

The text is presented in two parts. Part one, "Tales the Elders Told," provides 127 pages of historic narrative, assimilated and processed through the mind of the author and combined with incidents from his own living recollection. The reader engages a time "when animals could talk." We are introduced to Raven and his questionable antics and associates. We meet a selection of good warriors and healers as well as some bad medicine people. We become privy to ancient prophecies and their modern implication. The first encounters of the Dene with non-natives are relayed from the native perspective. (That aspect and its differing perspective from any non-native rendition of the same initial engagement makes the book valuable in itself.) We discover outstanding elders such as Ayah, a 19th-century Dene seer who was born about the time of the arrival of the first Oblates to the region, and Karkeye, the author's father-in-law.

The final 115 pages provide a biographical introduction to three generations of the Blondin family. Extensive background is given on grandfather Paul (b. 1860), who lived the traditional Dene way. Edward, his son, was born at the turn of the century. It was during Edward's lifetime that the challenges of major life transition confronted the Dene and seriously threatened their traditional ways as well as the social fabric of their communities. Finally, George (b. 1922 near Horton Lake, Northwest Territories) demonstrates how he has attempted to successfully transact the challenge of living simultaneously in two different worlds.

Through these biographies the reader is provided a window on a family with a strong sense of identity. The Blondins are portrayed as grounded in the traditions but open to change and adaptation to new possibilities. The story of family evolution is a balanced and appealing blend.

For this reviewer, one of the most valuable chapters is the author's description of the meaning of the drum and its song. Blondin tells how Dene drum songs were first revealed to the people for use in their circle dances. The following is a special revelation from the Creator, conveyed through what is now a prayerful yet celebrative drum song:

My people, the time on this earth is very short. Be good people, help each other. Work hard; that's part of the order of our Creator. Don't complain. Love one another. Listen to the drum song and live by it.

*When the World Was New* accomplishes well what it sets out to do, for all of the selected pieces are presented with grace and eloquence. Again, there seems to be minimal loss in the metamorphosis from oral to linear or, for that matter, in the communication between two- and four-legged creatures. Blondin and his editorial aides do a fine job of maintaining human authenticity and the intimacy of relation with the natural world.

A danger signal is the cost of the book. No doubt the publishers have been cautious and they are to be congratulated on the fine quality of production in terms of paper and binding. But if the author's express purpose of accessibility to the young and to interested non-Dene is to be respected, it is axiomatic that future editions be provided more economically.

Blondin would seem to have access to many other stories from the same source as these. It is anticipated that, in time, they will also appear with the charm and vitality evidenced in this first worthwhile attempt.

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notes, glossary, bib., index. Hardbound: US\$50.00, Cdn\$55.00; softbound: Cdn\$22.95.

Anyone who truly wants to understand something about individual native women of the far North should read this wonderfully rich book; so should anybody interested in the nature of oral literature and life histories. It is highly innovative, well organized, and beautifully written. In it Dr. Julie Cruikshank, a non-native anthropologist, collaborates to present the life histories of three Indian elders of southern Yukon — Angela Sidney, of Tagish and Inland Tlingit descent and the last speaker of Tagish; Kitty Smith, who had a Southern Tutchone mother and a Coastal Tlingit father; and Annie Ned, a Southern Tutchone. All three of these remarkable women lived through the cultural and social upheavals and sudden influxes and departures of whites associated with the Klondike Gold Rush of 1896-98 and the building of the Alaska Highway in World War Two. All had exceptionally productive lives, acquiring knowledge and wisdom they were eager to pass on to younger generations. In this book they tell their stories as they wanted them told.

The project that led to this volume actually began in 1974, when younger members of their respective families, recognizing the value of their elders' cultural contributions, asked Cruikshank to record their autobiographies. As the work went on, however, it became apparent that none of the narrators was really comfortable in concentrating solely on biographical facts as construed in Euroamerican culture or in arranging them in the chronological sequence to which Westerners are accustomed and which Cruikshank herself first hoped for. Instead, Angela Sidney and Kitty Smith consistently preferred to intersperse accounts of incidents in their personal lives with well-known stories from the traditional narrative repertoire, while Annie Ned chose to emphasize songs and oratory. In short, the women repeatedly drew on familiar oral forms to tell their life stories — an autobiographical approach that was perfectly clear to those within their own culture, but which is not very obvious to those of another. As Cruikshank writes, "autobiography is a culturally specific narrative genre" (p. x) and "recording a life history in an oral society is a social activity quite different from the solitary exercise of autobiography in a literary society." Cruikshank also gradually came to realize that oral tradition is not just "evidence" about the past but is instead "a window on the ways in which the past is culturally constituted and discussed" (p. 14). In this course of this book the reader too comes to understand just why these Yukon women regarded traditional narrative, song and oratory as integral to conveying their life stories — why Angela Sidney, who was widely recognized as a master storyteller, said, "Well, I've tried to live my life right. Just like a story" (p. 29, 146); why Kitty Smith, an independent and highly competent person, who overcame much tragedy and who was also a gifted raconteur, declared that "My roots grow in jackpine roots" (p. 159); and why Annie Ned, a woman of strong spiritual powers and an acknowledged leader, so forcibly pronounced that "Old-style words are just like school" (p. 263).

Each of the three main parts of the book is devoted to one of the women, and each includes personal accounts about events in her life as well as narratives and songs that the woman counted as specially significant in expressing her life. It was Cruikshank, however, who selected the material from a much greater amount of it and who ultimately arranged it in the sequence in which it is presented. She also introduces each part with immensely perceptive commentaries. These framing commentaries along with her overall introduction and brilliant concluding chapter provide the necessary context for Western readers to understand the answers she so convincingly gives to the question posed at the beginning of the book: "What are story tellers actually communicating?"

Cruikshank does not analyze the poetics of the three native languages involved, since all of the women wished to tell their "stories" in English, thus ensuring that they would be fully understood by their mainly English-speaking grandchildren. But Cruikshank is keenly aware of current concerns with how best to transfer oral texts to the printed page, whether in the native language or in English. The graphic

LIFE LIVED LIKE A STORY: LIFE STORIES OF THREE YUKON ELDERS. By JULIE CRUIKSHANK in collaboration with ANGELA SIDNEY, KITTY SMITH and ANNIE NED. Vancouver: University of British Columbia Press, 1990. 404 p., 3 photos, 4 figs., map,

presentation of the characteristic speech patterning and Cruikshank's sensitivity to the women's vivid metaphorical phrasing preserved even in English are elegant and satisfying. Some native terms are necessarily incorporated into the texts because each woman in these matrilineal societies followed the approved cultural pattern of beginning her personal account with a genealogy of her ancestors — first the mother's line and then the father's — and also because so much of the oral narrative is intimately tied up with native place names in the local landscape. The three genealogical charts and a glossary of native terms are useful aids for those who block at the sight of unfamiliar linguistic terms and orthographies.

The book is not a study either of interaction between traditional oral performers and non-literate audiences. Cruikshank and her native collaborators knew that times had changed drastically since the women were young. In fact, a major thrust of each of the life stories is how the protagonists adapted to or resisted the changes, and their conscious effort was, with the aid of Cruikshank, to transmit their life stories to a *literate* younger generation. As such, their endeavours are very much part of the current scene in Yukon and countless other places where natives wish both to preserve and to learn from key aspects of their heritage. *Life Lived Like a Story* is a superb model of how this can be done. It is a work of true collaboration between native and non-native. It is also a sophisticated and ground-breaking contribution to anthropological scholarship and practice, adding significantly to our understanding both of northern Tlingit and Athapaskan culture history and of the nature of orally transmitted life histories. Embodying mutual respect and understanding, this book points to the kind of relationship between native Americans and anthropologists that both groups can increasingly hope for in the future and from which both can profit equally. Beyond all that, all readers sensitive to the human condition, no matter what the cultural context, will find the lives of these women and their ways of conveying them to be absorbing and unforgettable.

Cruikshank adds in a postscript to her preface that Kitty Smith died in 1989, before the book was published, and that Annie Ned was awarded the Order of Canada in 1990. It is sad to have to report the death in November 1991 of Elijah Smith, Annie Ned's son by her first husband, a native leader well known throughout Canada and the founder of the Council for Yukon Natives. With great regret I must also record that Angela Sidney died in July 1991. For good reason several major Canadian newspapers noted her passing and paid tribute to this unparalleled storyteller who tried to live her life "like a story."

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#### QUATERNARY GEOLOGY OF CANADA AND GREENLAND.

GEOLOGY OF CANADA, No. 1. Edited by ROBERT J. FULTON. Ottawa: Canadian Government Publishing Centre, 1989. 839 p., 5 folded maps in box. Hardbound. Cdn\$70.00 (in Canada), US\$84.00 (other countries), plus postage and handling.

The publication of this volume marks a very significant milestone in the studies of Quaternary geology in Canada and perhaps also in Greenland. Compared with previous reviews of Quaternary geology of Canada, this is by far the most comprehensive, detailed, and up-to-date treatise on the subject. The truly monumental task has been admirably accomplished by the editor and the many authors, who all deserve full credit for a very difficult job well done. In view of the geographical size and geological complexity of the regions covered in this work and the great variety of available information, the synthesis of the total data base into one volume is remarkably successful. However, because of the vast amount of information contained in this book, it is certainly a challenge and requires considerable effort and persistence to read it from cover to cover. For this reason, it is a difficult book to review — a problem exacerbated by the fact that this

volume also covers many aspects of Quaternary research in addition to geology in the narrow sense. In my opinion this particular aspect of the work is a major strength of the book and it can serve as a source of reference data and inspiration to both professional Quaternary geologists as well as to students and many "friends of the Quaternary" in the more general sense.

The 839-page book and the box of maps are attractive in appearance and sturdy enough to withstand long-term use in any reference library. I consider this to be a definite asset, because I have several volumes in my own library that have fallen apart rather quickly in spite of tender loving care. The use of colour in illustrations is a very pleasing and helpful feature. Typographical errors are rare, indeed, and indicate excellent editorial management of the publication. On pages 7 and 8 we find "Innuition Region" and "Innuition Ice Sheet" instead of Innuitian Ice Sheet. Also on page 7, lower case is used for "Cordilleran ice sheet," whereas elsewhere it is consistently capitalized — Cordilleran Ice Sheet.

The Canadian territory is subdivided into six physiographic regions: 1) the Cordilleran region, 2) the Interior Plains, 3) the Canadian Shield, 4) the St. Lawrence Lowlands, 5) the Atlantic Appalachian region, and 6) the Queen Elizabeth Islands.

Under the heading of "Canadian ice sheets," four subdivisions are recognized: 1) Canadian Cordillera — equivalent to Cordilleran ice and the Cordilleran region; 2) Central Canada (further subdivided into: a) Canadian Shield, b) Interior Plains, c) St. Lawrence Lowlands, and d) Arctic Lowlands); 3) Atlantic Appalachian area; and 4) Queen Elizabeth Islands area — equivalent to the Innuitian region north of the Parry Channel.

However, as shown in Figure 4, there is also an overall subdivision into four ice sheets: 1) the Laurentide Ice Sheet (further subdivided into three sectors — Keewatin, Labrador, and Baffin), 2) the Cordilleran Ice Sheet, 3) the Innuitian Ice Sheet, and 4) the Greenland Ice Sheet.

The reader might notice in the Foreword that "the Laurentide ice" does not mean the same thing as "the Laurentide Ice Sheet" because "Throughout this volume the name Laurentide Ice Sheet is reserved for the Wisconsin inland ice sheet. The ice cover of central Canada of other ages is referred to as Laurentide ice or inland ice" (p. 9).

At least some of this complexity (or confusion?) of definition is caused by the different schools of thought with regard to the inception, growth, and decay of the inland ice, as correctly pointed out by the editor in the Foreword.

Since most chapters of Part 1 of this book were prepared during 1984-86, with some additions made in 1987, it can be expected that further research might clarify some of these problems of definition and complexity. In the same context of problems, there seems to be considerable uncertainty concerning the chronological sequence of events that fall beyond the range of radiocarbon dating. Perhaps a separate review-type chapter on Quaternary geochronometry might be warranted in a future edition of this book?

The editorial introduction (Foreword, 11 p.) provides a very useful summary of the development of Quaternary studies in Canada. In a similar manner, all three parts of the book have a separate introduction and all chapters begin with a summary. This editorial feature provides the reader with a means of quick reference to the different units of subject matter.

The body of this treatise is divided into three parts: Part 1 (regional Quaternary geology — 6 chapters), Part 2 (applied Quaternary geology — 6 chapters), and Part 3 (Quaternary geology of Greenland — 2 chapters). Each chapter contains a separate listing of references, and the volume concludes with an Index (p. 823-839), which is quite helpful in finding specific information on particular events, features, and other items of interest to the reader.

The six chapters of Part 1 (p. 17-478) follow the physiographic subdivisions of Canada. In general terms the format of each chapter includes the geological setting and background, Quaternary processes, the ice sheet, stratigraphy and history, environments, and economic aspects of Quaternary geology. The number of chapter authors ranges from eight to one and they have collectively succeeded in presenting