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whites and Indians intensified for the next 20 years until the tribes of this region were subdued with military force and their land expropriated.

This greatly simplified sketch of Hall's historical analysis does not do justice to his discussion. There are many relevant details that I have omitted but are representative of the ways American Indians were brought into the world economy and at the same time exploited and isolated from it. Though American Indians were active participants in establishing capitalism in the New World, they were never full and equal partners in the process.

While this book deserves praise, it is certainly not flawless. One shortcoming is the lack of connection between the theoretical framework that shapes the historical inquiry and the historical narrative itself. At the outset, readers are given a fairly abstract analysis of WST in connection with indigenous societies. However, in the chapters that follow this discussion, Hall seldom returns to his theories to explain how his historical information supports (or does not support) his thinking about the development of capitalist economies. Although this makes the historical narrative somewhat more readable, readers may wonder whether and how the masses of historical details fit into Hall's ideas about incorporation.

As I suggested at the beginning of this review, this is a good book but it is not light reading. It is certainly an excellent book for scholars conducting research and for graduate students developing their expertise in WST, American Indians, or the history of the Southwest. For this reason, I would gladly recommend it for such an audience. However, I would be more reluctant in recommending it as a classroom text for undergraduate students.

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Collections Arctiques. By Yvon Csonka. Neuchâtel: Musée d'Ethnographie, 1988. Maps, illus., indices, glossary, bibl., 214 pages. No price available.

Switzerland's Neuchâtel is not the place where one would expect to find a collection of Inuit clothing and artifacts, some of them (particularly from the Central Arctic), now rare. The col-

lection—or collections, rather, as the items were gathered by different individuals in different regions—numbers 331 items, all dating to this century. Recent though that might appear to be, these objects have historical interest, illustrating as they do a way of life in the process of dramatic change. Cataloguing these items, Yvon Csonka has produced a modest but well-thought-out chronicle of the material aspects of a people seeking to come to terms with two very different worlds.

Pre-contact Inuit had developed one of the world's most singular cultures, according to Professor Jean Malaurie in the preface. Stretching over the immense distances from Siberia to Greenland, that way of life still retains some of its earlier characteristics today: an intense awareness of human interrelationship with animals, for instance, and a memory of the time when humans spoke with animal life, including insects. As Malaurie describes it, the people who moved in this ambience were never alone, as they lived in the midst of the ghosts of their ancestors, the ones who through the generations had slowly built up the language, songs, legends, and shamanic beliefs that made up their descendants' living society.

Among the peoples of this unusual society are those of the Central Arctic, the Netsilik, Caribou, and Copper Inuit, among others. Inhabiting the northwestern coasts of Hudson Bay and its hinterlands, some were land hunters (caribou), and others were sea hunters (walrus and seal). Whalers, mostly Americans, were a pervading presence along these coasts between 1860 and 1915, eventually prompting the stationing of the Royal Canadian Mounted Police at Cape Fullerton in 1903 in an assertion of Canadian sovereignty. The Hudson's Bay Company followed with a post at Chesterfield Inlet in 1911. Inuit hired out to the whalers, were subjected to Canadian law by the Royal Canadian Mounted Police, and traded with HBC. With the collapse of the fur trade after the Second World War, Ottawa gathered up many of the Inuit of the region into an interior settlement at Baker Lake.

It is from among these peoples that the most important and best documented of the catalogued items were collected, although the range is from Labrador to Alaska. Many of the objects bear mute testimony of the blending of technologies: for example, leisters (a type of fishing spear) from Chesterfield Inlet, with barbs of caribou horn lashed with sinew on either side of a long wooden handle spiked with an iron nail. Another case where an

iron nail served as a spike was for a bow-drill, otherwise made from caribou bone and leather. Three shaped lengths of horn were attached with iron rivets to make a Netsilik bow, which was reinforced on its outer side with sealskin and on its inner side with seal's tendon. An Inuit net from the Mackenzie Delta testifies to European contact; prehistorically, nets had not been used in the region.

This blending is particularly evident in clothing and adornments. Skin garments were decorated with gaily colored strips of cloth and, of course, beadwork, as were hair ornaments and bandeaux. Metal needles facilitated the type of sewing needed to produce waterproof footwear, but cotton thread was no substitute for sinew, as it does not swell as sinew does when wet, and so is not effective for keeping moisture out. Metal needles were also pressed into service for tattooing, particularly for the facial type that was the women's prerogative.

The objects that displayed the least effects of this mixing of cultures were the miniature carvings. But even these were not immune, as witnessed by a tiny gun carved in ivory from Labrador. A section on the technique of waterproof sewing and the technology of harpoons is short but informative, adding to the catalogue's usefulness as a reference work.

Csonka is to be congratulated for using Inuit terms in his descriptions. But one could wonder at his use of the word "esquimaux," particularly after his acknowledgement in the introduction that the people of the Arctic from Alaska to Greenland call themselves "Inuit," an appellation that was adopted by the Circumpolar Conference in 1977, and is now in official use in Canada. Regional variation remains in Alaska, however, where the people call themselves "Yupik" or "Inupiaq;" in Siberia the term is "Yuit."

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New Directions in American Indian History. Edited by Colin G. Calloway. Norman and London: University of Oklahoma Press, 1988. 262 pages. \$29.50 Cloth.

New Directions in American Indian History appears as volume one of the D'Arcy McNickle Center for the History of the American