

officially imposed institutions similar to the Swedish authorities '*byordningsman*' (Lappish, *jerjástás-olmus*). Nor have we any adequate evidence that the *si'dá* was exogamic. The assertion of one informant cannot replace examination of tax lists and their correlation with church registers.

In spite of all these defects this is an important book. It provides information for the non-Scandinavian reader, and gives an interesting stimulus to the whole field of Lappish research. Gjessing's views on historical matters are always interesting and often new, such as his comments on the effects of the development of reindeer husbandry, or the decline of the Pomor trade. He points out what is generally ignored: that our knowledge is defective since not only did the Lapps try to mislead missionaries, but the authors of such accounts as we possess were Lutheran missionaries who utilised Old Norse religious concepts to describe something entirely alien to them. Moreover, what they published was a mixture of information from different parts of Lapland. Professor Gjessing is to be congratulated in introducing fresh ideas to replace the arid study of these seventeenth century texts.

Another great virtue of the book is that it is a sympathetic account lacking the ethnocentricity and romanticism that has marred nearly all previous writings on this people.

IAN WHITAKER

#### LAND OF THE LONG DAY

By DOUG WILKINSON. *Toronto: Clarke Irwin, 1955. 9½ x 6¼ inches; vii + 261 pages; illustrations; maps on end papers. \$5.00.*

This book is the account of the author's year-long stay at an Eskimo camp site in northern Baffin Island. It tells in factual but stirring words of his deliberately-sought life as an *inoongwah*, "one living in the likeness of an Eskimo". He had already an extensive knowledge of the north and its people as a maker of successful short films, (one of which has the same title as this book). In 1953 he went up as the adopted son of his

friend Idlouk. He brought no access of white wealth or equipment to Idlouk's camp, only his rifle, sleeping bag and camera. He was determined to understand the Eskimo's problems from the inside, as a working member of their camp, in order to fit himself for *considering* the post he has now accepted with the Canadian government (Northern Service Officer, Department of Northern Affairs, at Frobisher Bay, Baffin Island).

In this showed the intensely idealistic spirit which flames from this young Canadian. Such a spirit often entangles a writer in a mesh of fancy and philosophising. But one looks in vain for such in Wilkinson's prose—as simple, beautiful, and eminently believable as his photographs. He has the power to convey the feeling of his hunter's life, times unpleasantly harsh as well as times gay and exciting. There are plenty who know the Eskimo well and cannot write descriptively: there are some unfortunately who can pour forth words based on misconception, ignorance, or plain lies. But most readers will agree that here is living, truthful writing, that conjures up this territory where the sun lives above the horizon for three months in summer, and below for as long a time in winter. One can enjoy with him the sights, scents, and sounds of returning spring, and marvel with him at the triumphant *auktok* seal hunt as performed by his foster father one day.

Through the pages his main theme and interest leaps out. How do the Eskimo and white man differ, and how can the already-present intermingling of their cultures be a blessing and not a disaster? He describes the lingering patience of the Eskimo, his apparent lack of gratitude, Idlouk's own reaction to the present days and distaste for returning to the ways of his ancestors. He is careful to point out that physically he had no trouble living in the likeness of the Eskimo—mentally he could not do so. On his last pages he writes thoughtfully about the future of the Eskimo in the Canadian north. He is not sure, but

in guiding hands like his the Eskimo has the best of opportunities.

Perhaps it is because he is back at work on Baffin Island that a few mistakes occur in his text; most of them are due to weak or alien proof-reading. Resolute Bay is described in very contrary directions from Pend Inlet, and as a Scot I cannot allow him to have Murdock for Murdoch unchallenged.

A well selected group of photographs, an index, and end paper maps round out this admirable volume. P. D. BAIRD

### ARCTIC WILDERNESS

By ROBERT MARSHALL. Edited with an Introduction by George Marshall. Berkeley, Calif.: University of California Press, 1956.  $9\frac{1}{2} \times 6\frac{1}{2}$  inches; xxvi + 169 pages; illustrations; maps. \$3.75.

Robert Marshall died 17 years ago at the age of 38. He left an impressive record of achievement including several publications, of which 'Arctic Village', published in 1933, is the best known. 'Arctic Wilderness', edited and introduced by George Marshall, is compiled from his brother's letters and notes and is in many ways supplementary to 'Arctic Village'. The earlier book deals intimately with the life of inhabitants of Wiseman, Alaska, whereas 'Arctic Wilderness' is the story of Bob Marshall's trips into a little known section of the Brooks Range. These extensive travels by foot, boat, and dogsled, are well documented and the topography of the region is enthusiastically described in a joyous and almost poetic style.

A map prepared in the field by Marshall and first published in 1934, is republished in 'Arctic Wilderness' with some revisions based on later expeditions. In 1934, this map was an important contribution to the knowledge of the geography of the northern Koyukuk region.

Marshall's wilderness remains today essentially as he saw it, even though the Alaskan Arctic has been a beehive of activity for the past 10 years. An extensive exploration project north of the Brooks Range at one time included plans for a pipeline across the mountains

through the heart of his wilderness. Military and other governmental mapping activities in the Brooks Range and to the north have eliminated almost every blank spot from the map. The region Marshall so laboriously traversed and mapped was remapped during the war from aerial photographs, and is now being mapped again in greater detail with the use of helicopters and aerial photographs. The Arctic Divide, which was one of Marshall's goals, has been reached and crossed at four localities by ground motor vehicles, and air travel across the wilderness is now on a regular schedule. All this has had, however, little effect on the Koyukuk region; many of the "majestic summits", "knife-edge ridges", "snow-covered limestone crags", "sheer falls", and "Yosemite-like valleys" have not been visited by a human being since Bob Marshall left.

Marshall also collected data on tree growth at the northern timber line. Although the data are not presented, the introduction states that his observations "seem to substantiate his theory that the northern timber line in Alaska is not the result of unfavorable environment for tree growth, but simply of the fact that there has not been time since the last ice sheet receded for the forest to migrate further north."

'Arctic Wilderness' provides an insight to the author's character and his views on a great variety of subjects, including the value of physical exploration. Although Marshall recognized the similarity of mental adventure and physical adventure, his expeditions recorded in this book were motivated (in his own words) by "the thrill of adventure" and "the fact that exploration [physical] is perhaps the greatest aesthetic experience a human being can know. My own belief, which I realize the majority do not share, is that most exploration today is not of material value to the human race in general but is of immense value to the person who does it. Furthermore, I feel that one of the great values of explorations is in pitting oneself without the aid of machinery against unknown nature."