

dwelling features show how such analyses can lead to interpretations about the use of interior living space by men, women, and children.

Some of the most common stone tool types are described and illustrated in the final section of the book. These tools are of course not merely common: they also represent the best of the diagnostic attributes among various stone tools, some of which (like the burin) are essentially toolmaking tools. Endblades for arrows and harpoon heads, knife blades, sideblades, microblades, and scrapers are among the tools described in this section, which is followed by a brief discussion of stone tool changes over time, the need to protect Nunavut's archaeological heritage, and a guide to further reading. As in the illustrated guide for harpoon heads, the second half of the stone tool guide is presented in Inuktitut, using the eastern Arctic syllabic script.

The two volumes are fairly well what they set out to be: illustrated guides to ancient tools found on sites within the Nunavut Territory. The illustrations, drawings, and maps are excellent. The accuracy of the Inuktitut translations I cannot judge; however, I would have liked to know something about the translation process—the people responsible for the translations and the extent to which they represent various dialects within the Nunavut Territory. As the authors state, the books were produced to complement existing and often highly site-specific resources dealing with the prehistory of Nunavut. The authors have provided individuals, Native or non-Native, with two valuable guides to a better understanding of what is presently known about Nunavut prehistory and, more importantly, how this knowledge is obtained. I highly recommend a wide distribution, in the North and South, of these two books.

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NATIVE LIBRARIES: CROSS-CULTURAL CONDITIONS IN THE CIRCUMPOLAR COUNTRIES. By GORDON H. HILLS. Lanham, Maryland: Scarecrow Press, 1997. ISBN 0-8108-3138-4. xv + 361 p., bib., appendices, index. Hardbound. US\$59.50.

This has to be one of the most sensitive and insightful volumes written on the challenges facing the North. Hills' analysis of the cultural impact of a Euro-American institution in North America or a European institution in Greenland and Siberia is imaginative and all encompassing. While the author's own experience is in the State of Washington and with a small community in Alaska, he has

observed firsthand the cultural catastrophe facing the aboriginal peoples of the circumpolar North. Native libraries both contribute to the destruction of these cultures and offer hope for their sustenance. The book ends in a note of resigned despair. Hills concludes that aboriginal cultures will not be able to sustain themselves in an information economy, which is dependent on a few dominant languages in their written form. He also looks at other communication media like television, which, while it seems on the surface to be compatible with oral traditions, is equally insidious in its impacts.

The book is divided into eight chapters or sections. The most insightful, which have relevance well beyond the sometimes narrow world of libraries, are "Preservation and Continuity of Heritage," "Oral and Written Traditions," and "Literacy and the Native Orthographies." The book's extensive bibliography and the notes that follow each chapter are a great treat and full of surprises. While the author may have moderated some of his opinions in the text, there is no doubt as to his perspective in the notes. The bibliographies also reveal the idiosyncratic nature of the research. The citations on Native culture and indigenous orthographies are hardly complete, but the inferences Hills draws from the literature he does cite are often profound. This is not meant as a criticism of the book. Rather, it reinforces the author's sometimes eccentric journey of the mind and the physical world.

The book is a clear reflection of the author's own experience. He worked widely amongst the Native peoples of Washington and Alaska; consequently, his perspectives are heavily tainted by these experiences. He is extremely cognizant of the impact that "print" and a librarian can have on aboriginal communities. While the book is refreshingly candid and introspective, it is not without issues. In his chapters on "Orthographies," for example, Hills is correct to look to the missionaries as the "originators" of orthography. But he could have gone further. In the Canadian North, for example it can be proven that the Reverend Henry Bird Steinhauer, an Ojibway missionary, and his Cree wife, Betsy, were the real inventors of the alphabet. There is further evidence that mixed-blood women may well have been the go-betweens, the link between Native and European cultures that acted as the catalyst. It was not a simple case of missionary-enforced print literacy.

The author's most important ruminations are about the impact of the European concepts of literacy and cultural transmission and their storehouse, the library, on aboriginal peoples. He has great insight into how these have eroded oral tradition and the wisdom of the elders. He makes a call for the integration of the aboriginal concept of community learning and states the importance of transmission of knowledge through elders into "knowledge" centres or "libraries" in aboriginal communities. He points out some issues that should be critical to all "marginalized" cultures, particularly to those interested in the advancement or even survival of the unique languages that are their underpinnings. He argues that without books and continu-

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,