

Lehtola voices a positive tone about the Sámi as a modern people who have retained many traditions. Graduate students will find the book useful as a model for analyzing the development of pan-ethnic movements. All northern scholars should take from this work the necessity of involving indigenous peoples in research to attain an insider's perspective. Conversely, indigenous groups should learn from Lehtola's example the importance of having educated members who combine outside scholarship with inside perspective to produce synergistic works.

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IN A HUNGRY COUNTRY. By SIMON PANEAK. Edited by JOHN MARTIN CAMPBELL. Fairbanks: University of Alaska Press. With contributions by GRANT SPEARMAN, ROBERT L. RAUSCH, and STEPHEN C. PORTER. ISBN 1-889963-59-3 (Hardbound). 125 p., maps, b&w illus., colour photographs, index, bib., appendices, notes. Hardbound, US\$59.95; Softbound, US\$27.95.

This book, which consists of stories and essays by one of the great Alaskan geniuses of our time, is both thrilling and disappointing. Simon Paneak was raised in northern Alaska in the rich traditions of the Nunamiut or inland Eskimo. His knowledge of his own Iñupiaq language and culture was enhanced by his ability to read, write, and speak English, skills he apparently learned from his wife. As a consultant to many Arctic scientists, including Laurence Irving, Helge Ingstad, Ernest "Tiger" Burch, as well as to editor Jack Campbell, Paneak generously recorded his own keen observations along with his traditional knowledge of the flora and fauna and human history of the Brooks Range.

I was fortunate enough to meet Paneak and drink tea with him in his sod house (the only one remaining) in

Anaktuvuk Pass in 1968. Even then he was already something of a legend. Born in 1900, Paneak lived until 1975, and today a museum in the village is named after him. Editor Campbell, a field archaeologist, corresponded with Paneak and lent him a tape recorder, which he used to great advantage. The present volume is based on stories and essays that Paneak wrote and transcriptions of tape recordings he made of himself.

A Foreword by Grant Spearman and Campbell's own introduction precede the five chapters composed by Paneak himself. The range of topics covered here includes "The Supernatural" (traditional stories), "The Hunting Trail" (subsistence), "Trade" (the historic impact of contact and the white man's technology), "War and Hunger" (historical legends), and "The Last of the Old Days" (detailed recollections of daily life and travels in the year 1940). The format of the texts is rather unusual, but pleasing. Each page is split down the middle, providing in the left-hand column transcriptions of Simon's own writing or of his nonstandard spoken English. In the right-hand column is Campbell's "translation" into standard English.

The nonstandard English originals have a great deal of stylistic charm, although they are indeed difficult to follow. It truly helps to have both, however, for the originals give us a strong sense of Simon's "voice," while the translations provide us with clarity, flow, and continuity. Compare, for instance, "Parent of all mosquitoes are discuss all about problem to their bunch of childrens in early of June after had them all winter long in special room they had for Store." Campbell's translation: "In early June the parents of all mosquitoes were discussing problems with their many children after they had been in a special room for all winter."

There are some redundancies, since Campbell includes reproductions of Paneak's pencilled sketches. These sketches, a kind of folk art, contain portions of the typed narrative texts in Simon's original hand. Specialists may want to consult a companion volume entitled *North Alaska Chronicle: Notes from the End of Time: The Simon Paneak Drawings*, also edited by Campbell, and published by the Museum of New Mexico Press in 1998.

Campbell's purpose here is to provide a lasting memorial to his great friend and collaborator, and we are all the richer for it. At the same time, the book has a significant number of flaws or deficiencies that can be laid at the hands of the editor and his contributors.

First, it is disappointing that no mention is made in the bibliography of the tape recordings Paneak made for Campbell or of the twelve tape recordings of him made in 1972, which form part of the Songs and Legends collection stored in the archives of the Rasmuson Library at the University of Alaska. These tapes contain much information on the history of the Nunamiut, a wealth of traditional stories, accounts of Nunamiut wars with the Gwich'in and Koyukon Indians, and several songs. Persons eager to hear Paneak's voice and appreciate the full extent of his intellect may borrow copies of these tapes (now digitized onto

three compact disks) via interlibrary loan. The majority of these recordings are in Iñupiaq, and they provide enough raw material for another whole book.

Second, the genealogy of Paneak provided in an appendix by contributor Stephen Porter is gravely inadequate. Showing only two generations of Simon's descendants, this skeletal effort makes no attempt at all to identify Simon's parents and ancestors, even though many of them are readily named in the stories. That is, the compiler did not have to go to the U.S. census or church records to get this data; he could have gotten much of it by simply reading the manuscript. In spite of the great importance of Iñupiaq and English place names to Paneak's ethnogeography, the index ignores the names of all the rivers and all but one of the lakes that are sewn into the narrative. These are sins of omission.

Then too, there are sins of commission, especially in the References Cited, where one encounters numerous factual, spelling, and typographic errors. For example, Campbell's own doctoral dissertation is dated 1972, when in fact it was completed in 1962, and James VanStone's *Athapaskan Adaptations* (1974) is erroneously listed as published by the University of California at Los Angeles instead of by the Aldine Publishing Company in Chicago. It is very difficult to understand how these things could get by the scrutiny of peer reviewers and copy editors. The devil lies in the details. Hopefully these proofing errors will be addressed in future editions or printings. Mercifully they do not detract from the genius of Simon Paneak.

For all of its faults and rough edges, this is still an extremely valuable book, especially for scholars of Alaskan ethnohistory, for visitors to the central Brooks Range, and for the Nunamiut themselves. For those unable to read the book cover to cover, I would heartily recommend Chapter Five, the Last of the Old Days. Here we see in intimate detail the great hardships of everyday life and the struggle for survival faced by the Nunamiut foraging in the modern era (1940), when contact with outsiders was still minimal. Natives still lived largely by their wits and their amazing stamina, constantly moving in small groups from place to place, rather than being anchored to villages as they are today. Simon's memory for detail is simply awesome. Like Johnny and Sarah Frank, two northern Alaska Gwich'in elders I worked with in the 1970s, Simon Paneak provides a legacy—and a lasting testament to the adaptive power of local knowledge and warm friendship.

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EXPLORING OTHER WORLDS: MARGARET FOX, ELISHA KENT KANE, AND THE ANTEBELLUM CULTURE OF CURIOSITY. By DAVID CHAPIN. Amherst: University of Massachusetts Press, 2004. 257 p., 2 maps, 16 b&w illus., notes, index. Hardbound, US\$80.00; Softbound, US\$24.95.

The strange story of Arctic explorer Elisha Kent Kane's affair with Margaret Fox has been told before, most recently in George Washington Corner's *Doctor Kane of the Arctic Seas*, but not with the detail that David Chapin lavishes on it in *Exploring Other Worlds*.

Now forgotten except by Arctic exploration buffs, Kane was famous in the mid-19th century. Born into privilege in Philadelphia, but also a lifelong victim of frequent and dangerous spells of rheumatic fever, this apparently frail man led a life of remarkable adventure in his 37 years. He studied medicine with honors, and like many educated men of his time, he also had a broad interest in the natural sciences. In 1843, at the age of 23, he was given the position of surgeon to a diplomatic mission to China, which cruised down the coast of South America, around the Cape of Good Hope to Bombay, on to Ceylon, and then to the Bay of Canton, where the mission began its work. Kane had wandered into the interior from most ports of call, and when the mission reached China, he left it to travel on his own. He explored the wild interiors of the Philippine Islands with one companion and then made his way home alone through India, Ceylon, Egypt, and Europe. After his return, he briefly served on a navy ship off the coast of West Africa, once again traveling into the interior whenever he had the chance. Home again, off again—this time to Mexico, where he fought in a cavalry battle and wounded a Mexican officer who wounded him at the same time. The Mexican took Kane home with him, and he and his family nursed him back to health, a story that delighted newspapers in the States and gave Kane his first inkling of fame.

Assigned to the U.S. Coastal Survey in 1849, Kane was posted in 1850 as surgeon to the U.S. Grinnell Expedition to the Arctic, the earliest American attempt to search for the missing Franklin Expedition. The first Grinnell Expedition accomplished little, but Kane wrote a book about it that combined lively narration with both lyrical and scientific description of the Arctic environment. In 1853, he was named commander of the Second Grinnell Expedition, a two-and-a-half-year ordeal. Chapin rightly questions Kane's leadership on that expedition, which again accomplished little in the way of discovery. It was, however, a harrowing saga of internal strife and bare survival, and Kane told that story powerfully in one of the most vivid firsthand accounts of Arctic exploration written in the century. Elegantly printed and illustrated, the book became a bestseller, and Kane became a national hero. His health broke a few years after his return, and he died in Cuba in February 1857. His body was brought in state to New Orleans, up the Mississippi and Ohio rivers to