

As with their other works, Bulmer and Majnep weave fascinating ethnographic detail into their accounts of the Kalam mammalian fauna, contextualizing the animals not only in terms of their economic, but also their social and cosmological significance. Not only ethnobiologists, but any scholar – indeed any reader – interested in the intricacies of human cultures will find much of value.

Terence E. Hays

Malaurie, Jean: *Hummocks. Journeys and Inquiries among the Canadian Inuit.* Translated by Peter Feldstein. Montreal: McGill-Queen's University Press, 2007. 386 pp. ISBN 978-0-7735-3200-7. Price: \$ 49.95

Jean Malaurie's "Hummocks" is a remarkably rich and complex work. Referring to *maniilrak*, old pack ice embedded in next winter's freeze-up, "hummocks" is an apt metaphor for a lifetime, indeed a world, of challenges. This book is a probing analysis of the material and social realities of Inuit life in the Canadian Eastern Arctic in the mid-20th century. It is also a captivating reflexive ethnography and personal narrative of field research experience by a distinguished scholar who knows the terrain intimately. At the same time, the book is a dialogue with 19th century-early 20th century European arctic explorers and pioneering ethnographers who encountered and described the landscapes and peoples studied later by Malaurie.

The book shifts seamlessly back and forth between these varying perspectives. In chapter 3, for example, Malaurie relates a harrowing canoe journey in 1961 up Rae and James Ross Straits to reach the Netsilingmiut community at Spence Bay. This was followed a month later by an overland trek with companion-guide Krokiaq to reach Thom Bay on the east side of Boothia Peninsula. Woven between these accounts are evocative excerpts from the journals of John Ross, Francis M'Clintock, Roald Amundsen, and Knud Rasmussen who interacted with Netsilingmiut in these very same places. In this manner, Malaurie deftly engages the reader in a conversation about who the Inuit were in the past, who they are now (as of the 1960s), and where they may be heading as a people in the future.

The book opens dramatically with Malaurie's dogsled travel to Thule, Greenland, in 1951. His Polar Inuit companion Sakaeunguak's shamanic song prophesies a "great tragedy" just before the travelers come upon the United States Air Force's secret Cold War air base, site of a later B-52 bomber crash with loaded H-bombs. This poorly known (to outsiders) disaster resonates with later discussions as Malaurie continually weighs the erosive impacts of the European presence in the Canadian Arctic. The trapping-debt system of the Hudson's Bay Company, the community divisiveness created by Catholic Oblate and Anglican missionaries, ill-conceived government relief and settlement relocation programs, mining, and other developments are subjected to continual appraisal and often withering critique.

Chapter 2 provides useful historical context for understanding Canada's vexing public policy toward the

Inuit leading up to the creation of Nunavut and Nunavik as self-governing territories in the late 1990s. This includes a partial history of Malaurie's long professional career in the Arctic, emphasizing the 1960s when he coordinated a series of five research expeditions under contract with the National Museums of Canada and the Northern Co-ordination and Research Center. Focused on hunting ecology and microeconomic structures with an eye toward policy recommendations, these five trips to various communities of the Canadian Eastern Arctic are the substantive backbone of the volume. Chapter 2 is also a revealing social history of anthropology and aboriginal administration in Canada. Malaurie's personal contacts comprise a who's who of academics, government officials, and Inuit leaders: Diamond Jenness, Asen Balikci, David Damas, Benoît Robitaille, Jacques Rousseau, Jean Lesage, Guy Poitras, Jean Chrétien, Tagak Curley, and Charlie Watt, among many others. Here and elsewhere in the book Malaurie is highly critical of Canada's and Quebec's paternalism and slowness to respond to crippling famines, poverty, and diseases of development emerging in Inuit communities in the 1950s and 1960s. Tellingly, he finds the enlightened policy for Greenland Inuit as a good fifty years ahead of the Canadian situation. With no small irony, he acknowledges Canada's support of his research at a time when his own country, France, would not.

Malaurie's first Canadian research is recounted in chapter 1. Here he introduces his *modus operandi* as an anthropogeographer, using lived experience with Igluligmiut hosts in the Foxe Basin in 1960–1961 to decipher the intricacies of human-environment interactions. Whether traveling over pack ice by dogsled with his companion Awa, or living with a camp of walrus-hunting families, Malaurie captures the subtleties of sights, sounds, behaviors, and temperament that comprise landscape, life, and livelihood. He also introduces the idea of Inuit as exemplars of "anarcho-communalism" and a "pantheistic philosophy of nature": an egalitarian society of sharing kin tied to a particular biogeography and the souls of ancestors who, via naming of newborns, can be brought back among the living. Anarcho-communalism becomes a prominent leitmotif throughout the book, a hallmark of Inuit culture and cosmology, the genius of their adaptation to an environment of extremes. Malaurie frequently expresses apprehension about loss of such knowledge and experience to assimilating, globalizing forces. Yet, he remains ever hopeful that a new generation of leaders can creatively construct a future self-governing Inuit society upon a base of anarcho-communalist wisdom.

Chapter 3 relates Malaurie's second and third trips in 1961. As noted previously, these were to the Netsilingmiut communities of Boothia Peninsula. As in much of his field research, Malaurie is given access to the reports and data files of the Royal Canadian Mounted Police. Rarely cited or utilized by social scientists, the rich socioeconomic and demographic information becomes a valuable supplement to Malaurie's own surveys of Inuit families. Indeed, the annual RCMP reports reveal

extremes of deprivation and poverty hidden from or ignored by the rest of Canadian society. The RCMP constables also allow Malaurie to accompany them on their rounds, provide him with lodging, and, in other districts, offer vital travel and logistical support. In short, the RCMP officers emerge as heroic figures in this narrative. Some other Euro-Canadian agents, such as the Oblate priest at Thom Bay, who also assists Malaurie with lodging and survey interviewing, are presented as more rigid, troubled or conflicted and, ultimately, more erosive to Inuit culture and ideology. A valuable aspect of this book is the way that individual Inuit and Euro-Canadians alike are vividly drawn in terms of behaviors, personalities, aspirations, and motivations. Such characterizations also help capture the interethnic tensions of social life in the Arctic.

Chapter 4 details Malaurie's expedition in 1962 to Inuit communities along the northwest coast of Hudson Bay. A particular focus is Rankin Inlet, the site of a nickel mine since the early 1950s and the employer of nearly 100 Inuit. Malaurie notes that Canada's (and America's) eagerness to industrialize this sector of the North lacked foresight or planning for the well-being of the Inuit workers who languish in apartheid-like conditions with exorbitant housing and consumer costs. Such rapid cultural displacement produces despair and, in time, high rates of alcoholism, drug abuse, and youth suicide. Paradoxically, in Malaurie's view, the grim experience at Rankin Inlet may have awakened, rather than "anesthetized," a later generation of Inuit leaders. Malaurie also makes trips to Chesterfield Inlet and Baker Lake, the latter a gathering place for the inland Caribou Inuit who had been suffering severely from recurrent famines and disease following a steady decline of the barrenground caribou herds since 1930. On route, he engages in revealing debates with Father Robert Haramburu, the Oblate provincial, about the nature of missionizing and its impact upon Inuit culture.

The final chapter 5, at 127 pages, is nearly a book in itself. Malaurie is at his most philosophical and emotionally invested in this material regarding the "Spartans of Back River," his phrase for the Utkuhikhalingmiut (or Utku), seven families who are inland caribou hunters and fishers living along the Back River drainage and its outlet in Chantrey Inlet. At the time of his expedition in 1963, these people were among the ethnographically least known of Inuit groups. The austerity of their lifestyle is reflected in their lack of soapstone oil lamps, or any continuous heating source other than the human body, even during the depths of winter.

The same decline in caribou populations which ravaged nearby Caribou Inuit has also negatively impacted the Utku forcing a greater dependency upon Arctic char and whitefish for food. Despite their compromised subsistence, however, they observe a taboo against hunting seals. Given their frequent intermarriage with seal-hunting Netsilingmiut, the taboo becomes an engrossing ethnohistorical and cultural puzzle. Malaurie grapples with this issue throughout the chapter and also includes

some hypotheses by his colleague András Zempléni in an appendix. The book ends with intense longing and regret. Given the arrival of another anthropologist (Jean Briggs) in Back River shortly after his departure, followed by the relocation of Utku families to Gjoa Haven and Spence Bay in later decades, Malaurie reflects that his brief sojourn might have been prolonged into a period of more profound revelations: "Back River was one of those inner places that one spends a whole lifetime trying to revisit; a hallowed place imbued with intensity, an attraction all the more haunting in that the community living there, by being dispersed, was annihilated."

More than 20 maps provide detailed information on communities and the routes of Malaurie and earlier travelers. Artists' depictions of Inuit from 19th century exploration accounts, and numerous photographs drawn from Malaurie's fieldwork, provide visual context. An informative feature of the book is the display of raw data taken directly from Malaurie's field notebooks. Included are plans of snow houses replete with interior artifacts, features, and occupants; a dramatic series of sketches of women's tattoo markings drawn by their relatives; drawings of hunting and fishing setups; sketch maps of hunting routes; diary excerpts; and household equipment inventories, among other items. Juxtaposed with the narrative text, these materials provide a grounding in ethnographic substance missing from much contemporary anthropological writing.

Malaurie is a remarkably erudite scholar who makes wide-ranging use of the ideas of Braudel, Lévi-Strauss, Clastres, and Ribeiro, not to mention various Renaissance and Enlightenment thinkers. While he back-streams effectively to Rasmussen and Birket-Smith, one might wonder about the potential for "interpreting forward," that is, contextualizing his 1960s work in the light of ethnographic research in the Canadian Eastern Arctic in recent decades. Then too, one could ask how the broader literature on hunter-foragers, political economy, and postcolonial society might augment some of Malaurie's discussions. In fairness, these were not his intentions, and they suggest a different kind of volume. As it stands, "Hummocks" challenges and informs simultaneously on multiple levels. Malaurie's lively first-person, present-tense style captured my attention on the first page. I rarely encounter a scholarly book that I am compelled to read straight through cover to cover. This was one of them. Robert Jarvenpa

Michael, Holger: Kulturelles Erbe als identitätsstiftende Instanz? Eine ethnographisch-vergleichende Studie dörflicher Gemeinschaften an der Atlantik- und Pazifikküste Nicaraguas. Bielefeld: transcript Verlag, 2007. 227 pp. ISBN 978-3-89942-602-1. Preis: € 27,80

Holger Michaels Buch, das seine Dissertation am Lateinamerika-Institut der FU Berlin darstellt, ist in doppelter Hinsicht ein Lehrstück: Es wählt einen Zugang, wie er auch im Titel einer soeben in Frankfurt am Main stattfindenden ethnologischen Vortragsreihe anzuklingen scheint: "The End of Anthropology?", und lässt dann