

QAYAQ. KAYAKS OF ALASKA AND SIBERIA. By DAVID W. ZIMMERLY. Fairbanks: University of Alaska Press, 2000. 2nd ed. 103 p., map, b&w illus., glossary, bib., index. Softbound. US\$16.95.

Among the items I have heard Inuit identify as icons of their culture, three are perhaps most frequently mentioned: *inuksuk* (an arrangement of boulders often used as a landmark or to direct caribou toward waiting hunters), the *amauti* (a woman's parka that incorporates an *amaut*, or baby carrier), and the *qayaq* (kayak). The first two items are still widely used in the North, but are seldom found elsewhere. Kayaks, on the other hand, are seen more frequently today in warm waters than they are in the Arctic. With the seemingly infinite number of styles and variety of space-age materials that today's paddlers can choose from, we risk failing to appreciate that the traditional wood, sinew, and skin kayaks used by Inuit in earlier days represent a high-water mark in creating watercraft suited to local needs, using preindustrial technologies and the limited materials at hand in the Arctic.

Qayaq. Kayaks of Alaska and Siberia is a well-written, abundantly illustrated, and easy-to-read source of information on traditional kayaks from a broad area of the Arctic. The first edition, published in 1986 to accompany an exhibit by the same name organized by the Alaska State Museum, has been out of print for several years. This second edition is sure to be welcomed by the growing number of kayak fans, and in particular by those who have developed a fascination with the origins of one of the few methods of water transportation that a person quite literally wears. For the second edition of his book, David Zimmerly, one of the foremost experts on traditional kayaks, has added a chapter on the type of kayak once used by people at the mouth of the Mackenzie River. This is a logical addendum because of the close historical and cultural connections of the people who today call themselves Inuvialuit to the Inupiat of Alaska.

Qayaq begins with a brief introduction to traditional kayak design and concludes with a glossary of technical terms used throughout the book. In between are concise, yet informative, descriptions of kayaks from seven regions (for some regions, several designs are described). For each type of kayak, Zimmerly provides construction details, describes accessories (such as paddles) and hunting techniques, and shows how form often follows function. The illustrations are well chosen to enhance the text, although the line drawings showing construction details are reduced too much to be legible. Zimmerly would have done his readers a favour by informing them that most of these drawings can be seen more legibly on his Web site (<http://www.arctickayaks.com>).

In the preface to the 2000 edition, Zimmerly states that many interesting museum specimens, including the Mackenzie kayak type, have yet to be replicated. Happily, this is not the case. In 1994, the Inuvialuit Social Development Program began a program in the Beaufort Sea–Mackenzie

Delta region to rediscover traditional kayak-building skills and to replicate kayaks as part of school-based cultural activities. Similar cultural revitalization projects involving kayak-making are taking place in many parts of the Arctic. Those involved in these projects often bring together information made available through publications by Zimmerly and other students of Arctic kayaks and the traditional knowledge provided by elders who have firsthand experience with the craft. At the Prince of Wales Northern Heritage Centre, we have developed a school program on traditional kayaks that includes viewing examples in our galleries, assembling large-scale, prefabricated kayak frames, handling hunting tools associated with kayaks, and reading excerpts from *Qayaq. Kayaks of Alaska and Siberia*. This is a testament to the fact that the book is informative to readers at a variety of comprehension levels, and to our continuing fascination with the ingenuity involved in the construction of this most elegant type of watercraft.

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FINAL REPORT OF THE INUIT BOWHEAD KNOWLEDGE STUDY, NUNAVUT, CANADA. By KEITH HAY, DAVID AGLUKARK, DAVID IGUTSAQ, JOANNIE IKKIDLUAQ and MEEKA MIKE. Nunavut Wildlife Management Board, Iqaluit, Nunavut, Canada X0A 0H0, 2000. In English and Inuktitut. 90 p., 19 b&w photographs, 7 maps, 7 app. Coil Bound. Price not given.

The study reported in this book was mandated under the terms of the Nunavut Land Claims Agreement (1993) to document Inuit knowledge of bowhead whales in the Nunavut Settlement Area. It fully meets its objective, providing a thorough and documented synthesis of local Inuit knowledge on the bowhead whale in Nunavut. The material was collected during 257 semidirective interviews, tape-recorded in 18 different communities in Nunavut in 1995 and 1996. Small workshops followed in eight communities in 1996 and 1997. Overall, the authors have done a commendable job of gathering and presenting a huge volume of useful information on the bowhead whale in Nunavut.

The semidirective interviews and follow-up workshops were structured around two main topic areas: the population ecology of bowheads (trends in abundance, distribution, and migration; changes in group size; occurrence of calves; ecology; and behaviour) and the cultural and traditional importance of bowhead whales to Inuit. The book also covers two other topics: the history of whaling and the future harvesting of bowhead whales.

Details about the method of data collection and analysis are clear, concise, and easy to follow. Appendices provide