

context that better situates or explains the implications of a changing Subarctic environment to Gwich'in ways of knowing, being, and relating. With that said, the report is better suited for those who have some familiarity with Gwich'in or Northern Dene cultures, as the onus is largely on the reader to infer how the reported observations relate to Gwich'in culture and lifeways. A host of subtle references might also elude readers unfamiliar with Northern Dene cultures, such as the brief mention of "two winters" (pp. 18, 143, 196, 245), which refers to a massive climatic event (volcanic eruption) recounted in Northern Dene oral histories across the Alaskan and Canadian Subarctic that led to harsh, winter-like conditions for consecutive seasons. Prophecies and predictions about future world changes are welcome contributions provided in the report, but again, these would have greater relevance if better contextualized within Gwich'in worldview, cosmology, and spirituality.

Although the transcripts at the end of the book contain valuable Gwich'in terminology, they would have greatly benefited from a linguist's editorial hand to accurately render them in modern Western Gwich'in orthography.

Taken together, this book is a welcome addition to the growing field of TEK and will be an informative resource for those interested in descriptive observations of the changing Alaska Subarctic by a northern Indigenous people. This work also draws attention to the need for greater representation and inclusivity of Indigenous voices in management, policy, and science in the north. However, those looking for rich context that deeply situates the cultural basis through which some of these changes are perceived and interpreted may need to supplement this work with additional reading. Nonetheless, we are lucky that Gilbert has persevered through many years of work to make this documentation and research available.

REVIEW

THE UPPER TANANA DENE: PEOPLE OF THIS LAND

By William E. Simeone, 2023. University of Alaska Press, Fairbanks; 320 pages, 125 color photos, 97 b&w photos, line art, appendices, references, index. ISBN 978-1-64642-490-0 (hardcover) \$95.00; ISBN 978-1-64642-333-0 (paperback) \$34.95; EISBN 978-1-64642-333-0 (ebook).

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This book is the most comprehensive source on the people, cultural beliefs, land use, and ethnohistory of the Tanacross and Upper Tanana Dene language areas. Anthropologist Bill Simeone has worked closely with four generations of Dene people from Alaska's upper Tanana River region since he was a Vista volunteer in 1971 in the village of Tanacross. There are 10 thematic chapters, covering the Dene seasonal round and food resources; kinship, marriage, and training of youth; *xaskee'*, chiefs or rich men; and *tijjł*, the eastern Alaska Dene potlatch system. Simeone's photos and comments on the Upper Tanana potlatch provide an insider's point of view. Chapters 8 to 10 cover the historic period: the fur trade, the role of Episcopal Church, the American period, and Noodlee, "those who come and go," describing three gold rushes, early and recent efforts to define Dene land and subsistence rights, and the impacts of World War II.

Simeone has assembled extensive sources for these two Dene languages areas, from publications and primary notes of deLaguna, McKennan, Goldschmidt, Guédon, Mishler, Easton, and others. He also cites government, church records, and archival collections at the University of Alaska Fairbanks, including materials in the Alaska and Polar Regions Collections and Archives, such as the Episcopal Church Archives in Alaska, and at the Alaska Native Language Center). From 1980 to 1987, Simeone conducted 33 ethnographic interviews with prominent Dene men and women of Tanacross and Upper Tanana communities. The book presents 16 accurate Upper Tanana texts in alternating line format. These are from

files that Deneologists Olga Lovick and James Kari shared with the author (David 2017; Sam et al. 2021; Tyone 1996). Two highly important texts from the 2021 book are Avis Sam's (pp. 26–30) *Dineh iin hibdiitsijj dq' /* When people were hungry, which recounts memories of her family's survival skills in the Ladue Hills in the 1940s, and Darlene Northway's ode to her departed husband Teddy (pp. 86–94), *Hudziit habaheeyh /* You should teach them. This was the last recording that Lovick made with Darlene, who died not long afterward in 2012.

The book is nicely laid out with an impressive selection of over 220 captioned color or black-and-white photos, maps, and document scans. The book's themes are highlighted by 14 color photo montages by Anchorage photographer Hal Gage that combine portraits of many Dene leaders with artifacts, caribou fences, fish weirs, and other images.

In the concluding chapter (pp. 195–199), Simeone summarizes:

The significance of this book is the voice of the elders. Taken together their voices present a chorus that speaks to more than 100 years of events, people, places, values, and changes. On one level their stories are about everyday life; on another they reveal remarkable resilience, often in the face of extremely challenging circumstances. . . .

In the Dene tradition, the relationship between humans and animals is based on a covenant in which humans are obligated to respect animals and in turn animals will allow themselves to be killed.

This covenant is sustained through injih: knowing what is and is not acceptable. Injih governs every aspect of Dene life.

There are four appendices that complement the book’s themes: Appendix A contains Paul and Margaret Kirsteatter’s letters to Robert McKennan on the Healy Lake band. Appendix B is a detailed summary of the main sites and place names for the six territories of the Tanacross and Upper Tanana bands. The network of ancient mountain place names that have been recognized in potlatch oratory is traced on the six band territory maps. Appendix C, on the fur trade, presents several documents from 1929 to 1940, including Alaska Commercial Company records and materials from the John Hadjukovich Collection at the Alaska and Polar Regions Collections and Archives. Appendix D consolidates U.S. federal census records plus those of the Episcopal Church in Alaska from the communities of Healy Lake, Ketchumstuck, Mansfield or Tanana Crossing, Tetlin, Last Tetlin, Upper Nabesna River, Shushana, and Northway (lower Nabesna). The book’s index (pp. 291–304) cites all personal names mentioned in various interviews. It also has about 60 Upper Tanana or Tanacross lexemes for major place names and ethnonyms and spiritual and social concepts such as *injih/ijjih* (forbidden behavior) and *xáxkeh/xaskee’* (rich man, chief).

This book reflects the author’s career-long dedication to the people he has learned from. Simeone’s integration of unique regional sources will stimulate comparative Dene ethnologic, ethnogeographic, linguistic, and genealogic research. This book will be appreciated by the Alaska public as well as by Alaska Dene readers.

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Boreal Imagery

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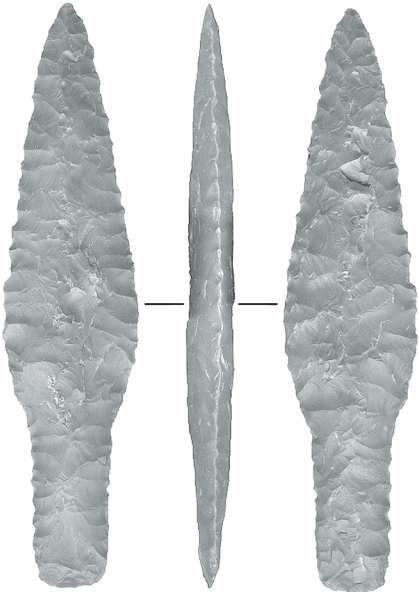
Artifact scanning/photography

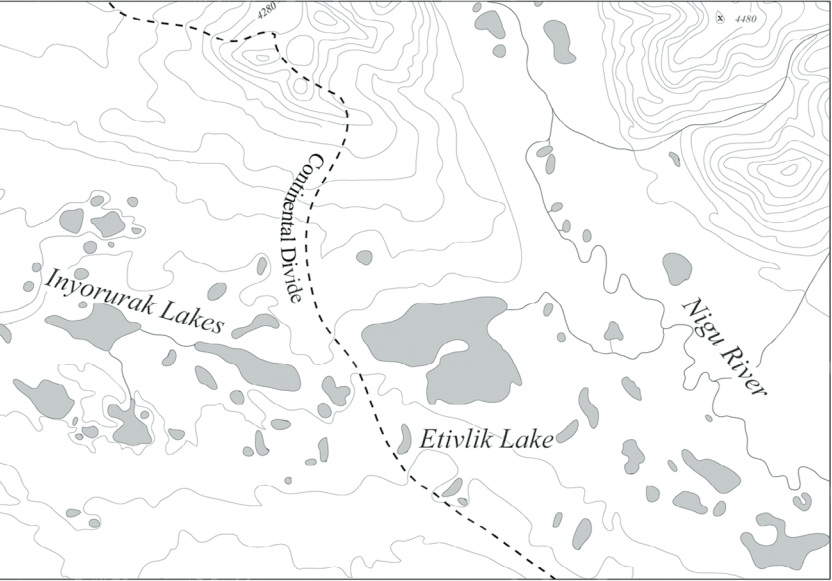
High resolution film and document scans

High quality prints from negatives and digital files

Photograph restoration

Map and profile drawing





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