

have attempted to phonemicize native terms and have added a useful glossary of "dramatis personae," which identifies and briefly discusses most of the spirit beings to which Nelson refers throughout his account.

Recognizing that some of the material in Nelson's manuscript may be "rather inaccessible and obscure to non-specialists and non-Algonquians," Brown and Brightman supply the reader with a comparative summary of northern Algonquian myth and religion in Part III. This excellent and useful contribution emphasizes religious and mythic themes and personages that are mentioned in Nelson's account, thereby placing the latter in a much broader comparative context. It includes discussion of the cosmogonic myths that explain how the world acquired its present shape, the importance of dream guardians and the vision fast, communication with the spirit world by means of the shaking lodge, the cannibalistic windigo monster and religious aspects of native medicine.

In Part IV, two native scholars express their own views on the text of George Nelson. Stan Cuthand is able to compare Nelson's "voice out of the past" with knowledge acquired during his own Plains Cree childhood and his later experience as an Anglican priest at the very place where Nelson wrote, Lac la Ronge. While suggesting that Nelson may not have fully comprehended the spirit world he sought to describe, Cuthand acknowledges that, by committing these stories to paper, Nelson has saved them "for another generation."

Another native perspective is provided by Emma LaRocque, who discusses the ethics of publishing historical documents. This essay draws attention to some of the limitations of early sources on Indians, including such issues as inaccurate ethnography and entrenched ethnocentrism. While pointing to a few such problems in the Nelson manuscript, LaRocque nevertheless concedes that it "may be praised for its attempts at fairness and its ethnographic detail" and that, given his era, George Nelson "is remarkably open-minded and seems to have been genuinely interested in presenting correct information."

For anyone who has wondered about the title "Orders of the Dreamed," it may be of interest to know that this quotation appears in Nelson's discussion (p. 34) of the Algonquian vision fast. Here and elsewhere throughout his letter-journal Nelson used the word "dreamed" to translate *pawākan*, the spirit guardian that was sought by Cree and Ojibwa youths during their vision fast. As pointed out by Brown and Brightman, "The concept of the *pawākan* and the associated ideas about dream communication and interpretation are the most central yet most abstruse aspects of Northern Algonquian religious thought" (p. 138). Seen in this light, Nelson's expression "Orders of the Dreamed" makes an appropriate title for his account of Cree and Ojibwa religion.

This carefully edited book will be of great value for anyone who would try to understand the rich spiritual life of subarctic Algonquians.

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THE ESKIMOS. Text by ERNEST S. BURCH, JR. Photographs by WERNER FORMAN. Norman, Oklahoma: The University of Oklahoma Press, 1988. 128 p., 120 colour illus., bib. Hardbound. US\$22.50.

This truly is an amazing book. It is as good in some ways as it is bad in others. The good includes the very knowledgeable text by Ernest S. Burch, Jr., a cultural anthropologist and an outstanding scholar, as well as the very beautiful photographs by Werner Forman. Unfortunately the two only seldom support each other.

There exists yet another contradiction. While the photographs are magnificently reproduced and the book is sumptuously printed and published, the editing of the total book — i.e., the integration of text with illustrations — is deplorably inadequate. The above statements obviously need clarification and substantiation.

First, about the author, who probably is the most widely respected and accepted authority in his field: This esteem is shared by me who considers "Tiger" (as Burch is widely known) a good friend. I nevertheless have to say what I shall, yet I have only very few arguments with his text as such, which I consider convincing in its own context.

In fact, if the book had a less authoritative title (perhaps just "Eskimo" or "Eskimos of the 19th Century" or even "Eskimos of Yesterday") and the illustrations (with the exception of perhaps a dozen or so) were detached from the text, the publication would be more than passable. The text itself is beautifully written, especially the chapter called "Worldview," which, without sacrificing excellent information, is presented clearly yet poetically. Here Burch combines his knowledge, his insights, and his feelings. Where I cannot quite agree — and here William R. Morrison in a recent *Arctic* review should be quoted: "... reviewers are often accused of criticizing an author for not writing the book that the reviewer would wish to see..." — well, the title does not quite agree with the content. What in fact Burch describes are Eskimo life-styles of the past, i.e., of the Eskimos of the early and middle 19th century (mentioned in one paragraph only and not always adhered to). He, as much as I, likes and admires them and wishes therefore to strip them of sentimentalities. He succeeds to do that and glorifies but does not romanticize them.

There are, however, a few other points that more exacting reviewers would observe: (1) the frequent generalizations. (2) The overemphasis on Aleuts and Alaskan Eskimos and their being typical of all Eskimos. This applies specifically to points such as the otherwise excellent descriptions of the movements of the Lower Noatak People, something that certainly could not apply to, say, the Caribou or the Central Eskimos. (3) Statements such as "... artifacts used by Eskimos almost always exhibited an elegance and style far in excess of that demanded by the uses to which they were put..." are certainly wrong for most of the Canadian Arctic for almost a thousand years.

I may be accused for looking too closely at individual trees instead of the forest. But isn't the forest made up of individual trees? And it is precisely here where the great error of the illustrations comes into play. While most often good as photographs and beautifully presented as such, they (generally speaking) are often unrelated in size of reproduction. Some objects are actually enlarged (such as on pages 18, 26, 35, 101, 108, 120), others are much too small (p. 123) or are badly juxtaposed in relation to their actual sizes (such as, at least, on pages 32/33, 44/45, 60/61, 66/67, 82/83 and 86). Much worse, however, is that not a single caption contains the kind of information essential to identify artifacts, that is to say, dimensions, dates, provenances and current repositories, although the latter can be found, rather gingerly listed, in the "Acknowledgements." And speaking of the acknowledgements, there are at least three errors: Meldgaard is not director of the Danish National Museum, Van Stone is not chairman of the Field Museum, and the curator of the Eskimo Museum in Churchill is called Brandon, not Brondson.

With regard to the above, the bibliography must also be mentioned. While, in general, I am always in favour of short bibliographies, this particular one is a bit too short and some of the omissions are embarrassingly noticeable. To name just a few: Bogoras, Bruemmer, Burch himself, Collins, Dall, Harrington, Hawkes, Hoffman, Hrdlička, Jessup, de Laguna, Lantis, John Murdoch, at least two more works by Rasmussen, and Taylor. And what about one of the superb AINA "Translations from Russian Sources" edited by Henry Michael? I realize that some of these publications

are often a bit difficult to find; still, they *are* essential bibliographic references.

But back to the illustrations. Many — in fact far too many to single out — have nothing to do with the text. They are not complementary but are supplementary at best. I do wish, however, to indicate one sequence that I found particularly disturbing. This applies to the previously mentioned and exquisitely written chapter on "Worldview." There the overwhelming beauty of the objects depicted (mostly Alaskan masks) are totally contradictory to the very valid quotations from Rasmussen's "Iglulik Eskimos" and the (unquoted) paraphrases about the habits and taboos of the Copper Eskimos. And why not show some of the dominant but not so beautiful artifacts of the Canadian Arctic? Their absence from the book is misleading and a bit condescending.

Finally, in this connection, the curt and candid end papers must also be reviewed. They are large and obviously directed toward the ethnographic leanings of the book. Yet I cannot understand why only two geographical locations are included, when both text and illustrations are often quite specific with regard to geographic regions and places. Such locations are extremely difficult to find in most atlases. And why, for instance, say "Kodiak Island" rather than "Koniag Eskimos," as it would be said in other places? Better still would be to have both, and I, personally, feel that the addition of a few geographical place names would have made the map more substantial and functional.

All of these mistakes and omissions taken together (and there are several others — remember the metaphor of the trees and the forest?) make me believe that neither Burch nor Forman is to be blamed for them. The book, in fact, is typical of editors and publishers who concern themselves more with appearance than substance, more with forests than with trees. Isn't it too bad that such books are being produced? And that people perhaps concerned with appearance only (rather than with substance) are the ready-made consumers for them?

This book will find, of course, its way into libraries and onto coffee tables. There is no doubt about that. But what a shame to have so dissipated the talents and efforts of so respected a scholar and so good a photographer! Or am I foolish to look at all the individual trees while looking at the forests and at the trees in their contexts?

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*Response from the author:*

Editor Hodgson generously has offered me the opportunity to respond to George Swinton's review of my book *The Eskimos* (with photographs by Werner Forman). I appreciate the invitation, but regret that it was necessary.

It is appropriate to note at the outset that this book was written for the general public, not for specialists on either the Arctic or Eskimos. It was intended to attract and hold the interest of people who know nothing about Aleuts or Eskimos, and to provide them with a broad overview of Eskaleut life as it was during the early historic period. These objectives are manifest in the book's format, its length, the 120 color photographs, the absence of references and notes (except for direct quotations), the brief bibliography, and the lack of technical information about the items portrayed in the photographs. Any thoughtful evaluation of this book, it seems to me, would take this perspective into account. Swinton's review does not even mention it.

Swinton's review also failed to summarize the book's contents. *The Eskimos* begins with an introduction outlining the general spatial and temporal contexts of its subject matter. Separate chapters dealing with social life, fighting the cold, subsistence, movement, world view and expression follow. Since the book is concerned with the entire Eskimo-Aleut area, it necessarily presents

a broad overview. However, the generalizations are accompanied by numerous examples of regional variation within the Eskaleut community. The text is supplemented by at least one color photograph on virtually every page. Most of the pictures depict various kinds of artifacts, but several landscapes and a few people are also included.

Now, what is Swinton's assessment of all this? He states that the text is "beautifully written," "very knowledgeable" and "convincing," and that the photographs are "very beautiful" and "beautifully presented." For most readers, and presumably most reviewers, those qualities would make it an acceptable book.

Swinton's first complaint is about the title, which he considers too "authoritative." He offers "Eskimo," "Eskimos of the 19th Century," or "Eskimos of Yesterday" as alternatives. If one is going to be technical, it seems to me each of these titles is similarly flawed. A technically correct title would have to be something like "The Eskaleuts of the early 19th century: a provisional reconstruction of their environment, social life, means of survival, world view and expression." No member of the intended audience, or probably any other audience, would buy a book with such a title.

Swinton then complains about the frequent generalizations. How can one write about all Eskimos and Aleuts without making generalizations? Actually, one of the main points I make in the book is that there was a tremendous amount of regional diversity in the traditional Eskaleut population. Most readers I have talked to have understood that message.

Another of Swinton's claims is that I represent Aleuts and Alaskan Eskimos as being "typical of all Eskimos." I do not understand how Swinton came to that conclusion, since one of the primary messages of the book is that there is no such thing as a "typical Eskimo." It is true, however, that, in an effort to correct a common misconception on this matter, I point out that the snowhouse dwellers most people think of as being typical Eskimos constituted less than eight per cent of the total population, and thus cannot be considered "typical" in any meaningful sense. I also note that, since Aleuts and Western Eskimos (those in Alaska and the Mackenzie Delta region of Canada) outnumbered their eastern kinsmen, they were statistically far more "typical" than they generally are considered to have been.

Swinton's major complaints, however, concern the relationship between the photographs and captions, on the one hand, and the text on the other. He says that the photographs "have nothing to do with the text," and that "they are not complementary but are supplementary at best." The goal was to have the photographs and the text complement one another, but to make connections between them wherever possible. Thus the photographs of armor, for example, appear on the pages in which warfare is discussed; hunting weapons are shown in the chapter on subsistence; and boats and sleds appear in the chapter on movement. Where the connections are less obvious, there is an attempt to indicate the relationship in the caption. Thus, the captions for photographs of carvings in the chapter on expression emphasize their esthetic attributes, whereas those in the chapter on subsistence focus on their use as charms by hunters.

Swinton complains further that some photographs are larger than the actual objects, which is true. However, they were enlarged for a purpose: so that people could see the fascinating detail of small objects without using a magnifying glass.

Another criticism Swinton makes is that some photographs are "badly juxtaposed," meaning that a small photograph of a large object is on one page and a large photograph of a small object is on the facing page. That relationship does indeed hold on the pages he mentions, but so what? The dozen members of the general public who have already reviewed the book in newspapers and trade journals failed to note this as a problem; indeed, without exception, they have commented favorably on the relationship between the photographs and the text.

The greatest flaw of all, according to Swinton, is that "not a single caption contains the kind of information that is essential to identify artifacts," such as dimensions, dates and repositories. My perception is that most members of the general public don't care about the precise length of the figurine shown on page 120, for example, or about the collection to which it belongs. They might, however, be interested to learn what I tell them in the caption: that most traditional carvings — of which this is an example — were small, that they were meant to be held in the hand or worn on the clothing, that one experienced them tactually and spiritually as much as visually, and that the one shown in the photo probably served as a charm; and they will know what a charm is if they have read the text.

Another part of the book Swinton attacks is the bibliography, which, he says, is "a bit too short," and in which "some of the omissions are embarrassingly noticeable." For awhile I had thought of titling it "Selected Bibliography," but reasoned that, given the broad scope of the book and

the obvious brevity of the list, that would be gratuitous. The list consists essentially of a mixture of titles that collectively cover the geographic breadth of the Eskaleut area and of those that deal in interesting ways with subjects discussed in the book. Most of the works cited are written in a style with which the general reader would be comfortable. The list also includes a reference to the *Arctic* volume of the *Handbook of North American Indians* (Damas, ed., 1984), which consists of a summary of practically every subject there is that relates to Eskaleuts.

A novice could begin with my bibliography and work his or her way quite easily into the *entire* literature on Eskimos as of about 1984. I thought that would be sufficient for a book of this kind. But it is not enough for Swinton. He mentions 16 additional authors who should be included in the list (each of whom has authored a large number of works). But why stop there? There are still others who have written interestingly about Eskimos. I could have listed the 600-odd works that I consulted directly while writing the book. However, since I did a great deal of interpretation of and extrapolation from the material contained in those works, a list of references in the technical sense would have to have been accompanied by hundreds of footnotes of explanation, one for nearly every sentence. Who would buy or read such a book? Perhaps a dozen or so specialists, but certainly not the people for whom the book is intended. Besides, those who want an up-to-date encyclopedic summary and a comprehensive bibliography already have them in the *Arctic* volume of the *Handbook*.

Finally, Swinton attacks the end papers, which consist of a map of the Eskaleut area showing the locations of the subgroups and regions mentioned in the text. He says he cannot understand "why only two geographical locations are included" in the map. I can't understand it either, because the maps in my copies of the book list 18 geographical locations as well as 22 subgroup designations, and most of the latter indicate geographical locations.

There are a few criticisms in Swinton's review that are germane, as well as being technically correct, and they must be acknowledged here. The most important one is his assertion that my statement that "artefacts used by Eskimos almost always exhibited an elegance and style far in excess of that demanded by the uses to which they were put" is wrong for most of the Canadian Arctic for almost a thousand years. I wouldn't go quite that far, but he is correct in saying that I overstated the case. He is also justified in his criticism of the small size of the photograph on page 123, and he correctly notes several errors in the acknowledgments.

The final germane point Swinton makes is that the book doesn't contain enough photographs of Canadian artifacts. This is correct, but it is not, as he suggests, due to condescension on my part. It is due to the fact that the major collections in what used to be the National Museum of Man in Ottawa have been locked up for several years in conjunction with the move of that institution to new premises. To have waited for them to become available again would have held up completion of this book more or less indefinitely.

Swinton's final assertion is that *The Eskimos* is concerned more with form than with substance. He makes this claim despite the fact that the overwhelming thrust of his criticism is directed at its form, whereas his few compliments are for the substance. Which view is correct is a matter that each reader must decide.

#### REFERENCE

Damas, David, ed. 1984. *Handbook of North American Indians*. William C. Sturtevant, general ed.; David Damas, ed. *Arctic*, Vol. 6. Washington, D.C.: Smithsonian Institution. 829 p.

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YELLOWKNIFE GUIDE BOOK. Edited by W.A. PADGHAM. St. John's, Newfoundland: Mineral Deposits Division, Geological Association of Canada, Department of Geology, Memorial University of Newfoundland, 1987. 209 p., 88 photos, 135 maps and diagrams, refs., index. Soft spiral-bound. Cdn\$30.00.

What is there to see in Yellowknife, N.W.T.? Among other things there is the geology — a reason for being there from the early days

of mineral exploration to the present. With this guide one can spend a pleasant day or two visiting outcrops in or near the city by foot or by easy access with car or boat. Stops in the guide are well located and the book serves as a useful personal guide to outcrops in this unusually well exposed area of Precambrian geology in one of Canada's major gold-mining districts.

The book is a collection of 19 papers by authors having varying backgrounds, expertise and outlooks representing eight universities, government institutions and exploration and mining companies. Following a one-page introduction, the book begins with a colourful personalized outline (A.W. Jolliffe) of the early history of prospecting, gold discoveries and geological mapping by the Geological Survey of Canada during the 1930s around Yellowknife.

The following three papers provide a general geological setting and framework for the field guides. In order, they include (1) an abbreviated and selective summary of Slave Province geology and interpretations of tectonic setting of the Yellowknife mining district (W.A. Padgham), (2) a concise account of sedimentology and interpretation of the Burwash Formation, which represents a major Archean sedimentary basin associated with all volcanic belts in the southwestern Slave Province (J.B. Henderson), and (3) selected problems of structural geology, including faults and shear zones, volcanic belt geometry and tectonic environment of the Yellowknife belt (H. Helmstaedt and G. Bailey).

The succeeding eight papers are field guides to specific areas and formations of the Yellowknife Supergroup including: anorthosite and sheeted dykes in the Chan Formation (W.A. Padgham); parts of the Crestaurum, Townsite and Yellowknife Bay formations (W.A. Padgham); the Banting Group (W.A. Padgham; G. Bailey); the West Mirage Islands (C. Relf); Clan Lake volcanic pile (E. Hurdle); granitoids and pegmatites (R.E. Meintzer and M.A. Wise) and structures in metasedimentary rocks (W.K. Fyson).

Generally these guides present informative and well-illustrated descriptions of stops that are clearly located on maps. The excellent "Guide to the Giant Section" of the Yellowknife Bay Formation (an extremely well-exposed area of volcanic rocks on the Giant Yellowknife Mine property) is the most detailed in the book and contains good documentation and interpretations of processes of lava flow, intrusion and deposition. The magnificent outcrops in this classic area cannot be overrated. The "Guide to the Yellowknife Townsite" is also well done and a pleasure to use when one has only a few hours "to kill" while in Yellowknife. Structures in metasediments seen in outcrops along highways, Yellowknife Bay and Prosperous Lake are concisely described and beautifully illustrated in detailed line drawings.

The paper on the Clan Lake complex is one of the better guides, presenting clear geological setting, well-described, -illustrated and -interpreted units, concluding with logical paleogeographic and paleovolcanological interpretations. Although this complex is not part of the immediate Yellowknife area, it is a significant example of a major felsic volcanic centre, not commonly associated with volcanic complexes in the southernmost part of the Slave Province.

The "Granitoid and Pegmatites" paper summarizes plutonic units as a background for the pegmatite localities to be described. Stops are well described in terms of mineralogical content and some chemistry, but there is almost no interpretation.

One omission in this section is a guide to the Jackson Lake Formation, a small unit but critical to the interpretation of the evolution of Yellowknife geology.

The guide papers are succeeded by a note on the Duck Lake Intrusive Sheet (W.A. Gibbins) and an account of the surficial geology of the Yellowknife area (L.B. Aspler). Gibbins's paper would have been better expanded and written as one of the "guides." Aspler's paper seems out of place in this part of the book and should have been included with the general geology papers at the beginning. This paper is most significant to people with geotechnical interests or to the non-geologist. It outlines glacial history and geology with