

reparation, there is still much the churches need to do to make amends. But it is the government and the people of Canada upon whom the author lays the major blame and the burden of responsibility. One of Miller's most poignant statements for readers representing the larger Canadian constituency is that "the sin of interference has been replaced by the sin of indifference" (p. 435).

Most of the far northern residential schools that existed in what today are Canada's two territories are referred to, though some readers may be disappointed that certain of these schools are given short shrift or are missed altogether. All told, the northern schools had a better record than those in the south.

The author's concluding image is the one with which he began: Shingwauk's vision, the idea of a "teaching wigwam," first advocated by that Oji-Cree chief almost 175 years ago. Shingwauk, who lived in what is present-day Sault Ste. Marie, Ontario, was committed to Native self-conscious education set within the context of the larger Canadian ethos. He wanted to establish a university "for the preservation and enhancement of native culture" (p. 4). Native initiative will be required to bring that historic vision to a reality, and it is only now within the realm of true possibility.

Natives and non-Natives will need to work together across Canada to create local, authentic aboriginal learning centres that can heal the ravages of a flawed school system and the cultural bias that created it. Canadians need to support the recommendations of the Royal Commission on Aboriginal Peoples to assure that this sad history will never repeat itself.

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INUIT, WHALERS AND CULTURAL PERSISTENCE: STRUCTURE IN CUMBERLAND SOUND AND CENTRAL INUIT SOCIAL ORGANIZATION. By MARC G. STEVENSON. Oxford and Toronto: Oxford University Press, 1997. 340 p., maps, bib., glossary, notes, index. Softbound. Cdn\$26.95.

This book may be the most ambitious and broad-ranging analysis of Canadian Inuit culture and society undertaken by a single author since before the Second World War. In no small way, it is an attempt to construct a "Grand Unifying Theory" of Central Eskimo social structure and organization that draws from, and also reflects upon, Inuit ethnology,

prehistory, linguistics, and mythology in ways that are thought-provoking and frequently breathtaking. I certainly cannot remember another work that has prompted me to reread Lewis Henry Morgan on kinship and to pour over Thule harpoon types!

Although the author organizes *Inuit, Whalers, and Cultural Persistence* into four sections, one can parsimoniously break it down into three. By my reckoning, the first section gives an overview of Inuit social organization, examines Cumberland Sound Inuit society, essentially from the Thule period to the government era, and then critically analyses the social structure and organization of the various groups in the region. Altogether, this is a formidable task, as the denseness of the chapter on Cumberland Sound kin and local groups demonstrates. An important aspect of this section is that Stevenson sees Cumberland Sound (or at least its head) as having been occupied into this century by no less than two distinct Inuit societies, distinguishable on the basis of their adherence to one of Damas's (1963) behavioural directives: either *nalartuk* (respect-obedience) or *ungayuk* (affection-solidarity). Since researchers have generally seen these directives as primarily governing Inuit interpersonal relations within and between generations (see Damas, 1963:48–51; Nooter, 1976), Stevenson's application of these directives to analyse intersocietal differences has interesting theoretical implications. This section also presents important original data related to the demography and structure of Cumberland Sound groupings.

The second section (again by my schema) launches into a revisionist examination of the sociocultural and, ultimately, the prehistory and socio-territorial aspects of the Iglulik, the Netsilik, and the Copper Eskimos—the three groups classically regarded as comprising the Central Arctic Inuit. In so doing, however, this discussion ranges from the Punuk cultural stage of Eskimo/Inuit cultural evolution to the origins of Caribou Eskimo society and the "big man" phenomenon sometimes hypothesized to have occurred in Labrador. This section's analysis is further informed theoretically by Levi-Strauss and Edmund Leach. Last, there is a very brief chapter (my third section) on how the reassessment of Inuit social organization presented here can inform the political development of Nunavut.

I have outlined some important elements presented by the author. His main thesis, however, concerns the critical importance that the respect-obedience and affection-solidarity principles played in the structural formation of Inuit social groupings. Stevenson is faithful in applying this "measure" to determine inter-group "differentness" within Cumberland Sound and to compare all Central Inuit societies. I am not in total agreement with the author's rigid application of *nalartuk-ungayuk* as the near-foundational element of Inuit social structure or his sweeping views of societies less familiar to him than the Pangnirtarmiut. However, I do applaud that, at a time when far too many students lack even a passing appreciation of the behavioural aspects associated with Inuit kinship, such information is focal to Stevenson's work. Apart from the discussion of behavioural aspects, I find much of the

analysis of Inuit kinship and social structure, especially with regard to matrilineal tendencies in some groups and his use of formal terms like “clan,” “lineage,” and “bilateral descent” less than compelling or enlightening.

I also applaud his astute statements regarding the uniqueness of the Copper Eskimo relative to either Iglulingmiut and Netsilingmiut societies. His emphasis on the anomalous position of this group is important given the broad prominence the former often receive. Regarding Copper Eskimo sharing, however, I was more than a little surprised to find such heavy emphasis placed on gift exchange while little mention is made of *pigatigiit* ‘partnerships’ (see Jenness, 1922; Rasmussen, 1932; Damas, 1972a, b); although he emphasizes this sharing form for the Netsilik. Although this may seem to be a small criticism, it is important when Stevenson’s overall construct of Copper Eskimo distinctiveness relative to other Central Inuit is considered.

In fact, there is much in this book to which individual readers, depending on their disciplinary training and experience, may take greater or lesser exception. For instance, what larger data set supports the author’s suggestion that “bride price” was generally common among Inuit? And why, in the discussion of infanticide, is there no mention of Smith and Smith’s (1994) recent analysis of the practice? On the other hand, that such questions will arise does not detract from the fact that *Inuit, Whalers, and Cultural Persistence* should provoke considerable thought among Inuit specialists.

The book’s one major flaw is the circularity of the main, and many minor, lines of argument. Stevenson puts forth untested assumptions upon which he constructs a detailed scenario, and then concludes that his initial premise is proven. This is most evident, again, in his second chapter, but the same method threads its way through much of the overall argument.

Every serious student of Inuit culture and society, whether archaeologist, ethnologist, or historian, should read this book. In a decade that has seen many particularistic studies published on Inuit from Greenland to Bering Strait, it clearly strives for the widest intellectual and geographic sweep. Unfortunately, as a Grand Unifying Theory for understanding (and, regarding the last chapter, informing) Canadian Inuit, I must conclude that it is more notable for its guts than its GUT.

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A IS FOR ARCTIC: NATURAL WONDERS OF A POLAR WORLD. By WAYNE LYNCH. Willowdale, Ontario: Firefly Books, 1996. 143 p., colour illus. Softbound. Cdn\$24.95.

Lured from a career in medicine by the wonders of Nature nearly 20 years ago, Dr. Wayne Lynch, one of Canada’s premier wildlife photographers, naturalists, and science writers, returns to the Arctic yearly to indulge his passion for photography. In this book, subtitled “Natural Wonders of a Polar World,” the author explores the intimate and entertaining life that flourishes in this wild polar landscape. Through his work, we experience the sights and sounds of seabird cliffs that teem with screaming kittiwakes and colorful auks and marvel at the majesty of northern mammals. Wonderfully illustrated with photographs that capture the essence of what is arctic, this book is a treat.

Dr. Lynch shares many unusual and interesting stories, situations, and anecdotes, all indicative of a curious mind and a well-read person who has taken the time to find out about the natural wonders of the Arctic. Let me illustrate with some examples. In the story about the tern, the author tries to discover why terns still fly from polar region to polar region, relating their migration to the geological history of the Northern and Southern Hemispheres and to how the polar areas were affected by glaciation. Dr. Lynch gives a personal story: he was attempting to photograph swans when they attacked him, “pecking and grabbing the crotch of my pants” (p. 111). He relates that web-spinning spiders don’t survive well in the Arctic because of high winds and the lack of tall grasses. He also illustrates why hunter spiders are quite common: they rely on keen eyesight rather than webs to obtain food. He gives us plenty of colourful detail, for example: gram for gram, mukluk (the skin and underlying blubber of bowhead whales, belugas, or narwhals) contains more Vitamin C than a lemon. It is one of the favourite foods, according to a survey taken among people of the North. Then there is the suggestion that if you pinch your skin where a mosquito is drinking, it will be unable to withdraw its mouthparts and will keep