

insisting on remaining in the North. Dedrick, who amputated Peary's toes at Fort Conger and had been with Peary for four years, also refused to leave, even when Peary in turn refused to help him in any way if he stayed. Dr. Cook was the go-between, the arbitrator trying to set things straight, much as he had been the stabilizing influence during the 1897–98 *Belgica* Antarctic expedition and during his previous attachment to Peary's northern work.

Wyckoff and Bement, like everyone else on the expedition, were drawn into the clash of wills. On the one hand, they respected Peary's stamina and single-minded focus. Nevertheless, both men expressed considerable sympathy for Dr. Dedrick and clear admiration for Dr. Cook. Peary's refusal to return south meant that the two ships would remain in the North longer than would otherwise be advisable. The extra time, however, did allow all available hands to engage in hunting and caching food for the Peary party. The journal entries for the final two weeks in Smith Sound are the most interesting. They include descriptions of one of several narrow escapes, when *Erik* was caught in the ice and forced onto her side. After many anxious hours, a lead opened and freed the ship. The ice was too tightly packed to reach Peary's proposed winter camp in Payer Harbour south of Cape Sabine, only 12 km away. All supplies, dogs, and people had to be unloaded near shore in Herschel Bay. The journal writers had become full-fledged members of the relief team, and their journal entries reflect three months on a sharp learning curve when it comes to Arctic expedition-making. In the afternoon of August 29, Peary, Matt Henson, Charlie Percy, and six Inughuit hunters and their families left the *Erik*. There was no certainty that the vessel would escape into open water. Not until noon of the following day did they break free of the ice and move into open water, where they met up with the *Windward*, exchanged some of the crew members, and returned the Inughuit to shore. On Friday 13 September, they slipped alongside the dock at North Sidney, Nova Scotia.

The diary entries are followed by short postscripts about the two writers and an equally short but interesting conclusion, describing how Wyckoff and Bement later became embroiled in the Peary/Cook controversy over their respective claims to have reached the North Pole. Neither Wyckoff nor Bement took a strong stand either way. Wyckoff apparently would have liked to believe Cook's claim, but saw the need for more convincing evidence. And that brings us back to the tangled web of people and places in the annals of Arctic exploration history. When Cook returned to Etah from his North Pole trip in the spring of 1909, he met Harry Whitney, a paying guest and sportsman hunter on Peary's 1908–09 expedition, who had spent the winter hunting with the Inuit in the Smith Sound region. Apparently Cook had handed over to Whitney his notes and instruments, which contained the evidence Wyckoff would have liked to see, for safekeeping and transport south. According to Whitney, Peary had refused to take any of Cook's belongings on board, including the presumed evidence.

For anyone with specific or even general interest in Arctic exploration history, *Boreal Ties* is an important addition to the library. The photographs alone are worth the purchase price.

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ARCTIC MIGRANTS/ARCTIC VILLAGERS: THE TRANSFORMATION OF INUIT SETTLEMENT IN THE CENTRAL ARCTIC. By DAVID DAMAS. Montreal: McGill-Queen's University Press, 2002. ISBN 0-7735-2404-5. 277 p., maps, tables, endnotes, bib., index. Hardbound. Cdn\$75.00.

Each year I begin my courses on Inuit by asking students what they know about the communities they see on the map of Nunavut. While their response as to the "when" of the present community pattern is usually vague ("Around the forties...Maybe the fifties....How about the sixties?"), their sense of how the communities came to be is much surer—because Inuit were subjected to a concerted federal government policy of long-distance relocation. When they are asked about the authority for this, the answer usually cites one of the more prominent works on the worst incidents of government intervention in the lives of Inuit (Grant, 1988; Marcus, 1992, 1995; Royal Commission on Aboriginal People, 1994; Tester and Kulchyski, 1994).

This misunderstanding of recent Inuit history has always received modest redress through the vehicle of community case studies. However, the adequacy of the available case studies to present an overall perspective is arguably problematic because few Inuit communities have received the kind of ethnographic, let alone analytical, treatment that permits serious comparison. Indeed, it has been a considerable time since a single work has addressed a question as broad and important as that of the pattern and cause(s) of Inuit migration during the middle decades of the last century in a comparative, multi-regional, and diachronic way. David Damas, in *Arctic Migrants/Arctic Villagers*, does this and does it extremely well.

This reconstruction of Inuit social history is accomplished the old-fashioned way, by drawing together virtually all the key anthropological, demographic, and (mainly unpublished) government reports and memoranda applicable to understanding both local and regional-scale movements of Inuit from circa 1930 into the 1960s. In so doing, Damas fills a major gap in our understanding of Inuit social history, especially in terms of how an important series of events in the middle decades of the last century frame a locational, sociocultural, and political template for the North we know today.

But history aside, *Arctic Migrants/Arctic Villagers* also addresses matters of considerable anthropological concern. Damas makes it clear that a much more complex and fluid situation existed for Inuit at particular places and times than is presented by the notion that Nunavut's towns and hamlets exist because of a government policy of Inuit removal. For instance, in some areas into the 1960s, government agents actively hindered Inuit from settling at certain trading-missionary-administrative sites, while some Inuit were choosing, independent of any policy of centralization, to seek relief from ecological or sociocultural pressures at some of these very same sites.

Even more trenchant is Damas's analysis of the concepts of "resettlement" and "relocation." Without understating the experiences of Inuit in the High Arctic or at Henik Lake, he establishes an important distinction that validates his application of the term "migrants" to certain population and residential shifts that occurred during the period he examines.

Arctic Migrants/Arctic Villagers is a work of solid scholarship that eschews polemics (although Damas does not avoid criticism of policy or, in places, of Inuit) for the scrupulous examination of data to develop an interpretative synthesis that is longitudinal and covers the span of Nunavut. It is certainly a work that every student of Inuit culture and history, regardless of discipline, should read. While it is by no means flawless (see, for instance, its first map, which is too small to be useful), the very few flaws that I noticed did not detract from the substance of the work. All and all, this book both contributes to the ethnohistory of a critical period for Inuit and contains material critical to the understanding of contemporary Nunavut.

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