

countries are well represented, however, as are Canada, the United States, Germany, and Russia. The Canadian and Russian papers in particular address conflicts involving the dominance and exploitation of indigenous peoples by powerful outsiders. The ethnically diverse Karelian region with its fluid borders received special scrutiny at the conference, in no fewer than ten papers. This is not objectionable in itself, but the information is needlessly repetitive, and some of the papers are essentially commentaries on Soviet and post-Soviet politics.

Susan Barr argues persuasively (p. 583–592) for the value of photographs in Arctic history, and with “Early Swedish Military Maps of the Polar Region,” Björn Gäfvert stresses the importance of maps as primary historical sources. He is the only participant to do so, although cartography from the Middle Ages onwards is crucial to our understanding of “how the North was won.” In this connection, it needs observing that while several contributors illustrate their articles with maps, the publishers did not include a map or maps of the book’s target regions, which some readers may consider a problem.

Maps and other illustrations accompanying individual articles are well reproduced, and the book has a number of other attractive features. It is sewn, not glued; there are ample margins on all sides of the medium-glossy pages; and the clean type makes even the footnotes easy to read.

Anyone looking for recent information on research concerned with the Far North will find this a stimulating volume within the areas it addresses. How the Russians experienced Lend-Lease in World War II has as little to do with my own field as does an account of a 1923 murder trial at Pond Inlet (Baffin Island) involving two Inuit. But I was so riveted by these and similar excursions into other scholarly worlds that they made up for occasional simple-minded statements about the Norse Greenlanders. You may well find yourself pursuing fishing and agriculture in medieval Iceland even if you sat down to this literary buffet just to find out what the Canadians hope to accomplish in the future.

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BARREN LANDS: AN EPIC SEARCH FOR DIAMONDS IN THE NORTH AMERICAN ARCTIC. By KEVIN KRAJICK. Toronto, Ontario: General Publishing, 2001. ISBN 0-7167-4026-5, xiii + 442 p., maps, notes, index. Hardbound. Cdn\$42.00.

This book’s main title, *Barren Lands*, does not reveal its principal content. The subtitle, *An Epic Search for Diamonds in the North American Arctic*, comes closer, but still is not very specific. A page-scanning survey disclosed

that *Barren Lands* deals with two main subjects. The first is a general history of the exploration for and production of diamonds (and other precious minerals) in India, Brazil, Africa, the United States, and Canada. The second is prospecting for diamonds in the Northwest Territories and elsewhere in the world by one now-famous Canadian prospector, Chuck Fipke.

Readers interested in the first subject will find that this part of the book provides a succinct factual overview. Most readers of *Arctic*, however, will be paying more attention to the author’s account of his northern experiences.

Kevin Krajick first met Charles Fipke in his prospector’s lab in Kelowna, B.C., in July 1994. He also found out that no one—not even his parents—called him Charles. It was then that Kevin became a close friend of Chuck.

Chuck Fipke had been fascinated by rocks and minerals since he was a teenager. Through the years, he had acquired his knowledge in the field, never in a university classroom or lab. He had prospected in Brazil and Arkansas before shifting his attention to the Northwest Territories. By that time, he had registered his company as “C.F. Minerals” and was working closely with geologist Stew Blusson, a top University of British Columbia graduate who worked for the Geological Survey of Canada.

In 1991 Chuck Fipke, Stew Blusson, and their cohorts traced garnet and other diamond indicator minerals to a site that is now the Ekati Diamond Mine™, which started operation by BHP Diamonds Inc., Yellowknife, Northwest Territories, on 14 October 1996.

Kevin Krajick, a prize-winning journalist, wrote this book in the style of his contributions to the *New York Times*. This makes the *Barren Lands* experience more like reading a novel than a scientific or historic report—a view that is strengthened by the language Krajick uses to describe his first impression of the tundra:

Soon the spruces below looked ever hungrier, like rejected Christmas trees. They began to spread out and keep distance from one another. Big bare spots opened, where whalebacks of naked bedrock reared up and plunged into ponds.

There are other parts of the book that cannot be quoted, particularly those words spewed out by Chuck Fipke, a man who has become well known for losing his temper. No wonder, then, that Krajick mentions the impending breakup of his marriage. This has now happened since *Barren Lands* was published. As a result, Marlene Fipke’s worth in DiaMet Minerals, the diamond mining company based in Kelowna, B.C., that owns 29% of the Ekati mine, is quite substantial after a lucrative divorce settlement with her estranged husband in February 2000.

To sum up, *Barren Lands* will appeal to readers interested in the life of a fascinating person, Chuck Fipke. Those searching for information on the environmental effects of diamond mining in the Northwest Territories will be disappointed, and so will those who want to find out

whether the Dene will benefit or lose. Both groups will get more from published government reports. All will have to wait for what the future will be.

What this means is that Kevin Krajick can easily gather new information for a follow-up volume. If this gets published, the editor should get the name of the Hudson's Bay Company correct. From 2 May 1670, the day it was chartered, to the present, the oldest incorporated joint-stock merchandising company in the English-speaking world has kept its "s".

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**SACRED HUNT: A PORTRAIT OF THE RELATIONSHIP BETWEEN SEALS AND INUIT.** By DAVID F. PELLY. Vancouver: Greystone Books and Seattle: University of Washington Press, 2001. ISBN 1-55054-885-9. xv + 127 p., 2 maps, b&w and color illus., bib., index. Hardbound. US\$27.50; Cdn\$34.95.

Since the heyday of the seal protest, it seems almost required that any work about seals or seal hunting have a title that, if not actually florid, is certainly eye-catching (see, for example, Lamson, 1979; Busch, 1985; Wenzel, 1991; Lyngé, 1992)—not to mention that many (but excepting the above) are too often more polemic than reasoned thought. While this book was more conservatively titled, I began my reading with more than a little wariness.

To say that *Sacred Hunt*, written by freelance journalist and longtime Nunavut resident David Pelly, overcame my initial concern is an understatement. Interspersing anthropological (Jenness, Rasmussen) and ethnohistoric (Iglolik Oral History Project, Avataq Cultural Institute) statements with information received directly from Inuit, he has produced an excellent ethnography of Inuit sealing. More, while by no means monographic in structure or approach, this book is not only descriptively rich, but also captures the sociocultural and ecological complexities (the Inuit *Qaujimaqatuqangit*) of this relationship.

Briefly, following a foreword by the Honourable Peter Irniq, the author's preface, and a short introduction that loosely locates sealing in a circumpolar context, the body of *Sacred Hunt* divides into three main sections about Inuit and seals, each of which opens with some commentary by Pelly. The first, "Respect for the Seal," informs about the place of seal(s) in the oral traditions and folklore of peoples as far-flung as North Alaska Inupiat and Faroese fishers, as well as about the Sedna-Nuliajuk beliefs of Canadian Inuit. Given the book's title, this cosmological element receives only modest attention. However, less is probably more (see, for instance, Fienup-Riordan's [1983,

1994] analytical treatment of Yu'pik Eskimo cosmological relations).

"Hunting the Seal" forms the heart of Pelly's endeavor and is the longest section (76 p.) in what is a very short work. (In fact, some 40 of the book's 127 pages are devoted to photographs.) Here, Inuit guide the reader, via nicely selected quotes supplemented by excellent early photographs and Pelly's own occasional observations, through the details and process of seal hunting. Winter and spring sealing are illustrated mainly from Canadian Arctic sources and informants, while the material on open-water sealing relies heavily on Greenlandic information. Pelly has skillfully woven carefully chosen excerpts from both published and unpublished sources so that the "portrait" of his title is very ethnographically and personally complete.

Pelly's last section is his shortest and amounts to a remark on seal(skins) as an item of trade and, with the 1983 European boycott, an object of abhorrence to some people. While I suspect that the "Euro seal ban" was the catalyst for *Sacred Hunt*, Pelly was wise not to dwell on this aspect of the relationship between Inuit and seals. However, it is here that I find myself with some disagreement.

The first such point is whether the demise of the commercial sealskin trade removed "...the heart of the Inuit economy" (p. 114). I suspect that Pelly means this rhetorically and not as absolute fact. Otherwise, the social and cultural, not to mention dietary, import of seals, and most especially *natsiq*, the ringed seal, that the preceding section speaks to so well, and which most observers agree remains more than less intact, would be nothing but reminiscence.

My other disagreement goes to what effect, other than moral, a re-opening of Europe or a relaxation of the Marine Mammal Protection Act (MMPA), or both, would really have for Canadian Inuit. The sealskin trade that now exists is based on luxury fashion wear, so profits go to those who "add value"—if only by virtue of designer name. My point is one I have made before—namely, that even if markets should revive, in none but the most technicolored dreams will the Inuit who do the hunting and preparing receive anything but slight compensation. In fairness, my argument about this is not with Pelly or this book; it is with the distraction the MMPA creates, diverting attention from much more contentious problems that Inuit now face, or soon will.

*Sacred Hunt* is not an academic work in which Inuit sealing and subsistence are analyzed in any formal anthropological sense. It is, however, an ethnography that vividly brings the process by which Inuit and seals interrelate to the reader. Oddly, while so much of this book is quotation, it is not just a "quote-mine" for last-minute term papers. This is because there is much more in these pages than words (hence, my earlier reference to Inuit *Qaujimaqatuqangit*). For this reason, I think the audience that may well best appreciate *Sacred Hunt* will be those able to read beyond the words themselves.