This is a fine collection of writing that well represents Alaska and the writers who live here; and while the poems don't always highlight it, each writer is aware of the complications that come with living and working in what the editors refer to as the nation's last great wilderness and primary resource colony.

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***Polar Imperative: A History of Arctic Sovereignty in North America*. By Shelagh D. Grant. Vancouver: Douglas and McIntyre, 2010. xiv +469 pp. Notes, bibliography, index.**

Issues around northern sovereignty have proliferated in recent years as global warming reduces polar ice formation and threatens to open the Northwest Passage to a surge of shipping, exploration, and resource exploitation. Publications about these issues have also proliferated. Shelagh Grant's book offers a unique and comprehensive examination of the history of Arctic sovereignty issues in North America (which, for her purposes, includes Greenland), that is both comparative and interdisciplinary. Her comparative approach gives us insight into American, British, Danish, and Canadian claims in the Arctic, while her interdisciplinary analysis integrates our understanding of climate change with geographic, cultural, and historical events.

Part I of the book, "Setting the Stage," is divided into three chapters. Chapter 1 elaborates on the scope of the book and provides definitions for some of the key concepts and legal terminology involved in asserting sovereignty claims. She also discusses the reasons behind the secrecy of Arctic sovereignty discussions in governmental forums.

Chapter 2 provides an overview of early migration into, and settlement of, the North American Arctic, including the first Aboriginal inhabitants and the early Norse efforts to establish settlements. These peoples had to be hardy, resourceful, and adaptable in order to survive in the extreme polar climate, and some populations, such as the Tuniit and Viking settlers, ultimately did not remain or survive.

Chapter 3 reviews the rise of the merchant monopolies and the monarchs that supported them. According to Grant, "The merchants envisioned a monopoly that would guarantee huge profits and revenue growth. Monarchs dreamed of vast domains supported by military might and mercantile trade" (55). The global nature of interest in the Arctic is also emphasized: "For over 300 years … the Dutch, Russians, Portuguese, French, and Spanish

Basques [were] all vying for control of the Arctic seas of the Old and New Worlds" (56). In addition, Grant discusses the importance of religion in Arctic exploration: the Papal Bulls, the Protestant Reformation, and the re-colonization of Greenland by missionaries all had important impacts on how Arctic exploration evolved.

Part II of the book, encompassing chapters 4 through 7, reviews the major Arctic events of the nineteenth century. It focuses on the major changes in ownership and control of northern lands, including the purchase of Alaska, the sale of Rupert's Land, and the transfer of the Arctic islands to Canada. In contrast to previous centuries, these land acquisitions and transfers were effected through peaceful processes, rather than by war or conquest. The rise of British and American power, and the interplay of British and American interests, are highlighted, with emphasis on the Franklin expedition, the importance of the Monroe Doctrine, and the consequences of resource discoveries, such as the Klondike and Alaska gold rushes.

Part III covers the twentieth century in four chapters. Chapter 8 focuses on Canada's efforts to secure its Arctic borders against American and Danish claims. Canada first used the Sector Theory of claiming sovereignty, but it was deemed an inadequate tool by Canadian legal experts, and efforts to establish "effective occupation" predominated thereafter, including efforts to enact and enforce Canadian laws in our Arctic archipelago.

Chapter 9 covers the period of the Second World War, when "the North American Arctic suddenly acquired a new strategic significance. The fact that the US had sovereignty rights to only a relatively small portion of the region necessitated negotiation of wartime agreements with its northern neighbors in order to execute a viable defence strategy" (248). These agreements facilitated the negotiation of new defence projects, and within a very short period of time, the Arctic and Subarctic regions of North America were inundated with military infrastructure that was largely built, supplied, and operated by American servicemen. The war created a dramatic shift in national priorities. In Canada, the federal government felt compelled to respond to the American presence and the importance the US placed on the region.

In Chapter 10, Grant addresses the events and impacts of the Cold War era on the Arctic as well as the military aspects of the post-Cold War period to 1991. The northern military infrastructure that was constructed during the Second World War was enhanced as the perceived threats and capabilities of the Soviet Union burgeoned. Updated defense agreements had to be negotiated to facilitate the construction of new radar facilities, air bases, and alliances, such as NATO and NORAD. The additional military spending in

Alaska promoted population growth and new infrastructure, which in turn bolstered arguments for statehood. In contrast, Canada sought to reduce its military presence in its territories until the 1970s.

Chapter 11, entitled "Arctic Oil and Aboriginal Rights, 1960–2004," discusses the impacts of oil exploration and development in the North American Arctic, and the evolution of Aboriginal land claims. Grant observes that "in the last half of the twentieth century it was discovery of new resource wealth that played the key role in economic, political and social development of the North American Arctic" (339). The discovery of immense quantities of oil and gas at Prudhoe Bay, Alaska triggered exploration activity in northern Canada and Greenland, but "before major development could take place, the United States and Canada would be forced to resolve the question of aboriginal title to traditional lands and at the same time deal with their conflicting positions on the marine boundary in the Beaufort Sea and use of the Northwest Passage" (339–40). While the settlement of Aboriginal land rights was quickly accomplished in Alaska, negotiations to settle Inuit claims in Arctic Canada dragged on into the 1990s. In Greenland, the rights of the Aboriginal people were settled through the political process of devolution. The Canada–US boundary in the Beaufort Sea remains unresolved, as does the issue of transit rights through the Northwest Passage. However, significant progress on legal issues was made through the UN Law of the Sea Conferences.

The final part of the book, "The Twenty-First Century," is divided into two chapters. Chapter 12 addresses the issues of climate change and Aboriginal peoples' empowerment. Grant notes that climate change offers both challenges and opportunities for northern countries, but that national visions for the North are wanting, especially in Canada. This is reflected, in part, by the lack of consultation with Arctic Aboriginal peoples on Arctic policy development.

The final chapter, entitled "Conflicts and Challenges," discusses various national and international interests in the Arctic; the Arctic policies of Canada, the United States, and the European Union; and ongoing unresolved conflicts.

As a comprehensive history of the North American Arctic, *Polar Imperative* leaves little to criticize. There were, however, some interesting omissions in the narrative that seemed puzzling. The most significant of these was the lack of discussion or reference to the significant Canadian constitutional debates that occurred post-1982. These debates covered such topics as defining Aboriginal rights, the formula for amending the constitution, and constitutional recognition for Aboriginal self-government. These were

debates that Canada's Arctic Aboriginal peoples were intensely interested and engaged in. There was also little discussion of the National Energy Policy and the "Canada lands" controversy that upset northern Canadians. Another oversight appeared to be that the lack of comment on the establishment of the Northern (military) Region and Northern Region Headquarters in 1970, which was a significant effort by Canada to assert sovereignty through the Canadian Armed Forces.

Grant has written a very readable book that provides a useful background for understanding northern sovereignty issues. It would make a very good textbook for courses in northern and circumpolar history as it provides an excellent overview from which students, utilizing the extensive reference section, could delve into their specific research interests. The book is supplemented with excellent maps and photographs that engage the reader and assist with understanding the events referred to in the text.

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***Inuit Shamanism and Christianity: Transitions and Transformations in the Twentieth Century*. By Frédéric B. Laugrand & Jarich G. Oosten. Montreal: McGill-Queen's University Press, 2010. xx + 468 pp.**

Frédéric B. Laugrand is currently a professor of anthropology at Université Laval in Québec, Canada, and Jarich Oosten is a professor of anthropology at Leiden University in the Netherlands. Their book examines Inuit *angakkuuniq* (shamanism) and mission work throughout the nineteenth and twentieth centuries in what is present-day Nunavut. Focused on the dominant Protestant and Catholic denominations operating in the area—the Anglican Church (and to a lesser extent the Evangelical and Pentecostal Churches) and the Roman Catholic Church—Laugrand and Oosten locate the place of shamanism in the missionary enterprise. Their work shows that shamanism is compatible with Christianity, thus challenging the master narrative of colonization, which presupposes that the advent of missionaries and their mission plans led to the demise of Indigenous cosmological beliefs and practices. Drawing from oral testimonies, ethnographic material, and archival records, Laugrand and Oosten reveal that shamanism is alive and well, as Inuit people have long incorporated elements of Christianity into this belief system in a bid to reinforce pre-existing cultural traits within their cosmology. The transition to Christianity then was not an act of weakness or compromise, but rather one of strength. Their work could not have come at a better time given that Inuit history and culture have taken on renewed