

BOOK REVIEWS

Bonvillain, Nancy. *Native Nations: Cultures and Histories of Native North America*. Upper Saddle River, NJ: Prentice Hall, 2001, ISBN 0-13-863242-1, Paper CDN\$70.95.

This volume is exactly what the title indicates – a compendium of cultural and historical aspects of Aboriginal life in North America from the earliest times that information can be gleaned from archaeological and anthropological evidence to the present. The prologue provides a succinct account of the arrival of the Europeans, the effects of early traders and missionaries, the period of treaty-making, and the eventual legislation passed by the United States and Canada. The remainder of Bonvillain's work is a masterpiece that, for each area of the North American continent from the Arctic to the Mexican border, tells the history of the Aboriginal inhabitants through aspects of their cultural life including their geographic location, languages, economies, spiritual beliefs, and social adaptations. As a special bonus, each chapter concludes with a number of references relevant to the group discussed for those who wish further study, and an appendix provides an extensive list of Native autobiographies, giving the reader an opportunity to hear from the text's subjects themselves.

Nancy Bonvillain is well qualified to create this book. She has spent considerable time doing field work among the Navajo of the American southwest and the Mohawks (Iroquois) of Akwesasne on the Ontario, Quebec and New York border. Taking a special interest in Native American spirituality, she acquired a vast firsthand knowledge of the Hopi, Sioux, Zuni and Inuit nations. She has written numerous books and articles on the fur trade, language and grammar, the influence of the Jesuits, and Iroquoian women. In the last decade she has written "Language, Culture and Communication" (1993) and "Women and Men: Cultural Constructs of Gender" (1998).

This volume is a seminal work that combines the genres of two other works that come to mind. In part it reflects the outlook contained in Diamond Jenness' cultural study, *Indians of Canada*, first published in 1932 and still being reprinted. It also contains the depth of historical insight evident in *Canada's First Nations* (1992) by Métis author Olive Dickason. Both of these have become standard volumes that are re-

quired reading for those interested in the life of Aboriginal North Americans. This latest book by Bonvillain is equally worthy of study, discussion and frequent reprintings.

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Cleland, Charles E: *The Place of the Pike (Gnoozhekaaning): A History of the Bay Mills Indian Community*. Ann Arbor: The University of Michigan Press, 2001, ISBN 0-472-06740-0, Paper CND\$29.50.

The Place of the Pike is part of a larger history project initiated by the Bay Mills community, located just to the west of Sault Ste. Marie, Michigan. The book begins with the Anishinabeg migration from the east coast to Bawating (Sault Ste. Marie) and ends with recent development initiatives on the reservation. Between these two ends the work examines how the people interacted with Euro-Americans, and fought to retain their lands, resources, identity, and community. The most significant chapters include "The Founding of the Bay Mills Community" (Chapter 4), "Entering the Twentieth Century" (Chapter 5), "The Struggle for Sovereignty" (Chapter 6), and "A Tribe for Tomorrow" (Chapter 7). With the addition of excellent maps and photographs, as well as an extensive bibliography, *The Place of the Pike* is a must read for scholars and the general public who wish to gain a better understanding of not only the Bay Mill's community but of the larger Sault Ste. Marie region.

This work represents how a community can cooperate with an academic to produce a history that is both readable and informative. As a local history, however, it is mistaken in some facts. One problem concerns the Reverend James Dugald Cameron. Cleland refers to Cameron as a Methodist minister while in fact he was a Baptist minister until his superannuation in 1859. Upon his conversion and throughout his life Cameron rejected the belief of child baptism. Thus, it is unlikely that after 1859 he became a Methodist minister. A second problem involves the minimalization of the Baptist Church's role among the Ojibwa living in the Sault Ste. Marie area. While the Reverends Cameron and Bingham did not garner hundreds of converts, their efforts laid the foundation for other missionary efforts and the community that eventually formed at Bay Mills. Additionally, these two men avidly competed with the Methodists for Anishinabeg souls. When the

Methodists temporarily abandoned their converts, Cameron provided spiritual comfort. Despite these popular misconceptions, Cleland's work on the Bay Mills community adds an important chapter to the history of the Anishinabeg living in the Sault Ste. Marie region.

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Fawcett, Melissa Jayne. *Medicine Trail: The Life and Lessons of Gladys Tantaquidgeon* Tuscon: University of Arizona Press, 2000. ISBN 0-8165-2069-0, Paper CDN\$25.95, ISBN 0-8165-2068-2, Cloth CDN\$/A

In 1990 I visited the home of Gladys Tantaquidgeon. I was conducting research for my MA thesis on her 18th Century Mohegan relative, the Reverend Samson Occom, who was responsible for the removal of a number of the Mohegan nation to lands given them by the Oneidas following the American Revolution. The grace with which Gladys welcomed me into her home and answered my questions and the pride with which she explained her history has always remained fresh in my mind.

I am thrilled to see Gladys' life in print. Born in 1899 and still not retired in 2000, she is one of many Native Leaders whose life demonstrates the determination and resilience that has continued to empower the Native people of this continent. Her grandniece, Melissa Fawcett, has traced Gladys' journey from her home in Mohegan territory in Connecticut, through Mashpee land in New England, the Grand River Iroquois reserve in Ontario, the Nanticokes in Virginia, the Lakota people in South Dakota and Montana, finally returning to her home at Mehegan where she has continued to make a major contribution to the Tantaquidgeon Museum.

Fawcett's masterful job of combining Gladys' personal reflections and numerous photographs within the narrative of this biography is undoubtedly the result of her lifelong association with this unique medicine woman. The book resounds with Gladys' deep pride in the ancient ways of her people, a trait that she inherited early in her life:

Her mother was a traditionalist: she bit her daughter's fingernails, never clipped them, to prevent her from ever becoming a thief. Her hair was trimmed when the moon was

waning to ensure thickness, health and shine. She turned over Gladys's shoes at night to prevent bad dreams...(p 10).

On her hundredth birthday, her gifts include sweetgrass braids, speeches made by visiting elders, cakes decorated with traditional symbols of turtle, turkey, wolf and eagle, and a picture of herself with a smudgepot with smoke curling upwards forming an eagle, a turtle, corn and a bear (p. 156-7).

This book belongs on the shelf of anyone interested in biographies of North American Natives who have made a major contribution to the survival and development of their people.

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Hamilton, Hon. A.C., Q.C., LL.D. *A Feather Not a Gavel: Working Towards Aboriginal Justice*. Winnipeg Manitoba: Great Plains Publications, 2001, 320 pp. ISBN 1-894283-23-6, Paper \$24.95.

Judge Al Hamilton's book about Aboriginal justice contains elements of both the gavel and the feather. He does not mince words about the destructiveness of the European system upon Aboriginal people, nor does he shy away from sharp criticism of those who administer it. The offering presented in this book is just that: a respectful suggestion that the feather—the traditional approach of Aboriginal culture—is more suited to governing a justice system for Aboriginal people, and that it will have more fruitful and humane results.

This is a thoughtful book written by a man who has, over a lifetime of observation and experience, come to appreciate the traditions and lifeways of Aboriginal people. It traces one man's education in cultural awareness, and in doing so it successfully and sensitively draws the reader into a fuller understanding of the conflicts between cultures and of the potential solutions to the dissonance.

Judge Hamilton describes unflinchingly the depths of casual racism and discrimination which have led to legions of Aboriginal people finishing up in Canadian jails. He attributes this phenomenon to a history of oppression, centuries of mistreatment and the systematic breaking of treaties. "Having in mind," he says, "the length of time it took Canada to destroy Aboriginal people, the problems are not going to be cured overnight."

The core of this book is the model for what an Aboriginal justice system might be like. He believes however, that any new system must come from the people themselves, and must not be imposed upon them by the dominant culture.

Judge Hamilton first reviews the basics: sovereignty issues, the workings of the present European system, the role of *The Canadian Charter of Rights and Freedoms*, the role of Aboriginal police and lawyers. Then he refers to existing alternative systems: healing circles, Peacemakers, elders, sentencing circles, Healing Lodges, U.S. Tribal Courts and New Zealand Family Group Conferences. He speaks in great detail about the organizational elements of a workable system. He talks, for example, about the physical arrangements of the court: how the court room should look and where it should be located on the reserve relative to the school and the administration building. No detail is left to chance. The approach is holistic, and his appreciation for the way all of the pieces interrelate comprises the genius of this book.

There are revolutionary ideas here. Judge Hamilton explains why in his particular model of an Aboriginal system, there would be no parole. He talks about restorative justice and says that incarceration should only be used as the very last resort. He breaks with tradition by criticizing the roles of lawyers and police within the current system, and suggests combining aspects of the common law and Napoleonic systems. He says judges should be seen as "servants of the community and of the people they represent." He suggests that a single lawyer could represent both sides of a criminal case.

Judge Hamilton's criticism of the current system and its adherents will shock some readers, who may take for granted that Canada has one of the best systems in the world. To the contrary, he says, "Canada is no leader when it comes to developing court systems to deal with the needs of its Indigenous people. It is not even a good listener or a good follower." Much of the argument he makes is designed to break down the carrier of smugness which surrounds the players and institutions of the Canadian system. He does it so well, and describes his alternative plan so completely, that the reader begins to wonder why Canadians adhere so tenaciously to such a flawed system. His next book ought to be about the extension of some of these ideas to deal with all Canadians caught up in the justice system.

For now, however, Judge Hamilton is restricting his observations to a justice system for Aboriginal people. At the conclusion of this visionary effort to provide some guidance for an improved system, he concludes: "There are only two things I can say as matters of fact: 1. There is a massive problem with the manner in which justice services are now

being delivered to Aboriginal people. 2. Something has to be done about it." This is the sound of the gavel. One hopes that public policy makers, feather in hand, will take the recommendations of this book and act.

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James, Keith, ED. *Science and Native American Communities: Legacies of Pain, Visions of Promise*. Lincoln: University of Nebraska Press, 2001, ISBN 0-8032-7615-X, Paper US\$17.95, ISBN 0-8032-2595-4, Cloth US\$40.00.

Twenty-four chapters are neatly packed into this slim but comprehensive volume that explores the relationship between science (broadly interpreted) and Native American culture. The book is actually based on a selection of papers that were presented at a conference held at Colorado State University in June 1997.

This volume is succinctly organized into sections: Education; Culture; Economics and Community Development; The Land: People and Science; and Science and Self-Governance. Each section is introduced by the editor. The authors are mainly scientists with experience in such fields as linguistics, education, engineering, economics, agronomy, management, genetics and microbiology. All contributors are Native Americans with the exception of two who are Native Canadians. The authors are clearly a talented group who have been successful in their chosen professions and are dedicated to serving their respective communities.

The main question is whether a common ground is possible between science and Native culture. That such a question should be even contemplated when scientific and technological values so permeate North American society indicates the extent to which Native scholars are hesitant to uncritically accept scientific values and assumptions. While most authors explicitly reject the view of western cultural superiority, they also largely accept the idea that advances in western society have, for the past several centuries, decisively rested on a science and technology which offer unrivaled access both to the ways of nature and the material benefits of harnessing nature's power.

The discussion centers on the theme of harnessing science or bringing it under control. There is the general feeling that in far too many instances, to the harm of Native communities, science has been hijacked

by corporations and governments. The chapter by Freda Porter-Locklear on water quality in North Carolina is instructive. After detailing the harmful effects of water pollution on the social fabric of her community, she points out how water pollution knows no boundaries and can only be rectified by a better understanding of hydrology and the environmental sciences. Profit and power, however, speak differently.

Most of the authors agree also that Native cultures are threatened if scientific values are allowed to overshadow Native Indigenous knowledge. If the value of Indigenous knowledge continue, to be threatened rather than embraced by science, then the essence of Native nonmaterial culture will be endangered as well.

How can science and Native culture be made more compatible? Several contributors talk about the need for interdisciplinary science education, merging Native knowledge with science, as a means to address the social and economic problems facing Native communities. Their argument is that Native communities should be pragmatic in their view toward science, and extract all that is valuable and good as long as it does not jeopardize Indigenous traditions and folkways. Others approach science and technology as an invaluable tool or resource that can be managed to build and strengthen Native communities. Most but not all authors agree on the need for more science education in the school and university curriculum. Others chastise Natives for fearing science, or labeling it as a kind of bogey man.

Some contributors speak of the need to integrate science with Native spirituality, and discuss how Indigenous knowledge can be used to take science in new and more fruitful directions. And yet, there are numerous references pointing out the inadequacy of science education and the unwillingness of Native students to embrace science and mathematics.

The book is refreshing on a number of counts. First, it is relatively free from the dogmatic and often overstated assertions regarding the sanctity of Native "ways of knowing." Most authors shy away from projecting an attitude of Native chauvinism, implying that while it is good to take pride in one's traditions, it is quite another to place one's culture beyond reproach. Frank Dukepoo is one author not afraid to challenge myths that in his view provide obstacles to the learning of science. The first is the myth that Native students lack a "natural" aptitude for science because they are right-brained, which he rightly debunks as pure sophistry. The second myth is that of Native "learning styles". This is the tendency to label Natives as predominantly auditory or visual learners in the absence of adequate testing and/or scientific justification. In his genetics classes, Dukepoo does not try to integrate Native culture with

course content, believing instead that scientific information and methodologies should be culture-free, even if their application often is not.

The authors realize and accept the fact that science education, or the application of science, should not be “filtered” or otherwise diluted by obsessive and/or politically-charged concerns about the “uniqueness” of Native culture. Of all the ways in which cultural relativism pretends that Native children do not need mainstream education – indeed, that they can better protect their integrity and identity without one – the cruelest is the crusade against linguistic assimilation. It is heartening that the contributors by and large do not take the same stance toward science education. Standard English is, and will presumably continue to be for some time the essential minimum for participation in the economic, political and cultural life of North America, just as it will be the backbone of scientific research and investigation.

The second notable feature of this book is that the authors largely advocate that science, for all its shortcomings, does indeed represent a search for truth. It is a process that has the capacity to transcend cultures, space and time. While there may be many different “ways of knowing,” the view that science is a logical system that bases knowledge on direct, systematic observation is not seriously questioned. Thus scientific knowledge is viewed in a positive light as a bridge to promote and consolidate shared understandings between Native and non-Native belief systems.

In contrast to much of the discourse today on Native studies, the message emanating from this book is that Natives students need to embrace, not reject, the great accomplishments of other cultures, as well as the influence of “western” science. One of the troublesome aspects of the widespread attack on the “Eurocentric” curriculum today is the surprisingly prevalent view that reason and science are not absolute goods, but mere cultural choices, no better or worse than other, more intuitive ways of knowing. This salute to unreason is the *reductio ad absurdum* of cultural relativism.

To conclude, this volume is a highly personal, informative and balanced collection that will be of interest to academicians, administrators and students interested in Native cultures and science.

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C.L. Higham. *Noble, Wretched and Redeemable: Protestant Missions to the Indians in Canada and the United States, 1820-1900*. University of Calgary Press. ISBN 1-55238-026-2, Cloth CDN\$24.95

During the 1880s, a leader of the Kwagiulth of coastal British Columbia once commented on the rivalry of missions in the regions, "Anglicans, Methodists, and Catholics really hated each other, though they seemed to be doing the same thing." C.L. Higham has undertaken the difficult but necessary task of examining and comparing Protestant missions and missionaries in their relations with Indians on both sides of the 49th parallel. In exploring the extent to which missionaries in Canada and the United States were "doing the same thing," Higham focuses on the evolution of mission policies and the racial and cultural attitudes that were the foundations for missionary conduct. Importantly, Higham traces the progress of missions through the mid-to-late 1800s alongside evolving government Indian policies in both countries, demonstrating that, though government policies may have diverged, the basic cultural predispositions and policies of Protestant missionaries in both countries tended to converge and endure. Such parallels were vividly illustrated in relations with Indians and in the ways in which missionaries like John MacLean and E.R. Young portrayed Aboriginal cultures to White congregations and reading audiences. Higham's informative study provides an important overview of the role played by churches in North American perceptions of Aboriginal peoples.

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Pickering, Kathleen Ann. *Lakota Culture, World Economy*. Lincoln and London: University of Nebraska Press, 2000, x+, 173 pp. index, ill., bibliography. ISBN 0-8032-3690 Hardcover CDN\$61.95.

Lakota Culture, World Economy examines how the Lakota on Pine Ridge and Rosebud reservations in South Dakota are attempting to survive as a distinct people as globalization intrudes upon their communities. Pickering's main argument focuses on the Lakota's efforts to mitigate, through their cultural framework, the limited economic opportunities and the poverty that have been imposed upon them by

colonialism. This emphasis helps the author explain various economic choices made by individuals and family groupings. For instance, the idea of culturally acceptable work makes understandable why many Lakota appear unwilling to accept employment at a multinational industry or why wealth is redistributed in the community through family and kin networks. One common inconsistency, however, appears within the work. The author notes in Chapter One that the Lakota developed a strong sense of material wealth through the horse culture, but later argues that the expectations of relatives based on an egalitarian tradition have led to a general leveling of social, economic, and living conditions. Nevertheless, the monograph sets a standard for examining how individuals, families, and communities navigate a path through the world economy while maintaining a sense of being Lakota or simply Native.

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Vivian Senungetuk: *Wise Words of Paul Tiulana: An Inupiat Alaskan's Life*: Franklin Watts, 1998, ISBN 0-531-11448-1, 80 pp. Cloth US\$23.50 Scholastic Library Publishing.

This beautifully produced biography of Paul Tiulana, an Inupiat from Ooq-vok (King Island) off the Nome Peninsula, is told in his own words with minimal editorial intervention. While it is meant for readers age 9 to 12, its interest far transcends its intended readership.

Two handy little appendices, "Writing the Stories of our Elders," a list of sources for additional information, and a glossary all add to the value of the book by modeling a non-intrusive, informed approach for young readers interested in pursuing such work. A feature of the book is a collection of photos accompanied by useful commentary. The photos are from the collection of Father Bernard R. Hubbard, S.J., who served as village priest for a short period (1937-39). In 1938 he had the "Christ the King" statue erected that still looks down over the now-abandoned village. According to Paul Tiulan, this act "drove the demons from the island, never to be seen again." As welcome as this may have been by villagers, it must also be seen as a watershed moment for King Island, initiating a process of separation of a people and the cultural structures from which its life flowed. Followed a quick succession by WWII, money-based economy, and public education, the world of Ooq-vok began to

dissolve by 1948. But Paul's story is not about the end; it is about the beauty and richness of life on Ooq-vok and the ingenuity and effectiveness of its people.

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Indigenous Cultures in an Interconnected World. Edited by Claire Smith & Graeme K. Ward. Vancouver: UBC Press 2000. Pp. xvii + 230. ISBN 0-7748-0806-3, Paper CDN\$60.00.

The underlying theme of this compilation of nine essays edited by Claire Smith and Graeme Ward is how Indigenous peoples are being increasingly drawn into global networks, by and large without their consent and many times without their knowledge. This is done through the marketing of Indigenous culture, the sale of Indigenous art beyond the territories the works of art originated, and the proliferation of the internet and its ability to present Indigenous knowledge *sans* actual contact with the people from which the knowledge originated. These are issues that, according to the compilation's authors, are beginning to affect Indigenous peoples at the community level worldwide; as such, Indigenous peoples are going to have to develop strategies to deal with these influences.

The editors include essays from authors representing Australia, Canada, Tasmania, the US and Latin America. In all, the impact of this compilation will be to provide readers with an overview of the myriad issues that result from globalization which Indigenous peoples globally are being forced to contend with. The only drawback of this book is that most of the essays were written by non-Indigenous authors. In many cases the result is a presentation of academic interpretation rather than the opinions of people the issues actually impact. Despite this limitation, *Indigenous Cultures in an Interconnected World* expresses a variety of viewpoints and concerns, and should be of interest to readers interested in issues affecting Indigenous populations.

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Jill St. Germain: *Indian Treaty-Making Policy in the United States and Canada, 1867-1877*. Toronto: University of Toronto Press, 2001. ISBN 0-8020-3520-5, Cloth CDN\$45.00.

Jill St. Germain has produced a book long overdue, a look at the similarities of Canadian and US treaty-making policy of the late nineteenth century and how each country influenced the other in the creation of its respective policies. Although the Americans ended their treaty period in 1870, about the time when Canada initiated its Numbered Treaty period, the similarity in how the discourse of civilization rooted each country's approach to formulating treaties is striking. The author utilizes a comparative framework to discuss how the US and Canada approached negotiating treaties with their Native populations, and the economic and political forces that drove the negotiations.

The book provides an overview of the issues, but regrettably leaves the reader looking for more detail. However, as a primer investigating treaty making in the US and Canada, *Indian Treaty-Making Policy in the United States and Canada* is an effective start. What will capture the reader is the discussion of the evolution of treaty policy in Canada and how it was more or less predicated upon a process of trial and error, as politicians attempted to avoid the same costly mistakes experienced in the US. With respect to the impact treaties continue to have upon Canada's Aboriginal peoples, this is at best an unsettling thought. In all, St. Germain has provided us with an excellent starting point to better understand the impact Canada and the US had upon each other's treaty policies between 1868-1877.

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Gillian Weiss ed. with Pearl McKenzie, Pauline Coulthard, Charlene Tree, Bernie Sound, Valerie Bourne and Brandi McLeod: *Trying to Get It Back: Indigenous Women, Education and Culture*. Waterloo: Wilfrid Laurier University Press, 2000, ISBN 0-88920-332-6, Cloth CDN\$44.95, ISBN 0-88920-378-4, Paper CDN\$29.95.

This is a thoughtful, carefully structured exposition of research conducted amongst two Indigenous communities, the Adnyamathanha of

Australia and the Sechelt of coastal B.C. Gillian Weiss has structured research goals, methodology and her own personal engagement in the project with awareness and intelligence. Her approach has yielded a work that never compromises the complexity of issues such as retention and renewal of language and culture, or the even more sensitive matter of personal and familial histories. Nor does it hide or attempt to redact communities, reflecting styles and constraints rooted in personal circumstance rather than the expectations of scholarly publication.

Weiss presents the spontaneous discourse of Aboriginal women of three generations from each of the two groups. With minimal input from the interviewer, each of the six women speaks freely about her personal and cultural background and experience. Not surprisingly, an interesting weave of convergence and divergence emerges. The perceptions of three generations of women regarding their relations with European culture, woman's role and power in two vastly different lands/cultures accumulate across generational and cultural axes. It is a discourse that leads convincingly to the challenge that is common ground for each: "getting it back" by renewing and preserving personal identity through group identity in view of the cultural fractures created by the dominant White society. Outstanding amongst the fundamentals deemed necessary to reach this goal is instruction in Native languages and spirituality and a mandated presence for Native communities in structuring school curricula. Goals not at all unfamiliar in a Canadian context that continues to be darkened by the legacy of the residential school system. It is also made clear, however, that institutions and their formally defined functions will themselves never be adequate. What is required is the vitality of a living traditional culture. Passing it on through the generations remains the vital role of women of both Indigenous cultures.

The work unfolds from a short but very helpful preface. A well-developed foreword provides historical and methodological overviews, and the central section, interviews with each of the women, follows. What is compelling in all of this is not only the pattern of underlying themes, but of hopes and commitments for the future. This is brought forward with particular poignancy in *Talking Together*, the penultimate section of the book and the result of a single two-hour videoconference session between the six participants (one being a replacement). One wishes that this technology had been utilized more fully before finalization of the text. Clearly, the video dimension has added a galvanizing clarity to both ideas and communication. Finally, the Afterword provides a clarifying summary and 'structured' analysis.

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Wight, Darlene Coward: *Art & Expression of the Netsilik* Winnipeg: The Winnipeg Art Gallery. 2000 Large format paperback. ISBN 0-88915-195-4, CDN\$40.00.

Interest in Inuit art is steadily growing, as reflected in recent books and museum exhibitions. Darlene Wight's book on Netsilik art is an example. The text is a follow up of an exhibition on Netsilik art held in Winnipeg, 1997-98. The text is most informative and well researched and offers a complete account of a great number of artist from the three original local communities, Kugaaruk, Taloyoak, and Gjoa Haven.

A short but instructive historical presentation introduces each community, giving background to the art works and individual artists to follow. Commendable are also the brief biographical notes accompanying every artist, as well as explanatory texts to the illustrations as told by the artists themselves. In this way Wight creates a nearness between the art object, its creator and the reader. On the whole the illustrations are impressive, and for everyone who did not have a chance to see the exhibition this book is most welcome. In this manner a magnificent exhibition continues to live on forever.

The book consists of 191 pages, including a bibliography and catalogue of all art works. There are 167 illustrations, mixing colour prints with black and white. Thirty-one artists are presented: five from Kugaaruk, seventeen from Taloyoak, and nine from Gjoa Haven.

It is less satisfactory that no attempts at theoretical generalization are made; neither are any comparisons made to other central Arctic people. The book focuses exclusively on one people, the Netsilik.

Everyone interested in Inuit art, or Indigenous art generally, will find a good case text here, the first comprehensive presentation of Netsilik art from the late 1960s up to the present.

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