

have been profoundly changed . . .

Because of its implicit lessons on survival, the book should be required reading for all who may be exposed to the kind of horrors or physical and emotional trials which may occur—at sea, in the polar regions, in deserts, or anywhere that disaster may place individuals at the mercy of natural forces and elemental urges. It will have a permanent place in the literature of exploration and of human courage because of both its content and its style.

Charles S. Houston

TULUAK AND AMAULIK: DIALOGUES ON DEATH AND MOURNING WITH THE INUIT ESKIMO OF POINT BARROW AND WAINWRIGHT, ALASKA. BY STACEY B. DAY. *Minneapolis: Bell Museum of Pathobiology, University of Minnesota Medical School, 1973. 5 7/16 x 8 7/16 inches, 176 pages, illustrated. No price indicated.*

Stacey B. Day is a medical man with impressive credentials: M.D., Ph.D., and D.Sc. He is currently Head of Biomedical Communications and Medical Education at the Sloan-Kettering Institute for Cancer Research in New York City. He was formerly Conservator and Head of the Bell Museum of Pathobiology at the University of Minnesota Medical School. In the summer of 1972, while serving in the latter capacity, he visited the North Alaskan communities of Barrow and Wainwright with an interdisciplinary student expedition; their objective was to study circadian rhythms under conditions of 24-hour daylight. While in the area Dr. Day decided to learn about Eskimo attitudes and customs surrounding death and mourning. *Tuluak and Amaulik* is a report on this investigation.

The book consists primarily of transcriptions of Day's conversations with Eskimos, presented as a disconnected series of "dialogues." Most of the dialogues took place in a more or less formal interview context, presumably by special arrangement. Others occurred as impromptu conversations recorded as opportunity permitted while Day was walking around the villages. Interspaced among the dialogues are several brief sections dealing with a mixed assortment of topics. Subjects include (1) previously published Eskimo stories, (2) comments on a few well-known Arctic books, (3) unacknowledged excerpts from C. C. Hughes' *An Eskimo Village in the Modern World*, (4) miscellaneous observations on the country and people, and (5) information about Eskimo customs taken

from other sources. An appendix lists the surnames to be found in the Eskimo population of Barrow.

The purpose of this book is obscure, and so is its organization. The fifty or so sections are not numbered, there is no table of contents or index, and no effort has been made to integrate the various sections into a cohesive whole. The conversations are presented in the same order in which they were recorded, but there is no apparent logic to the sequence in which the other sections are presented. Citation of other sources is generally unprecise, and in a few cases virtually nonexistent.

Despite its interesting subject matter this book contributes nothing to our knowledge about anything. Such substance as it contains consists of excerpts from or summaries of material already published by someone else. The dialogues and commentaries *could have been* instructive if Day had known anything about Eskimos or anything about social research—but he did not meet either requirement. The book as a whole *might have been* interesting if Day had condensed and organized his material and presented it in some useful way—but he did not do this either.

But the most serious problem with *Tuluak and Amaulik* is the way it infringes on the rights of informants. In the first place, Day identifies by name every person he interviewed, except for a few lucky ones who refused to identify themselves to him. This procedure violates the right of informants to anonymity, a right they surely would have exercised in this case if they had realized what was happening. Day also broke more general standards of fair play by editing his own remarks but leaving untouched those of his informants. This procedure is unfair unless those involved know that their comments will be published verbatim, a condition that could not have been met in this case. It is however really Day who comes out looking the fool, for who else would confront an utter stranger in a store, ask him point-blank what he thinks about death and dying, and expect a publishable response?

This book never should have been written.

Ernest S. Burch, Jr.

NATIVE RIGHTS IN CANADA (SECOND EDITION). EDITED BY PETER A. CUMMING AND NEIL H. MICKENBERG. *Toronto: Indian-Eskimo Association of Canada, 1972. 7 x 10 inches, 352 pages. \$12.95 cloth, \$7.95 paperback.*

Native Rights in Canada is certainly the most comprehensive review and analysis of the legal and historical background of aboriginal

rights and Indian treaties, as well as of the legal issues which have stemmed from them. Indeed nothing even approaching this book in scope precedes it, save for the first edition, published in 1970. This second edition, however, incorporates such substantial revisions and additions as to constitute a new book, so that those familiar with the first edition are well advised to read the second in its entirety.

Native Rights in Canada is not easy reading for those without legal training, which is by no means an adverse reflection on the authors, but rather a comment on the esoteric nature of the subject. The effort is worthwhile, however, and the layman should not be discouraged from reading this book. My defence in presuming to review it is that there are relatively few people in Canada who are real experts in the field, and of these I expect a good proportion were actually involved in the writing or editing of this book.

While the authors are clearly sympathetic to the cause of native rights, this book is no mere polemical tract. It is an extremely careful and scholarly work, which brings together an impressive weight of evidence on legal theory, constitutional law, jurisprudence and the history of Indian treaties, in support of its main thesis, which is that aboriginal rights have a firm basis in Canadian law and, until recently, policy. Written at a time when the Canadian government had recently proposed to abandon aboriginal rights as a basis for a new beginning in native-white relations, the concluding statement is made that "While it is within the prerogative of the Government to reject aboriginal and treaty rights, it is beyond the power of the current Government of Canada to simply deny the legal viability of these rights" (p. 275). The editors contend (with firm foundation, in my own experience) that there can be little basis for improving native-white relations unless the government begins by clearly affirming the legal and historical rights which are of such great symbolic importance to native people. It would appear that the government has begun to do this, to the degree that it has retreated from the extreme position taken in its 1969 Statement on Indian Policy, but native people still await much more firm and unequivocal assurances, to say nothing of actual dealings.

The book contains five substantive sections. The first concerns the law of aboriginal rights, and explains the basis of such law from the earliest European colonization of the Americas to the most recent jurisprudence in Canada. In addition, it includes a discussion of the content of aboriginal rights, how such rights may be extinguished, and the nature of compensation in the event of extinguishment. The second substantive section deals

with the law of Indian treaties, while the third and largest section treats of the historical pattern of dealing with native people in Canada. This consists of detailed accounts of the pattern in each region of Canada, for the complex history of colonization and administration of what is now Canada is reflected in the very different ways of dealing with native lands and rights by the various European, colonial, national and provincial governments involved. In large parts of Canada, particularly Nouveau Québec, British Columbia, the Yukon and the Northwest Territories, aboriginal title was either never extinguished or done so in such a questionable fashion that native people in these areas have begun examining or instituting legal proceedings over the issue. In other areas where the legal if not the moral extinguishment of aboriginal title is uncontested, there have been problems or outright failures in implementing the treaties by which this occurred, and these are also discussed in this section.

In another section are discussed some current issues in the law of native rights, including hunting and fishing rights, mineral rights on reserve lands, and federal control over Indian reserves. The final section examines two alternative solutions to the settlement of native rights which have been used in the United States; one judicial and the other legislative. The first is the Indian Claims Commission, and the second is the Alaska settlement. The latter is necessarily only a preliminary discussion, as it was written before the settlement was actually enacted. The Alaska settlement, which was of unprecedented scope, is itself worthy of a major study of both its realization and implementation.

Those interested in the current issues of native rights and land claims in northern Canada will find this book invaluable in providing the legal and historical background necessary to understand these issues. It is by no means the final word, since the law of native rights in Canada is still evolving, and indeed rather rapidly at present. One looks forward to a third edition a few years hence. Many issues in the law of native rights have yet to be decided in the Canadian courts. Several native groups are currently pressing their claims in the courts or through negotiation, or through some combination of these. The results will be of profound importance not only to them but to all Canadians, for the resolution of these issues may well constitute a basic reordering of the relations between white society and native society. This is particularly true in the North, where the questions of ownership of the land and control of its use are of acute significance.

How these questions will be decided will

depend not only on the courts, however, but also on the attitude of the Canadian public, which this book is intended to inform. The development of the theory of aboriginal rights, and the history of dealings with native people, demonstrate that such rights as native people have been granted stem not simply from abstract, idealist thought on the part of the conquerors, but more significantly from a careful assessment of power relationships. Where the demand for Indian land has been great, and the potential resistance of the Indians weak, the land was taken with little regard to aboriginal rights. This was true in the Maritimes in the early 19th century (see p. 105), and it appears to be happening again today in the James Bay region of Quebec. It was less true on the Prairies in the late 19th century. This book may well help to alter that power relationship in favour of native people. Those Canadians who are swayed by moral arguments will find here a strong case for native rights. Those who are moved only by power will find that native people may indeed have the law on their side.

Peter J. Usher

THE ALASKA-YUKON WILD FLOWERS GUIDE. *Anchorage: Alaska Northwest Publishing Company, 1974. 8½ x 5½ inches. 218 pages, colour illustrations (photos). \$7.95.*

It is no criticism of photography to say that it is a realistic medium. When photographing flowers, most cameramen, including those whose works appear in this book, seem to become carried away by the beauty of the subject, and use the medium as an artistic form of display. This can be most frustrating to the flower lover, but in the present guide the problem has been neatly overcome by Virginia Howie with her delicate and faithful line drawings. These accompany and complement the 164 photographs of wild flowers in the Alaska-Yukon area. Each drawing is explicit, yet simple, while the photographs gave this reviewer an immediate desire to spend some time in the area. Short descriptions of the flowers are given, but unfortunately no dates for when they are in bloom. The cottongrass shown in its own habitat with snow-capped mountains beyond, the water-lilies in their indescribably blue ponds, the fields of pink and white fireweed, and the groups of flowers growing together among the pebbles, all tell their own story. There is an interesting collection of saxifraga and another of the fascinating figwort family. The artistic presentation of his favourite flower and namesake would certainly have given as much delight to Linnaeus as to anyone

today. The guide is small for its price, which is undoubtedly due to the number of coloured illustrations included. However, anyone interested in wild flowers should be delighted to have a copy of this book.

Katherine Mackenzie

ARCHAEOLOGICAL RECONNAISSANCES NORTH OF THE BROOKS RANGE IN NORTHEASTERN ALASKA. BY RALPH S. SOLECKI, BERT SALWEN AND JEROME JACOBSON. *Calgary: University of Calgary, 1973. 6¾ x 10 inches, 105 pages, 28 figures, 3 maps, 11 plates, 5 tables (Department of Archaeology Occasional Paper no. 1). \$5.00.*

In 1961 Ralph Solecki and William F. Farrand, with three Columbia University graduate students, carried out six weeks of air-assisted ground surveys in parts of unglaciated northeastern Alaska in order to test the hypothesis that early man travelled that way from the Bering Strait towards the Mackenzie Corridor. The field results and laboratory analyses are fully reported in this first descriptive paper on the archaeology of the region. There are also informative descriptions of the terrain and the itinerary of the field party, an appendix by Farrand on the glacial geology, and another by Isabel Drew on the mineralogy of specimens attributed to the British Mountain Complex.

This is a worthy first volume of a new series, and a welcome addition to the literature on an area which is of increasing interest and concern because of impending pipeline construction and related activities. The volume is dedicated to the late William Duncan Strong. The surveys were supported by the U.S. Office of Naval Research through its laboratory at Barrow, and the Arctic Institute of North America.

Eighteen sites which yielded primarily lithic artefacts, and twelve tent rings which yielded no artefacts, were found in the Shubelik-Sadlerochit Mountain area and at Franklin Bluffs on the Sadlerochit River. The sites and tent rings are described carefully with the aid of photographs and well-executed plan drawings and sketch maps and, in a few cases, cross sections. The writers report that "every scrap of material evidence was collected", amounting to 2028 specimens, including debitage.

The great majority of the sites were found on terraces overlooking a lake or stream valley. As one who searched for sites in part of that area for ten days in 1952, with disappointing — although not entirely negative — results, I can applaud the effective dili-