

to the excellent field and artifact photography, the precise mapping, and the finely drawn artifact depictions, there is a series of superb watercolor illustrations by Jørgen Mürhmann-Lund, which help bring to life many of the activities carried out by the Saqqaq inhabitants of Nipisat.

Like other recent offerings in the *Meddelelser om Grønland* series, *Nipisat—A Saqqaq Culture Site in Sisimiut, Central West Greenland* is a state-of-the-art monograph that I highly recommend to any Arctic scholar. Publications of this depth and completeness are models for future publication and serve to both broaden and deepen our understanding of the North.

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**APOSTLE TO THE INUIT: THE JOURNALS AND ETHNOGRAPHIC NOTES OF EDMUND JAMES PECK, THE BAFFIN YEARS, 1894–1905.** Edited by FRÉDÉRIC LAUGRAND, JARICH OOSTEN, and FRANÇOIS TRUDEL. Toronto: University of Toronto Press, 2006. ISBN-13: 978-0-8020-9042-3. xiii + 498 p., map, b&w illus., chronology, notes, bib., index. Hardbound. Cdn\$75.00; £48.00.

Throughout the 19th century, the Inuit of southern Qikiqtaaluk (Baffin Island) and, in particular, of Tinijjuarvik (Cumberland Sound), experienced waves of encounters and extended contacts with Europeans, Americans, and Euro-Canadians. In succession, explorers, whalers, scientists, and Christian missionaries entered the world of the aboriginal Inuit and altered their life: rapid cultural change touched upon their existential human-environmental interaction, economic activities, technology, and concepts of social organization and beliefs. It is fortunate that extensive written and visual documentation, albeit only from the outside, exists for this crucial period of exchange between the Inuit and outsiders to help us interpret the historical process of culture contact.

The published literature on this Arctic region is fairly rich. Lately, additional and hitherto unpublished archival materials, such as diaries, field notes, and documents by individuals involved in the contact, have been made available and complement the existing sources. Such materials, mainly from the period between the 1880s and the early 20th century, offer a detailed and deep insight into the fabric and structure of the relationships with the Inuit as seen by the ephemeral outsiders. The journals and letters by Franz Boas (Müller-Wille, 1998), whose studies in the region in 1883–84 culminated in his classic book *The Central Eskimo* (1888), serve as an example. *Apostle to the*

*Inuit*, the first publication of the diaries and ethnographical notes of E.J. Peck, is a welcome and significant addition to the existing historical sources.

Peck was among the earliest Scottish Anglican missionaries working in Tinijjuarvik between 1894 and 1905, and one of the more prolific. This publication allows a more detailed assessment of the goals, strategies, and perceptions of Christian missionaries towards, in this case, the Inuit of Qikiqtaaluk. In converting the Inuit to Christianity, the missionaries wanted them to abandon their own worldview and beliefs, which the Church saw as evil and destructive. Peck began missionizing the Inuit of the eastern shore of Hudson Bay in 1885, then moved in 1894 to southern Qikiqtaaluk, where he continued actively till 1905. Peck became fluent in the Inuktitut of the Eastern Arctic and introduced literacy to the Inuit by applying the syllabics developed by Anglican missionaries. Through Inuit informants who became converts, Peck obtained an expertise in the beliefs of the Inuit. However, his notes and documents remained mainly in manuscript form in archives. It was the editors' purpose to make this material public and place it next to the existing source for closer scrutiny by Inuit and outsiders alike. The texts are painstakingly transcribed, edited, and extensively annotated by the editors.

The book begins with a chronology chart of E.J. Peck's sojourns and travels in southern Qikiqtaaluk and an introduction to the history of Anglican missionary activities in the Eastern Arctic of Canada to provide the general context for the diaries and the notes. Throughout the book, 25 figures, photographs, and reproductions of scenes of daily life drawn by Inuit are displayed, adding further illustrations to the text. An extensive reference list is included (p. 483–494), and a complete index of personal names (p. 495–498), keyed to dates of journal entries where they appear, allows the reader to find these people within the text chronologically.

The editors have divided the book into two major parts. Part I (p. 33–282), "The Journals," contains the diaries that E.J. Peck kept, at times sporadically, apparently for public consumption by his employer, the Church Missionary Society. The time covered is August 1894 to October 1905, during which Peck spent seven years in all with the Inuit near the Scottish whaling station at Umanarjuaq (Blacklead Island) in Tinijjuarvik. The diary entries are often short and contain summaries of longer periods. They contain many and often detailed references to missionizing activities and judgments on the state of the Inuit; they also have useful references to weather conditions, renewable resources, demography, and other social aspects of the Inuit communities of southern Qikiqtaaluk. Part II (p. 285–418) consists of the "Ethnographic Notes" and the extensive list of 347 *tuurngait* or spirits (p. 419–468) from legends handed down in oral tradition, which Peck obtained from Inuit experts and wrote down, often verbatim. This part is an extremely valuable complement to the series of beliefs and spirits that Boas had recorded only 10

years earlier and published in *The Central Eskimo*. It becomes apparent, as the editors note on page 290, that Boas had a limited grasp of Inuktitut, and thus, of the material that the Inuit provided him with.

The editors are to be congratulated on having pursued this extensive project over a number of years and having cooperated closely with Inuit researchers and experts from Tinijjuarvik and other regions in Nunavut. This book will be useful for people who are interested in Arctic and Inuit history, the evolution of Christian missionization, and the emergence and consequences of culture contact between peoples of different disposition, attitudes, and goals.

#### REFERENCES

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**CAPTAIN FRANCIS CROZIER: LAST MAN STANDING?** By MICHAEL SMITH. Cork, Ireland: The Collins Press, 2006. ISBN-13: 978-1905172092. xiv + 242 p., maps, b&w illus., chronology, notes, selected bib., index. Hardbound. Price £17.99; Euro23.95.

Francis Crozier, one of the most experienced Arctic and Antarctic explorers, died during Sir John Franklin's tragic final Arctic exploring expedition. In the century and a half since 1848, his probable date of death, Crozier has been largely forgotten—except in his hometown of Banbridge, County Down, Northern Ireland.

Crozier joined the British Navy in 1810 at age 13. In the war of 1812–14, he served on *Briton*, which was involved in convoy duty. After helping a damaged merchantman reach Rio de Janeiro for repairs, *Briton* was sent on the dangerous trip around Cape Horn to search for enemy American ships in the Pacific Ocean. *Briton* was only the second ship in 14 years to visit remote Pitcairn Island, occupied by descendants of mutineers from Bligh's *Bounty*. Following Britain's victory over Napoleon in 1815, Crozier was one of a minority who retained employment in the peacetime navy. One interesting assignment was to carry provisions to St. Helena, where Napoleon had been exiled.

In 1821, Crozier, in his ninth year as a midshipman, volunteered to serve on *Fury* and *Hecla* as part of William

Edward Parry's Second Arctic Expedition in search of the Northwest Passage. The other midshipman on Parry's flagship, *Fury*, was James Clark Ross. Their first winter, 1821–22, was at Winter Island off Melville Peninsula. Their first full summer allowed them to discover the aptly named *Fury* and *Hecla* Strait. Their second winter was spent near the small aboriginal community of Igloolik.

Crozier and James Ross, now a second lieutenant, returned on the even less successful Third Parry Expedition in 1824–25. Blocked by ice in Prince Regent Inlet, they wintered on the Baffin Island shore. The next year, *Fury* was wrecked on the opposite shore of the inlet, at *Fury* Beach, and abandoned. Everyone returned on *Hecla*.

Promoted to lieutenant in March 1826, Crozier served the following year on *Hecla*, as part of Parry's attempt to reach the North Pole over the ice, with James Ross as Parry's second-in-command. Crozier spent the summer anchored off the north coast of Spitsbergen, and laid down provisioning depots on islands north of Nordaustlandet for Parry's return. Meanwhile, Parry and 13 of his men hauled sledges north against the south-moving ice, "like walking the wrong way up a fast-moving escalator" (p. 63). At least Parry set a record for farthest north, 82°45', that stood for half a century.

In 1836, Crozier was chosen as second-in-command to James Ross on a search for missing whalers in Davis Strait. A more successful exploring adventure, following his 1837 appointment as commander, placed Crozier in charge of *HMS Terror*,—again as second-in-command to James Ross, who commanded *Erebus*—for two austral summers (1840–42) of what Roald Amundsen described later as "the boldest journey known in Antarctic exploration" (p. 100). The ships broke their way through Antarctic ice to reach what were later named the Ross Sea, Ross Ice Shelf, and Ross Island, which contained Mount Terror and the world's most southerly volcano, Mount Erebus. The cape on the eastern edge of the island, adjacent to the Ross Ice Shelf, is Cape Crozier. In the second summer, the explorers attained 78°10' south, "the most southerly point that any human had attained" (p. 115). One unachieved objective, kept from them by many miles of icy landmass, was the southern magnetic pole.

Finally, in 1845, Crozier was appointed captain of *Terror* and second-in-command on John Franklin's final and fatal Arctic expedition. Smith summarizes, in seven chapters, what little is known of the tragic disappearance of Franklin and his officers and men.

After the British Admiralty gave up the search, Lady Franklin, with help from public subscriptions, sponsored Captain Leopold McClintock on a sort of "last chance" undertaking in 1857–59. On a cairn on the northwestern coast of King William Island, Lieutenant William Hobson found a note signed by Lieutenant Graham Gore on 28 May 1847, and a similar note in another cairn a few miles distant, the "last word of the expedition ever to be found" (p. 218), was dated 25 April 1848 and signed by Crozier and James Fitzjames. This note told of both ships' having