

The way that this book allows the stories from a relatively small number of people to reach out and inform our understanding of the history of the western Canadian North places it in my mind amongst the best historical sources for the area—and reminds us of the value of listening to these stories in the first place.

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ANÓOSHI LINGÍT AANÍ KÁ, RUSSIANS IN TLINGIT AMERICA: THE BATTLES OF SITKA, 1802 AND 1804. Edited by NORA MARKS DAUENHAUER, RICHARD DAUENHAUER and LYDIA BLACK. Seattle: University of Washington Press and Juneau: Sealaska Heritage Institute, 2008. 491 p., maps, b&w and colour illus., appendices, gazetteer, glossary, bib, index. Softbound. US\$30.00.

In 1799, Alexander Baranov, manager of the Russian American Company, had his workers construct a fort and settlement near present day Sitka, Alaska. In 1802, the Tlingit Indians destroyed the fort and killed many of the workers. Baranov returned to Sitka in 1804, along with the warship *Neva*. Meanwhile, the Tlingit had built their own fort, near the Indian River, close to the city center of modern-day Sitka. The Russians attacked the new fort, and although the Tlingit fought bravely, they ran out of gunpowder and were forced to retreat, beginning a long journey that eventually culminated in the construction of a new settlement and fort.

The book focuses on the two battles, but also includes background material about the relationship between the Russians and Natives of Alaska. Following a 26-page introduction are the stories of the first contact with the Tlingit in 1741 and the disappearance of several of Baranov's men, which are based on both Russian and Tlingit sources. Other background information on Native-Russian relationships and battles sets the scene for the conflicts of 1802 and 1804. Several articles describing the Tlingit retreat and the long march to the new settlement follow. The final portion of the book traces the family trees of participants in these battles and their descendants today. Twelve appendices cover a variety of topics related to battles, Tlingit armor, contemporary descendants of the Russian and Tlingit survivors of the battles, and recent findings from historical archaeology.

The work illustrates the strengths and weaknesses of both oral and written history. Some parts of the oral history are in error, while at the same time, the prejudice and misunderstanding of those writing reports and documents are equally obvious.

What makes this work impressive is that my colleagues, Nora and Richard Dauenhauer and Lydia Black, spent more than 20 years researching, translating, and writing in preparation for publication. Years ago, the Dauenhauers began translating a recording by a Tlingit elder, Sally Hopkins, describing the battles and people involved. She spoke an older form of the Tlingit language, so the Dauenhauers had to work through many linguistic problems to analyze and translate her story. In addition, they located old recordings of Tlingit elders describing the battles and subsequent events and family relationships. Meanwhile Lydia Black, a Russian-American professor, searched the archives for related Russian documents, letters, and accounts of the battles. The work includes many new translations of documents and Native stories never before available in English, with translations and interpretations across three languages. I think that it is the type of work that Franz Boas, the founder of American anthropology, dreamed of seeing one day.

Not only is this book a bi-cultural interpretation of two historical events, it is also filled with insights, explanations, and information that the rest of us, as anthropologists and historians, must stand back and admire.

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PAITARKIUTENKA: MY LEGACY TO YOU. By MIISAQ/FRANK ANDREW, Sr. Transcriptions and translations by ALICE REARDEN and MARIE MEADE. Edited by ANN FIENUP-RIORDAN. Seattle: University of Washington Press, 2008. ISBN 978-0-295-98780-4. lix + 440 p., b&w illus., bib. Softbound. US\$25.00.

Paitarkiutenka: My Legacy To You, by Miisq/Frank Andrew, Sr., edited by Ann Fienup-Riordan, provides a wealth of information about all facets of Yupik life in the coastal area of the Kuskokwim Delta region of Alaska. Frank Andrew (1917–2006) generously shared his life of knowledge and stories, and his legacy will now reach a wider readership in this bilingual Yupik-English volume, with translations by Alice Rearden and Marie Meade. The information is easily accessible, as the content is organized around seasonal aspects. A separate section is devoted to traditional Yupik stories.

Frank Andrew had an extraordinary ability to provide detailed explanations of his vast experiences. The oral history, encyclopedic in nature and told with vivid descriptions, is a pleasure to read. *Paitarkiutenka: My Legacy to You* stands alone as an impressive documentation of Yupik life. One can easily agree with Fienup-Riordan's claim that this text is an equal partner to the book and

exhibit at the Anchorage Museum, *Yuungnaqpiallerput: The Way We Genuinely Live: Masterworks of Yup'ik Science and Survival* (Fienup-Riordan, 2007). The care and attention to detail that the participants—elders, authors, transcribers, translators, and editor—give to these projects are evident in the quality of their work. The beautiful illustrations of various aspects of material culture in the 2007 volume and exhibit are complemented by commentary and explanations in the voices of several elders, among them Frank Andrew. While *Yuungnaqpiallerput* addresses broader cultural issues, *Paitarkiutenka* provides details. What one gains from these partners is an admiration for the whole set of skills people needed to have in order to survive.

Through *Paitarkiutenka*, the reader can appreciate the breath of knowledge that one individual needed in order to live properly. As Fienup-Riordan (p. xlix) explains, “what Frank remembered in such detail was the core of what every man needed to know to live life on the lower Kuskokwim coast.” And it is precisely these details of everyday life that make this book exemplary.

Frank Andrew shared the information not only for the sake of creating a record of how life was lived, but also to remind readers that all aspects of life were governed by a morality that was inseparable from a way of life. Andrew learned in the traditional men’s *qasgi* (communal men’s house), where oral traditions and rules were interwoven with instructions for the “moral foundations of a properly lived life” (p. xxv). Through his clarifications, the reader gains an appreciation for the system of knowledge as well as the technical aspects of skills.

Commenting on the loss of a lifestyle and a learning process, Andrew (p. xxv) explains that “we live today following our own minds.” It is the movement away from learning in the *qasgi* that has caused some of the social problems today. By discussing *eyagyarat* (‘codified ways to live’), Andrew demonstrates longtime respect for the traditional rules and beliefs and the way in which his elders taught this way of life. He tells a story of a hunter who lost his kayak at sea, yet was able to make it back to land by using the grasses and charcoal appearing in the sea—the very same materials that the hunter had cleaned out of the *qasgi* when he was asked to by his elders. The moral of the story is that one need not question instructions: if you follow the rules, it may help you. In this story, as in others, Frank Andrew illustrates a worldview that sees agency and connections between humans and the environment.

The organization of the material, with the detailed table of contents, allows the book to flow as one narrative yet simultaneously provide direction for readers who seek specific information, such as more detail on the construction and use of kayaks. Reading the entire book will help one understand how Yupik life was centered on seasonal activities. In the story section, Fienup-Riordan points out that the manner of storytelling is in keeping with the Yupik oral tradition, with many connections and long, interwoven narratives instead of clear breaks between stories.

As an oral history, the book provides an excellent example of how native voices can be respected and translated for an English-speaking audience. Following current trends in anthropology, revealing who is involved in the processes and how decisions are made, Fienup-Riordan provides the necessary information without a long drawn-out self-reflective discussion of this process. This work has benefited from Fienup-Riordan’s long history of working in the field. Her previous books produced in partnership with the Calista Elders Council and with translators and transcribers Alice Rearden and Marie Meade have consistently made valuable contributions to documenting and preserving Yupik oral traditions. An example is her set of partner volumes entitled *Wise Words of the Yup'ik People* (Fienup-Riordan, 2005a) and *Yup'ik Words of Wisdom* (Fienup-Riordan, 2005b). It is tempting to think that the team has simply worked out a system, but clearly this latest book is the result of hard work coupled with understanding and respect from years of working together. Fienup Riordan (p. lviii) explains that “good translation is much more than a technical process—it is a moral act involving responsibility and respect.” The texts are translated in a “free style” that respects word choice, but modifies sentence order and structure to produce a natural, flowing English translation.

There is obvious value in recording the information, but the legacy left by Andrew arguably goes further. Often recorded works become part of a larger social process. For example, Cruickshank (1998) has stated that recording stories has value because written works also enter into the social discourse in the Yukon. Similarly, while reviewing another oral history edited by Fienup-Riordan, Schneider (2004:167) argues that “it is the responsibility of the tellers, audiences, cultural experts from the community and academics reared in the academy to find ways to ensure that the narrative does not become merely an artifact of the past....” This latest book is so well done, and the impressive descriptions by Frank Andrew about his vast experiences are so extraordinary, that we can hope the legacy will be carried on in new and perhaps surprising ways.

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THE LAST POLAR BEAR: FACING THE TRUTH OF A WARMING WORLD. A Photographic Journey by STEVEN KAZLOWSKI, with nine contributors. Seattle, Washington: Braided River, The Mountaineers Books, 2008. ISBN 9778-1-59485-059-2. 208 p., maps, colour plates, sugg. readings, index. Hardbound. US\$39.95.

Although global warming has been described as the most critical environmental issue of our time, among the general public, many are still uncertain as to what is at stake and what can be done to stem the feverish pace of climate change. *The Last Polar Bear: Facing the Truth of a Warming World* outlines the escalating crisis of global warming and what it means not only for the Arctic's most iconic species, the polar bear, but for all species that rely on sea ice for their survival. In a time when the polar bear is the poster child of climate change and we are continually bombarded with images of polar bears on shrinking pans of ice, Kazlowski brings a deeper perspective to the issue. From microscopic copepods living in the epontic community underneath the sea ice to bowhead whales, the largest inhabitants of the Arctic, Kazlowski guides the reader on a revealing photographic journey, showing us exactly what we are gambling to lose if we choose not to take action and continue our unabated consumption of fossil fuels. By weaving together Kazlowski's stunning photographs with thought-provoking essays, the book provides a fresh perspective on the issue of climate change and provides a compelling wake-up call to all of us.

Kazlowski's introduction to the book takes the reader to the living edge of the sea ice, where the polar bear and the Iñupiat have hunted whales and seals for millennia. In a changing world, where the sea ice is now melting faster than most scientific models can predict, Kazlowski sets the stage for a series of highly informative essays from conservationists, environmentalists, and scientists on the true threats of global warming. Theodore Roosevelt IV, a great grandson of President Theodore Roosevelt, provides a captivating introduction to the world of the polar bear,

from its unique adaptations to survival in the harsh Arctic environment to its intimate relationship with the sea ice. Daniel Glick, a long-time correspondent for *Newsweek*, puts the pieces of the global warming puzzle together by detailing the scientific evidence that explains why our world is now warmer than it has been in over 100 000 years. Glick presents startling scientific data on the increasing concentrations of CO₂ in the earth's atmosphere and highlights the consensus among scientists that we are responsible for the drastic warming of our planet. Glick's revealing essay may remind many of a famous quote from Walt Kelly that appeared on an Earth Day poster in 1970: "We have met the enemy and he is us," an affirmation that is repeated throughout the book. Charles Wohlforth delves into over 30 years of polar bear research in Canada and Alaska to recount the impacts of climate change on this species. From drowning bears, to starving bears, to polar bear populations in decline, Wohlforth details the scientific basis for the Center for Biological Diversity's petition to list the polar bears as a threatened species under the United States Endangered Species Act.

Throughout the book, there are excerpts from Kazlowski's photographic journal in which he shares his experiences as he traveled from Point Hope, Alaska all the way to Herschel Island in Canada's Yukon Territory. These short stories take the reader into Kazlowski's world, where patience, persistence, and the ability to withstand mind-numbing cold have won him the photographs in this book, including a rare glimpse of a sow and two cubs emerging from a spring maternity den and pictures of fossilized walrus bones near the community of Point Hope, where Kazlowski participated in the Iñupiat celebration of Independence day. These stories detail the generosity of the Iñupiat, who taught Kazlowski how to travel on sea ice and shared with him their culture and the subsistence lifestyle that is being threatened by the melting Arctic sea ice.

Editor Christine Clifton-Thornton gives the reader an additional glimpse into the world of the Iñupiat and introduces the reader to Arnold Brower, Sr., an elder in the community of Barrow, Alaska, who has witnessed global warming with his own eyes. From shrinking sea ice to melting permafrost, Brower, an octogenarian, has had a front-row seat to the climate change crisis. Brower believes that the Iñupiat, the sea ice, and the animals are all tied together. Richard Nelson in his essay delves into the ancient relationship between the Iñupiat and the polar bear, who have shared the sea ice environment of the Beaufort and Chukchi seas for centuries, if not millennia. Nelson takes the reader into the world of the Iñupiat hunter, where the accumulated knowledge of countless generations has led to a detailed understanding of the polar bear and the sea-ice environment. It is this understanding of the natural world that has led to contrasting views among the Iñupiat on the impacts of resource development. In his essay, Nick Jans examines this conflict in the oil fields of the North Slope of Alaska, where business is booming, spurring economic growth in many communities,