

by hikers. As a result, however, the book is mistitled since nearly three quarters of it covers the three months from mid-June to mid-September. Other seasons receive only limited attention, such as winter in Jokkmokk (including the winter fair) described in chapter 9.

The book is directed towards a non-academic audience. Nevertheless, non-Swedish readers may have some difficulty understanding the places and events described in the text. Beach explains some aspects of Saami herding and northern Sweden that are unfamiliar to English speakers, but does not do a thorough job. For example, he frequently uses the term *Sameby*, but does not adequately describe this complex political, economic, and social unit at the heart of the Swedish reindeer industry. Therefore, as a reference work, the book is of little value, since it contains no citations and no bibliography. The author acknowledges that it was not his purpose to write a formal ethnography of Saami herding, like his 1981 dissertation, "Reindeer-Herd Management in Transition. The Case of Tuorpon Saameby in Northern Sweden."

A second weakness of the book is that the maps are confusing and difficult to interpret. For example, the map on page 44 is supposed to illustrate the influence of the Agricultural Line, an historical demarcation between traditional Swedish and Saami regions. Yet the line is not marked on the map, and many of the place names are unreadable. Adequate maps, perhaps reduced color versions of the Swedish *Fjallkartan* (mountain maps; 1:100 000 m) would impart a more visual sense of the vast emptiness between summer villages, and the rugged migration routes.

I recommend that junior students read the book with a companion volume or series of journal articles on the Saami. I also recommend the work to general readers, who will experience the fun times and the hardships of the Swedish highlands and its people from the perspective of one not used to the extreme cold, nor trained to survive in it. Through the author's eyes, ears, and skin, the reader feels the mosquitoes' stings and shivers at the cold breath of this northern land.

I recommend the book most of all to experienced northern scholars. Ethnographic field workers from the circumpolar region will readily identify with how an outsider copes, or fails to cope, with the physical and mental demands of native industries in an unforgiving environment:

Two thousand reindeer followed Per-Henrik. Their walk spoke of eighty hard miles, and yet they gave the impression that they could go on forever. Three heads stuck above the sea of reindeer. Nils-Anders came directly behind, Henrik and Lars-Anders on the flanks. . . . I fell in behind, and the herd passed. . . . Now on the open lake, free from the trees, they picked up the tempo. I straggled along behind as best I could, surrounded by the sounds of a moving herd: the shouts of the herders, barks of the dogs, and muffled thundering of several thousand reindeer hooves on snow. For half an hour I felt the thrill of migration before I stopped to rest. They had already pulled well ahead of me. I watched them draw further and further down the lake. The sounds grew faint. The entire herd shrank to a dark speck in a white world. It was a silent and lonely world they left behind them. I turned and dragged myself back toward Lilleselet in the failing light. (p. 155)

For every student of northern culture who has been unable to participate completely in native enterprises, Beach's reflection reduces personal feelings of inadequacy and intimates the bond felt between circumpolar researchers. The book also details vividly why northern scholars share an adventure that colleagues in warmer climates can never appreciate.

Robert P. Wheelersburg
Assistant Professor of Anthropology
Department of Sociology and Anthropology
Elizabethtown College
Elizabethtown, PA 17022

NO ORDINARY JOURNEY: JOHN RAE, ARCTIC EXPLORER 1813-1893. By IAN BUNYAN, JENNI CALDER, DALE IDIENS and BRYCE WILSON. Montreal and Kingston: McGill-Queen's University Press, 1993. Co-published with the National Museums of Scotland. 116 p., illus. Softbound, Cdn\$19.95. Hardbound, Cdn\$42.95.

In the last century the Arctic was a playing field for the creation of British heroes. The search for the Northwest Passage and the missing Franklin expedition were tests of the prowess of red-blooded men in a place of terrifying spaces, towering icebergs of wondrous forms, and inhuman coldness.

John Rae, the Hudson's Bay fur trader and explorer, and the subject of this book and exhibition mounted by the National Museums of Scotland in Edinburgh, more than lived up to the Arctic's many challenges. Moreover, he was the first to bring news back to England of the fate of Franklin and his crew. Despite this, "the death of Rae in London in 1893 caused no ripple of national sentiment and prompted no public eulogy. To this day, there is no marble plaque for him among the great in Westminster Abbey, and no bronze statue overlooks the rushing traffic of the capital city" (p. 4). Instead, his only memorial is a surprisingly unheroic yet beautiful marble sculpture in St. Magnus Cathedral, Kirkwall, Orkney. Rae is seen sleeping on the cold marble (ice) under a buffalo robe with a rifle at his side, while the light from a small church window above casts a glow over his form (Fig. 1). Though far from the throbbing centre of London it evokes the individualism and strength of a man who was far ahead of his contemporaries in understanding how to live with the land and its indigenous peoples. Why then has so little attention been given to Rae's contribution to nineteenth century Arctic history? Answers can be found in this interesting and long overdue exhibition and study.

Central to Rae's career was his appointment by George Simpson, head of the Hudson's Bay Company, to accompany Sir John Richardson, who led the Admiralty's overland branch of the 1848 search for Franklin and his crew. Raised in the harsh climate of the Orkneys, Rae was in every respect an experienced partner for Richardson. Both had medical educations from the University of Edinburgh and both were experienced Arctic travelers. Rae's ten years in the Arctic with the Hudson's Bay Company had taught him the survival skills of the native peoples and allowed him to develop a

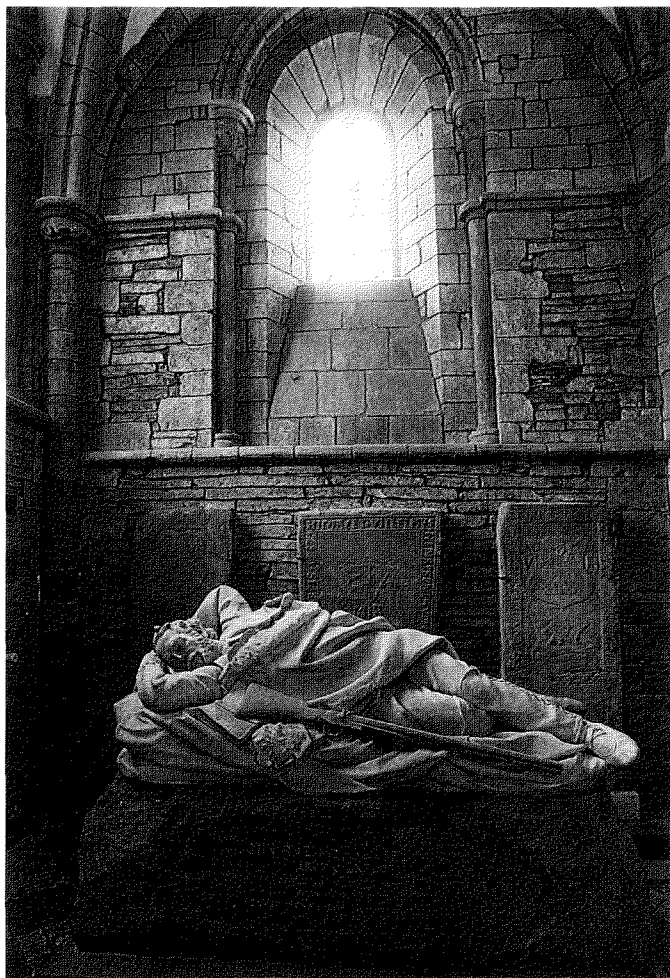


FIG. 1. John Rae Memorial, St. Magnus Cathedral, Kirkwall, Orkney.

deep understanding of their culture — skills and perceptions most naval explorers were reluctant to respect.

Rae was to learn the extent of this lack of respect when he returned to England in 1854 with information from Inuit that Franklin's men had resorted to cannibalism in their long struggle to survive. "Kettle tales!" Dickens wrote of Inuit stories of cannibalism among the Franklin expedition members. Unthinkable! These were Britain's finest! Time had not allowed Rae to personally verify the Inuit tales, but the public, noting the reward offered by the Admiralty, perceived his hasty return as self-seeking. Lady Franklin feared that acceptance of Rae's news of no survivors would stop further efforts to continue the search for her husband and his crew.

Misjudging the perceptions of the armchair explorers, Rae's first report to the authorities was factual, but naive in its lack of detail. Cannibalism in the wilderness was not unthinkable to a man of Rae's northern experience. What seemed most important to Rae was the sighting of men and ships around King William Island, an area heretofore unexplored. Though he believed there could be no survivors, he thought it important to relay this news posthaste and thereby spare fruitless searches in other parts of the Arctic. For this reason he had returned home as soon as possible.

Rae's decision, unfortunately, coloured an otherwise brilliant career and was compounded when, discouraged by the reception of his information, he turned down a government offer to return to the Arctic the following year. This decision no doubt contributed to the five year delay before members of McClintock's 1857-59 search expedition discovered the lone document telling of Franklin's death and the route of the survivors who abandoned ship. In the end Rae was the only Arctic explorer of note not to be knighted.

The search for the Northwest Passage and the mid-century disappearance of the Franklin expedition dominated the news of the period. It was a saga of epic proportions. By the 1840s, in addition to the lavishly illustrated exploration journals, magazines such as the *Illustrated London News* enlarged audience participation in the fearful drama. The unfolding events took on the dimensions of an allegory of good and evil which was a testing ground of British hardihood. And in the mind's eye the Arctic was a haunting, remote land harboring either the gateway to Paradise or to Hell. Little wonder that Rae's stories threatened the hallowed myths of British virtue for young and old.

Though central to his reputation, there was much more to Rae's career than the search for Franklin. At the end of his life he could look back on achievements surpassing many compatriots of far greater Arctic fame. Following the directives of Sir George Simpson, his Hudson's Bay records included major surveying assignments traversing thousands of miles, detailed written and visual descriptions of flora, fauna and Inuit technology, as well as insightful observations of the people. He was a man of broad interests, who in his later years lectured and wrote for various learned societies, such as the Royal Geographic Society. "In many ways he was the epitome of the gentleman scholar and adventurer, and represents a Victorian ideal of spirited enterprise" (p. 4).

Unlike the more ephemeral contact of most naval explorers, Rae's relationship with the native peoples developed over many years. A particularly interesting chapter in the book is Dale Idiens essay "Rae and the Native Canadians." Idiens brings out how Rae as an Orkney man understood better than most that to survive in the Arctic the European could and must learn from those who made it their home. He learned, for instance, to make the tools of Inuit and Indian technology, such as snowshoes, clothing, igloos, canoes and sledges. Some of these are illustrated in the book and were in the exhibition. Rae's respect for the natives enabled him to make strong friendships. Cree Indian George Rivers was a regular hunting companion whose company he obviously enjoyed:

when Rivers was with me we lived most luxuriously as he brought his admirable cooking qualities to the marsh, and the ducks, geese or godwits when either boiled or fried by him were very different articles of diet from the same food when cooked by myself . . . George was a first rate and fearless canoe man. (p. 72)

Rae clearly recognized the Natives' superiority as guides in the northern terrain:

We found our Indian companion a very great use, as he, although apparently taking us by very roundabout and crooked ways, always chose almost intuitively the best route. It was even an advantage to walk next to him, for by putting the foot exactly where he had put his, gave the surest support. (p. 76)

These words contrast strongly with his thoughts about Britain's navy and army, whose formal protocol and lack of experience irritated the down-to-earth Hudson's Bay fur trader:

I have heard it stated over and over again that the men of our army and navy were as capable of doing portage work efficiently without being trained to it, as the experienced Hudson's Bay voyageur. I have never found it so. (p. 70)

These vivid descriptions underline the white man's debt to indigenous peoples in the centuries-long mapping of the northern regions. It also helps to understand Rae's lifelong "resentment at the failure of the British Government and Admiralty to take his advice regarding the adoption of native techniques on official Arctic expeditions, especially snowshoes, sledges and snowhouses" (p. 86). He perceived rightly the superior qualities of Inuit technology.

The knowledge Rae gained from the natives was neither random nor accidental, but rather "deliberate and studied" (p. 93) as Dale Idiens shows us in the final chapter, "Rae as Collector and Ethnographer." Using the guidelines laid down by his University of Edinburgh teacher, Robert Jameson, Rae collected over 200 Canadian Indian and Inuit artefacts, which are now preserved in museums in Britain. Given the problems of traveling in northern regions and the need to travel as lightly as possible, Rae's collection is all the more remarkable.

There is much to recommend in *No Ordinary Journey*. In addition to the two essays by Dale Idiens mentioned above, author Bryce Wilson in "Childhood in Orkney" presents the important and relevant Orkney background to Rae's Arctic career, and Ian Bunyan's "Early Arctic Exploration" summarizes Arctic history up to the present. Jenni Calder's "Rae in the Arctic" ably describes the drama of Rae's involvement with the search for Franklin.

What is puzzling, however, is why the authors and curators did not include a catalogue of the images and objects in the exhibition. There is also no index or bibliography, nor are there references to quotations included in the text. These omissions are a definite handicap to the future use of the valuable scholarship contained in this study.

Unfortunately, the exhibition, which traveled to Orkney and Edinburgh, was unable to find funding for Canada although a symposium was organized by McMaster University in December 1993 and one hopes that these papers will be published. Certainly the book and exhibition should renew interest and inspire further scholarship on John Rae — an unsung hero of nineteenth century Arctic history.

Constance Martin
The Arctic Institute of North America
The University of Calgary
2500 University Drive N.W.
Calgary, Alberta
T2N 1N4

CONVERSATION INUIT/INUKTITUT UQARIURSAUTIT.
NIVEAU 1. Par DOLORES ORTIZ. En collaboration avec
LUISA KANARJUAQ. Sainte-Foy, Québec: Les Presses de
L'Université Laval, 1993. Texte en Français et Inuktitut.

119 p., illustrations en noir et blanc. Livre et cassette.
Cdn\$45.00.

Ce manuel, destiné aux francophones désireux d'apprendre l'inuktitut, est une vraie mine, étant donné que la plupart de la littérature existante sur le sujet est rédigée habituellement en anglais et en inuktitut. C'est ainsi un ajout important à la collection croissante de livres sur l'inuktitut. Ses principaux objectifs sont d'aider ceux qui apprennent l'inuktitut pour la première fois, à assimiler rapidement quelques phrases utiles, de même qu'à comprendre petit à petit les structures de la langue Inuit. Toutefois, ces buts pourraient s'avérer trop ambitieux et trop optimistes pour certains étudiants.

L'inuktitut parlé l'est à un débit élevée et de nombreux éléments nouveaux de vocabulaire sont présentés rapidement. On utilise des structures complexes dès les premières leçons et l'étudiant doit simplement répéter ce qu'il entend sans comprendre le sens des mots. Cela l'oblige à parler tout de suite, sans tenter d'analyser systématiquement. Cette méthode peut néanmoins produire quelques frustrations chez certains.

Afin de comprendre le contenu grammatical de chaque chapitre et de l'appendice I, les étudiants doivent bien connaître la grammaire française. L'analyse grammaticale n'est pas une méthode nouvelle pour l'apprentissage d'une langue, mais elle a des avantages assurés pour ceux qui aiment les explications de ce genre.

L'enregistrement et le français sont de qualité. Le manuel et la cassette comprennent 14 leçons avec conversations. La plupart d'entre elles sont assez faciles à comprendre et correspondent à des situations tirées de la vie réelle. Le résumé de la conversation paraît sur la cassette au début de la leçon, alors qu'il est situé à sa fin dans le livre. Un détail qui peut provoquer quelque confusion.

L'avant-propos indique que le manuel est destiné aux professionnels travaillant ou qui veulent travailler dans un milieu inuit. Le matériel pédagogique s'applique aux deux dialectes de la région de Nunavik, le tarrarmiut et l'itivimuit. Ces dialectes sont assez proches de ceux des régions de l'Est de l'Arctique et du Keewatin dans les Territoires du Nord-Ouest, il pourrait donc également y servir. Cependant, les différences de dialectes pourraient engendrer certains problèmes, surtout chez des débutants. Le second appendice donne la version syllabique des leçons, qui sera utile au Québec, comme dans les T.N.-O.

On doit encourager les auteurs à continuer de produire du matériel pour l'apprentissage de l'inuktitut, surtout destiné aux francophones, considérant les besoins encore importants dans ce domaine.

This manual for francophones who wish to learn Inuktitut is a rare find, since most existing materials are in English and Inuktitut. It is, therefore, a welcome addition to the growing literature on Inuktitut. Its main objectives are to assist people learning Inuktitut for the first time to learn useful phrases as quickly as possible and to progressively understand the structure of the Inuit language. For some learners, however, these objectives may be a bit ambitious and optimistic.

The Inuktitut is spoken rapidly on the tape and a lot of new vocabulary is introduced quickly. Complex structures