

navigate the terrain. *A Symphony of Scenic Beauty* belongs on the coffee table of anyone with Arctic dreams. It will grace the bookshelf alongside my other favorite Greenland picture books by Hoffer (1957) and Roy (2004), but it stands alone in its coverage of Avannaarsua.

#### REFERENCES

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WHITE FOX AND ICY SEAS IN THE WESTERN ARCTIC: THE FUR TRADE, TRANSPORTATION, AND CHANGE IN THE EARLY TWENTIETH CENTURY. By JOHN R. BOCKSTOCE. New Haven, Connecticut: Yale University Press, 2018. ISBN 978-0-300-22179-4. xv + 327 p., maps, b&w illus., chronology, glossary, notes, bib., index. Hardbound. US\$40.00.

John Bockstoce's *White Fox and Icy Seas* is a well-illustrated historical economic geography of a vast coastal area extending from eastern Siberia to King William Sound in the central Canadian Arctic. This vast Arctic area is the homeland of the Chukchi, Yupik, Inupiat, Inuvialuit, Inuinait, and Natsilingmiut. Bockstoce surveys the impact that external economic forces, local environmental settings, and political changes had on these Indigenous peoples from the late 19th to the mid-20th century. The author did not intend to address major theoretical issues in economic, social, or Indigenous history, but rather to provide an engaging narrative history that demonstrates how shifting global markets for local products and local socio-political developments influenced the lives of Western Arctic coast Indigenous people.

To tell this ambitious and complex story, the author interviewed numerous Indigenous and non-Indigenous hunters, trappers, and traders and undertook extensive archival research. Bockstoce also drew on his own extensive, firsthand knowledge of much of the area, acquired during his widespread travels there beginning in 1969 and while serving on an Eskimo whaling crew in the Chukchi Sea near Point Hope, Alaska. This familiarity with

the people and the lands and oceans enabled him to write an engaging story that is chock-full of fascinating anecdotes, although it is not deflected by them.

*White Fox and Icy Seas* deviates from a typical historical study in that it does not proceed chronologically from the outset. Rather, Bockstoce opens his monograph with a section of chapters that recounts the brief rise and fall of the Hudson's Bay Company's Fort Ross on Somerset Island in Canada's central Arctic in 1937–48, during the last phase of the Arctic fox fur trade. The author's purpose in this section is twofold: first, to introduce the major themes of the book, and second, to provide the reader with an understanding of the specific characteristics of the Arctic fox trade. Bockstoce regards Fort Ross's brief, 12-year history as a paradigm for the history of the Arctic fox trade itself. The section's closing chapter, on all aspects of the Arctic fox business, gives the reader an appreciation of the depth of knowledge and skill a trapper needed to pursue these animals and prepare their skins for market. The remaining chapters of the book proceed chronologically.

For those acquainted with the history of the fur trade, *White Fox and Icy Seas* tells a familiar story. The exchange dimensions of local Inuit economies were affected massively by changing global fashions in dress. One of the most important of these changes took place during the first decade of the 20th century, when wearing corsets became unfashionable. Because the primary use of whalebone was in the manufacture of corset stays, this fashion change led to the collapse of the whaling industry in the Bering and Chukchi Seas area. Indigenous people in the area had been heavily involved in this lucrative commerce for several decades as whalers. Also, some had become very successful traders, recalling the roles that First Nations and Métis trading captains had played in earlier fur trades in the Subarctic and plains regions of Canada. As the market for whalebone collapsed, the demand for white Arctic fox soared with the growing popularity of long-haired furs used to trim garments and make muffs. Throughout the Arctic, Indigenous groups quickly turned to the trapping and trading of Arctic fox, an animal that most of them had largely ignored previously. The trade boomed during the 1920s, but the widespread economic depression of the 1930s and new fashion trends away from long-haired furs once World War II broke out in 1939 caused Arctic fox pelt prices to plummet, spelling the end of this once-lucrative trade. The region thus suffered a major economic depression in the 1940s. After the war, short-haired furs came into vogue, and many of these, especially mink, were produced on fur farms located in southern regions. Thus, the Arctic fox trade did not rebound.

Although *White Fox and Icy Seas* emphasizes the fur trade and whaling economies, the author also explores other important topics relevant to life in the various sub-regions of the Arctic. These topics include the Alaskan-Yukon gold rushes beginning in 1897, the four-decade-long decline of Arctic caribou herds in northern Alaska beginning in the 1870s and their subsequent recovery, and the establishment

of Soviet Russia's control of the Chukchi Peninsula. Curiously, the subtitle of Bockstoce's monograph indicates that transportation will be a major theme, but the author does not provide an extended or systematic discussion of the topic. Likewise, key communication developments of the period, most notably radio, receive only passing mention.

*White Fox and Icy Seas* is very well illustrated. The author includes more than 60 well-chosen archival photographs, as well as eight original maps that help orient the reader for the discussions of events that unfolded in the various sub-regions. Inclusion of a few graphs of fur and whalebone prices would have helped readers to visualize market trends, which the author discusses at length. Also, a list of illustrations would have been a welcome addition, given that they are a crucial part of the author's story.

In the end, John Bockstoce's *White Fox and Icy Seas* is not a romantic story of the Arctic fur trade: on the contrary, it is largely a story of hardship and struggle and adaptation. In telling this difficult story, the author reveals his attachment to the people and the place, and this personal connection enables him to make a compelling and unique contribution to our understanding of the historical, cultural, and economic geography of the vast Western Arctic region during the late 1800s to the mid 1900s.

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TOO MANY PEOPLE: CONTACT, DISORDER, CHANGE IN AN INUIT SOCIETY, 1822–2015, rev. ed. By WILLEM RASING. Foreword by GEORGE WENZEL. Iqaluit: Nunavut Arctic College Media, 2017. ISBN 978-1-897568-40-8. ix + 558 p., maps, b&w illus., appendices, notes, bib, index. Softbound. Cdn\$32.95.

*Too Many People* is an impressive achievement. Melding broad historical interpretations with astute, fine-grained ethnographic analysis, Willem Rasing's account of the development of the Nunavut community of Igloodik is a must-read for anyone seriously interested in the challenges and opportunities facing small Inuit communities and indeed the entire Nunavut project.

The original version of this study, privately published in 1994 as *Too Many People: Order and Nonconformity in Iglulingmiut Social Process*, was much admired by the relatively few fortunate enough to have access to a copy. The retitled, greatly expanded and updated 2017 version, handsomely produced by Nunavut Arctic College Media, benefits from extensive additional fieldwork, as well as new quantitative data and recently published research. The prose is clear and direct, if stylistically unremarkable, and mercifully jargon-free.

The author lived in Igloodik (2016 population: 1682) for extended periods in 1986–87, 1989, 2005, 2009, and 2014, taking part in all manner of local activities. He accompanied hunters, attended community meetings, played cards and basketball and (doubtless) drank endless cups of tea with elders. His efforts to learn Inuktitut were successful enough to impress the Iglulingmiut (the people of Igloodik), but not sufficient to conduct research in Inuktitut. He therefore relied on interpreters (some of whom subsequently became prominent political figures) for interview translation. The numerous interviews, primarily but not exclusively with elders, are used extensively to great effect. As well, the author's rendering of Inuit society reflects broad, careful reading of the secondary literature.

Rasing's aim in the book is to seek "better understanding of the origins of disorder in modern Inuit life" (p. 405). This he does in three intertwined analyses: chronicling the interaction of Iglulingmiut with outsiders—initially explorers and whalers, later police, missionaries, and government officials; examining the process and the implications of the move from the camps into the settlement of Igloodik in the 1950s and 1960s; and confronting the problems and prospects of contemporary Iglulingmiut, especially youth.

Early chapters paint a surprisingly complete (and according to Rasing, likely quite accurate) picture of traditional Inuit society in the camps of northern Foxe Basin. The author mines a rich vein of primary documents, including the published and unpublished journals of British explorer William Parry and his second-in-command G.F. Lyon, who visited Igloodik island in 1822–23; notes of American Charles Hall, who traveled to Igloodik in 1867 and 1868; the detailed accounts of Iglulingmiut from the Fifth Thule Expedition in the 1920s; and the correspondence of Oblate missionary Étienne Bazin about life around Foxe Basin in the 1930s and 1940s. Elders' recollections confirm and expand upon these portrayals.

Whereas traditional Iglulingmiut society was marked by order, with effective measures for maintaining social control, Rasing's account of settlement life highlights disorder, nonconformity, and the failure of both private and official state efforts to impose control. Two crosscutting divisions loom large in the disorder of settlement life. First, a deep divide emerged between the "camp generation" (those raised in the camps) and the "settlement generation" (those who grew up in Igloodik). The strong personal interdependence and the deference shown parents and elders by youth, so essential to camp life, seemed inappropriate and burdensome to many of the settlement generation: "life in a settlement meant a fundamental breach with the camp-dwelling lifestyle" (p. 205). To take but one crucial example, "settlement life enabled survival without hunting" (p. 206). Hunting remained a key element of Iglulingmiut culture, but became an expression of identity rather than a survival need. A second source of discord was animosity between Catholics and Anglicans. Both divisions were exacerbated by the experiences of those forced to attend residential schools.