

and possible to supply, has been added, but no attempt at a modern functional or structural analysis of the data has been made . . ." (p. 169). Fortunately, Lantis unifies the work in a more extensive prose structure than her remarks would suggest and she concludes with a short synopsis of Aleut social culture.

Her synopsis, nevertheless, is lacking in detail and analysis, and thus from too closely following the objectives of a compiler of materials, Lantis has not developed what could have been the most important outcome of her research — a modern description of Aleut social culture that would have obviated further need to consider the diverse and often redundant primary sources. It is encouraging, however, to see this long overdue attention being given to the non-material culture of the people of the Aleutian chain who have been investigated extensively by archaeologists and who are the subject of numerous brief accounts. Her paper also provides a very useful discussion of early contacts and published sources for the Aleutians.

The value of the book would have been increased many fold if Lantis had included a more complete review of the development, content, and use of the ethnohistoric method and its especial techniques in her introductory chapter. Most textbooks and anthropological readers give far too little note of this method, even though it has been extensively used by many scholars, and it probably would be used to a far greater degree by those newly entering the field if the methodology and its results were given more publicity. Similarly, it would have been further enhanced by the addition of a short review of other ethnohistoric studies extant from this region. Ackerman, fortunately, has given a rather extensive list of such sources following his article.

At more than one point, Lantis mentions she believes the authors are somewhat disenchanted with the results of their work. Perhaps she has misinterpreted their remarks or mistaken their humbleness as being dissatisfaction with their results.

Without the shortcomings mentioned above, this book would have been a "must" for researchers and other students interested in the uses and applications of the ethnohistoric method. Nevertheless, it still provides an excellent vehicle for these very comprehensive papers and it does meet the expressed intent of its editor as being both an exposition of ethnohistoric methods and a compilation of results. It is most worthwhile reading and gives good insight into current uses of the method in northern studies.

A. McFadyen Clark

GIVE OR TAKE A CENTURY: AN ESKIMO CHRONICLE. BY JOSEPH E. SENUNGETUK. *San Francisco: The Indian Historian Press, 1971.*

The sayings of Marshall McLuhan have never held much meaning for me, but a recent book has convinced me that the medium can indeed be the message, or a good part of it.

Joseph Engasongwok Senungetuk's book, "Give or Take a Century", has much of the repetition, rambling and temporal imprecision of an old-time Eskimo story. This is not a calculated style, but the natural expression of a mind not steeped in Greco-Western logic and the structures of academia. In both form and content the writer tells the story of one Eskimo, himself, in transition, and of all native Alaskans disinherited.

This Eskimo Chronicle, as it is subtitled, is to my knowledge the first book-length attempt by a member of the schooled generation of Eskimos in North America, to assess the position of northern natives. The author is about thirty years of age, an artist and art teacher whose illustrations enrich the book. Although his experience includes military service and residence outside Alaska, his concern is with his formative years in the coastal village of Wales, and in Nome, his prototype of "today's inept and ruinous semi-literate, semi-industrial towns of Northwestern Alaska".

In plan, the book begins with a capsuled history of the Aleut, Indian and Eskimo peoples of Alaska during two centuries of white encroachment or invasion. Then there are eighteen "mini-chapters" that trace Senungetuk's childhood in Wales, his father's decision to move to Nome for the children's schooling, and the author's adolescence in Nome.

The series of essays that constitute the chapters are full of vignettes, of evocative glimpses of landscape, of hunting from a skinboat, of feeding dogs in the winter darkness, of crowded shacks and the life of migrants in transitional Nome.

Throughout the basic autobiography some basic themes are interspersed and repeated in counterpoint: the antiquity of the Eskimo way; the brutality and injustice of Russian and American occupation; the writer's father as a symbol of cultural pride and survival; the draining of Alaskan resources by absentee interests, and the dawn of united native political action.

Some two dozen coloured and black and white illustrations show traditional Eskimo custom and technology, or show the artist/author's attempts on canvas to articulate deep feelings about the fate of native religion, land

and people. There are three appendices: a chronology of Alaskan history; a list of inventions by native people; and a list of those who are active in the field of native Alaskan renaissance.

Joseph Senungetuk has little time for "authoritative sources", but if he had consulted more of the existing literature and perhaps some older Eskimos to the north, he would have avoided some technical errors. He writes, for instance, about Eskimo clans and tribes, tells us that Oobluk means "the moon", and that inlanders are Nunamuit. In his description of a sealhunt by skinboat, he lists a load that includes eleven men, twenty-eight assorted seals and other gear. All told the load must have weighed between 7,000 and 9,000 lbs. Since a forty-by-nine foot Yorkboat rarely carried more than four tons of freight, that skinboat must have been very low on freeboard! His history rightly condemns the infamy of white people, but in describing the natives as "living only for happiness and peace" he overlooks the fact of endemic feuds, occasional battles and omnipresent famine before the white man arrived.

Despite the obvious criticisms which can be made with respect to style and erudition, this book is of considerable interest and importance. Much of it is applicable to the Canadian northern scene, and the tranquility and humour of the writing only partially leaven the bitterness of a people who feel cheated of their birthright. By its appearance at this stage in history, and by its own merit, "Give or Take a Century" is a signpost for new directions in northern politics, and should be read by the arctic-oriented of all persuasions.

Keith J. Crowe

ON THE EDGE OF THE SHIELD. John W. Chalmers, editor. *Edmonton: The Boreal Institute for Northern Studies, University of Alberta, 1971. 6½ x 9½ inches, 60 pages, illustrated. \$2.00.*

The Boreal Institute has done well to publish in booklet form a series of six broadcasts carried about a year ago by Radio Station CKUA. Given by faculty members of the University of Alberta who share a common concern for the future of the north, they present from a variety of angles the colourful past and uncertain future of the vast area south and east of Great Slave Lake, of which Fort Chipewyan has long formed the centre. This oldest settled community in Alberta was

the hub of the fur trade and was used as the point of departure by Mackenzie and succeeding arctic explorers, as well as being a major source of supplies. During the period of its greatest importance, in the early 1800's, up to 200 Northwest traders were based there, engaged in fierce competition with the much smaller Hudson's Bay establishment at nearby Fort Wedderburn.

On the Edge of the Shield does not simply picture the past and explain the difficulties of modern transition common to most northern settlements and northern peoples. It does this, briefly and well, giving the reader a sense of kinship with this historic settlement and its inhabitants which heightens the impact of Dr. W. A. Fuller's final chapter "Death of a Delta". Here we are faced with the consequences to the Athabasca country of the building of the Bennett Dam on the Peace-Athabasca Delta. Water diverted by man has upset natural growth, the marshes and sloughs are drying up and animal life is disappearing. As Professor Laatsch writes in his chapter "Rock, Wood, Water": "Unfortunately Fort Chipewyan is not the only northern community whose existence is threatened by some exogenous force. The plight of Fort Chipewyan is just another example of how desperately we need to manage wisely the resources of rock, wood and water, and how we must conserve the most valuable of resources, man."

Dr. Fuller states that no research was done before permission was given to go ahead with the Bennett Dam. In his view this was unfortunate, to say the least, with evidence readily available of the possibly calamitous consequences facing Egypt as a consequence of the Aswan Dam and, in Russia, of the widespread damage to fishing, forest income, agricultural income and of increased costs in developing oil and gas fields which has followed the construction of dams on major Russian rivers.

He asks what lessons are to be learnt from the building of the Bennett Dam. "If we believe that 'more and bigger is better' there is nothing to learn. Fish, ducks, muskrats and a thousand or so people cannot stand in the way of 'progress'. This is the philosophy of the United States Army Engineers, of Chambers of Commerce all across Canada and the United States, and of our present local and national governments. If we follow the growth ethos, we will next allow Mr. Bennett to capture the Liard and repeat in the Mackenzie Delta the series of events that has occurred at Chipewyan. We will also go ahead with PRIME (Prairie River Management and Evaluation), which will divert water