

LOOKING BOTH WAYS: HERITAGE AND IDENTITY OF THE ALUTIIQ PEOPLE. Edited by ARON L. CROWELL, AMY F. STEFFIAN, and GORDON L. PULLAR. Fairbanks: University of Alaska Press, 2001. xii + 265 p., colour and b&w illus., maps, glossary, bib., index. Hardbound, US\$49.95; Softbound, US\$24.95.

The Alutiiq occupy Kodiak Island and the southern Alaskan mainland. In the 200 plus years since the earliest contact with Europeans, this area has experienced multiple and complex incursions. In the 20th century, new arrivals (Europeans and fishing peoples from the world over) came to greatly outnumber the original inhabitants and to control the wealth of the surrounding waters. A side effect of this cultural swamping is that the Alutiiq, intermarried with other groups and living both on Kodiak and elsewhere, have lost large portions of their own past—traditions, language, and belief systems. Or have they? Perhaps we too easily say that all has been destroyed.

Looking Both Ways is the catalog for an exhibit that looks at Alutiiq past and present from internal and external perspectives. It is a joint project of the Smithsonian Institution's Arctic Studies Center in Anchorage and the Alutiiq Museum and Archaeological Repository in Kodiak. Materially, the former has contributed items from the Fisher collection dating to 1887–93, while the latter contributed archaeological materials and information from a number of sites spanning more than 7000 years. Local governments have supported archaeological investigations for approximately 17 years, inspired by the 1983 excavations at the Karluk One site by a crew from Bryn Mawr College, under Richard Jordan's direction. Dating to A.D. 1400–1750, Karluk One has spectacular preservation of wood and other organic materials that greatly stimulated local interest. The Kodiak Area Native Association (KANA), in cooperation with Koniag, Inc., the Afognak Native Corporation, and the Old Harbor Native Corporation, began to support archaeological investigations that continue to this day.

The volume is organized into seven chapters by different authors: introduction and extensive acknowledgements (Aron L. Crowell); views from archaeology, anthropology, and history (Crowell and Sonja Luhrmann); contemporary Alutiiq identity (Gordon L. Pullar); ancestors (based on archaeology) (Amy F. Steffian); way of living (material and intellectual culture) (Crowell and April Laktonen); beliefs (Crowell and Jeff Leer); and nine Elders' experiences edited by Shirley May Springer Staten. Interwoven into the first six chapters are 25 essays by people from various backgrounds.

This exhibit, devoted entirely to the Alutiiq area, is thus the culmination of many years' work, and Ruth Dawson tells about the excitement sparked by the exhibit *Crossroads of Continents*, which arrived in Anchorage only a few years after the Karluk excavations. Another factor in this locally based scientific study of the past is addressed by Gordon Pullar (Chapter Three) and John Johnson. This is the empowerment that followed successful repatriation

of over 1000 human bodies in 1991. Alutiiq elders from Karluk and Akhiok remember Ales Hrdlička's visit to their villages and his digging into old graves. While repatriation was for many years a source of extreme irritation to Natives, physical anthropologists, and archaeologists, it may have been responsible, as Johnson suggests, for more scientific study of human remains than would have occurred in its absence.

There are two excellent short summaries of Kodiak archaeology. Aron Crowell gives us three pages (25–29) for the really busy, and Amy Steffian presents Chapter Four for the really interested. Both should be good for the general public, as they open new worlds to nonspecialists willing to invest time and effort to learn something. But specialists can also benefit because the chapter pulls together much scattered and unpublished work. This includes half a dozen Ph.D. dissertations and other monumental manuscripts, plus a number of publications. The chapter also has short essays by historical (but living) figures about their early work, and younger archaeologists tell about partnerships in investigations. Is this approach revisionist, as threatened in Chapter Three? Of course it is; every generation revises interpretation of its past, and this builds on earlier information in the process of greatly expanding the archaeological database. Chapter Three also attempts to explain contemporary Alutiiq identity. By paying attention to different parts of the same old historical sources, a new generation puts a new spin on the historic past. It should be noted that in the last 30 years, many Russian sources and other European observations on Kodiak that were not available previously in English have been translated.

I was fascinated by quotes from Gavriil Davydov that could be interpreted as depicting Koniag men in an extremely depressed state 18 years after Grigorii Shelikhov's conquest, an event apparently absent today from the oral history of the Alutiiq. According to Pullar (p. 76), it is a "memory collectively suppressed by generations of Alutiiq people" although it was recounted in 1851 to Heinrich Johann Holmberg (quote on p. 54). Chapter Six attempts the difficult (and, I suspect, controversial) renewal of understanding of the ancestors' spiritual world. Some beliefs were deliberately destroyed by new and competing religions, some were lost to the ravages of time, and some were still in place until recently, but hidden from public observation.

A section I found of great interest dealt with individual and family names. Roy Madsen tells us that Ishnik was the first Alutiiq to brave contact with the Russians (who were thought to be devils), and Kashkak was the man put in charge of 400 prisoners who hunted and trapped for the Russians. Names from this early contact era are Native names. Russian intermarriage with Koniag women (Madsen calls this a maternal generation) brought Russian surnames. From ca. 1900 to 1939, many seafaring Scandinavians involved in various fishing industries arrived. Madsen thinks of this as a paternal generation, and

the derived surnames are Scandinavian. Following each of these three divisions is a long list of names. In Madsen's home, the women spoke English and Russian, and the men spoke English, various European languages, and sometimes multiple Native languages, raising questions (especially when combined with essays by Jeff Leer and Lydia Black) about multilingualism in the past. In what situations were which language(s) used, and by whom? Multiple language use is a foreign concept to many Americans, and perhaps we pay too little attention to its possibilities.

So many people are involved in this volume that no one person using it could know all of them. One deficit is that the essays have only self-identification of the authors. This is also and more expectably the case of the nine Alutiiq Elders in the final chapter, although there is a listing of Alutiiq Elders, their places of birth and present residences (xi–xii), and the three editors are given very brief biographical sketches (p. 265). A list of contributors would have been helpful. More regrettable is the lack of a list of maps and figures. Many exhibit catalogs do have a running list of figures so that one can look for specific items or types of items without turning the pages (delightful as it is to turn these pages), and such lists can be very helpful when dealing with many varied objects and other information. Where was that map that shows the four Native Corporations to which Alutiiq belong? The index is very helpful, and there are few typos or errors of inattention.

This is a beautiful volume—heavy, glossy paper, informative, a coffee-table book in the manner of *The Far North* (1973), *Crossroads of Continents* (1988), *The Etholén Collection* (1990)—other museum exhibit catalogs that have brought early Gulf of Alaska objects to our attention. But *Looking Both Ways* is better in many ways. The provenience of the material culture pictured here is known in almost all cases. The material is all from the Alutiiq area. Also, both the exhibit and the catalog are accompanied by a great deal of text, which brings out new archaeological information and new ways of looking at the old familiar historic texts. The subject matter is vast, as is this contribution to Kodiak studies, and all who participated in its creation are to be congratulated. In the positive manner of scientific endeavor, *Looking Both Ways* has raised more questions than it has answered, and I will echo the hopeful sentiments of the dedication: “To all the new generations. They will learn from this and keep it going.”

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GERMAN EXPLORATION OF THE POLAR WORLD: A HISTORY, 1870–1940. By DAVID T. MURPHY. Lincoln, Nebraska, and London: University of Nebraska Press, 2002. ISBN 0-8032-3205-5. xii + 273 p., maps, b&w illus., notes, bib., index. Hardbound. US\$49.95; UK£37.95.

In his preface (p. ix), Murphy specifically states of his book:

It is not and does not intend to be a detailed account of every one of the many German forays into polar regions in the years between 1870 and the Second World War. Instead I have selected the most significant polar episodes representative of each of the four German political systems in the turbulent decades under consideration: the competitive, multi-state Germany of the pre-Unification era, the aggressive and powerful Wilhelmine Reich, the pluralistic and internationalist ‘Weimar’ democracy of the interwar period, and the Third Reich of Hitler and the Nazis.

Indeed Murphy has selected only seven expeditions. These start with the 1868 expedition of Karl Koldewey, which aimed to explore the northeast coast of Greenland but was blocked by ice and had to content itself with some limited exploration of Svalbard (hence names as such as the *Wilhelmøyane* at the south end of Hinlopenstretet). Second is Koldewey's follow-up expedition to Northeast Greenland in the *Germania* and *Hansa* in 1869–70. Murphy details the contrasting fates of the two ships: *Hansa*'s besetment, ice-drift, and ultimate loss, and *Germania*'s comfortable wintering off Sabine Ø (Sabine Island) followed by some useful exploration and mapping.

The third expedition highlighted is Erich von Drygalski's “First German Antarctic Expedition” in the *Gauss* to the Indian Ocean coast of Antarctica in 1901–02. The *Gauss* became beset in the fast ice even before it had crossed the Antarctic Circle, and hence contributed little to the exploration of the continent, but it amassed a vast amount of scientific data. Fourth comes Wilhelm Filchner's “Second German South Polar Expedition” of 1911–12 in the *Deutschland*. Filchner succeeded in reaching the southern limits of the Weddell Sea and discovered the Filchner Ice Shelf. However, largely because of bad luck and some unfortunate decisions, he was unable to get a foothold on the continent, although (unlike Nordenskiöld's *Antarctic*