

Kenneth L. Pratt and Scott A. Heyes (eds), *Memory and Landscape: Indigenous Responses to a Changing North*. Athabasca: Athabasca University Press, 2022. 448 pages. ISBN 9781771993159. \$59.99 paperback.

Memory and Landscape: Indigenous responses to a changing North is a compilation of papers and stories based on authors' experiences and research conducted in the circumpolar North. The authors collected information from myriad sources: Indigenous narratives, maps, photos, archives, geology, geography, archaeology, and anthropology. They then created a personal, visual and spatial connection with the land and its peoples with over 100 photos, 60 maps, dozens of drawings, figures, and tables. These richly illustrated papers ensure that regardless of the reader, they connect at some level with the authors' findings.

Memory and landscape: Indigenous responses to a changing North comprises an Introduction, a Note on Orthography and Terminology, and by three parts, Part 1: Indigenous History and Identity, Part 2: Forces of Change, and Part 3: Knowing the Land. Each part includes a specific Perspective written in verse, art, or prose by an Indigenous writer. The four chapters in each Part cover a broad spectrum of northern Indigenous topics.

The Note on Orthography and Terminology discusses the different terminology used in the USA and in Canada. More importantly, the terminology in the text was chosen by Indigenous peoples, e.g., Dene is now preferred over Athabascan. The section clearly illustrates the language found in Canada, United States, Denmark and Russia (four of the Arctic countries included in the book) in reference to Indigenous peoples.

The Perspectives written by Indigenous authors set the context for the subsequent chapters in each Part. The Perspectives, arguably are more effective than the academic articles in sharing first person accounts of the Arctic way of life. The first Perspective, written by Vinnie Baron and Felix St-Aubin share information on the life of Indigenous people in Kangsiluajik throughout the seasons. The second Perspective, illustrated and written by Apay'u Moore, discusses the challenges of finding identity through tradition, and finally Evon Peter's perspective 'Diitsii Diitsuu najjj Gooveenjit – For Our Ancestors', is written in the memory of his grandfather, Steven Tsee Gho' Tsyatsal Peter Sr., one of the last people in that community to follow a nomadic life. Peter is learning the Gwich'en language, lost through residential schools, to more fully understand the perspectives and worldview of his people.

The chapters in Indigenous History and Identity use "conjunctive methodologies". The first understands shkalneek (history) narratives describing the migration of an Athabascan Ahtna clan from the Copper River to Yakutat Bay on the Gulf of Alaska coast. The oral history narrations are compared with archaeological evidence from Tlaxw.aan. The results corroborates a 500 year-old factual story with Western research methodologies in geology and archeological.

The second paper, Nagy's "Inuvialuit Ethnonyms and Toponyms as a Reflection of Identity, Language and Memory", considers the work that went into the land claim of the Inuvialuit Settlement Region through understanding the three Inuvialuit linguistic groups: Siglit, Uummarmiut and Kangiryuarmit. Elders were brought back to the land, the places they lived in their youth, to document ethnonyms and toponyms. The compiled stories explained the origins of the Inuvialuit people, the seasonal use of the areas, and more recent migrations.

Similarly, Drozda in chapter 3 focusses on Nunivak Island, located in the Bering Sea area. It has the most complex linguistics in the Arctic regions due not to isolation (as was previously thought)

but due to the back and forth travels of the various Indigenous peoples in the area to obtain resources. A combination of site reports, oral histories and field maps, including thousands of place names, was tapped to speculate about the origins of language in the region, which led to more questions than answers.

Dowsley et al in chapter 4 discusses berry harvesting amongst Inuit women and its importance to Inuit on the land. Much other research focuses on hunting, and so this is one of the few articles which covers a largely overlooked topic. Berry harvesting remains a central and highly respected cultural practice among the Inuit, despite modernization and the influence of capitalism. Yet even berry picking has changed: a watch person is now needed to protect berry pickers, from polar bears, which are increasing in the area and considered more of a threat now than in the past.

A key message in Part 2 is the variety of forces of change in the Arctic. Although the common emphasis in the media is climate change, only Nuttall's Chapter 5 focuses on the disruption caused by it. Ice transportation is no longer viable in Northwest Greenland because ice freezes later and breaks up earlier.

Pratt's detailed multilayered research examining the changes to the environment as seen through photos, discussions with Indigenous people, and site visits demonstrates the natural ecological processes active in the Yukon Delta. Former campsites and other areas of cultural significance, including waterways, have disappeared due to natural processes and are no longer visible.

A third force of change, colonization, used maps to obscure the original Ahtna homelands in Alaska. Although the original maps (c. 1834) contained local Indigenous names for the landscape, later maps changed or removed most of these names. When the area was evaluated for Land Claims purposes these older maps clearly demonstrated all of the land area used by the local Indigenous people and ensured a fair assessment. The final map created by the land department of Ahtna, Inc.(c. 1971) was acknowledged by the State of Alaska and resulted in a land claims settlement.

Finally, Heyes and Jacobs, discuss the influence of Western architecture on culture and traditions. They emphasize the need to involve local people in creating urban spaces. Westernized housing and land use limited traditional ways of life. Local people practice their culture more freely now through architectural local architecture design and development of local cabins.

Thus Part 2 provides a diverse set of examples that clearly demonstrate that there are many forces of change in the Arctic, and although climate change is one of them, there are clearly many other forces at work.

The final four chapters of the book demonstrate that the land was well known, well used, and integral to the traditions, culture, and language of the local Indigenous peoples. Using a variety of research methods, the authors discuss meaning through place names.

The book contains high quality photos of the spectacular landscapes and a significant number of photos of Indigenous peoples and the infrastructure (e.g., houses, camps, travel routes etc.). The reader's visual senses are stimulated by the photos, but seeing hundreds or thousands of original place names on a map (included in every chapter) ensures the reader understands the depth and extent to which Indigenous peoples lived and knew the land prior to colonization. The place names demonstrate the richness of the land, and the memory of the people, where knowing, ensured survival, e.g., through remembering migrations, culture, history, and the best spots for

hunting, fishing and gathering, but also danger, and the precarious existence during past glaciations.

This book appeals to a diverse audience interested in Indigenous and Northern perspectives. It provides a unique understanding of Arctic regions and is a must for every academic library. Although the complexity of the topics and the writing are more suited to the graduate or faculty level, upper year undergraduate students would also gain insight. *Memory and Landscape* provides context and background to short media reports on northern issues, such as Elders returning to the land they were forced to leave (Wat, 2024, August 12), Inuit people reclaiming language (Blake, 2022), and the importance of Indigenous architecture to navigate climate change (Gardiner, 2022, August 30).

Memory and Landscape: Indigenous responses to a changing North is a timely and informative book. The papers in this book are well researched and informative, and one hopes that this book is just the start of setting the record straight. This book is essential for an authentic history of the North and should be encouraged reading for all students and academics. It provides core reading in any topic from history, sociology, and community development in the North.

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Blake, E. 2022, December 29). Our language is still here: Revitalizing Indigenous languages in the North. *The Canadian Press*. <https://www.cbc.ca/news/canada/north/north-indigenous-languages-revitalizing-1.6699375>

Gardiner, K. (2022, August 30). An Arctic village is reclaiming Indigenous architecture: Can traditional techniques protect against an uncertain future? *Sierra: The Magazine of the Sierra Club*. *Sierra Club*. <https://www.sierraclub.org/sierra/arctic-village-reclaiming-indigenous-architecture>

Wat, S. (2024, August 12). Decades after being forced to leave, these Labrador Inuit got to return home. *CBC News*. <https://www.cbc.ca/news/canada/north/labrador-inuit-return-home-1.7292666>