

the need for them to constitute a reasonably coherent narrative.

The occasional eclecticism of the diary's subject matter is doubtless the result of Goerler's care in not smoothing out too many inconsistencies and trying to give the reader a feel for the random quality of Byrd's diary. Doubtless a concern for authenticity and a desire to represent Byrd's multifaceted character have sometimes led the author to sandwich field notes between Byrd's philosophical, theological, and personal observations. This quality of the diary is particularly prevalent in the entries pertaining to the 1925 expedition. For example, on 22 August 1925, a philosophical Byrd ponders on "a remorseless cruel universe grinding out its destiny" (p. 38). The next day's entry is written by a wistful husband, who reflects that "to have Marie [his wife] in the midst of chaos, that is enough" (p. 38). Later in the same day, a concerned naval officer reports that the "*Bowdoin* [one of the expedition ships] went aground today" (p. 38).

Despite its evident strengths, the book would benefit from an index and a list of maps and illustrations. It also contains some surprising errors and editorial decisions. For example, although the first chapter tells us that "Richard Evelyn Byrd...was born on October 25, 1888" (p. 7), the second chapter contradicts this earlier information with the surprising calculation that "in 1909...Richard Byrd was ten" (p. 17). In a similar vein, the chapter title "The North Pole Flight of 1926" becomes unnecessarily truncated on subsequent page headings to "The Pole Flight of 1926," losing the distinction between north and south.

Overall, however, this is an absorbing and well-produced book, with 53 clear, black-and-white illustrations and 3 maps. For the general reader, it provides an overview of Byrd's career, and it is an ideal introduction for those who have little or no knowledge of the subject. For the specialist, its publication is crucial in bringing Byrd's diary into the light of day for the first time. Finally, despite what the dust jacket might suggest, its treatment of the contested 1926 flight over the North Pole is also reasonably impartial and steers mercifully clear of the current enthusiasm for polar scandalmongering. In fact, the author adopts a strategy much like that of Robert M. Bryce. He provides a facsimile of Byrd's navigational report and the *National Geographic's* examination of Byrd's records as tools, so that readers can make their own assessment of Byrd's claims.

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CIRCUMPOLAR ANIMISM AND SHAMANISM. Edited by TAKAKO YAMADA and TAKASHI IRIMOTO. Sapporo: Hokkaido University Press, 1997. ISBN 4-8329-0252-0. 336 p. maps, bib., index. Hardbound. Yen 18000.

This nicely produced, hardbound volume is a companion to the first collection by Yamada and Irimoto (1994), entitled *Circumpolar Religion and Ecology*. Like the first volume, it features a rare meeting of ethnographic traditions. Here Japanese scholars working in Siberia, northern Canada, and Hokkaido share their thoughts on the nature of "circumpolar" ritual with Russian and European authors, comparative ethnologists, and North American anthropologists working to develop an emic, phenomenological approach to understanding northern societies. Although the wide divergences in style of these traditions might have been better analyzed for the reader, the book represents an authoritative collection of rare quality, which is likely to become a classic in studies of the region. Within this volume one finds some of the best-known anthropologists of the North from Japan, Canada, Moscow, the United States, and Eastern Europe.

The papers in this collection were prepared for the Second International Conference of the [Japanese] Northern Studies Association, held at Hokkaido University in 1995. The book is arranged along regional lines into five parts. Parts 1 to 3 explore religion and ritual in northern Japan, northern North America, and a broadly defined northern Eurasia. Part 4 consists of three miscellaneous papers treating the neurophysical foundations of shamanism and the animism in sub-Saharan Africa and Papua New Guinea. Part 5 is a concluding chapter by Takako Yamada.

The collection stresses the theme of a revitalized concept of animism rather than a clear analysis of ritual in the circumpolar region. "Animism" was the term chosen by Sir Edward Tylor (1871) to identify the "primitive" belief that objects could have spiritual essences. This concept, although still popular in undergraduate textbooks, is generally considered to be both too broad and disparaging of indigenous spirituality. Taking cues from Ainu ritual tradition, Irimoto, with the support of several Ainu representatives, introduces here the controversial idea that Ainu boldly pose a sense of oneness with nature (monism), which connects them not only to shamanistic traditions worldwide, but also to recent industrial ecological movements. (The received wisdom on Ainu ritual is that Ainu belief was too fragmentary or derivative to even be classed as shamanism). More importantly, Irimoto and others (Obayshi, Hoppal, Yamada) focus upon the actions of ritual specialists in the world, especially as mediators of relationships between people and animals, as capturing the meaning of their beliefs. It is this thought which constructs the most solid bridge between Ainu healers and ritual specialists around the world (and commonly in the circumpolar region). This "field of oneness between nature and supernature" (p. 21) best captures the rejuvenated

sense of animism that the editors and organizers of this conference find in northern beliefs.

The other chapters contribute rich comparative material to support this very broad idea. Chapter 13, by the famous Hungarian ethnologist Hoppal, provides perhaps the best history of the animism concept in both the British and the Russian traditions (this chapter should really be read first). Excellent ethnographies of contemporary ritual practice in Siberia among Sakhas (Yamada) and Khanti (Pentikainen) go far in substantiating this “feel of oneness” in both classic shamanist and non-Ainu contexts. The very fine set of chapters from some of the top anthropologists in North America take the concept in a somewhat different direction. Ridington stresses the power of “transformative experiences” to help living people achieve an understanding of their world through narrative. This pragmatic approach to what has been presented as a very abstract term (indeed an “-ism” in Ridington’s view) is further developed in two beautiful chapters by Smith and Sharp on Chipewyan understandings of meaning in the world. The chapters by Harvey Feit, Ann Fienup-Riordan, and Sergei Arutiunov deserve special commendation for providing two very powerful historical examples of ritual specialization in action. Feit presents and analyzes two rare transcripts of Cree shaking-tent ceremonies. Fienup-Riordan discusses the power of the image of the human hand in turn-of-the-century Yup’ik and Inuit ritual. Arutiunov provides an interesting account and analysis of the discovery of a transformative Yup’ik sculpture from the Chukotka.

Like the first volume in the set, this edited collection has a number of chapters performing the role of exceptions to the rule. The chapters in Part 4 on Pygmy and Papuan ritual do little more than verify the idea of “original oneness” in other non-northern cultures. However the compact set of chapters by Mongolians (Suyuge, Nacunbuhe) and scholars of Mongolia (Zhukovskaya, Konagaya) do much to emphasize that transformative experiences are not merely a circumpolar phenomenon. As Juha Pentikainen correctly points out, there may be a *northern* set of symbols common to rituals of this type, but they are far from limited to the polar realm. To continue to use the term “circumpolar” is in fact to imply that these rituals are linked by some process of diffusion through proximity, rather than emanating from one’s direct experience in the world around (which in the case of the North is very similar ecologically). Hoppal’s seamless analysis of Mongolian and Arctic material tends to reinforce the notion that there is much more to this ritual complex than its polar proximity.

Its rich material and fine analysis recommend this book highly to students of ritual and indeed spirituality in the North. It offers a rich collection of insights on a phenomenon that has driven anthropological writing on the North since the 19th century. Further, there is plenty in this volume which is new—the conference from which it springs is one of the sole forums where thinkers long divided from each other can come together to explore together the idea of “oneness through experience.”

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SACRED LANDS: ABORIGINAL WORLD VIEWS, CLAIMS AND CONFLICTS. Edited by JILL OAKES, RICK RIEWE, KATHI KINEW and ELAINE MALONEY. Canadian Circumpolar Institute Occasional Publication Series No. 32. Edmonton: Canadian Circumpolar Institute Press and University of Manitoba Department of Native Studies, 1998. ISBN 1-896445-07-1. 337 p., maps, b&w illus. Softbound. Cdn\$28.00.

This unique volume presents diverse viewpoints on ways to understand the importance of land for aboriginal peoples and, more practically, appropriate ways to protect aboriginal lands. These well-edited proceedings of the International Sacred Lands Conference, held at the University of Manitoba in October 1996, contain no less than 36 chapters, authored by 41 individuals. They provide accounts from a variety of settings: special emphasis is given to the Manitoba First Nations and to the Canadian Arctic, but six chapters offer comparative accounts from Sweden, New Zealand, and the United States. Approximately one half of the contributions were authored or co-authored by First Nations politicians and scholars of First Nations ancestry.

It is clear that the editors strove hard to include the greatest number of contributions from participants at the conference and yet keep the book a manageable size. Ordinarily this is a recipe for disaster, but this is no ordinary collection. Although some of the more philosophical and contextualized contributions seem clipped, on the whole each chapter not only brings into focus one aspect of treasuring and protecting sacred lands, but also gives the reader a rich bibliography of references drawn from ethnography, history, law, and political science. One might say that this book represents a microcosm of contemporary Canadian debates on the contradictions implicit in state and community tenure over space.

The volume is somewhat arbitrarily divided into seven subsections, which roughly distinguish more theoretical contributions from in-depth case studies: (1) Defining Sacred Landscapes; (2) Treaty Rights and Sacred Lands; (3) Philosophy of Sacred Land; (4) Loss of Sacred Lands: Flooding and Fisheries; (5) Protection, Reclaiming, and