

ARCTIC HERITAGE: PROCEEDINGS OF A SYMPOSIUM. Edited by J.G. NELSON, ROGER NEEDHAM and LINDA NORTON. Ottawa: Association of Canadian Universities for Northern Studies, 1987. 653 p., illus. Softbound. Cdn\$27.50.

This volume forms the record of an international symposium held at Banff, Alberta, in August 1985. The symposium was initiated and organized by the Association of Canadian Universities for Northern Studies and had as co-sponsors the Commission on Ecology and the Commission on National Parks and Protected Areas, both of the International Union for Conservation of Nature and Natural Resources. The volume contains the texts of over 30 papers prepared for the symposium, together with a number of critiques, summaries of discussions, commentaries, and major conclusions. They are grouped under three headings: The Natural Realm in the Arctic, Land Use and Conservation in the Arctic, and National Parks and Protected Areas in the Arctic.

The Natural Realm in the Arctic includes papers discussing the northern lands, seas, lakes, climate, fauna, and flora, especially their interactions, the factors that have formed them, and the processes that control their nature. Together these papers constitute an excellent non-human geography and natural history of the circumpolar North. As each paper is self-contained, there is unavoidably a considerable amount of duplication among them as well as among other papers in the volume, since such factors as cold, the large area, and the high latitude affect several of these themes.

More than half of *Arctic Heritage* is concerned with land use and conservation in the Arctic. Papers discuss a wide range of topics related to land use, such as tourism, hunting, conservation strategies, native land claims, and development of renewable and non-renewable resources. They also extend over a wide geographical area, often including much of the Subarctic, and one is concerned solely with Antarctica and the Southern Ocean. Many, but by no means all, aspects of what might be called the conservation industry in the North are covered in considerable detail.

The third group of papers, dealing with national parks and protected areas in the Arctic, presents national overviews of the situation in Alaska, Canada, Greenland, Norway including Svalbard, and the U.S.S.R. For each country they give the history of the development of parks and reserves, the policies that have been established, and what has been done to implement them. This provides a very useful source of information for reference purposes and a means of comparing what has been achieved in the different countries.

Few would be able to comment on the content of all the individual papers in *Arctic Heritage*, and this reviewer would certainly not attempt it. Some general observations may indicate what appeared to be weaknesses in an otherwise admirable publication.

The title *Arctic Heritage* seems strange for a volume that says virtually nothing about history or archaeology, which many would consider to be central to the concept of heritage. Conservation and preservation of the natural history of the North have been foremost in the minds of the contributors. This leads one to wonder whose arctic heritage is under review. Is it that of the recent immigrants to the North and those who visit it on a short-term basis for business, vacations, or research? Or is it that of the native people who have lived there for centuries and are more interested in continuity than in change? The list of participants does not appear to include anyone from the Canadian native people. It is true that one paper is a statement by the Tungavik Federation of Nunavut giving a prepared position on "Land Claims, National Parks, Protected Areas and Renewable Resource Economy," but a formal statement is not adequate representation. Those from the South and those of the North are both users of the Arctic and they will remain so. Both have rights and responsibilities, though the nature of these rights and responsibilities may differ. Neither can pre-empt the other's heritage and sometimes their interests may conflict. A symposium provides opportunities for exchange of views, for discussion, and for enhancing understanding, and these opportunities are forfeited when vital interests are not present. It takes two to tango.

It is alarming to find little or no reference to the three-wheel Hondas and other cross-country vehicles. North of the tree line there is little to hamper their freedom of movement. In many areas there are tracks across the tundra leading to every lake, where people have been searching for eggs or hoping to shoot waterfowl. These vehicles represent a real threat both to the animals, who become so much more accessible, and to the land itself, because the tracks can last for years and often get worse from the effect of repeated freezing and thawing. Their use is increasing rapidly and the vehicles themselves are getting heavier and larger. Are the conservationists not aware of the extensive and sometimes irreversible damage they can cause?

As papers in a symposium volume do not get the refereeing by specialists that is customary in scientific journals, their contents should be treated with rather more caution. It is stated, for instance, that the Territorial Council was established in Yukon a decade ago, when the Council really dates back to 1898, and the distance by sea between Yokohama and London should not be given as 14 650 nautical miles when in the next sentence the distance between Yokohama and Rotterdam is said to be 15 640 nautical miles. Mistakes like this, and there are several, are usually corrected by referees if they have not been caught by the editor.

The editing itself is uneven. Some papers must have been very carefully proofread. Others are full of misprints and errors in spelling and punctuation. Most of the maps are clear, though some have been reduced too much, while that showing the spatial distribution of circumpolar peoples is both over-simplified and wrong.

Several conferences and symposia in recent years have been concerned with very much the same range of topics. As many who might attend are prevented by the cost, many of the participants remain the same, particularly those from government and industry. They have too important a message to risk talking only to themselves, and a symposium volume, even one as good as this, is unlikely to have the wide circulation it deserves. The solution will probably not be found in more conferences of the converted.

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INUIT YOUTH: GROWTH AND CHANGE IN THE CANADIAN ARCTIC. By RICHARD G. CONDON. New Brunswick, New Jersey: Rutgers University Press, 1987. 252 p., 3 maps, 21 illus., 2 figs., 14 tables, index, bib. Hardbound. US\$32.00.

The Harvard Adolescence Project was established to provide a cross-cultural study of the physical, psychological and behavioral changes of adolescence in seven different cultures. This particular volume focuses on the Central Canadian Arctic and the Inuit community of Holman Island. The author's previous work experience with the people of this arctic area in 1978-80 helped lay the foundation for this study. The actual research period during 1982-83 was expanded into a total of seven years of research, writing and introspection.

Condon sets the scene for the reader with a description of the history, climate and topographical conditions of this isolated community, and the study is enhanced graphically with maps and comparison graphs. Because of their extensive hunting expeditions, the Inuit had a thorough knowledge of the geography and physiography of this vast area.

In the past the Copper Inuit (named because of their use of native copper for hunting tools, etc.) were isolated physically, socially, economically and politically in small groups across the Arctic. From a precarious, nomadic existence they now enjoy a comparatively secure, permanent base equipped with medical facilities, government housing, electricity and television.

It was in this latter setting in early March that the author began his official study. Structured interviews were held in the local school and the students were offered a small fee for their participation. Interviews then expanded to take in older students who no longer attended school. Parents and young adults were also interviewed, along with non-Inuit teachers of the community.

The first and most important theme addressed was the effect of the rapid rate of social change on the young. As one might expect, the sudden appearance of television from the South and the personal contact and influences of Euro-Canadians brought a form of cultural shock to this small hamlet. From a world of hunting, shamans and arranged marriages, they are now faced with computers, satellites and potato chips.

Traditionally, the need for survival kept the family unit intact, with an extended family network. Children were brought up with a maximum amount of freedom and independence, with no apparent chastisement or rebuke. The child's learning process was developed by imitating parents, siblings and relatives in all their activities. Parents very seldom verbalized right or wrong, but used symbolic cues to teach the child through word, gesture or pose. Perhaps the author could have stressed the importance of non-verbal or symbolic cues as a very important part of the learning process. Family ties were close and necessary for the survival of the family and group. Present-day family ties are just as strong, although the parental and family influences appear to have weakened.

The relationships with parents, siblings, adopted siblings (no distinction is made) and relatives are a blanket of security to the adolescents in their rapidly changing world. Adoption is a common practice and of a practical nature.

The given Inuit name of a child influences the interaction between the child and the immediate family. Since today's adolescents are from a generation of parents still influenced by this phenomenon, the author could have made mention of the significance of this very interesting and important point. Life stages are categorized in definite Euro-Canadian terms — baby, little kid, big kid, teenager and adult. Because Holman is such a small community, friends and peers are usually connected with the family in some way. Friendships are not broken; the teenagers move from one to another without hard feelings. As adolescents, they tend to socialize with their own sex, with whom they feel freer to talk and laugh. In the past, marriages were arranged from the time of birth, although it was not considered a binding contract. Now, modern influences have allowed the youth to select their own partners. The author uses draw-a-persons theme to assess the informant's gender preference. He concludes they are comfortable with their own sexuality as a male or female and points out that sexual activity in the adolescent is not frowned upon, provided they are not promiscuous.

In general the Inuit are known for their engaging sense of humour, their sharing and attitudes to avoid conflicts except in serious situations. They put a high value on the independence and autonomy of the individual. They do not speak for others or coerce them in any way. The parents have given their children a freedom and independence to think and do their own thing.

Communication between the generations has become increasingly difficult; the older people speak Inuktitut and the young speak English. Sharing of life's essentials, for the most part, is no longer a necessity for survival. Condon also explores the differences between today's laws and traditional Inuit methods of determining right and wrong.

Leisure activities have always been of paramount importance to the Inuit, who are very social in nature. In competitive games, however, the rules are changing. Traditional times had the men and boys (when they were in camp between hunting and fishing expeditions) playing games together. There was no structured team plan or team captain. Everyone was considered capable of playing, with no one player better than the other. The women and girls were spectators. With the introduction of hockey, baseball and football to the fields of Holman (via the electronic medium) teams are now composed of the best players headed by a team captain — and the girls watch, cheering for their favorites.

The inevitable rhythm of the seasons brings two of the most powerful

influences on the people of the North: winter days lived entirely in darkness, and in summer complete days and nights bathed in sunshine. Condon describes for us the effect of 24 hours of sunshine. Ball games at four in the morning; socializing and hunting occur any time. Little wonder time has no hold on the Inuit.

Many other topics are explored. Some have a familiar ring, such as the use and abuse of alcohol, which has caused great anxiety in the community. In contrast, Condon also touches upon the "parka syndrome" of the teenage girls and explains Pamela Stern's assistance interviewing the girls.

This volume presents us with an excellent example of applied anthropology. Condon avoids the pitfalls of technical jargon, making it into an enjoyable reading experience for all. The charts and comparisons are there for professional educators and students to consult, if required. It is carefully researched and notes show that many sources were consulted, with a good bibliography supplied to encourage the reader to delve further into this fascinating subject. The book itself has easy-to-read typography, charts and graphs. There are no photographs.

We are left to speculate on the future for the young people of Holman. Surrounded by a sea of ice, tundra, snow and water, they have shown that they are survivors. Their population is increasing. Comparisons with other cultures (Bausoaran, Mangrove, American adolescents and Inuit) accent the Inuit autonomy, individuality and lack of parental pressure to perform or conform.

A study such as this allows us to stop the clock momentarily, and in the years to come we can look back to see how it was.

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#### THE SUBARCTIC INDIANS AND THE FUR TRADE, 1680-1860.

By J. COLIN YERBURY. Vancouver: University of British Columbia Press, 1986. x + 189 p., maps, tables, refs., index. Hardbound. Cdn\$22.95; US\$18.50.

In this book, Colin Yerbury seeks to understand the impact of the fur trade on northern Athapaskans in the western Canadian Subarctic during a 200-year period. The goal is laudable, but Yerbury has overreached. The documents on which his assessment is based, mainly Hudson's Bay Company archival records, are vast and complex and defy all but the most indefatigable researchers. They must be interpreted with the judicious skills of a historian and the insights of an anthropologist familiar with the native people of the Subarctic. If any documents could cry out for intelligent synthesis and analysis, these would. They still do.

Errors, some minor but others fundamental, permeate *The Subarctic Indians and the Fur Trade*. In the bibliography, for instance — where the least harm might be done — we find (ominously) an extreme sloppiness in citation; a great mix of styles and many incomplete entries; an uncertainty over whether or not the publisher should be listed, place of publication noted, volume or issue number of a journal included, page numbers of a chapter in a book recognized, the author of an essay cited or merely the editor of the collection in which it appeared.

Any archivist or historiographer who turns to the text will be disturbed further by the mistakes that appear in quotations from the archival record. Admittedly, some of the journals, correspondence, account books, and other records that Yerbury uses are extremely difficult to read, several copies of a particular document may exist, and the traders were notoriously idiosyncratic in punctuation, spelling, capitalization, and grammar. Nevertheless, it is dismaying to discover in documents with which I am familiar (mainly in chapters 4 and 5) numerous mistakes, of which the following list is representative (the corrected word or phrase appears in brackets): Superstitious