

refer to some DNA analyses (p. 253), but then compares the findings back to morphology, thus reducing their scientific merit. One question raised by this chapter is the subspecific designation of North American wolves. Although I am not a taxonomist by training, I have observed and handled numerous wolves in Minnesota (*C. l. nubilus*), the Rocky Mountains (*C. l. occidentalis*), and the Barrenlands of the Northwest Territories. Tundra wolves differ substantially in appearance (Gipson et al., 2002) and behavior (Walton et al., 2001) from Minnesota and Rocky Mountain wolves. It is odd, therefore, that the range map in chapter 9 (p. 243) places them in one of these two subspecies. In that the taxonomy of any species can be controversial, the author gives a fair representation of the literature on the subject. As more and better molecular, morphologic, and behavioral data become available, the information in chapter 9 will most likely be the earliest in *Wolves* to become obsolete.

I found chapter 2 (*Wolf Behavior: Reproductive, Social, and Intelligent*), to be the least accessible and most difficult to read of the book. While the discussion on courtship and reproduction is valuable, the writing is jargon-laden and unfocused. It seems much of the information in this chapter could have been included in those on social ecology, communication, and physiology.

Along with chapters 1, 12, and 13, chapters 3 to 8 (3, *Wolf Communication*; 4, *The Wolf as a Carnivore*; 5, *Wolf-Prey Relations*; 6, *Wolf Population Dynamics*; 7, *The Internal Wolf: Physiology, Pathology, and Pharmacology*; and 8, *Molecular Genetic Studies of Wolves*), will likely stand for many years as the authoritative word on these aspects of wolf ecology. In addition to presenting a summary on the wolf as a carnivore, the authors of chapter 4 use data from the literature to calculate the basal metabolic rate (energy requirements) of wolves, which has not been reported previously. These types of syntheses and contributions occur throughout the book. At the end of each chapter, the authors point to gaps in our knowledge and future research needed to address them.

Wolves: Behavior, Ecology, and Conservation will be a prominent addition to the library of anyone interested in this animal. Most of the chapters are written in language and style that non-biologists will follow and enjoy. This book is a “must have” for wildlife managers in wolf range. The activities of wolves are important to ecosystem dynamics; therefore, the content of this book can guide informed management decisions. Likewise, those doing research on wolves or wolf-prey interactions will be served well by this book. If the text does not directly answer a question, it will provide a reference to a source that does.

If I had been able to read *Wolves* before that Ontario canoe trip, my response to the wolf trotting across the road would have been different. I still would have stopped for a second look, but I would have been able to identify the animal as a wolf and known this was a likely place for one to be. I would have known that its neighbors just south of the border occupied the last stronghold of the species in the

lower 48 United States. I also would have known about the steps being taken to recover this and other wolf populations throughout the Northern Hemisphere—and known that, given our current course, the prognosis for species survival into the future is good.

REFERENCES

- GIPSON, P.G., BANGS, E.E., BAILEY, T.N., BOYD, D.K., CLUFF, H.D., SMITH, D.W., and JIMINEZ, M.D. 2002. Color patterns of wolves in western North America. *Wildlife Society Bulletin* 30:821–830.
- WALTON, L.R., CLUFF, H.D., PAQUET, P.C., and RAMSAY, M.A. 2001. Movement patterns of barren-ground wolves in the central Canadian Arctic. *Journal of Mammalogy* 82:867–876.

Paul Frame
 Department of Biological Sciences
 University of Alberta
 Edmonton, Alberta, Canada
 T6G 2E9
 pframe@ualberta.ca

QULIRAT QANEMCIT-LLU KINGUVARCIMALRIIT/STORIES FOR FUTURE GENERATIONS: THE ORATORY OF YUP'IK ELDER PAUL JOHN. By PAUL JOHN, translated by SOPHIE SHIELD, edited by ANN FIENUP-RIORDAN. Seattle and London: University of Washington Press, in cooperation with the Calista Elders Council, Bethel, Alaska, 2003. 856 p. in Yup'ik and English, map, b&w illus., glossary, notes, bib. Softbound. US\$35.00.

Over a period of two weeks in February 1977 Yup'ik leader Paul John guest lectured at the new Nelson Island High School in the village of Toksook Bay in Alaska's Yukon-Kuskowkim Delta. His oratory, in Yup'ik, was attended and tape-recorded by this volume's editor, Ann Fienup-Riordan, who was then a young graduate student in anthropology. Lack of funds, illness, and other obligations of the editor and the translator delayed publication. Now transcribed and translated, Paul John's lessons for the youth of Nelson Island nearly three decades ago are the substance of this book.

Those lessons consist overwhelmingly of traditional Yup'ik tales, *qulirat* (legends) and *qanemcit* (historical narratives). The stories are the intangible substance of Yup'ik culture, stories that previous generations of Yup'ik heard in the *qasgi* or communal men's house and assimilated as part of a life spent hunting, travelling, dancing, socializing, preparing food, repairing tools, and surviving from one season to the next.

Although Fienup-Riordan reports that during Paul John's ten-day stint at the high school she “never heard him repeat a tale” (p. xiv), the topics and themes of the 58 stories

included in this volume are remarkably similar. For example I wonder whether or not the assembled high school students found the story entitled “Boy who had to find out for himself” in which a novice hunter ignores the advice of his grandfather and finds himself in a mortal struggle with a polar bear masquerading as another hunter, really distinct from “The one with two wives” in which a young girl wanders into a place that her grandmother warned her to avoid and is forcibly married to a bear again masquerading as a handsome hunter. Many of the stories have been published elsewhere and are well known. Folklorists and cultural historians will likely appreciate the addition of Paul John’s versions of familiar Yup’ik tales, accompanied by Fienup-Riordan’s biographical and introductory essays providing the context for this narration.

The collected stories concern the relationship between humans and animals, and the relationships between humans. They are about jealousy and deceit, and about virtue, modesty, and hard work triumphing over greed, arrogance, covetousness, and anger. And most especially, they concern the benefits of listening to and following the wise counsel of one’s elders. This book is presented as the accumulated wisdom of one Yup’ik elder meant to give future generations of Yupiit the “strength and a sense of identity” (p. xxxvii) that comes with knowing one’s history. Additionally, in agreeing to have his oratory reproduced as a book, Paul John sought to show white people that “the Yup’ik people aren’t demented ...[that] they do have wit and brains” (p. xv).

This project fits squarely within the current endeavour across the North American Arctic to record, preserve, and consequently allow future generations to learn from the wisdom of the elders. Too often it seems that the last of these goals is only a vague promise, since producing a static record of what was once the stuff of everyday discourse between young and old is probably not the best way to prevent dynamic indigenous cultures from becoming museum pieces. There is some irony in the fact that the modernist forces that make bilingual education, standard orthographies for oral languages, and elders-in-residence programs necessary are the same modernist forces that make these memory projects possible. In many senses, this project is better than most. Paul John, an influential and well-respected community leader and hunter, was 48—hardly old—when he addressed the Nelson Island high school students that February so many years ago. As a member of the Association of Village Council Presidents, Paul John was active in the struggle that culminated in the passage of the Alaska Native Claims Settlement Act in 1971. He later joined the regional indigenous sovereignty movement known as the Yupiit Nation. Paul John is still an active member of the numerous management boards and oversight committees that dominate contemporary political life in the North, and throughout his adult life has used those memberships to improve conditions in Yup’ik communities while insisting that Yup’ik values and sensibilities be respected. The students who heard Paul John speak

knew him well and had a context within which to interpret his stories. As an anthropologist who, like Fienup-Riordan, has worked in a single community over several decades, I find myself wondering what those students made of Paul John’s oration then. I am even more curious to know what they remember of it, and now that they are approaching the age Paul John was when he spoke to them, what his lessons for a successful life mean to them.

Paul John’s stories are supplemented by two introductory essays by Fienup-Riordan—one biographical and the other describing the organization of the narration and of the book. The biographical essay is supplemented with black and white photos, quite a few of which were taken by artist James H. Barker. Unfortunately, the grainy and flat reproductions in this volume do not do justice to Barker’s normally stunning images. A concluding section provides some explanation of the structure of the Yup’ik language and describes the types of editorial decisions and changes that resulted from translation.

The book’s bilingual format, with the English translations of Paul John’s narration printed opposite the Yup’ik transcription, is nice and should benefit students of the Yup’ik language. If, however, one of the goals of the bilingual format was to level the social hierarchy between the Yup’ik and English languages, Yup’ik translations of Fienup-Riordan’s essays should have been included. If Yup’ik is to survive as a spoken, and now a written, vernacular in the modern era it must also become a language of literature. This type of book is a good start.

Pamela Stern
Department of Anthropology
University of Waterloo
200 University Avenue West
Waterloo, Ontario, Canada
N2L 3G1