

considering the great changes that have gone on in the North, to what extent is the terminology "hunting society" sufficient. Moreover, because the book is written for those with only a superficial knowledge of the Canadian North, there is little discussion on some of the problems encountered in meeting the challenge of a new socio-economic situation. There is little discussion of struggles such as alcoholism, the relation of the traditional economy to a fast-increasing population, unemployment, alienation of the young, dependency on the welfare structure, and tensions with welfare officers. There is little on the dynamics of contemporary politics, including elections and conflicts within native groups and the use of territorial politics, though he notes the consensus approach in politics.

There are a couple of small problems. On the map on page 30, he uses the southern names for some Eastern Arctic communities, though the Inuit name has been used officially for some time. In the bibliography, Maria Campbell's book is *Halfbreed* published 1973.

One must realize, however, that the author has written this for a native rights lobby group, Indigenous Survival International, and the perspective is not so much of a detached observer, but of an advocate. And if it succeeds in awakening readers to the ethos of northern cultures, it may have done its job.

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**HINTERLAND OR HOMELAND? LAND-USE PLANNING IN NORTHERN CANADA.** Edited by TERRY FENGE and WILLIAM E. REES. Ottawa: Canadian Arctic Resources Committee, 1987. 161 p. Softbound. Cdn\$20.00.

This timely book examines both the idea and the structure of land use planning as it has come to be applied in the two Canadian northern territories. The editors have assembled a group of papers by authors who share interest and expertise in northern affairs but who differ in the perspectives they bring to the issue of northern land use planning. This combination of interest, expertise and perspective is quite successful in providing readers with insights into the surprising complexity concerning land use planning in the North.

The editors do not set as their task the detailing of the best system of land use planning for the North; nor do they attempt to compare experience in the Canadian context with that of Alaska or Scandinavia. Rather, in tracing the development of the land use planning system now in place, they seek to clarify how that system came to be and to point out issues that still require attention if land use planning is to yield the benefits claimed for it. In their words, the aim of the book is:

. . . to shine a little northern light on the issue of land and future land use in the Canadian Arctic. . . . [The book] is a pragmatic examination of critical policy-in-the-making in a turbulent environment of political forces. [p. x.]

The strengths of the book go well beyond the obvious credibility of the authors of the papers it contains. The organization of the book fosters a fourfold division into sections dealing with the idea of land use planning in the North (Rees), political and technical issues surrounding land use planning in the North (Fenge, Richardson), the benefits of land use planning for northern residents (Staples, Bankes and Bayly) and, finally, experiences from another part of the country, northern Quebec (Jacobs and Kemp), where land use planning has been applied. Each of these sections and the papers they include are worthy of comment.

Rees's paper introduces the notion of land use planning for the North. He argues that important differences between North and South mean that planning will have to be adapted to northern realities. Rees goes on to make the point that planning is a process of making decisions about alternatives. While one must agree, the question of the nature of that process — technical, social, economic or political — warrants

greater attention if Rees is to be convincing in his claim that northern land use planning must differ from that attempted in the South. To be sure, all of these elements can be found in land use planning, but the issue, which is identified in subsequent papers, concerns the question of priority among these elements. To be fair, however, Rees contributes a general introduction to land use planning. If he relies upon the dominant and rather narrow southern view of planning, he does so because the elements of a unique northern view have not yet come into focus.

The papers by Fenge and Richardson, which follow Rees's introduction, are solid contributions. Fenge, drawing on his experience with the Canadian Arctic Resources Committee (CARC) itself and with the Tungavik Federation of Nunavut (TFN), traces the development of the federal government's land use planning program. He documents the social and political resistance among natives and non-natives alike to the centralized nature of the early attempts and, in doing so, is able to highlight the definite political aspects of land use planning clearly. Richardson addresses the technical issues of land use planning and its relationships with other forms of land management, including environmental assessment and regional planning. His paper affords an opportunity to ponder the relative merits of these established forms and the place of land use planning among them. That there is continuing confusion about land use planning and its relationship to these other processes serves to underline the political issues to which Fenge draws attention.

The next group of papers presents views of the federal government's land use planning initiatives from specific interests in the North. Staples's paper focuses on the struggle between the federal government and the Yukon territorial government over land use planning, a struggle based on the deeper issues of land claims settlement and provincial status. In the Yukon, concerns over land use planning merged into questions of political control. Bankes presents the position of the TFN on land use planning. That view re-emphasizes the one found in Staples's paper that land use planning cannot be divorced from wider questions such as land claims settlements. For the TFN, land use planning ". . . establishes the ground rules" (p. 110). Bayly's paper brings the focus to the relationship between non-renewable resource developments in the Beaufort Sea and land use planning. His paper points out quite well the difficulties associated with connecting environmental assessment structures, such as the federal Environmental Assessment Review Process, with any form of land use planning, a question explored somewhat more abstractly by Richardson earlier in the book.

The final paper, from Jacobs and Kemp, is significant for two reasons. First, it provides a case study against which land use planning initiatives and issues in the North may be compared. Secondly, Jacobs and Kemp address an issue that has not appeared in the previous contributions, namely, the make-up of information that can be used to produce plans and to make decisions. This is not so much a question of the amount of information available as it is one of what constitutes scientific information. In their paper, Jacobs and Kemp point out that information collection itself is a part of the issue of control of land use planning. If local people, native or non-native, are to be in positions of influence in land use planning, they must be supported by their own information collection strategies.

In spite of its numerous strengths, the book has several weaknesses, only one of which might be classed as major. That major weakness is the absence of a paper dealing with the planning issues associated with the use of the sea. There is no doubt that both renewable and non-renewable resource use have marine dimensions. Moreover, native cultures make extensive use of the sea. The strict adherence to the "land" in land use planning is not warranted, especially if the editors wish to do more than lip service to the idea of a uniquely northern type of land use planning. Other complaints are minor. A federal government view might be of assistance in appreciating the view from Ottawa. Perhaps greater prominence might be accorded the problems associated with reconciling scientific and "traditional" forms of information.

This book will be of considerable use to those people who have recently become interested in northern affairs. It effectively serves to

bring readers up to the present with respect to land use planning and the issues with which it is associated. For those with longer involvements in northern affairs, it brings together a diversity of views of land use planning not found elsewhere.

The editors have succeeded quite well in elucidating both the development of land use planning and the issues that are raised by such an initiative.

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**FACTORS INFLUENCING KAMIK PRODUCTION IN ARCTIC BAY, NORTHWEST TERRITORIES.** By JILL E. OAKES. Mercury Series, Canadian Ethnology Service Paper No. 107. Ottawa: National Museums of Canada, 1987. 54 p., illus., photos. Softbound. Cdn\$4.00.

During the recent Canadian International Fur Fair in Montreal, fashion writer Iona Monahan wrote an unusually enthusiastic column. She urged furriers to visit the McCord Museum's new exhibit: "Ivalu — Traditions of Inuit Clothing." The Inuit, she wrote, "were centuries ahead in fur and skin design" (*Gazette*, 26 April 1988).

As examples of Inuit fur savvy, Monahan cites the use of dropped shoulders and other techniques to move seams away from areas of stress. Designs incorporated natural qualities of the fur — head skin for hoods, supple shoulder and back fur to cover human shoulders, rumps for trousers and tough leg skins to make mitts and boots. Tight stitching kept out wind and water. Current fashion techniques like the alternation of dark and light colours or fur worked in decorative mosaics were developed by Inuit seamstresses long ago.

Jill Oakes's detailed monograph on skin boot production today in one northern Baffin Island community shows that the survival and evolution of traditional design and handicraft skills are influenced by a complex web of social, economic and environment factors.

The resettlement of Inuit in larger communities thirty years ago and the availability of alternative footwear from the outside have reduced the need for, and sometimes the suitability of, kamiks. Meanwhile, changing lifestyles and the possibility of wage employment redefine the significance of time as a "cost" in the production (and maintenance) of traditional clothing. In Arctic Bay, resettlement marks a clear turning point:

Women ten years or older at the time of this major change in lifestyles, remain active kamik sewers today. Younger females have grown up with little interest in kamik production skills [p. 49].

The factors at play behind this deceptively simple statement are, as Oakes shows, often ambiguous. The influence of Catholic and Anglican missions brings skin preparation and sewing to a halt on Sundays. But Christmas and Easter have become occasions for the production and wearing of new kamiks. More significantly, resettlement changed the channels through which skills are transmitted:

Traditionally, girls were taught to sew by their mothers or grandmothers. . . . Steps were demonstrated and handed to the student to try. When the student ran into difficulty the teacher would work over the difficult portion and pass it back to the student. Consequently, the first kamik was made well enough to be worn. Today, girls are taught in a course called "Culture" at school. . . . The first pair of kamiks often contain many errors and are generally thrown into the garbage. Rarely does the student attempt a second pair [p. 47].

Oakes has an advantage over earlier observers since she actually sewed with the women whose skills she documents. Her admiration for their work is apparent when she describes the subtle art of using the wearer's "hand-span" to develop kamik patterns or the painstaking techniques of waterproof stitching. She comments insightfully on why more difficult techniques are sometimes avoided by individual sewers.

While threatened, traditional crafts demonstrate tenacious adaptability. Sections of formica counter tops discarded after installing modern sinks are salvaged as scraping boards for cleaning sealskins. We also learn that extra-soft, creamy-white leather may be produced by smearing pelts with "Mr. Clean." (Ad agencies take note.)

Oakes's hands-on approach results in some interesting exchanges. Younger women, she finds, fear that chewing seal hides (to prepare them for kamik production) might damage their teeth. Oakes's use of a wringer washing machine to soften soles (a technique she learned from a woman from Chesterfield Inlet) is watched with keen interest.

Another process developed by her friend in Chesterfield Inlet is revealed with the sympathetic and understated humour that pops up here and there to brighten what could easily have become a comprehensive but lifeless report:

Once the skin is pliable she dips it into a bowl of warm water mixed with a bit of salt and dish detergent, rubs the skin with lard or goose fat, wraps it in a plastic bag and puts it under a sofa cushion overnight. It is not certain why this is done [p. 34].

When all is said, making kamiks is hard work — physically difficult, time-consuming and requiring considerable skill. Meanwhile, the hunting culture in which it played such an important role is under siege by forces still largely beyond Inuit control. In Arctic Bay, for example,

The Nanisivick mine ships lead and zinc in early June, six to eight weeks before the ice normally breaks up. Early shipping speeds up the annual ice break-up, disrupting floe-edge hunting of narwhales and seals. . . . Shortened ice hunting seasons reduce the need for kamiks to protect hunters' feet and reduce the number and variety of skins returned to sewers [p. 46].

The ability of Inuit across the Arctic to finance their hunting activities has, meanwhile, been seriously eroded by the recent collapse of world markets for sealskins, orchestrated by "animal-rights" campaigners.

The future for traditional crafts in this context is uncertain. Oakes notes that in the late 1950s and early 1960s women began using nylon fabric for the upper portion of kamiks, to reduce their use of sealskins, which were then selling for high prices in the international market. The drop in prices after the first wave of anti-sealing protests, in 1964, resulted in a return to sealskin uppers for kamiks. Today, "more time and materials are used to create exquisitely hand crafted kamiks" (p. 48).

Still, Oakes ends her book with a plea for more research in the fields of Inuit skin preparation, design and construction of all types of skin clothing, which "must be documented before they are forgotten." Her own contribution to this recording effort will no doubt be appreciated by ethnologists, northern educators and museum curators, as suggested in her abstract.

For less specialized readers (like this reviewer), Oakes's book suggests a different order of question: are the skills she describes necessarily doomed to the dustbin of history?

To someone raised close to the Montreal fur-garment manufacturing industry, Oakes's description of the knowledge, skill and sensitivity with which Inuit women handle and sew furs sounds a familiar chord. Greenlanders are now successfully producing and marketing their own sealskin garments. With the craft skills that Canadian Inuit women obviously possess, surely some similar project could be initiated on Baffin Island?

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**POSTGLACIAL VEGETATION OF CANADA.** By J.C. RITCHIE. New York: Cambridge University Press, 1987. 151 p., appendix, refs., index. Hardbound. US\$70.00.

J.C. Ritchie has, in his usual clear, concise and comprehensive manner, produced a book that will be an asset for all those involved in