

differently), but rather the failure by representatives of either side to explain their epistemology: to explain why they do the things they do. This statement sets the scene for a range of observations about characteristics of TK and science. TK is used as a source of data and information for scientific investigation, but the nature of scientific methodology is such that information is often selectively abstracted from its broader context, and in the process the meaning or validity of the information is compromised. Additionally, the way that conventional science has historically employed Cartesian cartographic rigor to disaggregate and describe northern landscapes is at odds with the more holistic and integrated perspectives of the North's indigenous populations. Julie Cruikshank cited differences in the ways that indigenous people and scientists frame research questions as demonstrating widely different views on what constitutes relevance. She described her first endeavours as a social scientist in the Yukon, when those she thought would be the subject of her research had a far different agenda and sense of what was important. Scientists often pose questions that local populations, who have an intimate understanding of local conditions and confront a wide range of local stresses, do not see as immediately relevant to their needs. It is perhaps not "science" that dictates the research questions, but broader society, and "scientific" questions are often viewed as irrelevant because many scientists go north to ask questions that are of global rather than local significance, or questions that are framed in the rather abstract and isolated world of southern academia. As Wenzel points out, these various differences are not symptomatic of irreconcilable solitudes, but rather reflect very different ways of investigating and explaining the world, and both the knowledge systems are flexible, receptive, and able to absorb new ideas. Although there is considerable evidence for this view, it would have been illustrative to have more examples of "success stories" about the integration of TK and science (e.g., the wide use of TK in climate change impact studies and environmental assessments, and the use of GIS by Aboriginal Canadians to marry scientific and local perspectives on landscape change).

Although a wide range of formal requirements exists for incorporating TK and science, many participants felt that institutional arrangements were still inadequate, and that this inadequacy, rather than the nature of science, was the major barrier to integration. Rachel Crapeau argued that the environmental assessment associated with the BHP diamond mine was not structured to accommodate TK in a useful way, and Rosemary Kuptana noted that more had to be done to bring about closer cooperation between participants in addressing the climate change issue. Barney Smith lamented that while land-claim legislation required the use of TK in resource management, it did not address the question of "how." Indeed there was a sense that often the way in which TK was used reflected the requirement but not the spirit of agreements: that while agencies may conduct or facilitate research using TK as a source of

information, their treatment of this source material is often cursory, and they do not adequately involve communities in data-gathering. Julie Cruikshank observed that high-quality, community-based research takes a long time, is costly, and is not just an appendage to standard scientific investigation. Thus institutions' arrangements regarding TK reflect their epistemology. Agencies that fail to understand the nature of TK—and the complexities of obtaining it and placing it in a format that is both useful to the specific application and acceptable to the community—also fail to provide adequate money and time to facilitate its use.

It is a pity that the quality of the panel was not matched by the quality of the edited proceedings. While the narrator set the context at the outset, there was no concluding summary: the work ends abruptly with questions from the audience, and it seems to be very heavily edited. There are no "liner notes" setting the scene, introducing the issues, or describing the participants and their backgrounds. It is particularly unfortunate that one presentation used visual aids, something that does not translate too well onto an audio disk. One would have perhaps expected higher production standards given the high-profile sponsors (The Royal Canadian Geographical Society, The Canadian Polar Commission) and the caliber of the participants. Overall, the work is significant inasmuch as the panel moved well beyond the constraints of the introductory context to demonstrate how far we have come in understanding the limitations and potential of the different knowledge systems and how they can work together. The CD would be a good addition to a university library, but it is not as tactile, inviting, or easy to reflect on (or return to) as a book on the topic.

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COMING TO SHORE: NORTHWEST COAST ETHNOLOGY, TRADITIONS AND VISIONS. Edited by MARIE MAUZÉ, MICHAEL E. HARKIN, and SERGEI KAN. Lincoln: The University of Nebraska Press, 2004. ISBN 0-8032-8296-6. xxxviii + 508 p., b&w illus., bib., index. Softbound. US\$29.95; UK£22.95.

Coming to Shore is a collection of 21 papers presented at the Northwest Coast Ethnology Conference in Paris, France, in the year 2000. The participants were from France, Canada, and the United States. The conference also honored Claude Lévi-Strauss, and several articles reflect his approach to understanding cultures. At the same time, anthropologists from the Boasian "American" tradition

showed how their work throws new light on the past and contemporary issues.

Franz Boas, as a scientist, stressed the importance of gathering data about a people and their culture. His approach was to do field work, listen to informants, speak their language, describe and explain their geography, technology, social organization, myths, oral history, and recorded history. Claude Lévi-Strauss, on the other hand, says that by discovering the subconscious, mental structures through which people organize their thoughts, beliefs, society, and oral literature about the world around them, we can arrive at a better understanding of the people and their cultures.

At first, Claude Lévi-Strauss and Franz Boas appear to be on opposite ends of the anthropological spectrum regarding research. However, Regna Darnell shows that in many respects the goals of both schools of thought have some common origins and are not mutually exclusive. The conference and the resulting papers show that both methods of studying people and their cultures give us insight into the lives of Northwest Coast Natives.

In an excellent brief autobiography, the late Frederica de Laguna, a student and friend of Boas, explains how her studies with European scholars influenced her life and work. In his paper, Claude Lévi-Strauss describes the impact of his experiences on the Northwest Coast on his thinking.

The articles grouped under "The Legacy of Northwest Coast Research" look at the history and interpretations of previous studies of the area. The second group, "Texts and Narratives," has three articles that analyze oral history, myths, and a biography. The two papers in "History and Representations," provide a history of early tourism and the Tlingit of Sitka and describe the changes that have taken place in the Northwest Coast Indian Hall of the American Museum of Natural History.

All eight articles in "Politics and Cultural Heritage," are both informative and provocative. They consider the historical changes that have taken place among the people of the Northwest Coast and present-day adaptations. As a longtime resident of southeastern Alaska, I found the paper by the Dauenhauers, "Evolving Concepts of Tlingit Identity and Clan," most enlightening. Several authors discuss the problem of traditional cultural laws and rules and their role in the modern legal systems and the courts. For example, Boxberger shows the problems that occur when anthropologists and Natives, using oral history and ethnographies, are asked to testify as expert witnesses.

The conference focused on ethnology, that is, a comparison of peoples and their cultures, and historical change. Other subdisciplines of anthropology, such as archaeology and physical anthropology, were not discussed. The papers are well documented, with many cross-references to other articles in the book. The 33-page introduction by the three editors is a fine summary and analysis of the papers presented. I found it useful to re-read the introduction after reading the articles.

This is not really a book for the layman or junior students of anthropology. To appreciate the value of some of the contributions, one has to have a basic knowledge of anthropological theory and the history of previous fieldwork on the Northwest Coast. However, those familiar with the region and the various cultures will find it not only useful, but stimulating. Throughout the papers, oral and written history, data, linguistics, and theory are all woven together in both the Lévi-Strauss and Boasian approaches to understanding people and their cultures.

From my experience, I think that several of the articles, if used in the classroom, would spark good discussions and help students see the relationship between data, theory, history, and current events. I highly recommend *Coming to Shore* for any serious student of the Northwest Coast and its cultural history.

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BENT PROPS AND BLOW POTS: A PIONEER REMEMBERS BUSH FLYING. By REX TERPENING. Madeira Park, BC: Harbour Publishing, 2003. ISBN 1-55017-287-5. 338 p. maps, b&w illus., glossary, index. Hardbound. US\$36.95; Cdn\$36.95.

This absorbing chronicle evokes not just people, but textures and smells of once-essential materials now largely missing from aviation: leather, fabric dope, heated crankcase oil, white (naphtha) gasoline, manila rope, timbers sawn and trimmed to crib a twisted airframe, and wood smoke. Aviation pioneers of the 1920s and 1930s are idols of that era, even for those born too late to have lived through their exploits.

During the period separating the two world wars, especially the second decade, advances in aviation became a common theme in front-page newspaper stories. The world's major dailies reported that this hero or that heroine had piloted an airplane faster or farther, kept it aloft longer, or carried more payload than someone else had done days earlier. Contestants engaged non-stop in this informal aerial Olympics, so medal standings among competing nations needed constant updating. Mishaps involving air pioneers were also newsworthy. The U.S. National Aviation Hall of Fame designates this era between wars as aviation's "Golden Age"; its heroes include Charles and Anne Morrow Lindbergh, both well travelled in the Arctic.

On the periphery of the clamour and limelight of competition for international headlines, bush fliers on Canada's northern provincial frontiers and in the Northwest Territories forged new air routes, pushed limits, and quietly improvised reliable technologies for aviation through