seems clear that the conference environment is not the most congenial for these sorts of presentations. The conference was held in Edmonton, hundreds of kilometres distant from the communities of Fort Vermilion and Fort Chipewyan. This urban setting no doubt resulted in less relaxed and full presentations from local residents, particularly native elders. This is clear when comparing the interview material collected by Patrick Moore, for example, in the homes of such elders with their presentations during the conference.

These criticisms, however, are relatively minor ones. In the final analysis, the conference organizers — and proceedings editors — must be applauded for including local residents. Their voices provide a fresh perspective often lacking at such conferences. As Dr. Milton Freeman pointed out during his closing remarks, "The format of the meetings, with community residents speaking about their past achievements and their future hopes, has really contributed to the sense of reality, something that is missing from many meetings when researchers get together to discuss their ideas rather than realities" (p. 311).

In effect, giving local residents the opportunity to share their stories allows them to retake ownership of their own history. Through their direct involvement, they shape the historical record by selecting the material and information they choose to share with those attending the conference and those who will read the proceedings. Indeed, maintaining control over local government, local economic decisions, and the preservation of local history was a common theme raised by many local residents in their presentations. As Fred Didzena said, when speaking about the experiences of the Dene Th'a Band, "We have seen many ideas but really only one answer. The Dene Th'a must again have the power to make decisions for themselves" (p. 160).

For some local residents, this clearly includes the power to preserve oral history for future generations. As Fort Chipewyan resident Elsie Yanik said, "I hope that, as one of our elders mentioned, this is not a lost history. I hope that these stories are recorded and kept because history is going down and being wasted" (p. 265). Dr. McCormack shared a similar view at the end of the conference, hoping that it would inspire "the people of Fort Chipewyan to hold their own conferences and write their own histories, both to regain the local control which many feel they have lost over this most critical aspect of their communities and to record for their descendents the stories of their lives" (p. 308).

The choice to include local residents in the conference and record their words in the proceedings sends a powerful signal to northern communities: that the value of their knowledge and traditions is not only respected but worth sharing and worth preserving. The logistics of ensuring that a range of voices is heard in such conferences can be daunting, however, as has been seen in other jurisdictions. In the Yukon, for example, the Yukon Historical and Museums Association has been including local residents and elders in heritage conferences for ten years. Organizing such events has proved to be time consuming, but the rewards have more than made up for the hours spent.

Not only does such an approach recognize the value of the traditions and knowledge held by local residents, it also personalizes what can be an impersonal and academic event. As Father Casterman said in one presentation, "Fort Chipewyan is a real community. What I mean by this is that in the community everyone is recognized and dealt with as a person.... In Fort Chipewyan, everybody knows the persons that we are" (p. 232). While time constraints and unfamiliar surroundings might dampen some of this personal touch, if it offers the reader only a glimpse of the personal stories and the "real" communities of Fort Chipewyan and Fort Vermilion it has been worthwhile. As Dr. Ironside said at the beginning of the conference, "geographical locations only become places once they are stamped with the life experiences of people who live there..." (p. 6).

What about the second goal of the conference and proceedings, the goal of expanding knowledge about northern Alberta? If a reader is simply looking for more information about Fort Vermilion and Fort Chipewyan, he or she need look no farther. The proceedings contain information on everything from archaeological sites in the region to the amount of grain produced in the Fort Vermilion district to the market potential of the granite deposits found near Fort Chipewyan. The geography, biology, economy, anthropology, and history of northern Alberta are described here in voluminous detail.

Much of this information is sure to be new and interesting, even to a long-time resident. (Indeed, I lived in the Fort Vermilion area for four years and return there often, yet I found much new information and research that I was unaware of before.) This reviewer found the presentations on the fur trade, the settling of the Fort Vermilion district, the tea dance religion in northern Alberta, and the history of the mission school in Fort Chipewyan particularly interesting. The preliminary research outlined by Ferguson, Carney, Moore, and Wilson will no doubt result in original and important contributions to the study of the North.

This wealth of information can be overwhelming, however, and does not necessarily result in a coherent picture of the region. The proceedings could have benefited by including brief introductory essays for those readers who are not familiar with this part of northern Alberta. The publication would also benefit from the addition of more maps and illustrations.

In summary, I recommend this publication to local residents, government and industry decision makers who deal with the region, researchers with specialized interests in the region, Albertans who wish to know more about Fort Chipewyan and Fort Vermilion, and anyone with an interest in preserving local history and oral traditions. It will be a particularly valuable resource for local libraries, schools, and historical societies as one of the few comprehensive publications on this part of Alberta. The average reader, however, might find the publication slow going at times and may find the publication more useful as a reference source.

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UNANGAM UNGIIKANGIN KAYUX TUNUSANGIN/ UNANGAM UNIIKANGIS AMA TUNUZANGIS/ ALEUT TALES AND NARRATIVES. Collected 1909-1910 by WALDEMAR JOCHELSON. Edited by KNUT BERGSLAND and MOSES L. DIRKS. Fairbanks: Alaska Native Language Center, University of Alaska Fairbanks, 1990. xvii + 715 p., black and white illus., maps, bib., appendices. Softbound. US$25.00.

This massive accounting of many years of folklore work by several people is an archival accomplishment. Original materials in two nations' repositories (Russian and American), three languages (Russian, English, and Aleut), recorders, translators, linguists, editors, and others were involved periodically through 80 years, quite a language and literature rescue operation.

Because the Aleut people and their culture were partly erased by Russian fur traders in the second half of the 18th century and first quarter of the 19th, we have not had much evidence of the unaffected expressive forms in Aleut culture. Pre-literate folktales cannot be excavated by archaeologists. Although Jochelson's work in the Aleutian Islands came nearly a century after the first comprehensive ethnographic work (by the remarkable Ioann Veniaminov), nevertheless it occurred when the Islands were still relatively isolated. None of Jochelson's five publications in Russian and two in English on this work, appearing 1912 to 1933, is long, the longest one (1925) being a report of his archaeological work. Apparently because Franz Boas was dissatisfied with the linguistics of the recorded tales and narratives, he did not publish the manuscripts that Jochelson gave him, but Boas did get funding for his continued work when Jochelson lived in

New York and France. After both men died, most of the material was deposited in the New York Public Library. The editors' account in the present book of the history of this research publication project is interesting historiography. Among the many people listed as having assisted in the project, specially noted are Michael Krauss of the University of Alaska Fairbanks and Gordon Marsh (also known presently as Igumen Innocent).

Jochelson was born in 1855 in what is now Lithuania. Because when a college student he became a revolutionary, he had to leave Russia for Germany, then for Switzerland. When with a new name he returned to Russia, he was recognized and exiled to northeastern Siberia. While still there, his articles on the local peoples were published in scientific journals, leading to his being made director of the northern sector of the Russian Geographical Society's Yakut Expedition. Next he was named leader of the Siberian Division of the famous Jesup North Pacific Expedition, 1900-1902, headed by Franz Boas. "In 1901-1911 he was leader of the Aleut-Kamchatka Expedition of the Russian Geographical Society at the expense of the Moscow banker, F.P. Riaboushinsky..." (p. 8). Jochelson worked in Russian scientific and museum institutions until 1922, when he and his wife emigrated to New York, their home until his death in 1937. In his Aleutian work he was accompanied by his wife, Dina Brodsky-Jochelson, a physician, and in New York her nephew and niece were with them, the niece the person who later tried to preserve Jochelson's notes and manuscripts, although one body of material was accidentally lost.

The stories, narratives, and personal accounts in this book were obtained and translated on Attu, Atka, Umnak, and Unalaska islands, with surprisingly a recording on phonograph cylinders of 33 of the 127 Aleut texts. (There is a photograph of this being done in the field.) The patient editors of such a corpus of field materials — 87 texts published here — are a Norwegian linguist and an Atka Aleut (one of whose forebears might have been Dutch). Both men have the Aleutian experience, appropriate education, and willingness to do tedious and meticulous work on another person's notes.

This volume is for linguists, folklorists, the few who are both, and ethnologists. Since Bergsland is the senior editor and the publisher is a Language Center, it is to be expected that the recorded language and its problems are emphasized. Unfortunately this reviewer is not equipped to evaluate the linguistic work as it should be evaluated, although anyone can appreciate the care taken in the editing process. For example, there is a concordance of manuscripts and previous publications (p. 25-28).

This is not a dissertation on the Aleut language, but linguistic scholars probably will find interesting how the problems of transcription were handled by Jochelson's Aleut assistants who had been taught Cyrillic orthography by Russian missionary-teachers. "The Roman orthography that Jochelson had his assistants use was essentially a transliteration of the Aleut Cyrillics" (p. 35). The Introduction contains a detailed discussion of diacritics and enclitics and of grammatical forms and dialectal differences within Aleut; and the Attuan texts (68 p.) are printed line by line in both Western and Eastern Aleut. The 100 pages of Atkan texts, all taken from cylinders, are occasionally frustrating because the recording was so poor that words or phrases cannot be understood, and therefore the meaning is unclear. The Attuan translations are both easier to read and more interesting than the Atkan. At the same time, one can be surprised and grateful that so many texts could be preserved, albeit with some gaps. Most of the Aleut texts and the English translations are printed in paragraph form, having come from manuscripts also paragraphed. Those taken from cylinders are printed in poetic form, now popular for representing the cadence of local speech.

The book also does not analyze the folklore, either internally or in comparison with other Alaska collections. Regarding the folklore content, Jochelson categorized his collection thus (p. 28): 1) "heroic epos or legend (Russian *skazanie*) of the deeds of heroes, leaders, or warriors, with an element of the wonderful," 2) "tale, story (*skazka*)," "tale of mythological content, on animal-protectors, guardians and other super-natural beings," 3) "songs," 4) "narrative (*razskaz*) of everyday life," 5) "narrative (*razskaz*) of ancient customs," 6) "proverbs," 7) "riddles," manuscripts of last two lost. The formulaic openings and closings indicating types of stories are mentioned (p. 29), and there is a descriptive and numerical statement of the stories included in each category. A modern folklorist might place specific tales differently, but this is not as important as their availability, assembled in this volume according to village of speaker.

The stories can be studied with two objectives, for Aleut life view and values and for the relationship of Aleut oral expression to that of other cultures of the North Pacific Rim. They show some common motifs and some differences, the latter due principally to difference between Aleut and neighboring Eskimo social organization. Some familiar motifs are, for example, the monster child who kills a whole village; knocking cliffs or mountains (Symplegades); a brother-sister incest myth; hero tales, especially the youth who kills a giant or other evil being; several stories of a deceitful husband, and several of personal revenge. More might be cited and should be studied.

The differences appear in the human characters and the relationships between them: the frequent references to chiefs and the conflicts between them, with one chief "and his men" making war against another one; people overcoming a chief who misuses his power; women being stolen; a chief's daughter treated differently from other women. Such stories have a lot of violence, with many people being killed. Slaves are indicated as part of the system. There are also many sex episodes, more than in other west Alaskan collections, and sex is more explicit. This may have occurred because there is only one story told by a woman. All of the anthropologist's assistants were males and Orthodox Catholic. Many mainland communities were already in 1910 influenced by the probably more repressive Protestant missionaries.

Regarding kinship, there are frequent references to the maternal uncle and occasionally to the sister's son specifically (for example p. 365-371, 433, 435), corroborating others' reports of matrilineal descent, and in the stories there are occurrences of polygyny and polyandry, normal in traditional Aleut social organization.

The most frequent religious concepts are human-animal transformation by a person wearing the animal skin and the use of "dead man's oil" as a powerful protection. This reminds us that Aleuts anciently mummified important people and handled the dead more than Eskimos did. Mythologists might well consider how much of the probable old Aleut supernatural world is missing in this collection, for example, deities, the great beings.

The more a reader already knows of Aleut technology, subsistence, and environment, the more one will understand, since much is assumed, not explained by the story tellers. The word-by-word translation also does not generally produce smooth and well-explained narrative. In the many footnotes, by which the editors try to help, there is occasionally quoted a sentence from Jochelson's manuscripts showing his freer, in English more literary and more meaningful, translation. Regarding the ten songs first published by Veniaminov before 1850, the editors here mention so many people who worked on the song texts in Veniaminov's time or in Jochelson's period that one wonders what really was the original. The editors provide many notes giving alternative phrasing or probable meaning. One can see, at least, that these are songs of feeling, of sentiment and sensation.

The sixty illustrations are an excellent addition, making earlier periods visible, both the Russian and the U.S. times. Now it is incumbent on readers to use this large and special collection.

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