

this filler is understandable. It is harder for the reader to fathom why the geomorphological general map — clear and informative in its own right — has become the victim of overprinting. “Dominating relief altitude” has been tacked on using a color scale, although there are plenty of colors on the map otherwise. It gradually becomes obvious that this map, too, would have had “white space” had the additional material not been superimposed: there are so few clear-cut relief categories in the legend that they would not have been sufficient to cover all the relief types of the country. The additional colors provided by the “dominant relief amplitude” fill in the blanks, as it were. The result is unfortunate for the general reader, for the colors of one scale are not readily distinguishable from those of the other. Reading involves turning giant pages and looking for information in the labyrinthine explanations.

The beginning of the folio gives instructions in pedantic detail to the reader on how class widths have been indicated. This gives an impression of attention to detail and reliability. In reality, however, most of the maps, in particular many of the smaller ones, are the result of very broad generalizations.

The impression created in the beginning in “Instructions to the reader” is shattered and the harsh reality of the work becomes apparent. For instance, the hiker who would use the maps in planning his trip might run into considerable surprises in the field. One of the worst obstacles for hikers in northern Finland is hummocky moraine. This chaotic, truly important feature of the terrain has been neglected on one of the main maps, where in addition to bedrock-determined reliefs, eskers, for instance, are indicated. The “biogenetic relief,” however, stands the hiker in better stead. If he realizes that this formation means peatlands, then he will at least bring along suitable footwear.

The quality of reproduction and printing is wholly adequate. Color photographs are clear. The covers are stylish. Thanks are also due to those who have drawn up the diagrams. Some of the cartograms are elegant. A considerable amount of scientific expertise has been used in producing maps and diagrams, supplementary text, and photographs. Should it seem that the expertise has been buried under a pile of chaff, as it were, this is understandable when one looks at the date of publication. The entire assemblage was (and will be) published in the period just before computer data banks became common. The work has been produced in decades when electronic data storage methods were already becoming familiar, and books and atlases were trying to defend their position and existence. Paper data packages began to swell, becoming voluminous monsters. They were piling up on shelves and tables, large and heavy. They are authoritative looking, at least for the time being, rather like the giant reptiles before the evolution of smaller, more intelligent groups of organisms.

If you have enough shelf space, you can do worse than to fill it up with this bundle of data. Among the chaff the cartographer has put together much of worth.

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THE MUSKOXEN OF POLAR BEAR PASS. By DAVID R. GRAY. Markham, Ontario: Fitzhenry & Whiteside and National Museum of Natural Sciences, National Museums of Canada, 1987. 192 p., 26 figs., 24 colour plates, 6 black-and-white photos, 4 appendices, index, glossary, bib. Hardbound. Cdn\$50.00.

The Muskoxen of Polar Bear Pass summarizes the results of a decade of study of this arctic mammal on Bathurst Island in northern Canada. Written in a non-technical format, the book depicts the

behavior and natural history of muskoxen and the High Arctic environment in which they live. The text contains many narrations of field observations that describe the behavior of this unique animal in detail and relate the perceptions and experiences of the observers.

For short periods the herd grazed calmly, then suddenly a few muskoxen began moving; walking slowly at first, then breaking into a run. Others joined them until the whole group was galloping down the middle of the valley. In the orange and blue light of the sunless morning, the steam from those working lungs and the fine particles of snow dusted up from over a hundred hooves formed a wispy trail of fog above and behind the dark mass of the pounding herd. More impressive, however, was the sound. The crackle of hooves breaking through the wind-crust reached us on our hilltop over two kilometres away. The clear, almost windless, air created the odd illusion of disembodied sounds close at hand while their source, the muskoxen, galloped soundlessly across the distant snow [p. 73].

The book is arranged into an introduction, seven chapters, and a short epilogue. The introduction states the objectives of the study, which were to record and describe the behavior patterns of the muskoxen, and briefly summarizes study methods and other muskox research. Chapter 1 presents clear descriptions of physical characteristics, taxonomy, ancestry, and the present distribution of muskoxen, as well as the physical characteristics of Polar Bear Pass.

Different seasons in the annual cycle of muskoxen in Polar Bear Pass are described in the second chapter. The birth of calves, maternal behavior, calf development, and play behavior in calves and yearlings are detailed in the discussion of spring. The descriptions of aggressive and courtship behavior presented in the discussion of summer are some of the highlights of the book. Shedding, cooling mechanisms and play are also included in the discussion of summer, but food habits are not discussed. The sections on fall and winter are primarily limited to descriptions of the area and other animal species, with some discussion about movements, winter feeding and winter mortalities. During the one winter that observers remained in Polar Bear Pass, no muskoxen were seen from late November until early February. But the account of the scientists' activities during their long, dark arctic winter is interesting.

Chapter 3 discusses muskox social behavior. Sections on the herd, herd size, and herd dynamics contain several interesting observations. Descriptions of social organization and social dominance, including the relationship between leadership and dominance, the open social structure of muskox herds, and the unique defence formation, are excellent. Muskox locomotion and movement rates are detailed.

Population changes observed during this long-term study are covered in Chapter 4. A regional perspective of muskox numbers, distribution, and movements is lacking in this book, because of the focus on one geographic area. Although information on numbers of muskoxen on Bathurst Island is presented from a variety of sources, a discussion of these results would have been helpful. The documentation of variability in productivity and mortality, including the reproductive failures in 1968-70 and winter mortalities during severe conditions in 1973-74, are valuable contributions to understanding the dynamics of this species.

Chapter 5 depicts the relationships of muskoxen with other inhabitants of Polar Bear Pass. The descriptions of interactions with wolves, including wolves killing muskoxen, are detailed and fascinating. The scavenging role of arctic foxes and polar bears, lack of competition with other herbivores (caribou and arctic hares), and parasitism are discussed briefly.

Muskoxen and man is the subject of Chapter 6. The chapter begins with a discussion on disturbance by aircraft, snowmobile, and humans on foot, which might be more appropriately located at the end of the chapter in the discussion of the modern era. Archaeological evidence and early historical reports are interesting contributions, as is the discussion on recent activities in the area. Defining the dates of each historic period would add to the clarity of this section.

The final chapter attempts to summarize how muskox behavior patterns are adaptations to arctic conditions and contribute to the evolutionary success of the species. It also discusses the advantages of long-term studies and future implications for the muskoxen in Polar Bear Pass. The epilogue is an appeal for maintaining the existence of places like Polar Bear Pass, which was designated Canada's first arctic National Wildlife Area in 1986.

The appendices present additional details on specific subjects: births, deaths, calving dates and carcasses found, capture and marking techniques, scientific and Inuit Eskimo names, and arctic photography. The book contains a short list of abbreviations used in the text and a useful index. The bibliography includes literature cited in the text as well as a reading list and sources for films and exhibits about muskoxen.

Line drawings used in figures and as illustrations throughout the text are excellent, explaining technical points in an easy to understand format. Black-and-white photographs illustrate points in the text. Color photographs of muskoxen, other mammals, and scenery in the center of the book are interesting, but many are not of exceptional quality. The large number of color plates (24) contributes to the relatively high cost of this book. The book's layout, print, and overall appearance are appealing.

This book is a wealth of detail about the behavior of muskoxen and a major contribution to understanding the biology of this species. *The Muskoxen of Polar Bear Pass* would be valuable to individuals studying animal behavior or ungulate ecology and would be enjoyed by anyone interested in the natural history of arctic regions.

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LE CORPS INUIT (QUEBEC ARCTIQUE). By MICHÈLE THERRIEN. Paris: Sela, 1987. 199 p., 3 maps, 10 tables, 16 illus., 26 photos, bib. 150FF.

Il faut saluer l'ouvrage de Therrien comme une contribution importante à l'immense domaine que constituent les recherches portant sur les Inuit. L'auteur dévoile ici une partie de la logique de la pensée inuit en examinant les rapports entre le corps et différents aspects de la culture : la maison, le kayak, la perception de l'espace, le Sacré, et l'identité humaine. Bien sûr, le corps exprime le mouvement, l'espace, distingue soi et les autres. Il évoque le temps, les origines et les transformations de l'être humain.

L'approche ethno-linguistique préconisée par l'auteur permet de définir ces différents rapports tels qu'ils se trouvent exprimés dans la langue des Inuit. Therrien fait également appel à une foule d'autres données incluant les sources les plus diverses afin de mieux cerner ce qui distingue la notion de corps humain chez les Inuit.

Malgré l'excellente qualité de cette monographie ainsi que l'intérêt certain qu'elle éveille, il me semble nécessaire de mentionner quelques points faibles ainsi que certaines idées de l'auteur avec lesquelles je ne me suis pas senti tout à fait à l'aise.

D'abord le texte comprend un certain nombre de redondances qui auraient pu être évitées : l'information qui se trouve dans certains tableaux revient dans le texte sous une forme plus littéraire (ex., p. 26, 29, 146, 153). L'auteur s'en serait probablement rendu compte si les tableaux avaient été mis davantage en relief. De même, on trouve parfois de très longues énumérations lexicales placées sans transition dans le texte (ex., p. 96-97, 156), rompant ainsi le fil des idées qui autrement se succèdent à un rythme favorable à la poursuite de la lecture. L'anthropologie est une démarche avant tout com-

parative, mais ici, le texte est parsemé de réflexions, de comparaisons très générales et de références aux grands auteurs comme Kant ou Merleau-Ponty. Ce bricolage savant, en s'étirant, devient parfois presque hors-propos en ce qu'il nous éloigne de l'objet principal d'étude qui est la pensée des Inuit. En cela, l'auteur dépasse largement la démarche qu'elle déclare avoir suivie : l'examen du lexique à la façon du dépeçage d'un animal (p. 167).

À la page 56, l'auteur affirme un peu trop catégoriquement que la femme passait la majeure partie de son existence à l'intérieur de l'habitation. Therrien insiste également sur le fait qu'il fallait être un excellent chasseur pour réunir les peaux nécessaires pour la couverture des kayaks (p. 67). Or on sait qu'une petite partie seulement des prises d'un bon chasseur servait à recouvrir la carcasse du kayak, soit environ 9 peaux de phoque annelé ou 4 à 5 peaux de phoque barbu (Arima, 1975:127 et Saladin d'Anglure, 1967:86). L'exemple nord-sibérien des dyades «droit/soleil» et «gauche/ombre» évoqué par Therrien (p. 74) semble être exactement l'inverse de la conception inuit correspondante que l'on trouve dans l'Arctique central et oriental canadien (voir par exemple Boas, 1964:190). Afin de ne pas confondre le lecteur non initié, pourquoi n'a-t-on pas simplement présenté ici cette seconde conception qui se rattache évidemment davantage au cadre géographique précisé dans le titre de l'ouvrage. Toujours dans le domaine de la conception de l'univers, il est étonnant de constater le contraste entre le modèle présenté par Therrien (p. 106, 108) et celui de Saladin d'Anglure (1978). Le premier, assez statique, laisse supposer que l'univers, selon les Inuit, n'est autre que la somme de toutes les parties composantes qui sont cependant subordonnées à l'ensemble. Le second fait appel à la notion de circularité, et laisse une plus grande place à la dimension temporelle. Force est donc d'admettre qu'il est parfois difficile de distinguer, dans le produit de l'enquête ethnologique, entre le discours du chercheur et celui des Inuit.

Brièvement, en dépit de quelques faiblesses mentionnées ci-dessus, les résultats de l'analyse ethno-linguistique de Therrien sont des plus intéressants. L'auteur propose une interprétation originale de la partie du lexique inuit qui touche les multiples dimensions des rapports du corps et de la culture. Je recommande donc la lecture de cette monographie qui intéressera non seulement les sémiologues mais également tous les lecteurs sérieux qui veulent connaître ou redécouvrir la culture des Inuit de façon approfondie.

J'aimerais remercier Catherine Rankin qui a bien voulu accepter de lire et de commenter la version anglaise de ce compte-rendu.

Michèle Therrien's book is an important contribution to the vast field of Inuit studies. The author reveals one part of the logic of the Inuit thought process by analyzing relations between the body and different aspects of their culture: the habitation, the kayak, spatial perception, and spiritual and human identity. Not only does the body express movement and space, but it is a means by which we can distinguish between self and others. It also reflects time, origins and transformations of human identity.

The ethno-linguistic approach enables the author to define these different relations as they are to be found in the Inuit lexicon. Therrien also refers to a wide range of different sources in order to distinguish the particularities of the human body concept among the Inuit. Even though this excellent monograph is certainly very appealing and instructive, I wish to comment on the occasional difficulties and discomfort I had with some ideas put forth by the author as well as some weaknesses of this work. As an archaeologist, I am not going to comment on the validity of the formal analysis of the lexicon.

Even though this is a short monograph, the text includes a few redundancies that could have been avoided: the information in some tables is also presented in the text in a more literary fashion (e.g., p. 26, 29, 146, 153). This problem could have been avoided if some of the tables had been further enhanced. The placing of long lexical