak— whose writings span more than 20 years; from her joy in doing field work with her daughter at her side, to the breakup of her marriage and her teenage daughter's wanting to stay home rather than return to a small community, to a time when her grown daughter wished to return to Anaktuvuk Pass; her experience in the community with Ethel and Justus Mekiana and Rachel Riley and their experience with her in Brunswick, Maine. All of these experiences are associated with having real relationships with real people who became friends while she worked as an anthropologist. She does not pretend to disengage from the individuals she knows and who know her—she treats people as people and writes about people, including herself, as people. Her interactions span the familiarity of home and the strangeness of being away from home and the merging of the two.

Upside Down: Seasons among the Nunamuit is an extremely important book. Not since Jean Briggs' *Never in*

Anger have I felt so strongly about sharing a book with students—whether in the social sciences, biological sciences or earth sciences—and with individuals who decide to live in any northern community. My reasons, however, are different. Jean Briggs prepared those of us wanting to do anthropology for isolation from our colleagues and working in difficult surroundings, without running water or electricity. Blackman helps us to give up that attitude, and as she says, “Perhaps it’s the romantic ethnographer in me that wants Anaktuvuk Pass to be the isolated, self-contained, unchanging village that it never was. If there’s one constant about culture, it’s change... But sometimes I forget how much my own life has turned upside down over the fourteen years I’ve been coming here” (p. 201). Blackman demonstrates that to go to small northern communities is to engage with community people, to be open to how they accept or reject change, and to accept that they have ideas about how you will conduct your research – that you too will change.

In her eloquence, Blackman also prepares us for the times that every ethnographer faces: forgetting to turn on the tape recorder—even with electricity—and losing that great interview; using old batteries when on the land because we are used to electricity in the communities; the never-ending struggle with whether or not to write field notes if an individual does not want you to; leaving the tape recorder at home and remembering the experience because you are among friends and engaged with what is going on. She remembers the community and the warmth and friendship she experienced while on the land, as she recalls Noah telling her (p. 159), “You never get lonely when you go out camping, Margaret.”

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WRITING GEOGRAPHICAL EXPLORATION: JAMES AND THE NORTHWEST PASSAGE 1631–33. By WAYNE K. DAVIES. Calgary: University of Calgary Press and the Arctic Institute of North America, 2004. 318 p., maps, b&w illus., bib., index. Hardbound. Cdn\$49.95.

In May 1631, Welsh explorer Thomas James and his crew of 22 sailed out of Bristol, crossed the North Atlantic, entered Hudson Strait and Bay, and sailed as far south as the bay that bears his name. They survived the apparently fierce winter of 1631–32 on Charlton Island (now in Nunavut), the latitude of which, 52°03', puts it no farther north than Innisfail, Alberta; Saskatoon, Saskatchewan; and Bella Bella and Williams Lake, British Columbia. Although James bestowed new names on the map of northern North America, his discoveries amounted to nothing significant; Henry Hudson had preceded him by two

decades into James Bay (never to exit from it), and both Hudson’s expedition and that of the Danish-sponsored Jens Munk to Churchill River a decade later had wintered on this inland body of salt water. Luke Foxe voyaged in 1631, as well, but Foxe returned to England and reported the discovery of Foxe Basin and Foxe Channel to his London merchant sponsors before the year was out. Needless to say, neither James nor Foxe, who both sailed under the sponsorship of King Charles I, discovered a northwest passage. James and his men had no contact with Native people. Nothing about these details, then, distinguishes James as an explorer or mariner. And yet, *The Strange and Dangerous Voyage of Captaine Thomas James* (1633) is not only an apt title for James’s book but also a unique title in the annals of Arctic exploration, the publications of which have featured drearily predictable and unimaginative names, for fear of sounding imaginary rather than empirical. *The Strange and Dangerous Voyage* passed out of print two years ago, but it has enjoyed a much-deserved longevity. Although in *Hakluytus Posthumus*, compiler Samuel Purchas (1625) included William Baffin’s account of his first expedition (1615), James’s was the first of what would become a long series of books published for an English monarch by the leader of an Arctic expedition to territory now claimed by Canada.

So, even though James has not attracted much attention from Canadian scholars, the appearance of an entire book devoted to him should not itself seem strange. Wayne Davies has endeavoured to introduce James to his fellow historical geographers and, somewhat ponderously, to boost all readers’ awareness of the seminal role played by Welshmen in the exploration of what is now Canada. His handsomely designed, well-produced book makes for an engaging read.

Chiefly, however, Davies has another concern: he aims to alert historical geography to the limitations of its traditional orientation to narratives of exploration, an orientation that he sees as an unthinking equation of explorers’ personal experiences with their apparently realist narratives of them. In announcing this alert, he discusses how modern theories about narrative, advanced in the past four decades, could be brought to bear on the way in which historical geographers esteem and make use of books of exploration. Davies stresses that these theories are informed by cognitive psychology (ways of seeing, recognizing, selecting, representing, and remembering). In addition, adapting James Clifford’s paradigm of influences on anthropological writing, he provides a useful distinction between constructing and writing a narrative of exploration, and proceeds to anatomize the complexities of a process that is anything but straightforward, mainly because publishers insisted on “readying” most explorers’ accounts for the press. Davies’ catholic breadth of interest is welcome and supports his timely thesis: that the exploration narrative generally, and James’s book particularly, “needs to be read from several different perspectives if its value is to be fully appreciated” (p. xiv). Although this call