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EXCERPTS FROM

"What Are Eskimos?"

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[IN THE OPINION OF THE EDITORS, THIS IS ONE OF THE BEST CONCISE ACCOUNTS OF CANADA'S ESKIMOS EVER WRITTEN.]

VOLUME FOUR NUMBER FOUR APRIL NINETEEN SEVENTY-THREE

On the cover, Howling Spirit and Its Young, green stone, from Cape Dorset. Above, Bird's Beak, stone and inlays, from Port Harrison. A review of two books on Eskimo sculpture begins on page 11.

People have a number of strange ideas about the Eskimos. One of the strangest is that they are a little-known people. Nothing could be farther from the truth. Ever since the Eskimos were discovered, people have been writing about them. There are a number of detailed scholarly accounts covering almost every aspect of the life of several Eskimo groups. There are some general accounts and a fair number of novels. These books are an interesting mixture of fact and fiction, of understanding and misunderstanding. The reader's problem is that of distinguishing the one from the other.

So much has been written about the Eskimos it is difficult to retain a sense of proportion. In fact there are only about 80,000 Eskimos in the whole world — and fewer than 17,000 of these are in Canada. The population of the world is increasing by about 100,000 every day — each day the number of people in the world increases by many more than the whole Eskimo population.

They are the only native people who live in both Asia and America. They live on both sides of the Iron Curtain, and form part of four nations, Russia, the United States, Canada and Denmark.

Most Eskimos call themselves "Inuit", which simply means "men". The word "Eskimo" to describe a member of this race appears to be Algonquin Indian for "raw-meat eater". They have their own language, spoken by themselves and by nobody else; they are a distinctive physical type; and they have a culture which is uniquely their own.

[THE ESKIMO LANGUAGE]

The Eskimo language is not related to any North American Indian language and appears, in fact, to be unrelated to any other group of languages, though attempts have been made to show a connection with Uralian and with Indo-European. The grammar is very complicated, and the meaning of words can be modified by adding suffixes. For instance, *tuktoo* means "a caribou"; *tuktoojuak* is "a big caribou", *tuktoojuakseokniak* "will hunt a big caribou"; *tuktoojuakseokniakpunga* is

"I will hunt a big caribou". In this way one long word in Eskimo can take the place of a whole sentence in English. The most remarkable thing about the Eskimo language is its unformity over a wide area — an Eskimo from Greenland in the east can make himself understood, though with some difficulty, all the way to Bering Strait, three or four thousand miles away. From Greenland to Norton Sound in Alaska there are only comparatively minor differences in the language. South of Norton Sound and in Siberia, however, a very different situation exists. There are several distinct dialects and an Eskimo living there cannot be understood by those who live north of Norton Sound. Aleut, the language spoken by the Aleuts of the Aleutian Islands, is now recognized to be an Eskimo language, but it is so different that it was once considered to be a completely separate language.

[PHYSICAL TYPE]

The physical type of the Eskimos is distinctive. Like all Mongoloid people, they have straight black hair, dark brown eyes, high cheekbones, and wide faces. Their skin is yellowish-brown, but it is surprisingly light, lighter than one would expect from their faces, which are usually sunburnt from the sun on the snow and ice. The babies often have a well defined blue patch at the base of the spine which disappears after a year or two. The Eskimos have shorter arms and legs than the North American Indians, and are therefore rather smaller in stature, but they are not in fact a short race by anthropological standards, and they are as tall as people in many places in western Europe. They are muscular and well-covered and this, together with their bulky and loose-fitted clothes and rather short legs, makes them appear to be stout, but this is a false impression. The ratio of skull breadth to length shows that they are mainly long-headed or dolichocephalic, except in the southwest, where the number of broad-headed Eskimos increases until in the Aleutians the population is as definitely broad-headed as the central Eskimos and Greenlanders are narrow-headed. The Eskimo skull is unmistakable to a physical anthropologist and has a number of distinctive features that make it easy to recognize. As well as being long and narrow, it is high and has a pronounced longitudinal ridge from front to back, and at the back there is a marked protrusion. The cranial capacity is large, and the nose is very narrow, narrower than in any other people. The cheekbones are high and prominent and the face is wider than the skull itself and has a squarish shape. To white men all Eskimos seem to look the same at first, just as white men all look the same to Eskimos. Their faces are really, however, very different and they range from the rounded cheerful face so often illustrated to the narrow more dignified oval-shaped face with a well-marked nose usually regarded as being North American Indian.

[THE ESKIMO CULTURE]

There have been many changes in the north in recent years and this has affected almost every aspect of the lives of the Eskimos. The following paragraphs describe how they lived before these changes began. The Eskimos had evolved a remarkable and distinctive culture that enabled them to survive under more extreme conditions than any other race. The typical form of the culture was the arctic form which was found among the majority of the Canadian Eskimos. Except in the summer, it was an ice-hunting culture, based on hunting sea mammals either through the ice at their breathing holes, from the ice at the flow-edge, or on the ice when the seals lay enjoying the sunshine in the spring. The sea mammals provided the Eskimos with meat for food, oil for heat and light, and skins for many purposes. For this hunting the Eskimos had dogs and sledges, and since there was little else to use in the way of building materials, they lived in snow houses.

In the short summer, sea mammals were again hunted, but from kayaks and umiaks, or later often from canoes and whale boats, and the Eskimos lived in tents. At this time, too, fish were speared in the rivers and, more important, caribou were hunted, partly for their meat, but particularly for their skins which provided splendid winter clothing. Nothing made in civilization is as warm, as light, or as comfortable for the Arctic winter as the Eskimo skin clothing.

This physical arctic form of Eskimo life was necessarily modified where conditions were not typically Arctic. The most northern Eskimo, the Thule Eskimos of Greenland, had so little summer that the summer phase was less important. In fact the kayak, the fish spear, and the bow and arrow, all of which are associated with the summer phase, had been forgotten and were unknown to the Thule Eskimos when they were discovered by Ross in 1818. They were reintroduced by immigrant Eskimos from Baffin Island in the early 1860's. Among the southern Eskimos, on the other hand, roughly those living south of the Arctic Circle, the winter phase became less important. In the sub-Arctic culture of southern

Greenland, southwestern Alaska, and the Aleutians, there was little hunting on the ice, but hunting by kayak and umiak was much more developed.

Though the great majority of the Eskimos lived by the sea, hunting sea mammals, there were three areas where they developed an inland culture. These were in the flat deltas of the Yukon and Kuskokwim, on the Colville and Noatak rivers in north Alaska, and in the barren lands east of Hudson Bay. The people in the first two of these areas were always dependent on the sea to some extent, obtaining blubber for their lamps and other things from the Eskimos who dwelt on the coast, but the Caribou Eskimos of the barrens lived almost completely on the caribou herds and fish of the interior, making fires from shrubs instead of blubber, and visited the sea rarely if at all.

[ARCHAEOLOGY]

The question most frequently asked about the Eskimos is "where did they come from?" This is easily answered because their physical type shows that they come from Asia and in fact there is really nowhere else that they could have come from. The question which follows from this is "where did they learn to become Eskimos?" — in other words, where did they learn to hunt sea mammals and to build up this remarkable culture that enabled them to spread right across North America to Greenland? There have been two main schools of thought. One was that they were a people who moved from inland North America down the rivers to the Arctic coast or Hudson Bay and there learnt to become Eskimos — in other words, that the Eskimo was a Canadian invention. Others believed that it was around Bering Strait, and probably on the Asian side, that the Eskimo culture evolved. There has been a long controversy, but the evidence seems to be very much in favour of a Bering Strait origin.

Mother and Child, whalebone and hair, Cape Dorset.

Mermaid, stone, Cape Dorset.

In the greater part of the Canadian Arctic, four main Eskimo cultures have been distinguished. The latest is the modern people, the Eskimos who are living there today. Eight or nine hundred years ago a people, called by archaeologists the Thule people since they were first identified from excavations at Thule in Greenland, spread from Alaska over the Canadian north and into Greenland. They lived almost exclusively on sea mammals and dwelt in stone houses and they usually have been believed to have been a different people from the modern Eskimo, but it now seems probable that the modern Canadian Eskimos are the direct descendants of the Thule people.

The Thule people seem to have replaced an earlier people, called the Dorset people because they were first identified from specimens collected at Cape Dorset. Traces of the Dorset people have been found all over the Eastern Canadian Arctic and as far west as King William Island and well into Greenland. They were certainly completely different from the Thule people but

Hunter, stone and ivory, from Port Harrison.

little is known about them, and in particular it is not yet known whether their culture evolved in the Eastern Arctic or whether they were immigrants there. Radio-carbon dating indicates that the Dorset culture began over 2500 years ago. A number of Eskimo legends refer to a strange people called the Tunit who lived in stone houses and were gradually dispossessed by the present Eskimos. It has been thought that the Tunit were the Thule Eskimos, but the evidence indicates rather that they were the Dorset people.

Signs of a fourth and still earlier people have been found recently at several places in the Arctic, especially in north Foxe Basin. We do not know whether these people were Eskimo or not, but they were probably the first people to spread widely over the Canadian Arctic and arrived there some four or five thousand years ago, probably not long after the ice had retreated from the land.

[HISTORY]

When the Vikings discovered Greenland in the tenth century they did not see any Eskimos, but they found signs of earlier inhabitants. The first contact between Europeans and Eskimos probably took place during the Vinland voyages in the first years of the eleventh century when the Vikings visited Labrador and possibly Baffin Island. They found and fought with a race whom they called Skraelings and who seem to have been Eskimos. The next heard about the Eskimos is in the fourteenth century when they moved south down the west coast of Greenland and met the Norse colonists. Some time after this the contact between Greenland and Europe was broken. When it was restored at the end of the sixteenth century, the Eskimos were in complete possession of Greenland. Mystery surrounds the fate of the Norse. They may have died out, they may have been killed by the Eskimos or by pirates, they may have been absorbed into the Eskimos, or they may have returned to Europe. A few ruins were all that was left of the Norse colonies in Greenland which at one time had a strength of eight or nine thousand people and had included sixteen churches, a bishop, a monastery, and a convent.

The first contact with the Eskimos in the Canadian north was when Frobisher discovered the Canadian Arctic in 1576. He met a number of Eskimos during his three voyages, but his relations with them were unhappy. He captured some of them, and they captured some of his men, and each side developed a hearty dislike for the other. Frobisher was followed by other explorers, many of whom met the Eskimos and left accounts of them so that the limits of the country they occupied were more or less known by the end of the eighteenth century. It was Perry's second expedition in 1821-3, however, that seems to have been responsible for arousing popular interest in the Eskimos. He spent two winters in Foxe Basin in the centre of the Eskimo country and both he and his second in command, Lyon, left excellent accounts which were widely read in England and

Bear, whalebone, from Arctic Bay.

Mother and Child with Fish, green and orange stone and ivory, from Port Harrison.

elsewhere. It is probably from their accounts that most of the children's stories about Eskimos spring.

The most important influence on the Canadian Eskimos in the nineteenth century was not, however, the explorer but the whaler. There were two types of whalers, the Scottish whalers who normally sailed each year from Scotland and who worked in Baffin Bay, and the American whalers who for the most part worked in Hudson Bay and did not go home until their ships were full of oil and baleen, which might take two or three years. The whalers, particularly those in Hudson Bay, saw a great deal of the Eskimos and used them as crews on their whale boats. The Eskimos probably suffered a lot from this contact, particularly from the diseases that were introduced, but they also learnt much that was useful to them. At the same time the resources on which they depended were greatly depleted. Whales were virtually wiped out; many walrus were slaughtered and they became scarce where they had been plentiful, and the muskox was eliminated from the coastal regions. In the west it was not until the end of the nineteenth cenury that whalers penetrated into the Canadian Arctic. They were there for only a few years before the whaling industry collapsed, but their effect appears to have been much more disastrous than in the east. As whaling declined in the twentieth century, the fur trade gradually took its place. Trading posts had been established by many of the whalers and these were gradually taken over by the great fur trading companies, particularly the Hudson's Bay Company. The life of the Eskimos underwent a very great change. From being hunters, depending on the north for everything, they became largely trappers, who had to trap foxes in order to obtain the southern goods they had come to rely upon. This change in occupation did not, however, have much effect on their customs and social life. It is only since the Second World War that the full force of civilization has begun to be felt.

Many changes have taken place in the north in recent years. Defense activities, such as radar stations and airfields, have been followed by mineral exploration. Schools, nursing stations, and wooden houses have been built. The Eskimos have been encouraged to move from their small hunting camps into fewer, larger settlements. Such rapid changes cannot fail to create severe strain in any race whose pattern of social, economic, and intellectual life has been based on quite different conditions. The time of adjustment is difficult, but the Eskimos are a resilient people. In learning to survive in the Arctic environment, they proved their capability to live within constraints that must have been much more formidable than many of the pressures that face them today. A new and different Eskimo culture will evolve and the world will not be poorer but richer.

Comb with Face, ivory, from Maxwell Bay.

The pictures of Eskimo sculpture in this issue are from *Sculpture of the Eskimo*, by permission of the publisher, McClelland and Stewart, Ltd., and the printer, M. F. Feheley Arts Company, Ltd., both of Toronto; and from *Sculpture/Inuit*, a catalog of the exhibit, by permission of the Canadian Eskimo Arts Council, the publisher, University of Toronto Press, and the photographer, Tom Prescott. The reproductions of the paintings are from *Contemporary Canadian Painting*, by permission of the publisher, McClelland and Stewart, Ltd.

John Holmes is the Director-General of the Canadian Institute of International Affairs and a former Assistant Under-Secretary of State for External Affairs. The excerpts which follow are from a paper first delivered at Northwestern University and subsequently adapted as an article in International Perspectives, *a journal of the Department of External Affairs, entitled "Focus on the Constant Dilemma of US-Canadian Relationships."*

The dilemma has many horns and Mr. Holmes dealt with them in some twelve pages. We have sought to give not all of the meat, but some of the flavour.

US–Canada: A View From the North

[BOGEYMAN OR FAIRY GODMOTHER]

We suggest often enough what we do not want the United States to be and do. We give too little thought to the more difficult question of what kind of role we do want the United States to play in the world.

We give the impression in Washington that we should just like the United States to go away and stop bothering us at all. . . .

One principle that seems agreed upon for the United States is that of non-intervention. However, no sooner have we banished the Americans to isolation and military impotence than some of the same voices insist that they intervene promptly and forcefully in East Bengal or Rhodesia or Haiti or Czechoslovakia. We can't make up our minds whether we cast the United States in the role of bogeyman or fairy godmother.

We cannot expect utter consistency in the policies of any great power or smaller power for that matter. Utter consistency would be dangerous anyway, as it would be incompatible with the minimum flexibility necessary for the world to survive. Nevertheless, it is necessary for non-American critics to construct some rough positive image of the role we see for the United States, not only with respect to our own countries but in the world at large. . . .

If, as is likely, we assign to the United States a positive and active role in maintaining world security and promoting prosperity, then we must accept the fact that the United States must maintain armed forces, cultivate its own economic capacity, favour countries it considers to be its partners and expect that some sacrifices should be shared.

[OIL, GAS AND WATER]

What concerns Canadians is that the United States, more and more worried about the sources of power to maintain its industry and standard of living at its current high level, will take a ruthless attitude toward resources existing on this continent. . . .

Canadians have shuddered for reasons that are hard for Americans to understand.

. . . It is not surprising that Americans are confused because a great debate rages in Canada on the subject and there are contradictory points of view. There are Canadians only too happy to exploit the American need . . .

They assure their American friends that economic nationalism in Canada is just the "yacking" of a bunch of reckless professors — and they are only partly right. Increasingly, the Federal Government is responsive to those voices that argue that Canada, if it is not to remain a hewer of wood and drawer of water for a wealthy, populous American industrial state, must conserve these resources to develop its own industry and population.

[PLEA FOR UNDERSTANDING]

The State Department, through which Canadian diplomats deal, is not the decisive organ. To secure attention for its opinions and its interests, a foreign government has to campaign on many fronts. It has to get involved in the political side of government but avoid involvement with opposition elements in such a way as to turn the powers-that-be sour.

We can plead for a wider and deeper understanding of Canada or we can make American legislators more conscious of the strength of our own bargaining hand. We shall probably do both. Well-meaning Americans from time to time suggest that Canada might have observer status in the Senate or some formal right to a part in the

" . . . the Federal Government is responsive to those voices that argue that Canada, if it is not to remain a hewer of wood and drawer of water for a wealthy, populous American industrial state, must conserve these resources . . . "

decision-making process. However generous in intention, this is for Canadians the wrong kind of solution. If the ten provinces of Canada are going to have a legitimate place in the American policy-making process, they should go the whole hog and become states. We learned in the evolution of the Commonwealth that no major power can determine its foreign policy other than unilaterally, and pretences to the contrary only breed friction.

[LE DEFI AMERICAIN]

Le défi américain is the product of the enormous vitality of the American economy and the American culture. It is based not in Washington but in New York and Houston and Hollywood and Cambridge, Mass., and is anything but monolithic. The United States Government couldn't bottle it up even if it wanted to. What is more, most of us would not want it to do so. This "threat" is regarded by most Canadians as a mixed blessing. If it is a subversive movement, then it has a large fifth column. Before we know what, if anything, we want the United States Government to try to do about the challenge, we have to decide what restrictions 22 million Canadians can agree on. And in most cases it is up to the Canadian rather than the United States Government to do something. Canadians too often think their problems are unique, but le défi américain, a term coined by a European, is universal and must be seen in that context. We resist the way Americans have regarded progress and modernization as synonyms for Americanization, but we make the same mistake in reverse by identifying the evils of industrialization and pollution with one country rather than recognizing that American corruption is just an advanced case of a universal disease.

[ANTI-AMERICANISM]

Like the United States, we have over two centuries of a separate tradition. If we want to preserve those social, political and constitutional habits and institutions which we have nourished, there is no reason to confuse this instinct with the kind of nationalism which created wars in the past century. Americans have an infuriating tendency to call Canadian resistance nationalism, the assumption being that the case of the American bank or publication which wants entry into Canada is internationalism. Resistance to cultural and economic forces from the United States should not be confused with anti-Americanism. Genuine anti-Americanism is a world-wide phenomenon found in Canada, though to a lesser extent than in the United States . . . Genuine anti-Americans are a small but shrill minority in Canada. If Americans do not want to swell their ranks, they must learn to distinguish between the predominant forms of nationalism in Canada and malevolent anti-Americanism.

[STRENGTH AND WEAKNESS]

Canadian survival has depended to a considerable extent on the fact that Canadian-American relations consist of an enormous number of different strands and that we negotiate sometimes from strength and sometimes from weakness, but our total weakness would be considerable if the United States were a phenomenon in the singular.

[THE SUPERPOWER]

A continuing dilemma for Canadians, among others, is to determine whether the United States and its inhabitants will become less intimidating if one deals toughly with them or if one makes certain sacrifices to maintain their good will. There are strong arguments for standing firm — not allowing super-powers to trample on one's rights, because they so often tend to do so without even noticing. On the other hand there is a strong argument that super-power people are more understanding and accommodating when they feel secure rather than when they feel threatened. In the Canadian case, there is a particularly strong argument for combining a policy of firm defense of Canadian rights with constant reassurance that no threat to the security and prosperity of the United States can come through Canada. The argument for remaining in some form of military alliance with the United States at the present time is not so much that the military infrastructure is required but that a rupture of the relationship would encourage or provide a good excuse for Americans to refuse consideration of Canadian interests. The cynical Canadian is fond of saying that that is the situation anyway, but he does his country no good by saying so. His imagination does not contemplate a situation in which relations between these two North American countries would be determined solely on the basis of a struggle for power.

Continued on page twelve

A Springtime Look at Canada's Books

[THE FIRST OF TWO PARTS]

Is there such a thing as Canadian Literature?

The fact that a country can produce a distinctive type of wheat or whiskey does not necessarily mean that it can also produce a distinctive type of literature.

ELIZABETH WATERSTON'S *Survey: a Short History of Canadian Literature*, Methuen, says Yes. She contends that Canada has produced books as distinctive if not always as exhilarating as the whiskey since the 17th century, when Canadian writers were "practical men" — scouts, explorers and traders — who kept journals and set the tone. In Ms. Waterston's words, "Canada is a northern place. It is sea-bound on three sides and deeply indented by waterways on the fourth. It is a series of regional pockets, savagely separated by natural barriers. The climate is extreme — too hot in summer, too cold in winter; and the winter breathes heavily in the background all through the fall and spring."

She pursues the thesis into the 20th century when Morley Callaghan returned from "that summer in Paris" to write "sharp clear accounts of people at home," but then she comes up against the inevitable question, if literature is to be called "Canadian", then who qualifies as a Canadian writer? Callaghan certainly. But what of the Canadians who leave never to return and who write about all manner of things, and what of those who arrive to stay but write of other times in other places? Brian Moore came from Ireland to write *The Lonely Passion of Judith Hearne*. Is this a part of Canadian literature? The passion is universal and Ms. Hearne is a very Irish spinster. Michael Ondaatje came as a teen-ager from Ceylon to write *The Collected Works of Billy the Kid*, which, as Ms. Waterston readily allows, is "a curious book based on the life of a folk-hero — or anti-hero — of the United States." Ms. Waterston includes both. She contends that the artist, wherever he's from, is influenced by the place where he lives, that Moore, for example, tells Irish stories, but that his life in Montreal "contributes special labyrinthine tones to his novels."

MARGARET ATWOOD has more precise and personal answers to the question, first in *Survival, a Thematic Guide to Canadian Literature*, Anansi, $8.50 cloth, $3.25 paper, and second in a novel that is certainly both Canadian and literature, *Surfacing*, Simon & Schuster, $6.95.

Ms. Atwood, an established poet, who is now being hailed both at home and abroad as a novelist of extraordinary power, is also an essayist of parts. In *Survival* she takes a hard view of what she sees as the Canadian literary tradition: a constant preoccupation with losers, or, in her word, "victims" — victims of one thing or another, of geography, of the power of the United States or of social strangulation.

If we accept her perceptions, we arrive at a definition of Canadian literature which can include both Moore and Ondaatje. "The question then (she writes) is not whether boy should meet girl in Winnipeg or in New York: instead it is, what happens in Canadian literature when boy meets girl? And what sort of boy, and what sort of girl? . . . . you may predict that when boy meets girl she gets cancer and he gets hit by a meteorite. . ."

Ms. Hearne is not a Canadian (she fails to meet her boy in Belfast), but she is certainly a victim.

Ms. Atwood advises Canadians to meet the tradition and triumph over it. "You need not discard the tradition nor do you have to succumb to it. That is, you don't have to say, 'The Canadian tradition is all about victims and failures, so I won't have anything to do with it', nor need you decide that in order to be truly Canadian you have to give in and squash your hero under a tree. Instead you can explore the tradition — which is not the same as merely reflecting it — and in the course of the exploration you may find some new ways of writing."

In *Surfacing* Ms. Atwood takes her own ad-

The Fence, Harold Town, oil and lucite on linen, 80¼" X 108", 1959-60, Robert McLaughlin Gallery, Oshawa.

Emergence, Guido Molinari, oil on canvas, 26" X 21", 1955, collection of the artist.

vice — the story is about four young people, Canadians all, who are in greater or lesser degree, victims: the nameless heroine, her lover, Joe, and their married friends, David and Anna. They go to a remote cabin on a lake in northern Quebec to search for the heroine's father, a botanist, who has simply disappeared. The father is found, dead, and the four find and resent each other. The heroine begins, in her psyche, to find and understand her lost parents and her aborted child and the Indian spirits of the lake. The heroine, whose name may be legion, is first concerned with "the disease . . . spreading up from the south", which is killing more than the white birches.

Toward the end she goes mad for awhile, or, to put it another way, she abandons what the 1970's define as sanity. Finally she surfaces, "This above all, to refuse to be a victim. Unless I can do that I can do nothing. I have to recant, give up the old belief that I am powerless and because of it nothing I can do will ever hurt anyone. . ."

LET US ASSUME there is such a thing as Canadian literature and leave it for the moment and consider Canadian art. William Withrow, in *Contemporary Canadian Painting,* McClelland & Stewart, $25, sees important Canadian art as both real and recent and abstract: "The first Biennial of Canadian Painting was staged by the National Gallery in 1955 and was dominated by traditional figurative painting. The second, only two years

Above, Nature Mixes, Joyce Wieland, oil on canvas, 12" X 16", 1963, Mr. Udo Kasements' Collection, Toronto. Below, Truck Stop, Alex Colville, acrylic polymer emulsion on masonite, 35" X 36", 1966, Peter Ludwig & Wallraf-Richartz Museum.

later, was more than sixty percent abstract."

Mr. Withrow's book, an extraordinary one with page after page of beautiful color, shows the selected works of twenty-four contemporary Canadian painters — "contemporary" meaning active since 1945.

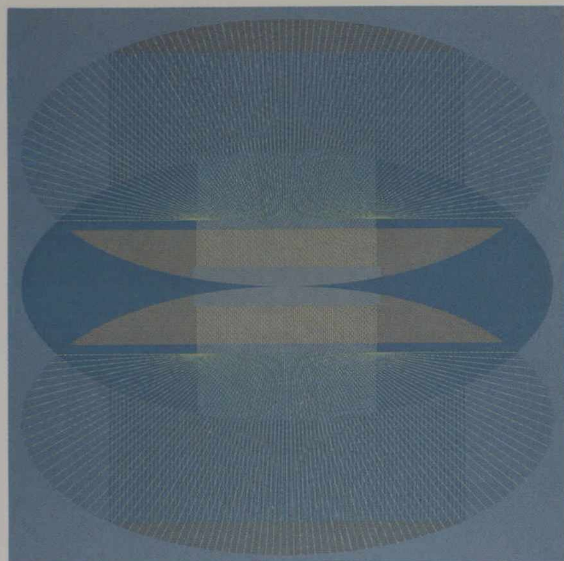
For those outside (or inside) Canada who were assured that The Group of Seven, the celebrated art-nouveau landscapists, were the dernier cri from the North, this is a beautiful revelation. Mr. Withrow has choosen fully and well. The twenty-four together have made Canada graphically respectable.

They are certainly Canadian artists, but Mr. Withrow spoils it all by saying their product is not Canadian art. "If I were to enter a room filled with artists from many nations, including the 24 Canadians in this book, I feel sure that I could pick them out of the crowd . . . but if I was faced with the same challenge in terms of

Hop-Scotch, Claude Breeze, oil and lucite on canvas, 96" X 58⅝", 1963, National Gallery of Canada, Ottawa.

their paintings in an exhibition of international contemporary art, I know my score would be low indeed. To me, at least, the nationality is simply not there. . . The paintings are . . . to me both individual to their creators and international in their approach." The twenty-four on vivid display are J. W. G. Macdonald, Paul-Emile Borduas, Alfred Pellan, Jack Shadbolt, Jack Bush, Alex Colville, Jean-Paul Riopelle, Harold Town, Roald Bloore, Roy Kiyooka, Kenneth Lockhead, William Ronald, Michael Snow, Joyce Wieland, Jack Chambers, Claude Tousignant, John Meredith, Ted Goodwin, Guido Molinari, Yves Gaucher, Gordon Rayner, Greg Curnoe, Claude Breeze, and Brian Fisher.

From painting we can turn to sculpture of a type indisputably Canadian, yet in a fundamental sense not Canadian at all; the sculptors, Eskimos, were carving soft stone and whalebone before the white man trapped his first beaver. There are two books for consideration: *Sculpture/Inuit*, University of Toronto Press, and *Sculpture of the Eskimo*, George Swinton, McClelland and Stewart. (Selections from the two illustrate "What is an Eskimo" in this issue.) The first, the graphic



Enigma, Brian Fisher, polymer acrylic on cotton canvas, 68" X 68", 1966, Queen's University, Kingston.

representation of an exhibit organized by the Canadian Eskimo Arts Council and shown around the world, is more thorough but less imaginative. The second displays the works of art to much better advantage. Both furnish for the unaware a startling view of Eskimo art: it is sophisticated and we should stop patronizing Eskimos with the ignorant assumption that all of them carve well by natural, homogeneous skill, the way Gypsies read tea leaves. As Swinton puts it, "while carving and other techniques are practiced by many Eskimos, art is by no means a collective activity." There are, as elsewhere, few artists of genius, a good many talented craftsmen, and a few who are no better than the whittlers around a country store. The least talented, however, still have the advantage of a sophisticated tradition and observed technique.

Most of the objects—bears, owls, sea animals, women and children, hunters—have been shaped for centuries, though one is occasionally surprised to turn a page and find a photograph of a beautifully precise miniature ivory rifle or a lovely little handsaw as delicate as a cameo. The Eskimos do have one clear advantage over the weekend artist who snatches a few hours to chisle or daub; as the eminent authority John Houston puts it in an essay in *Sculpture/Inuit*, "Bad weather poses a special kind of leisure." Many of the artists are unknown, but those who deserve to be are known and are identified. Among those of genius are Shecookjuk, of Cape Dorset, represented by "Two Sleeping Families," in grey stone and ivory; Inoucdjouas, of Port Harrison, "Standing Man"; and Povungnituk, whose "Two Loons" has an uncanny grace.

(In next month's issue, we'll look at a dozen other new books.)

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"Genuine anti-Americans are a small but shrill minority in Canada. If Americans do not want to swell their ranks, they must learn to distinguish between the predominant forms of nationalism in Canada and malevolent anti-Americanism."

[CANADA'S MOVE]

This paper is supposed to tell Americans what to do about the displeasure they inspire in this hemisphere, and my conclusion, in the case of Canada, is that there is very little the United States as such can do because most of the necessary steps to protect Canadian interests have to be taken by Canadians. We would like Americans — some at least — to change some of their attitudes and their habits, but these can't be legislated.

[THAT GREAT PINK BLOB]

I have even seen advantages in American ignorance of Canada because it has saved us from too benevolent an intervention. (I am more afraid of Americans doing good than Americans pursuing their national interest.) However, when the President of the United States can say . . . that Japan is his country's largest trading partner, apparently unaware that American commerce with Canada is larger than that with Japan and the EEC put together, I am tempted to shrillness and reminded of the danger to my country of such ignorance. When I read the news in American papers or look at the curricula of American universities, I wonder if Americans ever look at a map of the world. What in God's name do they make of that great pink blob which is all over them and larger? When I find books on American foreign policy, even a recent book on American "imperialism," in which Canada does not appear in the index except in some historic references marked "See Great Britain." I wonder how Americans can understand anything of the history of their own country. It is curious and perverse that these histories talk much about Mexico, where the American record is infamous, and ignore Canada, the existence of which, it seems to me, inspires grave doubts about the proposition that imperialism is as American as apple-pie. Or maybe Americans still haven't noticed that a small band of Canadians outwitted them and copped more than half of their continent.

[FRIENDS AND FOREIGNERS]

What we need is a more adult relationship on both sides. We have to recognize that we are friends and foreigners and that foreigner is not a pejorative word.

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