

The coverage begins with the northwestern region, where Clark devotes three chapters (1-3) to discussing the archaeological evidence for the history of this subregion. The depth of treatment decreases, however, as he proceeds eastward, with two chapters (5-6) devoted to the north-central subarea and only one (7) to the third. This emphasis reflects, I suspect, Clark's own interest and expertise, not to mention the availability of appropriate sources of information. Chapter 4, which discusses various issues concerning prehistoric trade, provides a short interlude between the first and second subareas, and the final chapter (8) offers a "Compendium" that seeks "To assist the reader in tracing the individual strands through the long, tangled skein of prehistory. . . ." Because of the content-rich nature of the text, the latter is indeed necessary.

For each subarea, Clark provides some background on aspects of biophysical characteristics and a discussion of the archaeological evidence for cultural development over time, noting key sites and characteristic artifact types for the many cultures that have been defined by archaeologists over the past few decades of research. Here, Clark injects some of his own unique interpretations concerning this evidence. These reflect a careful, if at times laborious, consideration of the evidence, and I find little to disagree with. Clark also offers interesting and effective, if not lyrical, summaries of prehistoric lifeways that integrate the archaeology, ethnography, and historical accounts. To enhance the overall presentation, the text is complemented by excellent maps and illustrations, drawn by the talented David Laverie, and there are numerous good-quality plates of artifacts. The colour photograph on the cover is also the most attractive of the whole Canadian Prehistory Series.

In general, the book is moderately successful in the difficult task of synthesizing information that is widely dispersed and often accessible only to the purist. My misgivings come from a number of shortcomings, many of them respecting layout that were likely beyond the control of the author. To begin with, the text is set in a light, minimalist sans-serif typeface that I found difficult to read. A bolder or heavier serif typeface would have improved the readability markedly. Virtually all of the plates and figures are not referenced in the text. This is unfortunate, because had this been done with the artifact plates there would have been no need for the several lengthy in-text artifact lists that are largely meaningless to the majority of the intended audience. Seven of the artifact plates have artifacts that are clearly (even to the uninitiated) upside down. A map (Map 5) of site locations for the northwestern region has Anaktuvuk Pass, Old John Lake, and Onion Portage, all of which belong in northern Alaska, shifted to the northern Yukon, and Trout Lake is plotted on the Old Crow River rather than the Yukon Coastal Plain, where it belongs. There is no mention of the names of any of the researchers responsible for the generation of the original data. This is undoubtedly an editorial policy, but in a sense it decontextualizes the picture of subarctic archaeology and, moreover, it makes it difficult for students of subarctic archaeology or anyone else to pursue specific interests using the list of readings at the end of the book. Finally, there are organizational problems. For example, there are sections in the text that deal with specific topics (e.g., microblade and burin technology, as well as copper working) that interrupt the flow and unity of the presentation. These and the chapter on trade could have been better treated as sidebars or self-contained units that could have been referred to in the main body of the discussion.

Despite my criticisms, I like the book. It will be useful for college or university-level courses in northern archaeology, although not as much as one could hope for because of some of the aforementioned problems; it should also be part of every subarctic specialist's library. Individuals interested in archaeology and the North would also benefit from reading the book, although they may find it more difficult to absorb than some of the other volumes of the series. Clark should be commended for undertaking a very difficult task indeed in filling perhaps the largest gap in the regional coverage of the Canadian Prehistory Series. With a volume on the Prairies, the Canadian Museum of Civilization would round out what has been and contin-

ues to be a valuable contribution to the professional community and the general public alike.

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**QITDLARSSUAQ: THE STORY OF A POLAR MIGRATION.** By GUY MARY-ROUSSELIÈRE. Trans. by ALAN COOKE. Winnipeg: Wuerz Publishing Ltd., 1991. 196 p., figs. (maps and photos), appendices, tables, bib., folded insert. Softbound. Cdn\$25.00.

*Qitdlarssuaq: The Story of a Polar Migration* is the long-awaited English translation of Father Guy Mary-Rousselière's (1980) *Qitdlarssuaq: l'histoire d'une migration polaire*. Both volumes recount the fascinating story of the long and perilous journey to northwestern Greenland undertaken by a small band of North Baffin Island Inuit, led by the powerful shaman Qitdlarssuaq, during the middle decades of the last century.

The story of Qitdlarssuaq and his followers is not a new one. Details of this saga were first brought to the attention of the Western world by the Danish ethnologist Knud Rasmussen (1908, orig. 1905), who interviewed some of the surviving participants in the journey still residing at the time of his visit with the Polar Eskimo. Additional information about the migration has since been provided by Steensby (1910), Freuchen (1961), Holtved (1967), Petersen (1962) and Gilberg (1974/75), among others. As well, elements of this story, particularly specific events and the names of the individuals associated with them (both prior to and after the migration), have been kept alive in the oral traditions of the Baffin Island Inuit and the Polar Eskimo.

Despite this lengthy legacy of historical and traditional "documentation," much about this "polar migration" — beyond the incontrovertible fact that the North Baffin Islander's journey to Greenland did indeed occur — remains obscure. That this is so stems, in part, from the fact that the many written treatments of the "Qitdlarssuaq Saga" are flawed by errors, inconsistencies and outright contradictions. The oral histories too, while illuminating in their own right, often freely intermix historical "fact" and "legend," making it extremely difficult to equate traditional accounts of the saga with written versions.

Mary-Rousselière's book *Qitdlarssuaq: The Story of a Polar Migration* (and of course the French edition that preceded it) represents the first serious attempt to "unravel the tangled web of known facts" (Leroi-Gourhan, p. 7) about Qitdlarssuaq and his followers and to establish, through the scholarly assessment of all available information sources — including ethnographies, explorers' journals, ships' logs, contemporary newspaper references and oral histories (as collected by the author himself, as well as by other ethnohistorians), the timing of their migration, its duration, the route(s) followed and even the names and numbers of the individuals involved. As discussed below, Mary-Rousselière was able to accomplish far more than this.

In his introductory chapter, he reviews the primary ethnohistorical sources pertinent to the migration saga and comments, very briefly, on some of the errors and inconsistencies contained therein. He also discusses the relative strengths and limitations of traditional descriptions of the Qitdlarssuaq saga as preserved in the oral histories of the North Baffin Inuit and the Polar Eskimo. Following this review, Mary-Rousselière outlines the research strategy he adopted in his assessment of the myriad array of sources pertaining to this event.

Stated simply, his research proceeded through five principal steps: 1) identifying the principal structural elements of the migration story as reported in the major ethnographic reports concerning both the Baffin Islanders and the Polar Eskimo (i.e., Rasmussen, Steensby, Holtved, Freuchen, Peterson); 2) seeking out possible corroborative

historical references, no matter how oblique, in the journals of British naval officers associated with the search for Franklin in the Lancaster Sound area during the 1850s (e.g., Inglefield and McClintock), in the notes (published and otherwise) of polar explorers such as Bessels, Hayes and Peary (all of whom spent prolonged periods of time in northwestern Greenland towards the end of the last century) and in unexpected sources, such as the log books of Dundee whaling ships operating in Jones Sound and Lancaster Strait in the mid- to late 19th century; 3) scrutinizing the texts of songs and stories of the Baffin Islanders and the Polar Eskimo (as recorded by Rasmussen, Steensby, Peterson, Boas and Kroeber, among others) for information pertinent to the saga; 4) supplementing these traditional references with new information gathered in 1972, when he took a group of elders from Pond Inlet, Arctic Bay and Igloolik to Thule-Qaanaaq, Greenland, thus bringing together the oral traditions of both ends of the polar migration — its start and its finish — and 5) subjecting his combined data set to a rigorous comparative analysis to identify points of correspondence among independent references, areas of ambiguity and outright contradictions.

To assist in this latter stage of his analysis, Mary-Rousselière assigned a "credibility coefficient" to each of his sources. He used this weighting factor to facilitate choices among alternatives when faced with cases where ambiguities or contradictions occurred in two or more accounts judged by the author to refer to the same person(s), places, times and/or events.

Following his introductory remarks, Mary-Rousselière provides the reader with a listing of the principal characters involved in this drama and the different names and/or spellings of the same name by which they were known. Establishing this list was an essential first step in Mary-Rousselière's assessment of the migration story, as pronunciations between the Baffin Island and Polar Eskimo dialects often differ markedly. As well, because Inuktitut terms are often spelled phonetically in early historical accounts, personal names (e.g., Qillaq, Qidlaw, Killaw, Koodlak, Qitdlarssuaq, etc.) and place-names may, at first glance, appear distinct. They may also, however, simply reflect different phonetic interpretations of the same word. Unfortunately, this list is also an essential "survival guide" for readers, since Mary-Rousselière is not consistent in his use of names. For example, at different points in the text the author refers to one of the major figures of the saga as "Oqe," "Oque," "Okey," "Orque," or "Uqi." This is not a major problem, but it is unnecessarily confusing.

The substantive results of Mary-Rousselière's comprehensive research into the Qitdlarssuaq saga are presented in the 13 central chapters. In chapter 1, the author reviews the primary historical sources (McClintock, Bessels and Peary, among others) that provide chronological "anchors" to key phases in the migration saga. These include McClintock's 1858 encounter with the migrants at Dundas Harbour on southeastern Devon Island and Bessel's 1873 meeting, near Etah, Greenland, with a group of Baffin Island Inuit who informed the explorer that other members of their party had returned to Baffin Island some years earlier. Mary-Rousselière also argues in this chapter that the oral traditions of the Polar Eskimo, when approached with the appropriate caution, represent the only viable source for information concerning events that occurred between these temporal benchmarks.

Chapters 2-10 focus on the main stages of the North Baffin Islander's journey to and stay in northeastern Greenland. In chapter 2 Mary-Rousselière offers a brief profile of the shaman Qitdlarssuaq, the central figure of the migration saga. There is sufficient information, mostly provided in the oral traditions of the Baffin Island Inuit, to demonstrate that Qitdlarssuaq was clearly **not** an individual "*sans peur et sans reproche*" (p. 30). The author's recounting of these traditions goes a long way towards explaining why Qitdlarssuaq "had good reason for putting the greatest possible distance between himself and the relatives" of his enemies (p. 32).

Chapter 2 also introduces the reader to Oqe, the second central figure in the migration story, and describes the encounter in 1853 between Inglefield, a British naval officer engaged in the search for

Franklin, and the North Baffin Islanders on southwestern Devon Island. This episode is of interest as it provides a valuable chronological reference to the likely start of the migration. It may also help to explain why Qitdlarssuaq and his followers chose to leave Devon Island and to begin their long trek towards Greenland. According to Mary-Rousselière (p. 39), it is likely that Inglefield (who was accompanied, at the time, by a native West Greenlander interpreter) informed the North Baffin Islanders of the existence and approximate whereabouts of the Polar Eskimo (see also Savelle, 1981). This intelligence may have motivated Qitdlarssuaq to increase the distance between himself and those seeking revenge for his past deeds by seeking out these new and previously unheard of folk.

The next three chapters detail the story, in so far as it can be reconstructed, of the North Baffin Islanders' journey to and their five-year stay on Devon Island (chapter 3), their subsequent journey northeastward along the coast of Ellesmere Island towards Greenland (chapter 4) and finally their crossing of Smith Sound and first contact, in 1862 or 1863, with the Polar Eskimo (chapter 5). Perhaps the most significant detail unearthed by Mary-Rousselière concerning this sequence of events concerns the split between Oqe and his followers and Qitdlarssuaq and his group (chapter 4). According to Mary-Rousselière (p. 57-60), this split, which saw Oqe's group turn back towards Devon Island and Qitdlarssuaq's party proceed on to Greenland, took place in 1862 at Talbolt Inlet on eastern Ellesmere Island. Recognition that only some of the original party of North Baffin Island migrants eventually reached Greenland resolves at least some of the discrepancies between various published lists naming those North Baffin Islanders who came to the land of the Polar Eskimo. The subsequent fate of Oqe and his followers is discussed in a later chapter.

In chapter 6 Mary-Rousselière describes the initial period of contact between the North Baffin migrants and the Polar Eskimo of northwestern Greenland. The author examines the evidence for the reintroduction into the Polar Eskimo's material cultural repertoire of the kayak, the bow and arrow, the leister, the fish lure and the spirally constructed snow house. In the context of this examination, he dismisses earlier claims that the North Baffin Islanders also introduced the umiaq (a large skin "women's" boat) to the Polar Eskimo. Mary-Rousselière also discusses the impact that the technologies introduced by the Baffin Islanders — especially the kayak and the bow and arrow — had on Polar Eskimo subsistence and settlement practices. Based on demographic data collected in 1855 and 1867 by the explorers Kane and Hayes respectively, he speculates that the arrival of the North Baffin Islanders may very well have saved their hosts from ultimate extinction (p. 74).

Qitdlarssuaq and his band spent approximately seven years (between about 1862/63 and 1869/70) living with the Polar Eskimo. However, circumstances, some of which Mary-Rousselière details in chapter 7, eventually led many of the original migrants to attempt a return to Baffin Island.

The return trek, outlined in chapters 8 and 9, was disastrous. Qitdlarssuaq, by this time an elderly man, fell ill and died somewhere between Cape Sabine and Cape Herschel on eastern Ellesmere Island in the first year. The remainder of his party proceeded on to Makinson Inlet on southeastern Ellesmere Island, where they overwintered. In the spring the group searched, unsuccessfully, for a location with abundant supplies of seals and caribou. That fall they moved to a small fish lake located between Makinson Inlet and Baumann Fiord on the west coast of Ellesmere Island. Here began a desperate saga of hardship — starvation, murder, and cannibalism — which saw only 5 of the original band of 21 North Baffin Islanders survive to return to Greenland some two years later (about 1873).

In chapter 10 the author interrupts his discourse on the migration story proper to review his primary sources for establishing his reconstructed chronology of events. While this section certainly contains some very useful information, it would have been more appropriate, I feel, to have incorporated these data into the chapters of the volume to which they directly apply.

While researching the migration story, Mary-Rousselière frequently came across information that appeared, after careful scrutiny, to be legitimate but did not fit easily with the main events of the Qitdlarssuaq saga. After careful consideration, he came to the conclusion that some of this information likely applied to the story of Oqe and his band following their separation from Qitdlarssuaq's party in 1862 and that other data pointed to a second attempted migration to Greenland from Baffin Island that took place some time during the last decade of the 19th century.

Mary-Rousselière discusses his hypothesis concerning the likely fate of those who followed Oqe in chapter 11. He begins by outlining the testimony of Merquasaq, a follower of Qitdlarssuaq interviewed by Rasmussen in 1905, that 24 North Baffin Islanders went with Oqe when he split away from Qitdlarssuaq in 1862. The author then discusses Adam Beck's (a native Greenlander who served as interpreter on a number of the Franklin search expeditions) claim that Oqe had returned to Baffin Island in the early 1860s.

While not disputing Merquasaq's estimate of the number in Oqe's party, Mary-Rousselière has difficulty with Beck's story that some or all of this group returned to Baffin Island. The basis for this doubt, he suggests, stems from the fact that out of the list of names known to have been associated with Oqe's group, only two — QimMINGAJAK and his wife Angiliq — are preserved in stories still related by the North Baffin Inuit. What is more, QimMINGAJAK and Angiliq are said in these stories to have been the lone survivors of a tragedy in which many people had died. By joining the stories of QimMINGAJAK and Angiliq with what is known about the Qitdlarssuaq saga and by augmenting this with information found in the log books of the Dundee whaler Ravenscraig, Mary-Rousselière pieces together another sad story of the famine, death and cannibalism that overcame all but 2 of Oqe's original party of 24.

In the course of collecting oral histories from the residents of northern Baffin Island and the nearby Melville Peninsula, Mary-Rousselière came across frequent references to specific individuals said to have made the journey to Greenland but whose names do not appear on any of the lists of those who arrived in the Thule District in 1869-70. As well, some of the named individuals were known personally to Baffin Island Inuit who themselves died as recently as 1960. It would be impossible, therefore, for the individuals named in association with this migration to have been among those who followed Qitdlarssuaq in 1852. The only possible explanation, according to Mary-Rousselière, is that there was a second, largely undocumented, attempt by a group of North Baffin Inuit to migrate to Greenland during the 1890s. In chapter 12 Mary-Rousselière makes an interesting case for linking the historically documented disappearance of a small band of Tununirusirmuit, who once lived on the shores of Admiralty Inlet, Baffin Island, with this second and assumedly abortive attempt to move to the land of the Polar Eskimo.

In the final full chapter, Mary-Rousselière addresses Franz Boas's (1964) claim (supported in part by Emil Bessels and George Nares) that a small band of Inuit permanently resided in Umingman Nuna, the southern coast of Ellesmere Island, during the early 19th century. This is an interesting problem, as Boas's assertion has been cited in support of the view that the Arctic Archipelago, including Ellesmere Island, has been continuously occupied over approximately the last 1000 years (e.g., Wenzel, 1979). Mary-Rousselière argues quite convincingly, however, that Boas and others may have been misled in their beliefs, in part by a misinterpretation of the name Tadjun (a name that Boas equates with Devon Island), which really is a generic term for "where one sets foot or puts into port" and can be applied to many different islands (p. 150). Although the author acknowledges that the Tununirusirmuit often made expeditions to Somerset, Cornwallis and Devon and perhaps even to southern Ellesmere Island, he doubts very much that the latter area supported a resident population for any significant length of time during the last century.

The 13 central chapters of this book are supplemented by detailed notes at the end of the volume, as well as by 8 appendices, which include excerpts taken from Rasmussen (1908) and Robert Peary's

unpublished notes, as well as transcripts of several of the stories and legends gathered by the author in the course of his research.

*Qitdlarssuaq: The Story of a Polar Migration* is in many respects a remarkable volume. Although small in size, it provides invaluable insights not only into the Qitdlarssuaq saga itself but also into the way of life — harsh, heroic and sometimes brutal, as it was — of the early historic-period Inuit of the central Canadian Arctic. The book is not without its minor technical flaws: the maps are rather poorly presented, the reproduction of photographs occasionally leaves something to be desired and the lack of page references to maps, tables and photographs in the table of contents is a minor irritant. On the whole, however, the publisher is to be credited for making this valuable work accessible to a wider English-speaking audience, thanks to the seamless English translation by Alan Cooke. I recommend this book highly as essential reading for those with a genuine interest in arctic history, prehistory and/or ethnography. I would also recommend this work to anyone with a broader interest in the study of hunter-gatherer adaptations to anywhere in the world at any point in time — past or present.

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INTERTIDAL BIVALVES. A GUIDE TO THE COMMON MARINE BIVALVES OF ALASKA. By NORA R. FOSTER. Fairbanks: University of Alaska Press, 1991. 152 p., tables, figs., glossary, bib., index of names. Hardbound, US\$30.00. Softbound, US\$20.00.

The author writes that "Whether you're a curious beachcomber, a part-time naturalist or a professional malacologist, this book will help you to identify the bivalves—clams, mussels, cockles, and scallops—found . . . along the coasts of Alaska. . . ." She has succeeded admirably with this goal by producing a volume that should be valuable to a diverse user group. This guide is a much needed addition to the taxonomic literature for all of those interested in bivalves.

The introduction presents a brief discourse on such subjects as bivalve structure and function, species distribution and habitat. Foster is concerned with habitat damage and offers valuable suggestions for intertidal collectors that one does not typically find in taxonomic guides. Examples of the latter suggestions are ". . . turn . . . rocks