history on whaling, such as Eber's *When The Whalers Were Up North*, might have been used to strengthen the treatment. As well, by and large the religious intrusion of the Euro-Canadians, which was occurring later in the nineteenth century and which intensified in the Central Arctic in the period to 1940 (leading to some "hysteria") tends to be omitted from the study. Also the role of the police in bringing law and order during the early twentieth century is not indicated. From Fossett's perspective this was a period not of autonomy but of colonisation.

The title suggests a history. In large measure it is an economic history of Inuit groups in the area. To some extent this is understandable for, as the author notes, the traders (and whalers) were less interested in ethnographic studies, though the explorers from Best and Davis (who compiled one of the first lexicons) to Ross and Hall made extensive commentary on the societies, as did whalers such as Ferguson. After the great detail in earlier chapters, the final chapter deals with the social organisation and world view, drawing on earlier sources and particularly studies by Franz Boas and Knud Rasmussen's Fifth Thule Expedition. The oral tradition is used to illuminate kinship, leadership, attitude to strangers and relationship to nature, though the Frobisher-Davis skirmishes suggest institutionalised leadership was not entirely absent.

Not only does the book illustrate adaptive strategies through history, but the discussion gives insights into suicide, infanticide, famine, cannibalism in times of shortage, sharing, and reliability of information. Illustrations, partly integrated to the text, also give insights into Inuit history. But as Fossett acknowledges, more work on available rich resources is necessary for a comprehensive history.


Reviewed by Joseph (Jay) H. Stauss, University of Arizona.

The editors of this text which is aimed, primarily at the university student market have produced a somewhat uneven collection of scholarly
Scientific is an important issue. Joyce Green's work on Aboriginal women of real history by the courts illuminated by Peter R. Green and Neil J. McNamara. The focus on the decision and acceptance and use of women's roles in the federal government policy makes valuable analyses and insights into the federal government policy.

McNamara's reprinted chapter from an award-winning book pro-

the literature.

Both of those topics have previously received considerable attention in chival data. Among them, the importance of rights in women played a key role. Among them, the importance of rights in women played.

Chasing Rights, A Fundamental Right of Aboriginal and Invisible Rights: In the context of the story, in an important and significant recognition of the role of microbes hunting and the development of Canadian Native Studies. The current state of the field when the author's Nature Studies is the sole "right of name." Peter Kulchyski's piece presents an interesting approach to defining the field when the author's Nature Studies is the sole "right of name." With the collection of Indigenous stories and languages, a valuable foundation for the publication of Indigenous studies should help empower Indigenous people and be a fundamental contribution to the story. Having made this overall observation, I would argue, just as forcibly, that the field of Canadian Native Studies has been neglected.

I would argue, just as forcibly, that the field of Canadian Native Studies has been neglected. Having made this overall observation, I would argue, just as forcibly, that the field of Canadian Native Studies has been neglected. Having made this overall observation, I would argue, just as forcibly, that the field of Canadian Native Studies has been neglected.
and aboriginal government provides a strong argument that there may be a continuation of the exclusion of native women's interests in favor of the political interests of First Nations. Margaret A. Jackson follows Green and raising the question of equality for aboriginal women given the return to traditional ways.

David R. Newhouse's piece on the development of modern aboriginal societies is, arguable, the strongest contribution in the volume. It appears in the section on looking to the future and stands out for its strength of analysis and focus on the future. The work by F. Lauric Barron and Joseph Garels which highlights the history of urban satellite reserves is timely. This social experiment is not widely recognized nor well documented and this thoughtful piece is an important contribution. The story about how the sun and moon came into being by Karla Jessen Williamson is a powerful blend of storytelling with something important to say about the future. This piece is a model for interdisciplinary analysis and deserves wide-spread classroom exposure.

This volume also includes a number of maps, historical documents and guides to critical reading and writing, which are useful references. In addition, contributions also include an Ojibway creation story by Edward Benton-Baivai; some humorous commentaries on topics such as "looking native" and "who should date who", or "is the erotic Indian a contradiction in terms". They are interesting and entertaining but fall short of the editor's intention to balance the scholarly literature with important works from aboriginal writers that reflect the state of the field.

Expressions In Canadian Native Studies deserves your attention and some selected use in the classroom. Had the 588 pages been pared down to 350 more focused and carefully chosen works the book would have more closely realized the editor's goals and been more useful as a college text.


Reviewed by Robert L. Bec, University of Connecticut

This is an excellent study of Lakota economic attitudes and strategies,