Dahl's manuscript helps to fill this gap in the literature. It makes a contribution to Inuit studies in general and to Greenlandic studies in particular. The real contribution, however, lies less in how Dahl engages with theory and wider conceptual issues in the anthropological literature on hunting societies (although this is indeed an important part of the book!), but more in his rich ethnographic material and attention to detail. His descriptions of beluga whaling and seal hunting and his analysis of the meaning of sharing and exchange are especially good and do much to further our understanding of how all this works in modern Greenland.

There are parallels between Greenlanders and other hunting peoples and coastal communities in other parts of the Arctic and North Atlantic, and this book deserves to be read widely—by anthropologists, resource managers, policy-makers, and others with a concern for sustainable livelihoods. Above all, this book is a valuable record by an anthropologist who has firsthand knowledge of one hunting community in Greenland and has witnessed both the changes that have affected people's lives and the resilience of a vibrant hunting mode of production.

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UVATTINNIT: LE PEUPLE DU GRAND NORD/THE PEOPLE OF THE FAR NORTH. By KARIM RHOLEM. Paris: Stanké International, 2001. 87 p., 1 map, 34 photographs. Softbound. Cdn$29.95.

Karim Rholem's purpose for this photographic essay is to pay "homage to the Inuit whose lives I shared over a period of two years" (p. 7). Mr. Rholem grew up in Morocco, moved to Montreal where he completed courses in photography, and then travelled to northern Canada between 1994 and 1996. While in the North, he photographed Inuit in black and white. Thirty-four of these photographic portraits, taken against the same backdrop and with a similar stance, are included in this book. The text that accompanies each full-page photograph includes the subject's age (and date of death, if applicable), community affiliation, the date the photograph was taken, a short statement from the person being photographed (or a parent), and a short paragraph on clothing or culture written by Betty Kobayashi Issenman. All text is in French and English, translated by Donald Smith and Brigitte Vincent-Smith. The photographs are reproduced on Ilford Multigrade FB warm tone photographic paper.

The book begins with a map of the Canadian North showing the locations of the five communities that Karim Rholem visited: Aujuittuuq (Grise Fiord), Ikpiarjuk (Arctic Bay), Iqaluit (Frobisher Bay), Salliq (Coral Harbour), and Arviat (Eskimo Point). The dedication page, in Inuktitut, French, and English, focuses on protecting the environment and traditional culture. It is followed by the author's Foreword and an Introduction written by Betty Kobayashi Issenman. The book concludes with a list of definitions for the Inuktitut terms used in the book, a list of the communities referred to in the text, and acknowledgements.

Although the photographs are technically exemplary, the background and content raise an interesting discourse on the types of messages portrayed through photography. For example, all photographs are taken with an identical backdrop, creating a visual and conceptual separation of the people being photographed from their relationship to the environment. The result is a surrealistic mannequin or doll-like quality. This photographic style brings to mind a style used by photographers at the end of the 19th century, and it appears out of context within a contemporary photographic essay. The formal, full-frontal stance used in all but three of the photographs does an excellent job of displaying the clothing; however, this stance also has the potential to reduce the individual to a mannequin or prop, rather than bringing the individual's culture and relationship to the environment to life. The three remaining photographs are full-face close-ups that create the potential of objectifying the subjects, as the viewer becomes fascinated with the lines on their faces rather than their relationship to the environment around them. In addition, the cursory, caption-like nature of the statements by the individuals photographed reinforces this "mannequin" or "prop" concept.

The paragraphs on clothing and culture are generally interesting; however, spelling or typing errors are distracting (e.g., Jenness spelled with a single 'n'), and some statements, possibly because of difficulties in expressing large amounts of information in a brief paragraph, raise questions about the accurate portrayal and misinterpretation of Inuit life. For example, the statement "Once game is sighted his whole outfit takes seconds to put on, for time is crucial to have a successful hunt" (p. 64) inaccurately depicts the hunting process, which generally involves hours of patiently waiting outdoors, fully dressed, for an animal to present itself. (This reflects the respect towards the animal's spirit demonstrated by the hunter and by the seamstress who made the clothing.) Also, inconsistencies in details about the physical properties of caribou and sealskin and hair create some confusion or misinterpretation. For example, it is stated that the underfur of caribou hair "form[s] a layer that cold and moisture cannot penetrate" (p. 12). To the contrary, caribou underfur (like caribou skin in general) is not waterproof or water-repellent: moisture penetrates it easily. (It is unlike shaved sealskin, which is water-repellent.) A pair of boots made from skins that are not easily penetrated by water is accurately depicted on page 68. In another section, it is stated that "Qaapicki's kamiit never admit melting snow, ice or water" (p. 60), yet the photograph depicts Qaapicki wearing a pair of haired sealskin boots that do allow

moisture to penetrate and are designed for use in cold, dry winter conditions. This style is identical to winter boots described and illustrated by Ms. Issenman in an earlier publication (1997:51, 52, 122):

> Winter boots of caribou or seal can have a depilated sealskin foot with a furred upper. With a spring melt, *ipirautiik*, waterproof boots, replace the furry boots. These boots are made of dehaired, sometimes, shaved sealskin…. (p. 51)

The photographs in *Uvattinnit* provide an excellent depiction of traditional Inuit clothing, useful for those interested in contemporary Inuit outerwear styles. Unfortunately, the format for this photographic essay sets the stage for possible future misinterpretation by presenting individuals in an artificial context, removed from contemporary issues, lifestyles, and lifeways. We recommend this publication for individuals interested in Inuit clothing and individuals interested in work published on the North.

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DECHYOO NJIK (MlVm-4) AND THE TRADITIONAL LAND USE PATTERNS IN THE SOUTHWEST PORTION OF THE OLD CROW FLATS, YUKON TERRITORY. By MÉLANIE FAFARD. Whitehorse: Heritage Branch, Government of the Yukon, 2001. Occasional Papers in Archaeology No. 8. ISBN 1-55018-998-0, vii + 101 p., map, b&w illus., bib., errata sheet. Softbound. Free.

The Yukon Heritage Branch has published Mélanie Fafard's M.A. thesis from the University of Alberta as No. 8 in its Occasional Papers in Archaeology series. The title, *Dechyoo Njik (MlVm-4) and the Traditional Land Use Patterns in the Southwestern Portion of the Old Crow Flats, Yukon Territory*, clearly introduces readers to the author's objectives: to document the range of activities in the Old Crow Flats and improve the current understanding of pre-contact/contact period land use patterns. Fafard used several lines of inquiry to achieve these objectives, including the excavation of part of MlVm-4, oral history interviews with elders from Old Crow, research among early historical and ethnographic documents, and comparison of the findings from this site with those from two other sites in the region.

Dechyoo Njik occupies a grassy clearing on a point bar terrace at the confluence of Shaeffer Creek and Dechyoo Njik ("Goose with Red Bill and Feet Creek") about 40 km north of the Porcupine River in the southwest corner of Old Crow Flats. This region was traditionally occupied by the Vuntut Gwitchin, who relied mainly on caribou for their subsistence. In late spring, after intercepting the northern migration of the barren-ground caribou at traditional crossing locations on the Porcupine River, the Vuntut Gwitchin moved for the summer months to the Old Crow Flats area, where they hunted, trapped, and fished. Dechyoo Njik is one site that demonstrates these activities; in this case, the main emphasis appears to have been on fishing and fish processing, but waterfowl, muskrat, and berries were also important.

Fafard's excavations and analyses indicate that the site was occupied during at least two distinct periods of time. The first identified occupation took place during the Klo-kut Phase of the Late Prehistoric Period in the northern Yukon (ca. A.D. 700 to contact). Unfortunately, no stratigraphy was noted during the excavations, and few diagnostic artifacts were recovered. The two radiocarbon dates obtained (<180 B.P. from a piece of worked caribou antler and 555 ± 40 B.P. on charcoal) indicated occupation late in the Klo-kut Phase and suggest either repeated occupation or that occupants collected and burned old wood. The second period of occupation was during the Historic Period, probably after 1880.

The large number of features identified, which include hearths, ash deposits, refuse pits, habitation depressions, and a probable cache, suggest that processing of fish caught at the site was most likely the principal activity. Fafard describes and analyzes the lithic, bone and antler, and bark industries, the wood remains, the Euro-Canadian goods, and the faunal remains in great detail, comparing them with material collected at the Klo-kut and Rat Indian Creek sites, whose occupants focused principally on migrating caribou. She concludes that the site has indeed helped in an understanding of recent land use in the Old Crow Flats area. In this I concur: the site clearly fills a seasonal gap between the two crucial caribou-hunting seasons of spring and fall. The site's occupants most likely trapped, caught, and processed large quantities of fish, some of which were cached for later use, and also obtained muskrat, waterfowl, and berries. Fafard's careful analysis and her use of ethnographic analogy help us to understand how these tasks were carried out and where some of the raw materials used were derived.

In spite of its utility, the report demonstrates a surprising lack of attention by the author and editors. More careful editing and a few simple changes would have improved the readability. The study area map shows only the northwestern corner of the Yukon and lacks both an inset to orient the reader within this part of the Arctic and a scale. The use of American spellings for such words as *metre*, *behaviour*, and *colour* is irritating. Every other page or so has at least one typographical or grammatical error. The quality of