

With a minimum of material assistance they travelled overland to Hudson Bay, the Prairies, and the Gulf of Mexico, and would no doubt soon have reached the Pacific, as Dr. Emmanuel points out, had it not been for the intervention of the Seven Years War in 1754. As it was, French *coureurs de bois* rendered indispensable assistance to those who did.

An interesting point is brought out in connection with La Pérouse's voyage to Hudson Bay in 1782 and the taking of Fort Prince of Wales. Among the effects of Samuel Hearne, governor of the fort at the time, La Pérouse found the journal of his journey to the Coppermine, hitherto unpublished and indeed, according to this author, deliberately kept secret by the Hudson's Bay Company. La Pérouse wanted to confiscate it as Company property, but Hearne insisted it was his own, and was allowed to keep it on condition that he would publish it as soon as he got back to England. It was in fact not published until 1795, which was deplored by the French, and rightly if the story is accurate, as a breach of faith. Had it been published immediately on his return from the Coppermine in 1773, the ghost of Juan de Fuca's strait would have been laid much sooner, and La Pérouse himself would not have been sent to look for it in 1785.

The author has achieved the rare feat of writing a solid scholarly work that is at the same time delightfully readable and sometimes even humorous. There are two reasons for this, other than her own easy flowing style. The first is that she quotes a good deal from her sources, which have the immediacy of all first-hand narration and the piquancy of style and language of their period. And secondly she is obviously deeply interested in people, and it is real people, not dusty historical events, that one finds in her pages. Some of them are highly colourful characters, too, like the whaler Jean Vrolicq, a sort of sea-going Vicar of Bray, who sailed under whatever colours seemed expedient at the time. Or like Jean-François Regnard, successful writer of comedies, who made a journey to Lapland in 1681, and wrote

a detailed and entertaining account of the country and the people, which he lifted whole from a recent but obscure text on Lapland written in Latin by a naturalized Swede from Strasbourg. Unfortunately on his return to Paris he found that this work had just been translated into French, English, German and Dutch and was in all libraries. His own account had to be shelved, but was published after his death and became a best-seller, being looked on as a model of travel literature. And with some reason, if the following comment on the robust health of the Lapps is typical: "Ne connaissant point de médecins, il ne faut pas s'étonner s'ils ignorent aussi les maladies."

The book is well but unobtrusively documented and has a good bibliography, but lacks an index, which would be very valuable to a work of this kind. It is illustrated by some interesting historical maps, some of which however suffer from illegibility as a result of poor reproduction. The two supposedly modern maps, on the other hand, which are presumably intended for general reference, are not only illegible but of such a staggering antiquity as to leave the reader gasping. The one of the Arctic is pre-1914, showing neither the islands discovered by Stefansson nor Severnaya Zemlya. But it is churlish to complain of trifles in a work of such excellence and charm. A second volume, bringing the story up to date, is in preparation and will I am sure be eagerly awaited by all who sample the first.

MOIRA DUNBAR

INGALIK MENTAL CULTURE

By CORNELIUS OSGOOD. *New Haven: Yale University Publications in Anthropology*. No. 56, 1959. 9¼ x 6¼ inches, 195 pages, map, 10 text figures. \$2.50.

This is the third and final monograph of a detailed ethnographic account of the Athapaskan-speaking Ingalik Indians living in the area of the lower Yukon River of Alaska. The first volume, *Ingalik Material Culture*, appeared in 1940; the second, *Ingalik Social Culture*, in

1958. As might be expected from the title the present work deals in part with ideas about the products and behaviour of the Ingalik discussed in the first two monographs. This threefold division of ethnographic material is often alluded to in anthropological literature, but seldom used to the extent found in the present study.

For Osgood culture consists of all ideas concerning human beings that have been communicated to one's mind and of which one is conscious. This conceptual frame of reference leads the author to distinguish between: (1) ideas of material products; (2) ideas of human behaviour; and (3) ideas *about* the ideas of the people under observation. Categories (1) and (2) deal with empirically verifiable ideas, whereas mental culture deals with non-empirical ideas, i.e., ideas that are never directly perceptible and that can only be inferred through interviewing. To understand Osgood's theoretical scheme, a clear distinction between non-empirical ideas *about* things and empirical ideas *of* things is therefore essential.

Osgood begins his discussion of Ingalik mental culture by presenting their ideas about the natural world, followed by their ideas about their manufactures and behaviour, and finally presenting their ideas on non-empirical matters. This approach — moving from thoughts about the outer world to those innermost in the mind of the individual — is similar to that found in Osgood's study of Ingalik social culture. In the earlier monograph behaviour involving most of the village was discussed first, followed by behaviour of the household group, the relationship between two persons, and finally the actions of the individual by himself.

In the present volume beliefs about the natural world are subdivided into sections on anatomy and physiology, animal life, and plant life. The variety of information contained in these sections should make some of it interesting to ethno-botanists and zoologists as well as anthropologists, although the material was not specifically written with the first two groups in mind. It is interesting to

note, for example, that the Ingalik distinguish between five kinds of mice — some of which turn out to have a highly significant place in their spiritual world. Scientific names for many animals and plants are given in an appendix.

Beliefs about the social world include discussions of Ingalik attitudes toward neighbouring peoples; personality types and related emotional matters; economics, with particular reference to ideas about wealth, property, health, disease and its prevention, history and language, art and music. Unfortunately, relatively little attention is given to Ingalik attitudes toward kinship and family life.

Of great interest is Osgood's account of the Ingalik philosophical and spiritual world. By skilful blending of exposition and narrative the reader is given an excellent reconstruction of their value system, cosmology, and religion. Detailed accounts of Ingalik animal "songs", i.e., brief incantations, and attitudes toward the use of amulets and shamans illustrate well the means by which these Athapaskan people tried to resolve their anxieties about the natural world. The young man who was able to purchase a few "good songs" need not be unduly worried about his success in hunting, fishing, and other activities, for the power inherent in such songs ensured good fortune in these endeavours. Not all songs were "good", however, and anyone wishing to give a song away for practically nothing was looked upon with suspicion.

The final section of the monograph contains Osgood's own analysis and commentary on the preceding material. His discussion of problems involved in obtaining data on Ingalik values is particularly informative and contains an important warning to all ethnographers interested in this area: "I tried to compose a list of questions which would give me the data indirectly, but the results were hardly rewarding. What I did learn was that I had increased my own ideas of Ingalik value theory, which is a somewhat different matter. I resolved to try not to substitute the investigator's ideas, however, for those of the people being studied, a transposition which I am

afraid happens only too often when one is dealing with abstractions" (p. 165).

Much of the field work for this study was done between 1934 and 1937 although the area was briefly revisited in 1956. On this last trip Osgood found that

his old key informant of earlier days had forgotten much of his knowledge of traditional Ingalik life. There is no better reminder of the speed with which these old arctic cultures are disappearing.

NORMAN A. CHANCE

GEOGRAPHICAL NAMES IN THE CANADIAN NORTH

The Canadian Board on Geographical Names has adopted the following names and name changes for official use in the Northwest Territories and Yukon Territory. For convenience of reference the names are listed according to the maps on which they appear. The latitudes and longitudes given are approximate only.

Chart 7658 Holman Island and Approaches

(Adopted March 3, 1960)

Name change

Holman (settlement) 70°43'N. 117°43'W. not Holman Island (settlement)

Chart 7641 Pearce Point Harbour

(Adopted March 3, 1960)

Pearce Point Harbour	69°49'N.	122°41'W.
Ship Island	69°51'	122°44'
Saddleback Point	69°50'	122°42'
M'Leay Point	69°50'	122°38'
Breakwater Spit	69°50'	122°40'
Hub Islet	69°49'	122°41'
Police Flat	69°49'	122°41'

Norman Wells 96 E

(Adopted March 3, 1960)

Willard Island	65°31'N.	127°44'W.	
Six Mile Island	65°14'	126°42'	
Ten Mile Island	65°12'	126°33'	
Link Bend	65°08'	127°39'	
Paige Mountain	65°37'	127°43'	
Hoosier Ridge	65°25'	127°36'	
Kee Scarp (ridge)	65°18'	126°43'	
Vermilion Ridge	65°10'	126°09'	
Oscar Creek Gap	65°28'	127°22'	
Loretta Canyon	65°06'	127°56'	
Dodo Canyon	65°01'	127°20'	
Chasm Creek	65°39'	127°36'	
Rusty Creek	65°38'	127°40'	
Greenhorn Creek	65°36'	127°43'	
Elliot Creek	65°31'	127°39'	
Walker Creek	65°22'	127°57'	
Fair Creek	65°29'	127°46'	
Windy Creek	65°27'	127°42'	
Red Rock Creek	65°11'	127°28'	
Devo Creek	65°25'	127°30'	
Soaking Creek	65°11'	127°26'	
Schooner Creek	65°18'	126°41'	
Snowshoe Creek	65°15'	126°31'	
Grafe River	65°06'	127°25'	
Gus Creek	65°08'	126°43'	
Mac Island	65°16'	127°05'	not Mac's Island
Frenchy Island	65°15'	126°50'	not Frenchy's Island