

greater economic opportunities and security are possible in the global village; on the other hand, modernity degrades the environment and encapsulates Arctic peoples within the administrative structure of modern states. Nuttall goes on to state that "...the case for indigenous peoples being in a position to protect the Arctic depends on them demonstrating that they *do* belong to environmentalist cultures, in which conservation ethics are fundamental" (p. 407).

The final section, Part 4, is concerned with human impact on the Arctic environment. Its five chapters discuss global climatic change, ozone depletion and UV-B radiation, industrial pollution, international co-operation, and indigenous peoples' organizations. In the concluding chapter, Nuttall directs the reader to matters involving indigenous organizations and environmental co-operation. He states: "In many parts of the Arctic, indigenous resource management is one of the most significant areas of public policy concern to have emerged since the last 1970s and early 1980s" (p. 623). Why? This concern reveals the fundamental connection between the well-being of the Arctic environment and Arctic peoples. This simple relationship of people to the land is the key to understanding their concerns over what they see as "uncontrolled" resource development by outsiders, resulting in damage to the habitat followed by a decline in wildlife. Not surprisingly, this long-standing relationship explains why indigenous peoples, in various ways, seek control over resource development through land-claim settlements, co-management arrangements, and alliances with the environmental movement. This special relationship has been used as a political lever to influence policymakers in circumpolar nation-states.

A book of this complexity and magnitude is indeed a bold undertaking. The range of topics presented was substantial. I was surprised, however, by the absence of three critical issues. The first is the impact of the rapidly growing Aboriginal population on the Arctic environment and its renewable resources (e.g., through harvesting pressure). The second is the cultural adaptation stemming from involvement in the economy and politics of their respective nation-states—a trade-off that Aboriginal peoples must accept, along with some environmental consequences, if they are to participate in the market economy. The third issue is the financial dependency of Arctic peoples on their nation-states: their capacity (or incapacity) to support their village and regional governments. As we look to the future, these three issues deserve attention. As for their claim of an original baseline study, the authors may wish to consider *The Geography of the Northlands* (Kimble and Good, 1955) and *The Arctic Basin* (Sater, 1963).

Given the scope of this book, as well as the number of authors, few inconsistencies occurred. Minor flaws include the failure to cite Smith (p. 395) in the references on p. 409. In a few places, the facts are a bit off, i.e., "the majority population of Nunavut is 80% Inuit" (p. 384). Canada's 1996 census indicated that the Inuit formed 83% of Nunavut's population (Bureau of Statistics, 1998:5).

Dramatic statements reminiscent of the Club of Rome "doomsday" message, such as "the fate of our globe" (p. 517), could be omitted. More puzzling is why the population data for the circumpolar North in Dr. Knapp's chapter stopped at 1990 when the book was published in 2000.

In spite of these shortcomings, Nuttall and Callaghan have made a significant contribution to Arctic literature. Their book not only provides a baseline for future investigations, but also deserves to find a home in university libraries, where it can rightfully serve as a reference book for both students and their professors.

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THE PEOPLE OF DENENDEH: ETHNOHISTORY OF THE INDIANS OF CANADA'S NORTHWEST TERRITORIES. By JUNE HELM. Iowa City: University of Iowa Press, 2000. xx + 389 p., maps, b&w illus., bib., index. Hardbound. US\$39.95.

The People of Denendeh must be considered as the essential Helm reader. With this work, anthropologist June Helm brings together her 50 years of research on the Athapaskan-speaking people of the Mackenzie River basin in the Northwest Territories of Canada.

Helm's choice of title builds on the common ancestry of the Aboriginal people of the Mackenzie basin and their dream of a common future. Collectively, the Athapaskan people of this region refer to themselves as *Dene* ('the people'). *Denendeh* ('the land of the people') has referred in recent years to a political goal that became popular in the 1970s and 1980s: a unified, self-governed Dene homeland made up of the Chipewyan-, Slavey-, Dogrib-, and Gwich'in-speaking people of the Northwest Territories. Following the collapse of the Dene/Metis Comprehensive Land Claim in 1989, and the advent of regional Dene and Metis land claims in the early 1990s, the prospects for that dream to become reality in the near term have slipped away. June Helm, however, was on the scene for the birth

of the dream of Denendeh. As her title indicates, she does not believe that the ideal has died.

This collection contains both new and reworked papers by the author, as well as excerpts from the works of Helm's close colleagues—Teresa Cartervette, Beryl Gillespie, and Nancy Lurie. Its three parts (subdivided into 18 chapters) reflect the major themes: Part I, Community and Livelihood at Mid-century (Chapters 1–5); Part II, Looking Back in Time (Chapters 6–14); and Part III, Being Dene (Chapters 15–18).

For young scholars, the book is a starting place from which to learn the literature of the Subarctic portion of the Northwest Territories and, more broadly, northern hunters and gatherers. Helm's contribution in this volume to Slavey and Dogrib ethnology and ethnohistory is truly significant and will draw in a wide variety of readers with both professional and sophisticated amateur interests in the history and ethnology of the Mackenzie peoples. If the book has a failure, however, it is that by expressing herself in traditional scholarly language, the author may have missed one of her stated objectives—that of providing a resource for the grandchildren and great-grandchildren of the Dene who helped Helm with her research (p. xi). In fairness to June Helm, writing scholarly anthropological studies in plain English is a very difficult task.

In reviewing the book, I have selected to highlight what I think are its major contributions. Chapter 1, "Horde, Band and Tribe seen from Denendeh, an introduction," stems from Helm's 1987 Presidential Lecture at University of Iowa. This is the first time that this important paper has been printed with its complete references. "Horde, Band and Tribe" is a significant contribution related to the structure of hunting societies.

Chapter 8 is an overview of Helm's participation in Justice Berger's Mackenzie Valley Pipeline Inquiry. It is a significant new contribution that will draw those with an interest in the modern political development of the North to this volume.

Chapter 12 is a partial recapitulation of a paper originally published by June Helm and Beryl Gillespie in the *Journal of Anthropological Research* (Helm and Gillespie, 1981). Helm brings forward key elements of the original paper for reconsideration and elaboration. In the future, scholars will have to read the two together. This is a seminal discussion on the value of Dene oral narratives as historical sources.

Exercising the right of the reviewer to save the best for last, however, my favorite part of the book is Part I, Community and Livelihood at Mid-century. Chapters 2 to 5 detail life in the Slavey community of Jean Marie River and the Dogrib community of Lac la Martre [now Wha Ti] in the 1950s. This was obviously a time of joy and discovery for Helm. Her writing on life in the small Aboriginal communities, away from Euro-Canadian points of trade, is an important contribution that is fun to read. Perhaps it is here in these chapters that June Helm most closely realized her goal of leaving behind a legacy for the

grandchildren of the Dene who patiently taught her about themselves.

The People of Denendeh is a well edited and produced book that belongs in both public and university libraries, as well as on the bookshelf of anyone interested in the people of the North.

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LICHENS OF ANTARCTICA AND SOUTH GEORGIA: A GUIDE TO THEIR IDENTIFICATION AND ECOLOGY. By D.O. ØVSTEDAL and R.I. LEWIS SMITH. [Studies in Polar Research]. Cambridge, UK: Cambridge University Press, 2001, xii + 411 p. ISBN 0 521 66241 9. Hardbound. US\$100.00.

On the Antarctic continent, lichens comprise the dominant terrestrial vegetation, far outnumbering flowering plants and even the bryophytes and terrestrial algae. Despite the importance of understanding the life forms of Antarctica for what they might tell us regarding climate change, earth history, survival under extreme conditions, and related topics, publications on the lichen flora have often produced more confusion than light. With the appearance of Øvstedal and Lewis Smith's excellent identification manual, Antarctic lichens have finally received a thorough treatment.

The authors set out to create a comprehensive account of lichens and critical assessment of specimens from Antarctica based on a study of relevant types, and to enable the identification of lichens. They have largely achieved those goals.

The book begins with a description of the geobotanical regions of Antarctica and an overview of the native flora. This is followed by a useful history of lichen exploration summarized in a concise table. The authors comment on Carroll W. Dodge's "contributions," especially through the observations of Hertel (1988) and Castello and Nimis (1995, 1997), and bring us up to date with work of I.M. Lamb, D.C. Lindsay, and J. Redon. Lewis Smith's own collections in the British Antarctic Survey herbarium in Cambridge (AAS) are the main source of the new material included in this volume, collected between 1964 and 2000, mostly from British-administered areas. Material was also