

many of the themes from the earlier chapters of this book: indigenous versus modern, colonialism and post-colonialism, the unique and general laws of nature" (168). Oslund's work is informed by postmodern views regarding the cultural shaping of everyday life, but *Iceland Imagined* is virtually jargon-free, and refrains from making any large claims about its topic. Many readers will appreciate her modesty and clarity; others will wish for a little more daring, humour, and theoretical risk-taking.

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***The Kandik Map.* By Linda Johnson. Fairbanks: University of Alaska Press, 2009. viii + 231 pp.**

In 1880, two men collaborated in the production of an extraordinarily detailed map showing many geographical features of the interior of Alaska and the Yukon, accompanied by their place names in both Aboriginal and non-Aboriginal languages. The map was drawn by an Aboriginal man named Paul Kandik, while the French-Canadian fur trader François Mercier added the place names (although some of the names may have been added by Ivan Petroff, a census taker in Alaska). A number of the map's features, such as trails between watersheds, had never been previously charted.

Author Linda Johnson explores the creation and significance of what has come to be known as the Kandik Map, which is held in the Bancroft Library in California. In analyzing the map, she searches out the provenance of the archival document, including the identities of its co-creators, the context in which it was created, its significance in the cartographic history of the North, and its potential multivalent meanings to its creators. Through this effort, Johnson paints a vivid picture of social and cultural life in the Yukon River basin in the decades immediately prior to the Klondike Gold Rush, and of the interactions between Aboriginal and non-Aboriginal peoples in the changing North.

The Kandik Map is divided into six thematically-organized chapters. Following a brief historiography of the Yukon and Alaska, the reader is introduced to the Kandik Map, which Johnson points out is created from two distinct story "camps" consisting of the European and Aboriginal perspectives. Also discussed are the various geographical features on the map, such as the Yukon, Tanana, and Kuskokwim Rivers (possibly the first renderings of the latter two rivers), their tributaries, and trading posts. The next two chapters embark on the search for Paul Kandik's identity. By analyzing the map's geographical features and place names, Johnson surmises

that Kandik was likely Hän. She reaches this conclusion based upon the great amount of detail in the traditional territory of the Hän and the place names that reflect Hän linguistic styles. The book then turns away from the map to consider a variety of sources contemporaneous with its creation in order to identify Paul Kandik. While a number of potential Aboriginal creators with the given name Paul are identified, Johnson offers no conclusive evidence of Kandik's identity.

In the fourth chapter, the reader's attention is turned to François Mercier. The author experiences better luck searching out this co-creator, as significantly more ink has been spilled in documenting his life. Consequently, Johnson can trace his life from his roots in Quebec, to his experiences in the fur trade in the American West, to his involvement in the fur trade in Alaska.

The fifth chapter sets the Kandik Map within the context of northwestern Subarctic cartography, providing a brief history of the mapping of the interior of Alaska and the Yukon. It then describes the new contributions made by the map, such as the presentation of trails between the various watersheds used by Aboriginal peoples. Johnson notes the absence on the map of the Canadian-American border, speculating that this geographical feature was of little relevance to either Kandik or Mercier.

The final chapter explores the different concepts of mapmaking/wayfinding used by the region's Indigenous peoples and newcomers, noting that the map represents a combination of Indigenous knowledge and European cartographic knowledge. This chapter also explores different possible motivations for making the map, discussing, in addition to the commercial needs of non-Aboriginal peoples in the region, Kandik's possible desire to preserve his linguistic heritage in the face of change. Johnson concludes the chapter and the book by taking the reader through her personal exploration for the sources of the Kandik Map, noting how the archival document "comes alive in new ways with each person who sees it" (169). Thus the map is transformed from a static object to one infused with multiple meanings.

In searching for the provenance of the map, Johnson utilizes a diverse range of sources, including archival and published materials produced by fur traders, explorers, missionaries, and other northern travellers, as well as oral and archaeological evidence. In addition, Johnson makes innovative use of linguistic sources in order to analyze place names. Curiously, however, the account books of the Hudson's Bay Company (HBC), particularly those from the years following the American purchase of Alaska in 1867 and the relocation of the HBC from Fort Yukon to Rampart House following the

company's eviction from the former trading post in 1869, are not considered. While Johnson consults a compiled list of Aboriginal people who visited Fort Yukon between 1847 and 1856, this was a period when Kandik was probably a child. Consulting the account books of Rampart House, which recorded the individual debts of Aboriginal traders, may have proven more fruitful.

Although Kandik's identity is never revealed, much can be learned from this book about the dynamic interactions between the Yukon River's Aboriginal peoples and newcomers. For instance, in exploring how Kandik may have developed his geographical knowledge, the reader learns about the inter-tribal trade among the Hän of the Yukon River and the Aboriginal traders of the Tanana and Copper Rivers. Much can also be learned about the exchange of provisions and labour between local Aboriginal peoples and newcomers. Although this material does not clarify circumstances surrounding the creation of the map, it nevertheless represents what the map is: a result of the collaboration and exchange of ideas between cultures in the context of their increased interaction during the expansion of the fur trade. It should be noted, however, that in its search for Kandik and his motivations for creating the map, the book is at times speculative and lacks strong evidence to support some of its claims.

In her exploration of Mercier's role in the North and in the making of the map, Johnson also emphasizes the ethnic diversity and transition of the non-Aboriginal population. She notes that following the American purchase of Alaska the region experienced a demographic shift from a strong Francophone presence (during the period of the HBC monopoly) to a predominantly Anglophone one—a process which Mercier helped to facilitate through his involvement with a number of American trading interests. Consequently, the French and Aboriginal place names on the map represent a linguistic heritage that was overtaken by English place names as the mining frontier brought in an increasing number of American Anglophones during the final two decades of the nineteenth century.

In spite of its speculative nature, *The Kandik Map* provides a unique look at the dynamics of intercultural interactions and exchange in the borderland region between the Yukon and Alaska. The map, a product of intercultural collaboration and exchange, provides an excellent lens through which to examine these processes on a larger scale. In addition to the contribution the book makes to the field of history, it provides new ways for archivists to view their documents—as *living* documents containing multiple meanings for multiple viewers.

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