Pal's book is not merely a bibliography of natural resource works, but a complete guide to obtaining information on natural resources in Canada. References are to physical, social, and life science material. The first several chapters acquaint the reader with the types of published material relating to natural resources, including the use of library collections, indexes, bibliographies, abstracts, and data bases. Effective library use, research organization, and data gathering are also discussed. Important works on natural resources are cited and classified according to the type or location of resource. The large central chapters list major works by type of resource, including energy, mineral, land, climate, water, and fish and wildlife resources. Within each classification are listed bibliographies, government publications, maps, periodicals, and other general sources of information. The latter chapters deal with additional types of source material, including legal information, maps, theses, and films. Most of the references throughout the work contain short annotations, which are of added use in determining the relevance of the work cited to a particular topic. An index by title and key words completes the guide.

The work is well arranged for those researching a particular type of natural resource, such as uranium or wildlife conservation. For those wishing to focus on a particular region within Canada, however, the task is not so easy. For example, the student of northern resources will find relevant material listed under many diverse headings. A work such as *Energy from the Arctic* is found under the subheading "Energy Resources—Environmental Aspects," while *Arctic Oil* is listed under "Oil and Gas Resources—The North," both of which fall under the major heading of "Energy Resources." Additional material on northern resources can be found under other major headings, such as "Mineral Resources" or "Water Resources," and even more specifically under the many subheadings. Likewise, the researcher interested in Canadian agricultural resources will find a subheading to that effect, while the researcher concentrating on Alberta's renewable resource policy will have to look in several places. A cross reference by region, lacking in this edition, would have helped here.

This natural resource guide is published by the Canadian Library Association, by librarians familiar with all aspects of reference materials and data collection. The Cdn\$25.00 price seems a bit unreasonable, especially when the publishing quality leaves something to be desired. The high price places it beyond the means of many, leaving How to Find Information on Canadian Natural Resources: A Guide to the Literature to stand as another expensive reference work. As a guide to searching the literature on natural resources, this book is unique and generally excellent. It is recommended to all students of natural resources and to those outside the university in consulting and business.

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TLINGIT INDIANS OF ALASKA. By ARCHIMANDRITE ANATOLII KAMENSKII. Translated, with an Introduction and Supplementary Material, by SERGEI KAN. Fairbanks: The University of Alaska Press, 1985. (The Rasmuson Library Historical Translation Series, Volume 2.) 166 p., illus., index, bib. Softbound. US\$15.00.

Sergei Kan's translation of Fr. Anatolii Kamenskii's *Tlingit Indians* of Alaska, first published in Odessa in 1906, is an important contribution for a number of reasons. It presents for the first time in English translation a major book on the Tlingit Indians and an important

landmark in the history of ethnography — a document not of "memory culture" but of Tlingit life and culture at the end of the 19th century, written by a contemporary of Swanton and Boas.

Although it should be used with caution and studied along with Sergei Kan's excellent scholarly apparatus, which indicates and discusses Kamenskii's errors, inaccuracies, strengths and weaknesses, Kamenskii's ethnography is of continuing value not only for historical purposes, but as a source of information about Tlingit life and culture. The book as a whole — Kamenskii's text and Sergei Kan's excellent introduction, annotations and fascinating appendices — provides a valuable history of turn-of-the-century life in Sitka, documenting the interaction of Tlingits, Creoles, Whites, Orthodox and Presbyterians.

The book opens yet another door in ethnographic literature — that of missionary ethnography in general, and of Alaska in particular. While the book shows in explicit detail some of the conflicts between the Orthodox and Presbyterian missionaries, it also raises, more indirectly, the issue of differences within the Orthodox mission. Reflecting the world view and biases of one Orthodox missionary priest at the end of the 19th century, in one sense, Fr. Kamenskii can be seen as a "balance" to St. Innocent (Veniaminov), showing that, alas, Veniaminov was not typical, but exceptional.

The image of the Orthodox mission in Alaska has suffered greatly and unfairly from over 100 years of negative stereotyping at the hands of its detractors. For example, Bancroft's account of the "Diary" of Fr. Juvenaly is still widely cited as "gospel," even though a number of scholars and authorities of the Russian-American period have proven it to be a hoax and forgery perpetrated by Bancroft's research assistant, Ivan Petrov. Some contemporary scholars with a rabid anti-Orthodox bias have presented the Orthodox clergy as drunkards and as incompetent alcoholics.

On the other hand, those of us in the "pro-Orthodox camp" are no doubt guilty of some "positive stereotyping." Perhaps our sin was in documenting the best. We would like to feel that the tolerance, compassion, courage, energy and genius of the Russians St. Herman and St. Innocent and of the Aleut Fr. Netsvetov were typical. Dr. Kan and Fr. Kamenskii gently remind us that they were not. Kan's valuable contribution is in making available the views of what is probably an "average" Russian missionary priest of the late 19th century — in contrast to the truly extraordinary competence and charisma of St. Innocent Veniaminov.

As an ethnographer Kamenskii was not brilliant and was sometimes wrong. He was a Russophile, not very happy in Sitka, and he shared to a large extent the world view of his era, dominated by Pobedonostsev and Alexander III. Despite this, or perhaps because of this, with the writings of Fr. Kamenskii we gain a more complete picture of Russian America and its impact into the American period, especially the years of transition. These were difficult times for the Tlingit people and for the Orthodox Church, both of whom were directly and heavily impacted by the "Americanization" of Alaska, which intensified in the decades after 1884.

Perhaps it is best to conclude with a passage from the end of the translator's introduction.

Kamenskii was able to produce a fairly detailed, accurate, and well-rounded description of a native Alaskan culture in a state of change caused by Western colonization. For the present-day reader, it is an interesting document not only for its value as an early ethnography, but as an example of the views of an Orthodox missionary on the people among whom he was laboring. Combined with other writings by Kamenskii and his Orthodox co-workers, translated here, it provides essential data for a study of the relationship between theory and practice in the work of Russian missionaries at the turn of the century. It dispells an erroneous view of them as being tolerant cultural relativists and, instead, portrays them as human beings of their own times, and with their own cultural and personal biases and illusions. At the same time, it reveals some significant differences between their views and approaches to Alaska natives and those of their Protestant American rivals . . . , and thus helps one understand the history of Christian missionization of Alaska.

The Kamenskii work is not only a valuable book for any student of the northwest coast, Russian-American history, or the dynamics of missionization, but is an excellent example of the ongoing research that Sergei Kan is ideally qualified to pursue.

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- ALASKA'S WILDERNESS MEDICINES HEALTHFUL PLANTS OF THE FAR NORTH. By ELEANOR G. VIERECK. Edmonds: Alaska Northwest Publishing Company, 1987. (Alaska Northwest Publishing Company, 130 Second Avenue South, Edmonds, Washington 98020, U.S.A.) ISBN 0-88240-322-2.107p., illus., refs., index. Softbound. US\$9.95. Cdn\$12.65.
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