

In the final chapter, the author tells the story of Roald Amundsen's successful voyage (1903–06) through the Northwest Passage in the small, 46 ton sloop *Gjøa*. Amundsen was without doubt one of the most competent of all the early Arctic and Antarctic explorers. Together with seven crew members, he took three years to complete the passage, which included two winterings in Gjøahavn, present-day Gjoa Haven (Uqsuqtuq). Another forty years elapsed before Canada, in one of its sporadic assertions of Arctic sovereignty, sent the Royal Canadian Mounted Police schooner *St. Roch* through the Northwest Passage. Under the command of Norwegian-born Henry Asbjørn Larsen, the *St. Roch* travelled from west to east between 1940 and 1942 and from east to west in 1944. The 1944 trip diverged from the previous track, following Parry's old 1819 route to Melville Island and then heading southwest through Prince of Wales Strait, between Banks and Victoria Islands.

James Delgado's book is both well researched and well written. The dramatic story is superbly illustrated with reproductions of well-known and less well known photos, drawings and paintings. Given the huge amount of material covered, it is not surprising that a few minor errors have occurred in the superb telling of the dramatic story of the Western quest to find the Northwest Passage. I highly recommend the book.

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FRANZ BOAS AMONG THE INUIT OF BAFFIN ISLAND 1883–1884: JOURNALS AND LETTERS.

Edited by LUDGER MÜLLER-WILLE and translated by WILLIAM BARR. Toronto: University of Toronto Press, 1998. ISBN 0-8020-4150-7. xvi + 284 p., maps, b&w illus., appendices, glossary, bib., index. Hardbound. Cdn\$50.00.

Over the years while working at Clyde River, I have often wondered as I travelled southward to Henry Kater Peninsula and into Home Bay if my camp was in a place that Boas had visited during his longest foray north from Cumberland Sound. Certainly when I first came to Clyde, Boas's ethnographic observations and major map aided many of my first inquiries about Inuit history and settlement. And on almost every trip out of the community, I tried to imagine whether Boas had experienced the same cold, travel delays, and Inuit companionship.

Franz Boas among the Inuit fills much of this gap in these personal musings and in my understanding of Boas's, and anthropology's, intellectual development. In every

way, this book, so painstakingly and completely assembled by Ludger Müller-Wille and ably translated by William Barr from the original German edition (1994), satisfies both my personal and professional musings.

In and of itself, this book strikes me as an unparalleled contribution to understanding this earliest of episodes in Inuit studies. Boas's capabilities as a comprehensive chronicler and correspondent are matched by the care and insight brought to these copious materials by both editor and translator. Especially notable is Müller-Wille's own contribution to this volume, based on the detailed research on Inuit toponymy that he and his wife, Linna Müller-Wille, did in Cumberland Sound. The Müller-Willes both used and "corrected" Boas's place name inventory, making it a truly useful research tool and, at the same time, more accessible to contemporary Panitummiut.

This book also helped me understand the roots of Boas's other contributions to anthropology: the great majority did not relate at all to the Inuit specifically, but certainly began to form during his year on Baffin Island and even before. While *The Central Eskimo* (1888) is about Inuit, *Franz Boas among the Inuit*, for all its insights and sometimes almost tactile "feel" about and for the Inuit, is ultimately more revealing about Boas as a scientist and human being.

This is a book of incredible depth, something not easily discernible without benefit of a detailed reading. It is certainly a volume that cannot just be skimmed and set aside. The details Boas provides about the life of both the Inuit and the *Qallunaat* in the Sound are rich—surely far richer than almost any chronicle kept by other non-Inuit in the North at the time. In these terms, there are lodes of ethnographic information to be mined. However, it is what these letters, journals, and field notes tell of Boas himself that most captured me.

Every person interested in the opening of the Canadian Arctic to scientific inquiry will find substance here, as will students of Inuit life and society, intellectual history, and scientific "autobiography" (although autobiography was clearly not Boas's intent). On occasion, the details provided by Boas, coupled with those contributed by the editor, are near daunting. They are also always worth the exertion.

REFERENCES

- BOAS, F. 1888. *The Central Eskimo*. Sixth Annual Report of the Bureau of American Ethnology for the Years 1884–1885. Washington, D.C.: The Smithsonian Institution. 399–669.
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