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patterns of easily characterizing the Osage (and other tribes as well) as having a proclivity for violence.

We have yet to see a history of the Osage that cuts across the grain in a postcolonial modality that is critically analytical as it looks at the evidence of white colonial spokesmen. The naive (or self-serving, colonial) assumption that Osages and other tribal peoples of the Plains were inherently given over to constant conflict with one another and bloodshed merits a new analytical look, and Osage historians (such as Louis Burns, *A History of the Osage People*; John Joseph Matthews, *The Osages: Children of the Middle Waters*) begin to point us in that direction. They at least tend to be much more nuanced in their use of language.

The University of New Mexico Press should be excoriated for the indexing job; it is inadequate to the point of being useless and even misleading. In the case of the words that *are* noted, only around 25 percent of occurrences seem to be listed, including those for many names of tribes. For instance, the index lists two occurrences for Thomas McKenney. I counted more than half a dozen others, variously listed in the notes as Thomas, Thomas L., T. L., or Col. T. L. McKenney.

George E. "Tink" Tinker (Osage)
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The Whales, They Give Themselves: Conversations with Harry Brower Sr.
Edited by Karen Brewster. Fairbanks: University of Alaska Press, 2004. 248 pages. \$45.00 cloth; \$22.95 paper.

The lives of the Iñupiat of Alaska's North Slope are the topic of numerous informative and interesting publications, and this oral biography of Harry Brower Sr. (1924–1992; Iñupiaq name Kupaaq) is a welcome addition. In the Arctic, traditional values are not a political football but the key to survival. Because of their heightened importance, these values can take on a life of their own. The Iñupiaq way of life is personified in the biographies of certain key individuals who have gained prominence both within and beyond their local community (see, for example, *Kusiq: An Eskimo Life History from the Arctic Coast of Alaska* by Waldo Bodfish, ed. William Schneider; and *Sadie Brower Neakok* by Margaret Blackman). This is also the case for Harry Brower Sr. as presented in *The Whales, They Give Themselves: Conversations with Harry Brower Sr.*

By joining in the daily activities of the Barrow community—such as visiting, sharing native foods, attending feasts and gatherings, and learning skin sewing and traditional dancing—and through her close friendship and collaboration with Harry Brower Sr., Karen Brewster has gained an understanding of Iñupiaq culture. In this book Brower, in his own way, personifies the culture. Important aspects of what it means to be a North Slope Native resident during the 1950s, 1960s, and into the new millennium are reflected through the prism of his life story. The story also reflects facets of the Brower's

unique family legacy, although Brewster clearly respects the family's privacy and focuses primarily on Kupaaq's life story.

As we read his story we witness the scientific exploration of the Arctic Slope and the unfolding of personal and historical events laid out in Kupaaq's own words. Brewster provides the cultural context and historical backdrop in ongoing commentary interwoven with extensive quotes from Kupaaq. The lack of a clear distinction between the two different fonts used for the two "speakers" (Brewster and Brower) was somewhat problematic. Perhaps a larger or an italicized font could have set off Brower's words and provided more visual clarity. Other than that, the text flows nicely; it is illustrated with many wonderful Brower family photos, classic archival stills from the Polar Regions Department of the University of Alaska at Fairbanks library, and the editor's exceptional photographs.

Brewster does an outstanding job of walking the tightrope between ignoring her role in the interview/editing process and putting too much focus on herself. In the preface she notes that the biggest challenges in writing the book were providing the background, setting up the scenes, and explaining the issues without detracting from Brower's unique storytelling abilities. Each reader can judge her success in meeting this challenge, but I believe she pulled it off with just the right touch.

Chapter one is a compelling introduction with a personal yet informative orientation to both Brower's and Brewster's lives. For readers unfamiliar with Alaska's North Slope, chapter two provides a thorough but concise summary of the Barrow community. For readers interested in more details, the references cited in the first two chapters provide a storehouse of information about the North Slope region, the Barrow community, and local culture and history.

The "conversations" in chapters three to eight contain the real gems—Brower's life experiences. Even readers familiar with the trajectory of North Slope life in the twentieth century will gain new insights from reading this book and seeing life through Kupaaq's eyes. The conversations touch on important themes including whales and whaling, military life, oil development, reindeer herding, hunting, scientific research, political action, and family life; and they include interesting (and humorous) anecdotes about race relations, alcohol, fur trapping, and travel. Brower traveled easily in the many worlds he passed through—the physical world of the Arctic landscape, the strange new world of Arctic scientific exploration, the evolving world in which Western and Alaska Native politics and business intersect, and the changing world of Barrow society.

I realized while reading his words that just as great explorers rely on basic principles (such as computing latitude or finding magnetic North) and apply those principles to unexpected or difficult situations, key individuals like Kupaaq are cultural navigators who can apply community values to new circumstances that arise—such as the vortex of change that occurred on the North Slope in the twentieth century. How can whales give themselves away? For a skilled cultural navigator like Kupaaq, communicating that concept to a scientific researcher from Maryland was less difficult than it may seem.

A number of insightful and heartfelt reminiscences about Brower by family and friends are appended in the epilogue. The most emotional is

Brewster's recollection of working with Kupaaq's whaling crew in the kitchen as they fed the entire town after a successful hunt. After the many hours of hard work were over and as Brewster was putting on her coat to leave, "He glanced out of the corner of his eyes and threw a sideways knowing look my way. The corners of his mouth turned up just a tad. Although he didn't seem to move, I thought for sure I saw a slight nod. . . . He used words sparingly. But his looks told me all that I needed to know" (196). Having been given a front-row seat from which to observe history by virtue of her proximity to Kupaaq's life story, the editor clearly cherished the experience and did all she could to allow Kupaaq's words, knowledge, and experience to outlive us all.

Although it must have been painful to lose such a wonderful human being, it must be gratifying for the Brower family, Brower's friends, the Iñupiat community of the North Slope, and the University of Alaska Press to see Harry Brower Sr.'s quest to pass on a lifetime of unique experience—his legacy to future generations—bear this fruit.

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