

and *Indigenous Methodologies*, 2008). Admittedly, much of this wider literature is not Arctic-specific, but it points to the need for the continuing development of research methods that respect, empower, and benefit Indigenous peoples in accordance with community needs and priorities. While adding to the literature on Inuvialuit and Inupiaq land and resource use and social relations, *Biocultural Diversity and Indigenous Ways of Knowing* contributes to this larger effort by providing a comprehensive undergraduate-level introduction to Arctic human ecology and offers an essential philosophical and practical synthesis of concepts that promote the understanding necessary for working effectively in the Arctic.

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***Alutiiq Villages Under Russian and U.S. Rule.* By Sonja Luehrmann. Fairbanks: University of Alaska Press, 2008. xx + 204 pp. Bibliography, index, illustrations, maps.**

The coastal region of south-central Alaska, including the Alaska Peninsula, Kodiak Island, and Prince William Sound, is the ancestral home of the Alutiiq people. Many individuals living in this area today celebrate their hybrid Alutiiq, Russian, and Scandinavian heritage. *Alutiiq Villages Under Russian and U.S. Rule* by Sonja Luehrmann offers a fascinating comparative history of this part of Alaska while exploring the effects of colonization, the politics of written history, and the importance of place for Alutiiq peoples. Throughout the book, Luehrmann carefully examines shifting settlement patterns across the Alutiiq homeland and highlights their significance for the changing Alutiiq experience, especially between 1805 and 1920.

The book is divided into five chapters, all of which examine written and other records from a different perspective. The first chapter, "Masks and Matrioshkas: Memorabilia from Alutiiq Historiography," offers a reading of the changing image of Alaska's two colonial powers in scholarship through an exploration of such political developments as the debate over the Alaska Native Land Claims Settlement Act and the end of the Soviet era. Chapter 2, "Village Locations and Colonial History: Map Essays" takes a critical look at historical maps of Kodiak Island and examines how villages disappeared and reappeared, changed names, and underwent population changes during colonial times. Readers learn how smallpox epidemics, the establishment of Russian "Creole" villages, American canneries, and volcanic eruptions affected Alutiiq settlement patterns, as well as who the Russian newcomers were and how they were integrated into local populations.

Chapter 3, “Riddles of Colonial Rule: Fur Hunting for the Russians,” and Chapter 4, “From Mainstay to Auxiliary: Alutiiq Labor after the Sale of Alaska,” examine Alutiiq economic roles under Russian and American control. The two chapters reveal striking differences in the regulation of Alutiiq life by colonial officials. The Russian American Company (RAC) depended on the skills of Alutiiq hunters to acquire sea otter pelts and relied on existing social hierarchies to maintain authority. However, when the RAC was replaced by the Alaska Commercial Company (ACC) after the purchase of Alaska by the United States in 1867, new economic arrangements and governing policies were introduced that marginalized Alutiiq people. For example, when canneries were established in the 1880s, immigrant labour was favoured over local Alutiiq labour, and the 1911 ban on sea otter hunting removed the need for specialized Alutiiq hunters.

A particularly valuable feature of the book is its use of previously untranslated Russian archival sources containing some of the richest information available on early Russian Alaska. Access to materials such as the confessional records of the Russian Orthodox Church and Russian American Company correspondence will provide students of this period with a very valuable resource. Luehrmann couples her own study of these and other records with archaeological evidence and oral histories to provide a detailed history of the time period under examination.

One of the most interesting chapters in the book, “Paper Villages, Statistical Categories and Social Life,” (Chapter 5), examines how American and Russian authorities used population statistics for political purposes. Here, the author demonstrates how demographic categories such as “Creole” and “American” provided access to resources and conferred other privileges on individuals and affected how they chose to identify themselves. Luehrmann describes how written colonial records created “imagined communities” and questions the motivation of colonial officials in recording village statistics in the ways they did.

The concluding chapter argues for the importance of doing comparative research on colonization. After completing this insightful and well-researched book, many readers will be convinced of the value of such an undertaking. Although a number of other books have combined studies of the two colonial periods in the Alutiiq region—notably, the Smithsonian Institution’s exhibit catalogue *Looking Both Ways: Heritage and Identity of the Alutiiq People of Southern Alaska* (2001) and Patricia Partnow’s, *Making History: Alutiiq/Sugpiaq Life on the Alaska Peninsula* (2002)—Luehrmann’s work is an excellent addition to this area of study.

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