

community household gardening efforts was symbolically important to this process.

In Chapter 10, Simeone shares Dene perspectives on their historic interactions with Euro-Americans. For example, Dene describe the heavy toll extracted on the local game population by miners and the Chisana gold rush. They also cite uncontrolled wildfires, attributed to white miners, as a big concern and as being different from their own traditional, controlled practice of landscape burning. Simeone also provides an excellent summary of Dene views on the changes brought by the creation of the Tetlin Reservation, the effects of WWII, the opening of the Alaska Canadian Highway, and the creation of airbases at Tanacross and Northway, and the Alaska Native Claims Settlement Act.

Simeone concludes, in Chapter 11, that the Upper Tanana Dene actively incorporated aspects of Euro-American culture into their own when these were perceived as enhancements. Western culture did not overwhelm the Dene. Rather, each person maintained personal agency and retained core elements of traditional culture. Simeone argues that the ongoing struggle for land and subsistence rights, proximity to white residents, and historical disease epidemics were the largest inhibitors to Dene maintaining cultural integrity.

Four appendices follow. Appendix A contains transcripts of Paul Kirsteatter's letters about Healy Lake culture, written to anthropologist Robert McKennan. Appendix B focuses on traditional territories and the importance of place and place names to local history and identity, and details succinct histories of Healy Lake, Ketchumstuk, Dihthaad, Mansfield, Tetlin, Last Tetlin, Northway, and the Upper Chisana/Upper Nabesna people. Appendix C contains receipts of trade goods and creditors' and debtors' lists from Kessler and Hajdukovich. Appendix D contains census records for associated villages.

The book is filled with photographs and illustrations of excellent quality. This reviewer did not notice any printing errors. I noted one point of interest in Figure 6.9 (p. 107), where the identities of Deshen Gaay and Katl'aad Tá's son seem reversed from those in Thomas (2005). Simeone's identification seems to follow that of Lt. Henry T. Allen, who published the original photograph. However, Allen's specific phrasing appears vague (see *An Expedition to the Copper, Tanana, and Koyukuk Rivers in 1885* by H. T. Allen, 1985). In my view, Simeone's identification is likely correct. The photo depicts Deshen Gaay, Katl'aad Tá, and Katl'aad Tá's son. The man identified as Deshen Gaay (Little Medicine Man) is notably smaller/slighter and unrelated to the other two, while the father and son seem to share more recognizable facial features.

Overall, I enjoy this book. However, Simeone does not discuss any Tanacross or Upper Tanana people's experiences with the mid-century boarding schools. Readers can consult *Legacy of Our Elders*, by Tanana Chiefs Conference, for an account of some of these experiences. Still, *The Upper Tanana Dene* is well written

and appropriate for anyone, academic or lay person. This work will remain a seminal research piece on the subjects included and is worth the price.

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MEMORY AND LANDSCAPE: INDIGENOUS RESPONSES TO A CHANGING NORTH. Edited by KENNETH L. PRATT and SCOTT A. HEYES. Athabasca, Alberta: Athabasca University of Press, 2022. ISBN: 9781771993159. xviii + 394 p., maps, colour and b&w illus., appendix, notes, bib., index. Softbound. Cdn\$59.99. Also available as an ebook and pdf.

For many Indigenous peoples, knowledge and memory are embedded in place. These places hold the stories of triumph, tragedy, and lessons learned over countless generations of living close to the land. Whereas, for many other Indigenous peoples, connections with the land have become increasingly severed, for Indigenous peoples of the Arctic, this relationship remains intact and true. These connections continue despite persistent forces of environmental, economic, and cultural change that have acted collectively to unsettle this enduring relationship. Yet it is also true that the current pace and extent of change in the Arctic are challenging Indigenous peoples in new and unforeseen ways. From the current climate crisis to the effects of globalization, Indigenous peoples of the Arctic are being tested in unprecedented ways. While the changes may be novel, and the impacts profound, *Memory and*

Landscape: Indigenous Responses to a Changing North shows that the intellectual heritage of Arctic Indigenous peoples persists and remains rooted in the land.

Co-editors Kenneth Pratt and Scott Heyes have assembled 12 chapters by eminent Arctic scholars. Based on research conducted in Alaska, northern Canada, Greenland, and Siberia, each chapter explores the complex influence of language, memory, and landscape on the formation and maintenance of Indigenous identity. Much of the book's emphasis is on Indigenous place names. The changing status of these names parallels social and environmental changes that have occurred in the Arctic, including legacies stemming from the colonial suppression of Indigenous languages. Place names are a theme in half of the twelve chapters, whereas the work of archaeologists is the focus of three others. The content in some chapters may be of particular interest to those with disciplinary expertise (i.e., radiocarbon dating, faunal analysis), but the volume's overall tone is accessible to the general reader.

Beautifully illustrated, the book is organized into three thematic sections: "Indigenous History and Identity," "Forces of Change," and "Knowing the Land." The themes of the three sections are not easily discernable, but the editors draw out central, albeit subtle, distinctions. Importantly, Indigenous contributors introduce each section through brief reflections. These voices that offer personal accounts of tradition, identity, and cultural resilience are welcomed from the readers' perspective.

In section one, "Indigenous History and Identity," Vinnie Baron and her husband Felix St-Aubin, from Kangiqsualujuaq, Nunavik, explain how, despite considerable change, the land continues to provide nourishment for cultural and physical healing. In their very personal reflection, they explain that to be Inuk is to be part of the land. The land is the foundation for practicing their language and traditions. This reflection is a fitting introduction to the four chapters that follow. These include Aron Crowell's chapter on the inherent, yet overlooked, value of Indigenous knowledge embedded in oral traditions, with a focus on the Tlingit of Yakutat, Alaska. In Chapter 2, Murielle Nagy explores the conventions used by Inuvialuit in northern Canada to name and remember places on the land. A chapter by Robert Drozda follows, in which he examines two named places on Nunavik Island. Both Nagy and Drozda demonstrate the interplay that exists between knowledge, place, and the maintenance of Indigenous identity. Section one ends on a very different note, with Martha Dowsley and colleagues describing why berry picking remains an important cultural practice for Inuit women despite profound changes in their lives. The chapter shows that the value of berry picking extends well beyond subsistence to serve as a medium that connects Inuit culture to the land.

In section two, "Forces of Change," Apay'u Moore, from Bristol Bay, Alaska, reflects on the challenges and rewards of being Indigenous in a modern setting. Moore explains how an ancestral spirit continues to live inside her, always telling her to "do the right thing. To be Yup'ik" (p. 153).

The first chapter in this section is by Mark Nuttall (Chapter 5) who calls for greater awareness and appreciation of Indigenous ontologies, particularly for understanding biophysical changes occurring in the Arctic. Nuttall (p. 175) argues that Indigenous ontologies necessarily involve an understanding of their relationships with place. Indigenous livelihoods bring those places into being, writes Nuttall, as do the trajectories of individual human selves and more-than-human selves. In Chapter 6, Kenneth L. Pratt explains why understanding how Arctic ecosystems looked and functioned in the past is an essential tool for assessing the contemporary changes caused by climate change. Like Nuttall, Pratt explains that such understanding should consider how people confronted, thought about, and responded to landscape change in the past in order to inform future responses. In Chapter 7, William E. Simeone describes how cartographic representation was used as a colonial tool to dispossess Indigenous territorial claims in Alaska (Ahtna of Copper River). But while the colonial enterprise of map making may have delimited Indigenous territorial claims, it did not displace the territorial identity of the Ahtna people. In the final chapter of this section (Chapter 8), Scott A. Heyes and Peter Jacobs consider the importance of villages themselves, and particularly how the architectural forms that constitute these settlements, both in the past and today, support and maintain Inuit identity.

The third and final section, "Knowing the Land," opens with Evon Peter, of Alaska, who explains why the revitalization and preservation of Gwich'in culture is connected to the continued use and protection of the land. The four chapters that follow are diverse, yet all demonstrate the interconnectedness between language, knowledge, and the land. In Chapter 9, Gary Holton compares how Inuit-Yupik and Dene languages construct and spatially conceptualize the land. His focus is on orientation systems and ways in which Indigenous peoples mentally map their lands and territories. In Chapter 10, Louann Rank explains that in Yup'ik communities, fishing is more than simply a means of food procurement. Rather, it is an integral component to community life itself; a point also made by Martha Dowsley, in Chapter 4, concerning Inuit berry picking. In Chapter 11, Peter C. Dawson and his colleagues explore whether sentiment analysis (linguistic algorithms to reveal a theme) can be used to identify places on the land that elicit positive or negative emotions. This chapter will be of interest to archaeologists and others seeking a better understanding of the subjective aspects that may influence Indigenous land use. The final chapter, by Michael A. Chlenov and translated from its original 2016 Russian, explores Siberian Yupik and Chukchi place names. With a short introduction by Igor Krupnik, it makes clear the risks of language replacement, where traditional knowledge of the land is lost, in this case, to the Russianization of Indigenous place names. Chlenov highlights the fragility of language and the challenges posed by a rapidly changing Arctic.

Memory and Landscape: Indigenous Responses to a Changing North explores the complexities of Indigenous

identity from different, yet complimentary, perspectives. At their core, each of the chapters reveals how memories are inextricably tied to the land and how that land continues to be an expression of Indigenous identity. This volume shows that named places and lands where Indigenous people of the Arctic live are of immeasurable value to scholarship and cultural preservation. Names and places also reveal the depth and richness of Indigenous intellectual heritage.

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