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FORTESCUE, Michael, Steven JACOBSON and Lawrence KAPLAN
2010 *Comparative Eskimo Dictionary With Aleut Cognates*, Second Edition,
Fairbanks, University of Alaska Fairbanks, Alaska Native Language Center,
Research Paper, 9, xxiv & 696 p., indices, maps.

The publication, by Fortescue, Jacobson and Kaplan, of the original edition of the *Comparative Eskimo Dictionary* in 1994 marked an important turning point in Eskaleut linguistics. For the first time, specialists had access to a practical reference for retracing the reconstructed proto-Eskimo, proto-Inuit, and proto-Yupik forms, together with their Aleut cognates, which are ancestral to the present-day Eskaleut languages. Naturally enough, such a pioneer work had a number of errors and omissions, due to the limitations of research data available in the late 1980s. This is why the second edition of the *Dictionary* is really welcome.

New materials were principally drawn from a manuscript dictionary of the Western Canadian Inuit dialects by the late Duncan Pryde, plus the dictionaries of Naukanski and Nunivak Yupik compiled at the Alaska Native Language Center. New indices have been added (for Central Siberian Yupik and North Alaskan Inuit), and numerous additions and corrections were made to the original material on the basis of new information that has come to light over the last twenty years. Moreover, a full list of Proto-Aleut bases with no obvious (or only doubtful) Eskimo cognates now appears in the book. The second edition includes the following sections:

- a one-page preface;
- two dialect maps;
- a substantive introduction explaining the structure of the *Dictionary*, as well as the nature of sound changes from Proto-Eskimo to the modern languages;
- a list of Proto-Eskimo bases along with their modern forms; it constitutes, by far, the main section of the book;
- a list of Proto-Aleut bases with no obvious Eskimo cognates;
- a list of postbases and enclitics;
- a list of grammatical inflections;
- an analytical list of demonstratives;
- seven indices (Aleut, Central Alaskan Yupik, Central Siberian Yupik, Eastern Canadian Inuit, Greenlandic Inuit, North Alaskan Inuit, English glosses of protoforms);
- an extensive list of references (mostly lexicological).

The dictionary is, thus, fairly exhaustive. The only addition that might be welcome in an eventual Third Edition, apart from such obvious corrections and addenda to the basic linguistic materials that will stem from new research, would be a Western Canadian Inuit index (based, perhaps, on the Siglit dialect), this subdivision of the Inuit language being altogether different from both Eastern Canadian and North Alaskan Inuit.

This new edition of the *Comparative Eskimo Dictionary* doubtless constitutes an essential document for all students and specialists of the Eskaleut languages, and more

particularly for Inuit and Yupik speakers and learners of their ancestral form of speech. They will find in it truly interesting data on how their ancestors communicated among themselves.

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FREEMAN, Milton M.R. and Lee FOOTE
2009 *Inuit, Polar Bears and Sustainable Use*, Edmonton, CCI Press, 252 pages.

Hunting of animals, especially large mammals, for sport is long established, but controversial. On the one hand, such hunting awakens concerns about cruelty and the rights and welfare of hunted animals among critics of hunting. On the other, hunting has a long history of co-evolution, shaped by concern for the conservation of species. One source of the modern conservation movement lies in the concern of big game hunters about their quarry, e.g., the self-styled “penitent butchers” who founded the Society for the Preservation of the Wild Fauna of the Empire in 1903 (Adams 2004). Sport hunters often argue that their activities contribute to the protection of wildlife habitat, or the persistence of “charismatic” species that might otherwise go extinct. Increasingly, this argument turns on the potential for the money spent by hunters to provide incomes for poor people who live alongside wild animals. There is, it is claimed, the potential for win-win-win outcomes, where hunters get their sport, local people receive benefits, and big fierce animals persist in the wild (Dickson et al. 2009).

This area of “conservation hunting” is explored in *Inuit, Polar Bears and Sustainable Use*. Conservation hunting is defined as “a form of sustainable recreational hunting that provides conservation benefits to the targeted wildlife population and social and economic benefits to local rural communities” (p. 46). The book derives from a conference in Edmonton, Canada in 2004, and draws on subsequent research projects. It offers an extended research-based reflection on the decision by the United States government to list the polar bear as “threatened” under the *Endangered Species Act*. The polar bear is a classic “flagship species” (Leader-Williams and Dublin 2007) and is claimed as an animal of global concern. At the same time, it is an animal of its place, deeply intertwined in the history and culture of Arctic peoples, and living on land that they claim and, in some regions (Canada and Greenland), over which they have a measure of rights. This gives the question of hunting its considerable depth and complexity.

This book provides an excellent review of the sustainability of polar bear hunting in the Arctic and its cultural, social, and economic context. Its scope is limited to the New World Arctic, particularly Canada. It includes 18 scholarly chapters, rich in both