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to the psychological identity of North Americans. The perceptual dichotomies of wilderness, either as something to be conquered and subdued (the developers) or as something to be preserved and maintained as a reminder of our roots to the natural ecosystems of the earth (the conservationists), are the major protagonists upon and around which Coates undertakes his analysis and weaves his story.

The book nicely divides into three sections: a historical review of Alaska and its development proposals and issues from 1867 up to the late 1960s, the Trans-Alaska Pipeline debates and conflicts leading up to a climax with the announcement of construction in the 1970s and finally the resolution of the story with details of construction and a post-project analysis.

In the first section the reader is led through an analysis of various images of Alaska as the last frontier, which range from icebox to storehouse. The taming of Alaska is frequently compared to the settlement of the American West. In this context Coates provides details of various development proposals that span small activities through to the Ramparts hydroelectric dam and Project Chariot. The latter of these proposed to create a deep-water harbour on the Chukchi Sea by exploding four nuclear devices. Coates uses these details to provide a convincing history of conservation in North America and present a plausible and well-argued analysis of the turf wars between the conservation and development lobbies over the first century of Alaskan-U.S.A. relationships.

The second section continues along the same general line as the first; however the playing field for the contest between the two protagonist groups now focuses on the Trans-Alaska Pipeline specifically and we are treated to the full-blown and gory details of the conflicts in the quest for approval. This section has all the tension and other attributes one might expect in a thriller novel. The personalities, and development or conservation thrusts, of the cast of characters are developed with skill, while plots and sub-plots move across the stage like a well-developed Russian novel. What is amazing about this section is that the reader does not get bored with the excellent referencing and attention to minute detail so necessary to qualify the book as a sound historical analysis. This section ends with the announcement of congressional approval for the project in 1973.

The final section of the book begins with a very fast-moving and highly readable technical synopsis of the project and then wraps up with an analysis of the impacts ten years after the oil began to flow.

The text concludes with the observation that there has been conflict in Alaska on three levels since 1867. The first source of conflict is the struggle between "the intrusive culture and the natural environment"; the second, a cultural contest between invaders and indigenes; and the third is the antagonism between the ideologies and policies of boosters and conservationists.

From the academic perspective it is very obvious that Coates has done his homework. The text is supported by 80 pages of "fine print" notes, which provide grist for the academic mill and lay bare all the material consulted in the process of the analysis. These notes are followed by 25 pages of selected bibliography and an index.

Overall, this book warrants very high commendations. It is readable, maintains a high academic standard, appears free from bias, yet has not lost the sense of tension that played throughout the whole evolution and construction of the pipeline project.

The book will be of interest to anyone who is intrigued by large-scale resource projects whether or not they are directly involved in such undertakings. Conservation groups, development interests, policy makers and legislators who find themselves embroiled in similar undertakings in the future ignore this work at their peril. It will undoubtedly serve as perhaps the single most important general reference for post-project analysis as we gain more experience from the operation of the pipeline over the ensuing years. Clearly the book passes the academic litmus test I set out at the beginning of this review.

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THE WAKE OF THE UNSEEN OBJECT: AMONG THE NATIVE CULTURES OF BUSH ALASKA. By TOM KIZZIA. New York: Henry Holt and Company, 1991. 275 p., map. Hardbound. US\$19.95, Cdn\$24.95.

Alaska is home to some 200 Aleut, Eskimo, and Indian communities, bound together to varying degrees by ties of language, culture, and history, yet at the same time as distinct and unique as the individuals who live in them. In *The Wake of the Unseen Object*, Tom Kizzia takes himself and the reader to several of these villages in an explicitly personal quest for discovering ancient ties in a modern world. "I did not imagine a traveler to the bush would find Nanook of the North eking out his subsistence with kayak and harpoon, but it seemed possible that, somewhere between James Fenimore Cooper and Chuck Berry, Alaska's indigenous people remembered something about the world the rest of us have forgotten" (p. 7).

The primary communities he visited include English Bay, Wales, Teller, Golovin, Tetlin, Ekwok, New Stuyahok, Koliganek, Togiak, Sleetmute, Lower Kalskag, Tuluksak, Akiachak, and Scammon Bay. Except for a single map placing these communities in the state of Alaska, there are no illustrations in the book. While it is easy to think of photographic possibilities for a work such as this, the readable narrative renders their absence virtually unnoticeable. Only a couple of minor spelling errors were found in an otherwise well-edited and nicely designed book.

Kizzia's is a very well-written and readable account, with a generally good understanding of some of the broad issues of contemporary Alaska Native concern. Much of the book consists of dialogue with local people, descriptions of the natural and cultural environment, accounts of Kizzia's own adventures, and brief excursions into historical and contemporary issues in order to place his narrative into better perspective.

However, as successful as this book is on a personal and popular level, it nevertheless possesses some shortcomings that render it far less useful as a serious study of Alaska Native cultures. First, while Kizzia does touch on certain historical subjects of importance to the communities he describes, these provide at most the barest foundation upon which to understand the political and economic processes that have brought Alaska Natives into today's world.

Second, though never made particularly clear, it is apparent that Kizzia spent very little time — several days at most — in each community he visited. Such limited exposure is simply inadequate for understanding very much at all about Native communities, or about anyone anywhere. Compounding this is a third problem, namely, that much of Kizzia's brief time in these communities was spent talking with individuals who, whether Native or white, to a large extent cannot be considered representative of their community's population as a whole. These included such people as store owners, village mayors, a priest, an Alaska state trooper, and a tour guide. These were the people most accessible to Kizzia — most willing to talk, and easiest for Kizzia to talk with — but hardly typical of the bulk of a more traditional Native population.

To an extent, Kizzia makes up for these shortcomings through his unpretentious attitude and lucid prose. As a highly individual narrative of the sights, sounds, and feelings witnessed by a perspicacious contemporary traveler, this book may be recommended. On the other hand, though *The Wake of the Unseen Object* does not pretend to be an anthropological treatise, its usefulness to anyone wanting more than a superficial glimpse of contemporary Alaska Native cultures is severely limited.

In sum, Kizzia has produced a sensitive and interesting account of his own quest to understand contemporary Alaska Native cultures. However, as he wrote of his stay in the Inupiat community of Wales,

"The shadows of the houses were lengthening, and the sandy lane through the village was deserted, ghostly. I had a sense of something stirring behind those doors, between the lines, beyond my reach." Likewise, it is not surprising that much of the richness, diversity, and complexity of Alaska Native cultures remains beyond the reach of this book.

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DICTIONARY OF ALASKAN ENGLISH. By RUSSELL TABBERT.
Juneau: The Denali Press, 1991. 294 p., index, refs. Softbound.
US\$47.50.

The people of Alaska, almost all speakers of English as their first or second language, nonetheless have their own, sometimes unique, ways of speaking the language. A professor of English retired from the University of Alaska Fairbanks, Russell Tabbert presents us with an intriguing compilation of almost 20 years of residence and research in Alaska, documenting English Alaskanisms both current and past. His *Dictionary of Alaskan English* is a most welcome addition to the literature. Readers and writers in Alaska, and about Alaska, will soon find the *DAE* to be an indispensable component of their Alaskan collections.

Modeling his effort in part after that of the *Oxford English Dictionary*, Tabbert's is an historical approach, providing citations to the earliest known appearance in print of each entered term, along with a chronologically ordered sampling of later uses up through 1990. In line with other dictionaries of regional English, Tabbert sets for himself boundaries upon what is, and what is not, to be included among legitimate Alaskanisms. Items unique to Alaska are of course included, but he has ten further criteria that can qualify a term for inclusion.

Perhaps most noteworthy about Tabbert's dictionary is his arrangement of entries by semantic category, rather than alphabetically. Readers wishing to look up a single entry will want to start with the alphabetized Index of Words Entered, p. 285-294, where they will be directed to the page number on which their item is discussed. But most readers will find that looking up single entries becomes secondary to reading this dictionary. In line with many 19th-century dictionaries, this one is not to be used simply to check spellings and definitions. Rather, most entries provide a history of the term and a discussion of how it has been applied, how its usage differs in Alaskan contexts from its usages Outside, and, where necessary, spelling and punctuation recommendations are made. And of course, the meticulous citations give the reader a real "feel" for how the words' connotations have changed. The citations, furthermore, are often selected for their help in defining the term in question.

The arrangement by semantic category makes for inviting reading; one can simply begin with a topic about which one is particularly knowledgeable (or, conversely, quite ignorant) and browse through that section. Tabbert arranges the *DAE* into three parts. First, preceding the main entries, are: Preface, Scope of the Dictionary, Plan of the Dictionary, Key to Shortened Dictionary Titles, Key to Pronunciation Symbols, and Table of Contents of Words Entered. The reader wanting to understand Tabbert's rationale and system for organizing the *DAE* will do well to read through these chapters first. Particularly useful is to study the Plan of the Dictionary to gain an understanding of Tabbert's scheme — cleverly conceived if somewhat clumsily executed — for listing synonymous entries.

The core of the dictionary, appropriately but redundantly titled "Dictionary of Alaskan English," consists of 19 chapters: Not Alaska, Time in the Country, Regions, Race, Roles and Personages, Ritual, Food, Drink, Clothing, Shelter, Mammals, Fish, Birds, Plants, Climate, Mining, Transportation, Recreation, and Miscellaneous. The

most pleasant way to introduce oneself to this work is with a chapter of personal interest.

The work terminates with the Appendix: Guide to Some Matters of Alaskan Usage and the Index of Words Entered. For Alaskan writers and editors, the Guide will get much use. Long-term Alaskan scholars may recognize this section as the latest iteration of Tabbert's much-photocopied "A Guide to Editing Alaskan Writing," which went through at least four drafts in the 1980s.

Given Alaska's contiguity with Canada, Tabbert appropriately provides useful cross-references throughout to the *Dictionary of Canadianisms on Historical Principles* and other regional English dictionaries. His use of an Americanist phonetic alphabet, widely used by linguists working with languages native to the Americas, is helpful where used, although in general there is very little discussion of pronunciation. Those interested in survivals of Chinook Jargon will appreciate Tabbert's close referencing of 19th- and particularly 20th-century uses.

Tabbert makes some reference to what is most commonly called Village English, e.g., p. 191, where "Alaska Native English" is used to label the term "falltime." Throughout, where terms have been used by Alaska Native authors in print, he includes them among his citations. Yet a more rigorous, sociolinguistically more sophisticated approach to documenting the lexicon of Alaskan Village English is greatly needed. Although Tabbert is not to be faulted for something he does not really set out to do, the shallowness of Village English entries calls attention to this need.

Several entries are quite amusingly notable and of interest to Arctic readers generally. "America" is listed correctly on p. 34-35 as having an "[i]nfrequent jocular use" by Alaskans to refer to the rest of the United States, in contrast to Alaska. The neologisms "spillionaire" and "Exxon whore" were coined for people who accepted the high-paying clean-up jobs following the 1989 oil spill from the *Exxon Valdez*.

Tabbert's definition of the terms "Eskimo" and "Inuit" is generally adequate. Under the entry "Inuit" (p. 276-277), we find a discussion useful for the readers of *Arctic* to note:

Because *Eskimo* is of Algonquian origin and is widely, but wrongly, believed to have had the pejorative meaning "eater of raw flesh," some people are avoiding *Eskimo* by using *Inuit*, an eastern Eskimo form meaning "people." While this may be a solution for Canada and Greenland, a similar shift in Alaska is not without complications. There are actually four Eskimo language groups in Alaska: Central Yupik (in southwestern Alaska); Alutiiq (on the eastern portion of the Alaska Peninsula, Kodiak Island, and on the coast of Prince William Sound); St. Lawrence Island Yupik; and Inupiaq (in northwestern and northern Alaska). Of these, only Inupiaq is part of the dialect continuum called *Inuit* stretching from Unalakleet, at the base of the Seward Peninsula, across Canada to Greenland. The other three Eskimo peoples of Alaska do not identify with the name *Inuit*. Linguistically they are closer to each other than to Inupiaq. Culturally they feel, in varying degrees, that they are quite distinct from the northern Alaskans. In fact, the speakers of Alutiiq consider themselves to be Aleuts. Thus, it is understandable that Alaskan usage has not accepted this substitution of *Inuit* to refer generally to Alaskan Eskimos.

The terms Inuit and Eskimo themselves are not entered in the main body of the dictionary (not being unique to Alaska), but rather find entry in Tabbert's Appendix: Guide to Some Matters of Alaskan Usage. One unfortunate loss here is that entries in the appendix are not given with citations of usage. It would have been illustrative to the discussion of these terms, for example, to have seen Burch's (*The Eskimos*, 1988:13-14) use of the term Eskimo in its maximal sense to include Aleutian Aleuts along with all Yupik and Inuit Eskimos.

In any undertaking such as this, there are bound to be Alaskan lexical items that the author has missed, and Tabbert is the first to point this out. Here are a few omissions I have noted. I find it amazing that he does not have a discussion of the Alaskan noun "subsistence" but, rather, only the verbs "subsistence hunting" and "subsistence fishing." These phrases have quite often lost their "hunting" or "fishing" components and "subsistence" now functions quite frequently — perhaps more frequently — on its own. "Subsistence,"