fate of Katherine Ryan, the Canadian Klondike Kate, who, recent revisionist history has also shown, had her reputation ruined by an enterprising American dance-hall girl, Kitty Rockwell (Radford, 1998).

The role of orthodox and unorthodox religious institutions needs consideration in any study of the discursive formation of North, since institutions are a widespread presence in northern identities. These institutions (British Royal Navy, HBC, NWMP/RCMP, Anglican, Roman Catholic, and Pentecostal churches, federal ministries, and predominantly patriarchal Native cultures) do not attract Grace's attention, however, perhaps because she decided to analyze particular works by particular artists, musicians, and writers. Yet, since her theoretical basis lies in Foucault and Bakhtin, who both, as she notes (p. 25), concern themselves intimately with the relations between order and discourse, a focus on the institutions that shaped the North would have offered a welcome and rich vein of inquiry with respect to discursive formations over a realm that might, *pace* P.G. Downes (1943), nevertheless always retain a lawless, "back of beyond" dimension.

Impressive in its range, *Canada and the Idea of North* deserves careful consideration. Sherrill Grace deepens one's understanding of a host of ideas, and readers are in her debt for this undertaking. If not all of them find grounds for celebration in a nation's "continually forming new ideas of North" that yield "an empowering ideology of dialogic hybridity" (p. 268) but, instead, worry about the collective *mentality* of schizophrenia that this pattern appears to exhibit, nevertheless they will be grateful for having the matter so broadly surveyed.

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ARCTIC JUSTICE: ON TRIAL FOR MURDER, POND INLET, 1923. By SHELAGH D. GRANT. Montreal: McGill-Queen's University Press, 2002. ISBN 0-7735-2337-5. xx + 342 p., maps, duotone illus., appendices, notes, bib., index. Hardbound. Cdn$39.95.

During the first decade following the turn of the twentieth century, the Dominion Government of Canada had been rudely awakened from its slumbering interest in the state of its Arctic possessions. The Norwegian explorer, Otto Sverdrup, provided the first jolt following his triumphant return to Norway in the fall of 1902, having completed four years of scientific exploration and mapping of the major High Arctic Islands. In May 1900, Sverdrup and his teammate Ivar Fosheim had claimed Norwegian sovereignty over all the lands explored during the Second *Fram* Expedition. Only a few years later, Roald Amundsen, another Norwegian explorer, declared his intention to sail through the Northwest Passage, paying no attention to Canadian claims and interests along the way.

As the author of *Arctic Justice* points out, neither the land nor the destinies of Inuit living in the central and eastern Canadian Arctic had been of particular concern to the Dominion Government of Canada before 1900. Inuit from northern Greenland regularly crossed Smith Sound in pursuit of polar bears and muskoxen on Ellesmere Island, and for decades, contact with whalers, traders, and missionaries had constituted the only real Inuit/White interaction in the Canadian Arctic. It took the threat of a

foreign sovereignty claim to involve the Inuit in the larger Canadian national and international political scene. Once the wheels were set in motion, the Canadian government's response to foreign interests in the Arctic was relatively rapid. By 1903, members of the North West Mounted Police (NWMP), later known as the Royal Canadian Mounted Police (RCMP), had established a presence at Cape Herschel in the Western Arctic. In the fall of that year, the Canadian government placed A.P. Low in command of the first of many subsequent Arctic patrols to the central and eastern Arctic. Onboard the patrol vessel, *Neptune*, were Superintendent J.D. Moodie and five members of the NWMP. A police detachment was established at Fullerton Harbour, and the implementation of Canadian law was acknowledged as an essential element in the government's claim of Arctic sovereignty. Twenty years later, a trader, Robert S. Janes, was murdered near Cape Crauford in Admiralty Inlet. This event resulted in the first government trial of alleged Inuit murderers, which occurred in August 1923 in Pond Inlet.

Shelagh Grant's account of the murder trial serves as the core of this well-researched book. Historian Grant's long-standing interest in Arctic sovereignty issues and her involvement in an oral history interview project in Pond Inlet provide a solid base for the chapters dealing with the trial. The author had access to diaries and notebooks belonging to Corporal Finley McInnes, who served under Staff-Sergeant Alfred Herbert Joy during the establishment of the RCMP post at Pond Inlet. In addition, newly released trial transcripts provided the author with a superb window into the early administration of justice in the North and a clear view of the clash between Indigenous and Western concepts of social justice.

Chapter 1 is a necessarily brief account of the human presence in northern Baffin Island before 1905. As a very condensed treatment of prehistoric and historic developments, the chapter provides only cursory glimpses of events leading up to the arrival of the A.P. Low Expedition in Eclipse Sound in 1904. In chapter 2, the author explores the many intricate issues involved in Canada's efforts to solidify control over the Arctic Islands following Britain's 1874 offer to transfer ownership to Canada. The reader is introduced to many of the fascinating and extraordinary characters who, voluntarily or involuntarily, became directly involved in shaping the social and political future of the Arctic. We become familiar with J.E. Bernier as explorer, captain, and leader of the government's Eastern Arctic Patrols—Canada's answer to Norway's Otto Sverdrup. During the 1910–11 Arctic Patrols, Captain Bernier's Second Officer was Robert S. Janes. The killing of Janes and subsequent murder trial thrust a number of Inuit personalities into the historical limelight, including the accused murderers, Aatitaaq, Nuqallaq, and Ululijarnaat.

The events leading up to Robert Janes's murder are presented in chapter 3. Rumours (originating with Janes) of gold finds in the Eclipse Sound area and knowledge of potential riches in furs had attracted men like Joseph Bernier, Robert Janes, and Henry Munn to northern Baffin Island. In 1912 Robert Janes and his assistant, Thomas Holden, arrived in Eclipse Sound, where they established a trading post at Tulukkat. The author's description of Robert Janes reveals a personality on the edge of emotional stability. Not long after their arrival at Tulukkat, Janes's behaviour and angry outbursts resulted in a desperate escape by Thomas Holden, who managed to reach Bernier's departing ship, only to die of pneumonia before reaching his home. Over the years the Inuit formed a very clear picture of Robert Janes's character—a bad and dangerous man to be around. The author, relying on oral accounts and witness testimonies, describes incident after incident in which Janes's behaviour bordered on madness.

Chapter 4 describes the events culminating in the shooting of Janes by Nuqallaq in a spring hunting camp off Cape Crauford. In chapters 5 and 6, Grant explores in considerable detail the many events leading up to the trial in Pond Inlet. The decision to pursue so vigorously the investigation of the trader's murder and to bring the alleged murderers to trial was part of the government's renewed concern over Arctic sovereignty. Implementing Western concepts of justice was perceived to coincide with a physical presence of police in the Eastern Arctic. In the summer of 1921, Staff-Sergeant Alfred Herbert Joy headed north on board the Hudson Bay Company's ship *Baychimo* to begin the investigation into Janes's murder. Joy's assignment was to investigate the murder, find and apprehend the guilty, and make preparations for a trial the following year. The story of Staff-Sergeant Joy's incredible efforts to accomplish these objectives is fascinating and incorporates accounts of the events passed down and recorded by the author in interviews in 1989. On December 7, 1921, Staff-Sergeant Joy left the Hudson Bay Company post, which was serving as temporary detachment quarters, and headed for Cape Crauford. On December 26 he found Janes's body, which had been buried in the snow. Before returning the body to Pond Inlet, Joy performed an autopsy, establishing that Janes had been shot twice.

Detailed accounts of the trial and its aftermath are presented in chapters 7 and 8. The court opened on August 25, 1923 in the new police detachment post at Pond Inlet, and a jury was appointed from the crew of the *Arctic*. Of the three accused, only Nuqallaq was sent south to serve time at the Stony Mountain Penitentiary in Manitoba. Aatitaaq was acquitted, and Ululijarnaat was sentenced to two years' imprisonment in the police detachment at Pond Inlet.

One striking aspect of the story, touched upon lightly, was the devastating effect on the aboriginal populations of diseases, such as influenza and tuberculosis, that resulted from increasing contact with people from the South. Not only was Nuqallaq sent south to serve time, but his punishment was essentially turned into a life sentence when he contracted tuberculosis in the jail. He survived only long enough to get back home and die among his own people.

Chapter 10 and the Epilogue explore the issue of Arctic justice then and now. The author concludes the book with notes on research and Inuit oral history, Inuit names, other place names, and extensive notes to chapters. The book is amply illustrated with maps and fascinating archival photos of people and places. I highly recommend it to anyone with an interest in northern politics, social justice and sovereignty issues.

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ROGUE DIAMONDS: THE RUSH FOR NORTHERN RICHES ON DENE LAND. By ELLEN BIELAWSKI. Vancouver: Douglas & McIntyre, 2003. 256 p., 2 maps, bib., index. Hardbound. US$24.95; Cdn$35.00.

When miners started digging billions of dollars in diamonds from the tundra of the Northwest Territories in 1998, there was great excitement. This was especially true among marketers, who quickly established a cachet for "northern" diamonds as "pure ice" harvested from the wilderness, untainted by the nasty civil wars and merciless human exploitation associated these days with the "blood diamonds" of conflict-ridden western and southern Africa. In *Rogue Diamonds*, freelance writer and anthropologist Ellen Bielawski suggests that the pitch is a lie; northern diamonds are just the latest chapter in a long saga of outsiders' plundering the mineral wealth of aboriginal Northerners and desecrating their land. The only question is, did the Dene manage to get a slightly better deal this time? In a North still largely populated by First Nations but increasingly overrun with miners, this is a central issue.

Various Dene and Inuit groups have hunted what is now the diamond region of Lac de Gras for millennia. Southern treasure seekers began plaguing the Dene near the present city of Yellowknife in the 1890s and since then, they have never stopped coming or spreading out from there. Big strikes have resulted, in gold, oil, uranium, and lead, as well as less fruitful hunts among the ancient rocks for everything from beryllium to the mythic tundra mines of the "Yellowknives" Dene, so called because they carried weapons of copper. Bielawski observes that most wealth from these mines flowed south, while the damages, from toxic waste to alcoholism, remained at home. "[T]he government got royalties, the shareholders got their cash, and the First Nations got the shaft," says Yellowknives chief Darrell Beaulieu (p. 158).

In the mid-1990s, the Australia-based mining conglomerate BHP applied for diamond-mining permits for what may be the biggest development ever, thus re-igniting a decades-old dispute over whether the Dene had extinguished their rights to Lac de Gras in turn-of-the-century treaties. (The Inuit arguably did so by drawing the boundaries of Nunavut just north of the lake.) While still claiming the land, the Dene recognized that the diamond mines were coming whether they liked it or not; they needed to strike a compromise deal. Enter the white Alaska-born Bielawski, hired by members of the tiny below-tree-line community of Lutsël'k'é to help them negotiate for environmental protection and a share of the riches.

The book centers on a series of meetings, to which Bielawski was party, held among BHP, Native groups, and the government; but there are complications straight off. For one thing, few living Dene have even been to remote Lac de Gras since their settlement decades ago into towns like Lutsël'k'é. For another, the treaties, layered onto ancient enmities, fracture the Dene. Lutsël'k'é winds up aligned with the Yellowknives, who are more or less pitted against the Dogribs, their onetime lethal rivals for Lac de Gras. Most of all, Lutsël'k'é, like other communities, suffers typical isolation from the southern culture claiming the land: on a granite peninsula, they "hunt caribou, fish trout, gather berries, dry meat, make moccasins and collect welfare" (p. 22). Older people do not even speak English, never mind have vocabularies that include words like "dewatering" (BHP's delicate term for the process of draining entire lakes and killing all that is in them so that diamonds can be strip-mined from their beds). To bridge this disconnection, the communities hire sympathizers like Bielawski and whole cadres of other white professionals, including lawyers, engineers, and business consultants.

The result is a weirdly abstract procession of hearings, faxes, and phone calls—all largely among the outsiders, not the Dene, who often sit out. These mediators deal with legitimate questions: What will mines do to the Barrens' water? Will they affect the caribou migration? And, mainly, how many dollars will BHP offer the Dene for their acquiescence? Bielawski probes these complex issues, but she often gets bogged down in bureaucratic procedures instead. Her blow-by-blow replays of long, lawyerly hearings that confused even the participants, along with details about headphone batteries, testing of microphones, and arrangements for coffee and donuts, can be excruciating. "Oh, I'm so tired of this," says Yellowknives co-chief Jonas Sangris at one meeting where he does show up. "I want to go hunting" (p. 217). You can't blame him; large swaths of the book will inform readers with professional interest in the subject, but may just bore others.

The author is at her best when on the land itself. In interludes like a boating trip on vast Great Slave Lake, where her elderly Dene hosts unerringly find their way, or a snowmobile hunt where she witnesses the spray of blood and the ancient rituals of butchering a caribou, her descriptions are vivid and dead-on, and they say far more about the aboriginal connection to the land than months of hearings. Her assessment of the diamond mines (which she barely glimpses) is less convincing: she suggests, among other things, that they will poison fisheries and caribou for