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E. J. Glave



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from European exploration and increased travel and trade among Aboriginal peoples European visitors brought with them varying conceptions of nature as sublime as spiritual or as a resource for human progress They saw glaciers as inanimate subject to empirical investigation and measurement Aboriginal oral histories conversely described glaciers as sentient animate and quick to respond to human behaviour In each case however the experiences and ideas surrounding glaciers were incorporated into interpretations of social relations Focusing on these contrasting views during the late stages of the Little Ice Age 1550 1900 Cruikshank demonstrates how local knowledge is produced rather than discovered through colonial encounters and how it often conjoins social and biophysical processes She then traces how the divergent views weave through contemporary debates about cultural meanings as well as current discussions about protected areas parks and the new World Heritage site Readers interested in anthropology and Native and northern studies will find this a fascinating read and a rich addition to circumpolar literature

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