

continued good sense, and great pertinacity in the pursuit of their objectives. This book illustrates these qualities very well. At the turn of the century the Danes were looking for means to raise the economic standards of the Greenlanders. In this they turned instinctively to the sea. In 1906 Napoleon Andreassen, a fisherman from the Faeroe Islands, was sent to southwest Greenland to try some experimental fishing. He found very few cod, but there were Atlantic halibut available on the banks and Greenland halibut in Disko Bay. Professor Adolf Jensen, who was in charge of the Greenland fishery research, continued in 1908 with the former Greenland trading vessel *Tjalfe*, and the process went on year by year. In 1908 no cod were found on the banks, but there were cod inshore in the Fiskenaasset area, which disappeared the following year. These efforts were rewarded in 1917, when the cod, which belonged to an Icelandic stock, appeared in some numbers in the southwest. From then on the cod increased in numbers each year and crept farther north, reaching finally as far as Umanak and Upernavik.

An increase in the Atlantic water present in the West Greenland Current was responsible for the appearance of the cod. The temperature increased rapidly year by year. Smidt charts the progress of the temperature change and shows also the close association between the cod numbers and the temperature. There was a cooling period after 1936, a second warming up to 1960, followed by the collapse of the warm period and of the cod fishery — a truly remarkable upswing and downswing within a period of 75 years, and apparently without benefit of carbon dioxide and the greenhouse effect.

Erik Smidt's account of this history is for the most part first-hand. Adolf Jensen was succeeded by Paul Marinus Hansen as director of the Greenland marine research, and Hansen was in turn succeeded by Svend-Aage Horsted, the present director. Erik Smidt joined the laboratory shortly after the Second World War. During that war, when none of the laboratory personnel were in Greenland, the interests of the research were nevertheless kept up as far as possible, mainly in the hands of the wartime governor of Greenland, Eske Brun, whose contribution to Greenland's welfare was probably unrivalled in the history of the island. Smidt writes: "If I were asked who, in my opinion, had the most positive significance for the Greenland community's development in the former (19th) century, I would without doubt answer H.J. Rink and Samuel Kleinschmidt . . . and to the same question for the 20th century, I believe I would answer Adolf Jensen and Eske Brun."

The history of the Atlantic salmon fishery in west Greenland waters and the growth of the shrimp fishery, now an extremely important resource, are also dealt with, along with that of other species. It is to be hoped that this book will be translated, for it is an excellent account of a most interesting ecological, economic and sociological development in the North. If it is translated, I would recommend to its author that he expand it somewhat in the historical parts. For instance, the Godthaab expedition of 1928, which along with the United States Coast Guard expedition of the same year founded our oceanographic knowledge of Baffin Bay, Davis Strait and the Labrador Sea, deserves much more space.

There is a good account of the daily economy of Greenland and of the spectacular growth of the Greenland settlements in the years since 1946 and the arrival of self-government ten years ago. East coast developments are also well covered, including the matter of the United States base at Cape Dan, not altogether a happy incident. The chapter on "People I Met" is particularly intriguing. Besides being an established marine biologist, Erik Smidt is a very human soul and (if I may say so) a philosophic type, both of which qualities come through in this book.

Max Dunbar  
McGill University  
805 Sherbrooke Street West  
Montreal, Quebec, Canada  
H3A 2K6

RUPERT'S LAND: A CULTURAL TAPESTRY. Edited by RICHARD C. DAVIS. Waterloo: Wilfred Laurier University Press, 1988. xii + 314 p., 14 maps, 16 photos, 14 figs., index. Hardbound. Cdn\$34.00.

I teach the earliest English-Canadian literature, and each year I ask my students to erase from their minds the railroad, the highway, and the air routes that — between the births of my grandfather in 1860 and my daughter in 1961 — stitched together the disparate regions of an east-west country. "Think water," I tell them, "think of a land mass you can traverse only in the direction the rivers will take you." And we are in Rupert's Land with Henry Kelsey, carrying the governor's pipe to the "Naywattame poets." The terms of the Hudson's Bay Company Charter of 1670, awarding the right to trade in all the area draining into Hudson's Bay, tell us two things: that its founders knew that water was the key to probing the otherwise unfathomable land mass of North America, and that no one had much idea how far a North American waterway might extend. Rupert's Land stretches from the Arctic, where (roughly calculated) it touches latitude 72°N, south to the source of the Red River (approximately 47°N), and from somewhere around 65°W in Quebec west to about 116°W in the Rockies. Its boundaries remain hazy even to modern historians, though Richard Ruggles has provided a map to guide the readers of this new volume (much more clearly reproduced on the book jacket than in the text).

Rupert's Land, then, is a concept as much as a place. It began as an English mercantile objective and ended as an institutional entity, one long dead now except in the usage of the Anglican Church of Canada and the legislature of Manitoba. It persists however as a state of mind. For English Canadians it is the first great unimagined space in our national consciousness, predating the settlement history of the West itself, predating the eighteenth-century movement into southern Ontario, in its earliest phase predating the English garrisons in the Maritimes. Within its vague, immense boundaries, as Richard Davis rightly points out in his introduction, the problems that as Canadians we still attempt to solve today were first posed: the relation between Eurocentric traders and the aboriginal "other," between the English clinging to their Bayside posts and the French at their backs in the interior, between the desire to exploit the land and the fact of its quick exhaustion, between the settler's dream of peaceful plenty and the farmer's nightmare of drought and betrayal. Unlike other parts of Canada, Rupert's Land thus provides a set of metaphors for the *whole* of Canadian life, for its history since the beginning, for its abiding relationship with the land in both its "pastoral" (David Thompson's word) and its agricultural phases, for its intransigent social complexity, so at odds with the exclusionary norms by which societies of whatever sort announce their distinction from other societies. Not even the master narrative that Americans have devised to solve the problem of their own social complexity has been possible in Canada, and as this book illustrates all too well, in this respect also Rupert's Land provides a metaphor for Canadian discourse.

In this new volume Richard C. Davis, of the University of Calgary, has woven a dozen papers from the Rupert's Land conference of 1986 into a "cultural tapestry" illustrating the life and history of this great territory. And in the first essay on early mapping, Richard Ruggles identifies in the terms of his own discipline the problem that besets all the others: the ways in which a European culture on the move projected its own vision on a land mass it considered uninhabited, even to the point of mapping what *must* be there rather than what *was* there. Most of the essayists are deeply troubled by this history of Eurocentrism and attempt either to explore or escape from it in various ways: Olive Dickason looks at the 800-year history of "first encounters" and concludes that Amerindians, Inuit, and Euro-Canadians still inhabit their respective solitudes; John Allen observes unexpected interactions between British exploration data and "theoretical geography" in Jeffersonian America; Clive Holland casts new light on why the first Franklin expedition *really* went wrong (British ignorance of local realities); and Sylvia Van Kirk shows

how one man — an unimportant trader named George Nelson — was slowly transformed by his experience of the country as the years passed. Fred Crabb, himself a former Metropolitan of Rupert's Land, grapples with the opposite reaction, pointing out mildly that the white men of the past knew nothing better than to attempt assimilation of the natives to their ways, though in a heroically honest conclusion he has to admit that the result was disaster.

Davis describes the volume as both "inter-disciplinary" and "multi-disciplinary"; the two terms are by no means interchangeable, nor does his introduction go far enough in tracing out for us the problems of method and dialogue that have to be resolved if they are to be used properly. After his initial insight into the character of Rupert's Land as metaphor, he goes on to survey the contribution of each author; and to be fair, he could do little else, since the essays, most of them well worth reading in themselves, are inevitably written in different registers, each as profoundly isolated from the other as Olive Dickason's Indians, Inuit, and whites. The only piece in the book that offers us anything like a meta-structure from which we can observe both the subject matter of the essay and the self-awareness with which the essay makes that matter its subject is by anthropologist James G.E. Smith. He takes us into the mind of the Dene to show us the shape and meaning of their cosmos and, in so doing, why it was so unassimilable to the traders who tried to deal with them. This is a fine piece of writing. Like Hugh Brody's *Maps and Dreams*, it makes us keenly aware of the way the stories we need to tell shape the stories we in fact tell. This kind of self-abnegation is much more difficult for Robert Stacey, whose essay on British naval and military artists in the Arctic tends to substitute asperity (not always justified) for the tactful, self-denying work of analysis.

Both Stacey and Doug Francis, who contributes an essay on the image of the Canadian West, agree that most of the people who came to Rupert's Land hated it. To make his point Francis cites both from the period of exploration and that later era when naive British settlers were flimflammed by propaganda for the "last best west." The argument that their disappointment has crucially shaped the subsequent social and literary history of the West is a compelling one. But though it certainly holds for the settlement period, a close and intensive reading of the writings of the explorers suggests that it by no means does so in the period of the fur trade. With certain noble exceptions, historians and geographers tend to read the explorers' writings for their factual material, but literary critics look at additional sources of meaning: genre, texture, anecdote, character, voice and subtext. Even if we set aside the special case of David Thompson (a sensitive and complicated writer by any standard), a literary reading of the explorers who wrote about Rupert's Land yields many moments — I think of Henday encountering the Blackfoot — when the new land leaps into focus, seen freshly and for its own sake. Here too, at the interface between different methodologies, we need to engage in dialogue.

Indeed, to press the matter further, what would this whole subject look like from an Amerindian perspective? To my knowledge not one of the contributors is a scholar from among the aboriginal peoples of Rupert's Land; perhaps there was no one who could or would contribute, but to notice the omission is an important courtesy.

This is a valiant book, full of essays that needed to be written. But we must hope that it closes off one way of approaching Rupert's Land in order to make another — so far, very hard to envision — come into being. Unhappily, the volume has not been produced as carefully as it should be. Richard Ruggles's fine choice of maps is very badly reproduced, and frustratingly, the articles are indexed, but not the notes. Some of the authors cite editions that have now been outdated, and there is at least one note (n. 28, p. 146) that is incomplete.

Germaine Warkentin  
Victoria College, University of Toronto  
73 Queen's Park Crescent  
Toronto, Ontario, Canada  
M5S 1K7

**CROSSROADS OF CONTINENTS: CULTURES OF SIBERIA AND ALASKA.** By WILLIAM W. FITZHUGH, ARON CROWELL *et al.* Washington, D.C.: Smithsonian Institution, 1988. 360 p., 476 illus. (including maps and graphs), appendices, notes, bib. Hardbound, US\$45.00; softbound, US\$24.95.

Bering Sea archaeologist-museologist William W. Fitzhugh has done it again. After producing a stunning exhibition and book/catalogue for *Inua: Spirit World of the Bering Sea Eskimo* with Susan A. Kaplan (Fitzhugh and Kaplan, 1982), Fitzhugh has teamed up with archaeologist Aron Crowell to produce perhaps the most significant ethnological exhibition and publication of the decade if not of the century. *Crossroads of Continents: Cultures of Siberia and Alaska* celebrates and explores the diversity and common ancestry of the Siberian and American peoples of the Bering Straits. An exciting collection of visual material from the traditional aboriginal peoples who developed and lived on each side of the North Pacific Ocean, this monumental work has been described by Fitzhugh and Crowell "as a slightly delayed summary volume of Franz Boas's Jesup Expedition series" (p. 15).

The Jesup Expedition (1897-1903), as the authors help us recall, was launched almost exactly 100 years ago by Franz Boas, the man many refer to as the father of American anthropology. The purpose of the expedition, Boas announced in 1890, was to determine conclusively that North American Indians had migrated from Siberia over the Bering Straits. A topical and exciting proposition for its time, the expedition consisted of three teams whose leaders came from both the Old World and the New World. In *Crossroads of Continents*, Soviet and North American artifacts have been combined for the first time, as this 100-year-old notion of *glasnost* was revived and given new meaning in the fruitful cooperation among anthropologists, art historians and museums across two continents.

Jointly researched and curated by American and Soviet scholars, *Crossroads* has resolved the ironic situation in which remarkable North American collections made in the 18th and 19th centuries by Russian explorers and scientists, and kept for the most part inaccessible to North American scholars, have been reunited with large and early ethnological collections from Siberia found in North American museums. The result is not a final solution to the American-Siberian culture link theories; rather *Crossroads* generates new understandings of this unique cultural area and sets a large and important example for future collaboration of scholars from all worlds.

This is anthropology, archaeology, art history, cultural history and museology — with soul. The texts are scholarly, accessible and written with such sympathy and affection for the material that we get a glimpse of the passion and dedication of the 31 scholars who have collaborated in providing us with new sensibilities for the amazing complexity, ingenuity and diversity of the Beringian peoples. In an era poised for the millenium, this book is appropriately multidisciplinary and interdisciplinary.

The book is divided into five sections. "Peoples of Siberia and Alaska" gives us an introduction to the Beringian peoples and cultures. With articles by noted anthropologists such as Frederica de Laguna on the Tlingit, James W. VanStone on the Northern Athapaskans and Fitzhugh on the Eskimos, this section also introduces North American audiences to Soviet scholars and to less familiar topics, such as the Koryak, Itelmen, Even, Chuckchi, and Amur River cultures.

"Strangers Arrive" covers the history of Russian settlement in the region and the purchase of Alaska, as one might expect; but it also delves into the process of collecting data and artifacts by teams from the Russian museums, the Smithsonian, and the American Museum of Natural History. Through these copiously illustrated essays, faces are put to the fieldworkers and their experiences are given realistic texture through rare field photographs.

"Crosscurrents of Time" provides a thick description of the pre-history and archaeology of the Bering Sea peoples. Because of its