

ing traditions in the language, the culture will ultimately die. He is not hopeful that there is enough vitality in Native publishing industries to ensure that these Native languages will survive in many cases. He holds Greenland as a model, but even here he is not sanguine about the long term.

Some anthropologists will argue that Hills has committed a few classic “sins” in his cultural assumptions. One senses that he would prefer Native societies to be “noble” and “traditional.” He tends to “worship” the past and give it an exalted status over the modern or present. Elsewhere, his unconscious gender perspective does little to recognize the role of women as agents of both cultural preservation and change in Native communities. He decries the inevitability of the Europeanization of aboriginal cultures, particularly by “television, but he fails to acknowledge that television may be undermining traditions within European cultures as well. He also does not really deal with the aboriginal filters that will see and use television perhaps differently than he could imagine.

This being said, I cannot recommend this book highly enough. It is unfortunate that the somewhat restrictive title might put off the reader with a commitment to the North and its complex issues.

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**SNOW MAN: JOHN HORNBY IN THE BARREN LANDS.** By MALCOLM WALDRON. Montreal & Kingston: McGill-Queen’s University Press, 1997. Originally published: Boston: Houghton Mifflin, 1931. ISBN 0-7735-1710-3. xxiv + 294 p., map, b&w illus. Softbound. Cdn\$22.95.

When *Snow Man* originally appeared in 1931, it joined previously published books—such as Warburton Pike’s *The Barren Ground of Northern Canada* (London and New York, 1892), Caspar Whitney’s *On Snow-Shoes to the Barren Grounds* (New York, 1896), J.W. Tyrrell’s *Across the Sub-Arctics of Canada* (London and Toronto, 1897), Frank Russell’s *Explorations in the Far North* (Iowa, 1898), David Hanbury’s *Sport and Travel in the Northland of Canada* (London, 1904), Ernest Thompson Seton’s *The Arctic Prairies* (New York, 1911), George Douglas’ *Lands Forlorn: The Story of an Expedition to Hearne’s Coppermine River* (New York, 1914), and Thierry Mallet’s *Glimpses of the Barren Lands* (New York, 1930)—in fueling readers’ growing fascination for contemporary, true-adventure stories set in the North American mainland’s far northern wilderness.

Two years earlier, news of the death of John Hornby and two young companions in the central barrenlands had

swept through the network of aficionados of the North. Malcolm Waldron’s book about Hornby’s previous near-disaster satisfied an inevitable desire to know more about this enigmatic man. Today, we read accounts of Hornby’s adventures in a different light; over the intervening years, he has become something of a legendary figure.

Hornby’s most famous—and most foolhardy—exploit began in the summer of 1926 when, together with his 18-year-old cousin Edgar Christian and another young man, Harold Adlard, he overwintered in a grove of trees beside the Thelon River. He had spotted this place the year before, on his trip with James Critchell-Bullock. *Snow Man* is based on Critchell-Bullock’s diaries of that previous expedition. Hornby and Critchell-Bullock survived their ordeal; the threesome that followed did not. To this day, their graves are marked by solitary crosses in the heart of Canada’s largest tract of wilderness, on the banks of the Thelon River, which flows eastward across the barrenlands to Baker Lake and Hudson Bay.

This new edition of *Snow Man* includes an introduction by Lawrence Millman, a pointed and poignant summary of the respective backgrounds of the two principal protagonists in the story and their relationship. John Hornby and James Critchell-Bullock were very different men, thrown together in this enterprise by the simple fact that each believed he needed the other to pursue his own objective of spending the winter in the barrenlands. Millman calls Hornby “eccentric” and “evanescent” and even “heroic.” He avoids the oft-used descriptor “a madman.” Such insight is welcome because Hornby, while certainly eccentric, left a legacy to Canada that demands better than dismissal as “a madman,” which he probably was not. It was Hornby who planted the seed that grew into what is today Canada’s oldest and largest fully protected pocket of wilderness, the Thelon Wildlife Sanctuary. Millman credits this deservedly.

Waldron, on the other hand, describes Critchell-Bullock’s initial view of Hornby as an “aristocratic” and “non-conformist”...“scholar,” “an explorer with a flair for hardship,” for whom he “felt a fondness.” Benevolent words indeed for the man who nearly led Critchell-Bullock to his death in the barrenlands. They went there because, as Critchell-Bullock cited Hornby’s words, “it’s the only place that isn’t over-run.” Critchell-Bullock was caught up enthusiastically by the compelling romance of that notion. Hornby needed the companion for credibility and for cash to mount his expedition. He offered to include Critchell-Bullock “because you are a gentleman,” all the while pointing out that it would be a difficult trip, but one he had confidence Critchell-Bullock could endure. Critchell-Bullock, thus challenged, accepted. It was as simple as that.

In October, once they had reached the region where they were to overwinter, Hornby said to his companion, reaffirming their original sense of connection, “People don’t understand what brings me to this country—what holds me here—but you do, don’t you?” Critchell-Bullock replied,

“Yes, I think I do. I can wake up in the morning here and know that I have no troubles beyond keeping alive” (p. 53).

Little did he know, at that point, how close to death he would come. The ordeals of the following winter, which they spent holed up in a cave dug into a sandy esker, often cold and hungry, are recounted in gripping detail through Critchell-Bullock’s eyes. Waldron’s original text still reads well today. The warmth of Critchell-Bullock’s feelings toward Hornby waned somewhat in mid-winter, as starvation knocked and the conditions in which they were surviving deteriorated. Words like “puzzling” and “disgusting” and “irresponsible” offer some clues to the resentment that Critchell-Bullock must surely have felt, but left largely unexpressed. In the end, however, they survived. Wisely, Critchell-Bullock declined Hornby’s proposal that they return again. Hornby was not so prudent. And the next time, with his two young charges, would be his last.

As Waldron says, some readers “will see nothing but madness in his [Hornby’s] carelessness of attire and attitude, in his improvidence, in his haphazard and futile wandering. Perhaps. Perhaps. And yet there will be some, I think, who will sense the unconquerable and boundless spirit of the man, that spark that lived behind his eyes, and drove him on to feats that have become legends. *That* was his glory” (p. 288). That, and his recommendation to federal officials in Ottawa in the report of his “scientific” expedition with Critchell-Bullock: “If it is desired to protect the game in this part of the country, it is essential to take measures to prevent traders from encouraging natives to hunt in this district.... The area adjoining the Hanbury and Thelon Rivers would make an ideal sanctuary.”

On 15 June 1927, an Order in Council established the Thelon Game Sanctuary. It has been altered in various ways since, but at its heart lies the oldest and largest fully protected, pure wilderness anywhere in North America. It survives today, despite occasional threats from mineral-development interests. Recently divided by the boundary line drawn through its centre to create the new territory of Nunavut, the Sanctuary now spans two jurisdictions. Whether the two can agree on a joint management plan remains to be seen. At the end of 1999, the various agencies in Nunavut seem to have reached agreement on the management regime for Nunavut’s portion (approximately 60%) of the total sanctuary, but have yet to formally ratify the final document. Inuit hunters (particularly in Baker Lake) and conservation-minded observers alike hope to see the Sanctuary retained, if not enlarged, to ensure the future of the central barrenlands’ populations of large mammals such as caribou, wolves, grizzly bears, and muskoxen, for each of which the Sanctuary has served as a refuge. It is a wildlife bank, repeatedly responsible for repopulating the surrounding barrens. There are myriad other ecological reasons to support its retention. In the end, however, it may be its human history, as much as or more than its ecological importance, that saves the Thelon Game Sanctuary. And John Hornby is at the heart of that history.

For the reader who wants a comprehensive introduction to John Hornby, there are better sources, most notably George Whalley’s *The Legend of John Hornby* (London: John Murray, 1962). But for the reader who wants to know everything about John Hornby, *Snow Man* remains indispensable—and a good read.

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THE SOCIAL LIFE OF STORIES: NARRATIVE AND KNOWLEDGE IN THE YUKON TERRITORY. By JULIE CRUIKSHANK. Lincoln, Nebraska: University of Nebraska Press, 1998. ISBN 0-8032-1490-1. xxv + 211 p., maps, b&w illus., notes, bib., index. Hardbound. US\$45.00. (Available in Canada from UBC Press, Cdn\$75.00.)

Julie Cruikshank’s latest book invites us once again into the fascinating world of Yukon indigenous oral narrative, but with a twist. Looking beyond the text of a story, Cruikshank examines the power and vitality of storytelling, illuminating the ways in which stories and their meanings can shift according to the audience, situation, and historical context. Like her other work, this book builds upon the words and teachings of three Yukon First Nation elders: Mrs. Angela Sidney, Mrs. Kitty Smith, and Mrs. Annie Ned.

Prefaced by a powerful statement from Angela Sidney about stories being her wealth, and Greg Saris’ statement about the importance of scholars’ seeing beyond their own norms when trying to understand others, Cruikshank presents her thesis that stories by Yukon First Nation peoples continue to have great value in today’s changing world. Their value lies in providing connections, order, and continuity, building “connections where rifts might otherwise appear” (p. 3). In addition, informal storytelling has the power “to subvert official orthodoxies and to challenge conventional ways of thinking. Such systems of knowledge can be understood as having the power to inform and enlarge other forms of explanation rather than as data for analysis using conventional scholarly paradigms” (p. xiii). Using the work of Walter Benjamin, Mikhail Bakhtin, Harold Innis, and Pierre Bourdieu, Cruikshank explores this thesis.

The book is presented in seven chapters, with an epilogue. Four of the seven chapters are revisions of papers previously published as book chapters or journal articles. At first reading, the book has the flavour of being a collection of articles addressing specific issues, rather than a cohesive “story.” Upon further examination, however, one can see the subtle way in which one chapter builds upon the last, showing the different voices of indigenous people, the state, and academia as represented through