

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.

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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

clarity, the comprehensive article by Fitzhugh and Arutiunov is especially valuable to new students of this cultural area. This entire section is filled with detailed maps, charts and graphics to define and illustrate otherwise confusing dimensions resulting from waves of prehistoric developments across this huge geographic space. In particular, the article provides an excellent guide for charting the diagnostic stylistic differences in the art and artifacts through the ages.

The fourth section, "Thematic Views," covers almost every aspect of cultural life of the Bering Sea peoples. Starting with a small but elegant introduction to the ecology of the region by Milton Freeman and an accessible and interesting description of the linguistic complexities of the people by Michael Krauss, this section covers the socioeconomic and political life, spiritual life and domestic life of the Beringian cultures. In particular, Aron Crowell's article on dwellings gives insights into the rich diversity of the area. Bill Holm's beautifully written essay "Art and Culture Change at the Tlingit-Eskimo Border" is nicely paired with Fitzhugh's comparative article on the art of the North Pacific rim to give us insights into the exchange of ideas as recorded in the visual texts that make up this northern legacy. This section alone could constitute a worthwhile text for university students of arctic cultures.

The final section, and perhaps the one that I have the most difficulty with, is "New Lives for Ancient Peoples." With well-written but mismatched articles on contemporary Siberian and Alaska natives and a masterful essay by ethnohistorians Margaret Blackman and Edwin Hall on contemporary Alaskan artists, the section does have a certain appropriateness. However, its brevity and lack of introductory notes makes it seem more of an afterthought than a directed statement about continuity and connectiveness of Bering Sea cultures. I wish the authors/curators would have made a more explicit statement about why they included a section on contemporary Alaskan art, and I also would have welcomed a balancing article about contemporary Siberian visual arts. But this is a quibble and more than made up for by the fact that *any* contribution to contemporary native art history is a step in the right direction.

Another quibble is that nowhere in the text can one find a touring schedule for this incredible exhibition. (Perhaps at press time not all of the itinerary was established.) The exhibition opens in Ottawa's Museum of Civilization on 22 September 1991 and runs until 26 January 1992. From Ottawa it will travel to the Soviet Union for exhibition in Moscow, Leningrad, Yerevan and Novosibirsk.

The reciprocity that characterizes the book and the touring exhibition parallels the end of an era of political isolation in our present world — a kind of isolation, Fitzhugh and Crowell suggest, perhaps never known in an ancient tradition of trans-Beringian interchange.

This is one of those indefatigable books that almost anyone would take along to the proverbial desert island. It has the deep philosophical and scientific inquiry of profound scholarship, the excitement and romanticism of the early New World explorations, the intense thoroughness of historical reporting, over 470 outstanding colour and black and white illustrations to delight the mind and eye, enough new and rare reference data to engage even the most worldly bibliophile and, finally, the graceful elegance of the highest quality of printed design. This is a big and beautiful book, though my guess is that it will be found on more desks than coffee tables. This price is absurdly inexpensive for such an important and attractive book that will provide stimulation and enjoyment for years. My only fear is that its tremendous value to the specialist and non-specialist alike will not be realized before it vanishes into the terrible realm of "out of print" just as its predecessor *Inua* has done so soon after its release. This is a book that deserves a long life, one that should be in the classrooms and personal libraries of everyone interested in this vital part of our human history, our legacy con-

necting continents and cultures as we approach the crossroads of the new millennium.

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BOOKS RECEIVED

- ANTARCTIC COMRADES, AN AMERICAN WITH THE RUSSIANS IN ANTARCTICA. By GILBERT DEWART. Columbus: Ohio State University Press, 1990. ISBN 0-8142-0490-2. xi + 194 p., b&w photos, glossary. Hardbound. US\$25.00.
- ENJOYING A LIFE IN SCIENCE, THE AUTOBIOGRAPHY OF P.F. SCHOLANDER. With Foreword by ROBERT EISNER and Afterword by SUSAN IRVING SCHOLANDER. Fairbanks: University of Alaska Press, 1990. ISBN 0-912006-37-4. x + 226 p., map, bib., b&w photos, index. Hardbound. US\$22.95.
- FROM THE LAND OF SHADOWS: THE MAKING OF GREY OWL. By DONALD B. SMITH. Saskatoon: Western Producer Prairie Books, 1990. ISBN 0-88833-309-9. ix + 320 p., 60 b&w illus., index. Hardbound. Cdn\$24.95.
- PROCEEDINGS OF THE FORT CHIPEWYAN AND FORT VERMILION BICENTENNIAL CONFERENCE. Edited by PATRICIA A. McCORMACK and R. GEOFFREY IRONSIDE. Edmonton: Boreal Institute for Northern Studies, 1990. ISBN 0-919058-76-0. 319 p. Softbound.
- SAVING THE EARTH: A CITIZEN'S GUIDE TO ENVIRONMENTAL ACTION. By WILL STEGER and JON BOWERMASTER. New York: Alfred A. Knopf, 1990. ISBN 0-679-73026-5. xxvi + 306 p., b&w illus., index. Softbound. US\$22.95.
- THE BIRDS OF THE BEAUFORT SEA. By STEPHEN R. JOHNSON and DALE R. HERTER. Anchorage: BP Exploration (Alaska) Inc., 1989. (Available from BP Exploration [Alaska] Inc., Environmental and Regulatory Affairs, P.O. Box 196612, Anchorage, Alaska 99519-6612 U.S.A.) xxiv + 372 p., maps, bib., colour photos. Hardbound. No price indicated.
- THE CHALLENGE OF ARCTIC SHIPPING: ENVIRONMENTAL ASSESSMENT AND HUMAN VALUES. Edited by DAVID L. VANDERZWAAG and CYNTHIA LAMSON. Montreal & Kingston: McGill-Queen's University Press, 1990. ISBN 0-7735-0700-0. bib., index. Hardbound. Cdn\$34.95.
- THE INUPIAT AND ARCTIC ALASKA, AN ETHNOGRAPHY OF DEVELOPMENT. By NORMAN A. CHANCE. Fort Worth: Holt, Rinehart and Winston, 1990. Case Studies in Cultural Anthropology. ISBN 0-03-032419-X. xxx + 241 p., maps, b&w photos, bib., index. Softbound.
- THE NORDENSKIÖLD COLLECTION OF ESKIMO MATERIAL CULTURE FROM PORT CLARENCE, ALASKA. By JAMES W. VANSTONE. Chicago: Field Museum of Natural History, 1990. Fieldiana Anthropology New Series No. 14. ISSN 0071-4739. iii + 56 p., map, b&w illus., bib., appendix. Softbound. US\$16.00.
- WOLVERINE MYTHS AND VISIONS, DENE TRADITIONS FROM NORTHERN ALBERTA. Compiled by the DENE WODIH SOCIETY. Edited by PAT MOORE and ANGELA WHEELOCK. Edmonton: The University of Alberta Press, 1990. ISBN 0-88864-148-6. xxv + 259 p., map, b&w photos, bib. In English and Dene Dháh (Alberta Slave). Cdn\$24.95.

PAPERS TO APPEAR IN *ARCTIC*

- WHITLOCK, C., and DAWSON, M.R. Pollen and Vertebrates of the Early Neogene Houghton Formation, Devon Island, Arctic Canada.
- REPENNING, C.A. Of Mice and Ice in the Late Pliocene of North America.
- BENNIKE, O., and BÖCHER, J. Forest-Tundra Neighbouring the North