

Imagine De Long's dismay at receiving revised Navy orders in July 1879: Before hastening via Wrangel Land to the North Pole, he was to visit harbours along the northern coast of Chukotka. Prof. Nordenskiöld, unheard from since August 1878, was attempting the Northeast Passage. De Long never suspected his devious benefactor of arranging this revision and delay. Bennett's hope to break a story on Nordenskiöld, as when publishing Stanley's 1871 "discovering" African explorer Dr. Livingstone, had trumped his philanthropic inclinations. After obeying orders, *Jeannette* became icebound in September 1879, still east of Wrangel Land. Ice-borne generally northwestward for the next 21 months, her crew watched Wrangel's peaks pass south of them, thus revealing an island, not a peninsula. Orderly and generally harmonious routines developed aboard *Jeannette* under DeLong's command. The expedition's engineer, George W. Melville, impressed everyone with his abilities to solve each mechanical problem that arose.

Violent drift-ice surges in mid-June 1881 crushed *Jeannette* among the New Siberian Islands. All participants redirected efforts to reaching inhabited mainland and rescue 1000 km to the southwest. The 33 expedition members struggled over moving pack ice for 90 days, before finally launching three small open boats to sail the last 150 km to mainland Siberia. A severe gale sank the smallest boat with its eight men off the Lena River delta. Superb seamanship brought the other two boats to widely separated mouths of the Lena. Johnson (2014:50) notes that experienced Russian explorers disappeared attempting this route to Siberia's mainland in 1902. Of the 25 *Jeannette* participants attaining mainland Siberia, 13 survived hardships *en route* south to Yakutsk. Commander De Long and all but two of the men from his boat had died from exposure and starvation near the head of the Lena Delta by the end of October 1881. Survivors trickled home between May 1882 and March 1883, via Irkutsk and Atlantic ports, with continuing support from Bennett and Imperial Russia's military.

Further expeditionary outcomes are left for readers to discover, then to ponder: How did North Americans' awareness of the *Jeannette* expedition fade so far as to need memory correction? Mirsky ([1934] 1970) downplays *Jeannette's* accomplishments, as if Nansen's *Fram* expedition eclipsed rather than extended De Long's observations. Guttridge's (1986) account focuses on assigning blame for the expedition's loss of life. Roberts (2005) documents the biases and preconceptions of 20th-century authors concerning polar exploration events. Sides' fresh, thorough review of contemporary practical realities and expeditionary adaptiveness should revive interest in De Long's and Melville's feats. *Jeannette's* painstakingly repatriated logbooks, after all, have become valued sources of 19<sup>th</sup>-century climatic and sea ice data to compare with recent observations (A.R. Mahoney, pers. comm. 2015).

The publisher left topic-finding by an index to whatever search functions its e-book versions afford. Readers needn't be Arctophiles to enjoy the narrative (quoted on its dustjacket are two who read it twice). On the other hand,

Arctophiles who neglect it risk being sidelined during lively discussions of its contents.

## REFERENCES

- De Long, E.W. 1938. *Explorer's wife*. New York: Dodd, Mead & Co.
- Guttridge, L.F. 1986. *Icebound: The Jeannette expedition's quest for the North Pole*. Annapolis, Maryland: Naval Institute Press.
- Johnson, C.W. 2014. *Ice ship: The epic voyages of the polar adventurer Fram*. Lebanon, New Hampshire: University Press of New England.
- Mirsky, J. (1934) 1970. *To the Arctic*. Chicago: University of Chicago Press.
- Roberts, D. 2005. *Four against the Arctic: Shipwrecked for six years at the top of the world*. New York: Simon & Schuster.
- Tammiksaar, E., Sukhova, N.G., and Stone, I.R. 1999. Hypothesis versus fact: August Petermann and polar research. *Arctic* 52(3):237–243.  
<http://dx.doi.org/10.14430/arctic929>

*David W. Norton*  
1749 Red Fox Drive  
Fairbanks, Alaska 99709, USA  
[dwnorton84@gmail.com](mailto:dwnorton84@gmail.com)

HUNTERS, PREDATORS AND PREY: INUIT PERCEPTIONS OF ANIMALS. By FRÉDÉRIC LAUGRAND and JARICH OOSTEN. New York: Berghahn Books, 2015. ISBN 978-1-78238-405-2. x + 408 p., 1 map, b&w illus., appendix, glossary, references, index. Hardbound. US\$120.00; £75.00.

*Hunters, Predators and Prey* is far from another general work on Inuit hunting. In every respect, it is a deep (and in my view, timely) analysis of Inuit-animal relations.

This volume is, indeed must be, daunting, addressing as it does the deep ontological understanding of Inuit about animals in relation to themselves. It also has multilayered importance. First, it is a very powerful anthropological contribution to our understanding of Inuit relations to the world around them. Second, it draws upon a range of sources, first and foremost the authors' own interviews with Inuit Elders, but also material from the Iglulik Oral Traditions Project and passages from largely unindexed classic ethnographies, notably the Fifth Thule Expedition's Netsilik and Iglulik volumes, which together provide a comprehensive portrait of a vibrant ontological system. Last, this volume has critical relevance to contemporary discussions about Inuit and wildlife.

With respect to organization, the book's first three chapters focus respectively on anthropological perspectives of the relationship between various northern Canadian indigenous cultures and animals, on animals in relation to the wider environment, and on the cultural substance of being

a hunter. Together, they provide context for the seven chapters that follow, which explore Inuit beliefs specific to particular animals or classes of animals and to penetrating the underlying ontological concepts that facilitate or disturb relations between humans and animals. In this regard, the testimony of the authors' informants, supplemented by observations drawn from early ethnographic sources, is much appreciated. The authors conclude this comprehensive work with an insightful discussion of the complexity of Inuit understanding about human-animal relations.

The "animal" chapters open with the importance of Raven. To non-Inuit, ravens are the most ubiquitous of Arctic birds, scavengers present all year around the settlements; however, Inuit know Raven to have many social roles: as Creator of the present world, as Trickster and possessor of knowledge, and as a creature that can be helpful at times, but dangerous at others. More than any other material in the volume, I found this exploration of the meaning of the raven illuminating.

The chapters that follow Raven engage readers with *qupirruit* (a category of creatures that includes insects, arachnids and crustaceans), the *qimmiit* (dogs), bears, caribou, pinnipeds (ringed and bearded seals), and cetaceans, notably the bowhead whale. Each chapter offers numerous insights into the nature of the relationship that Inuit have with each of these animals. Over time, I have been fortunate to learn, firsthand from Inuit, a few things relevant to some "keystone" species of the North, such as polar bear and caribou, but only bits. The material provided here certainly has helped me order what too frequently was more intuitive than reasoned. Where Laugrand and Oosten's hard work is especially remarkable is in relation to those animals that we *Qallunaat* either "know" (dogs) or acknowledge because of their annoying qualities (mosquitoes and flies). This material has given me a much fuller appreciation of the place of *qupirruit* and *qimmiit* in Inuit culture and life.

This volume, drawing as it does on the knowledge of Elders and ethnographic observations dating back to Boas and beyond, offers important insights into the multi-layered nature of Inuit-animal relations. For serious students of Inuit culture, especially essentialists like me, this material, coupled with the deep structural analysis employed by the authors to unpack what can seem to be contradictory understandings among Inuit of these non-human beings, is much appreciated, and it has a depth well beyond my personal knowledge. My one concern is that more casual readers may interpret these materials as speaking to things in the far distant past.

Laugrand and Oosten mitigate this somewhat in their final chapter and make an essential point that bears reiteration in this review because it is salient to the present circumstances of Inuit hunting: namely, that Inuit respect these non-human beings. At a time when so much research about Inuit and wildlife is centered on game management, conservation, and food security, not to mention the role or place of *Inuit Qaujimagatuqangit* in northern science, what is rarely noted is that Inuit relations with wildlife are rooted

in an ontological system the core of which is respect for the active sentience of animals. That critical quality is, in turn, respected by the "prey" Inuit hunt.

I recently had a conversation about the potential viability of commercial markets for traditional food in Nunavut. From a non-Inuit perspective, such markets seem an innovative way of reducing food insecurity and of improving the nutritional health of Inuit for whom access to traditional food has become too often irregular. Leaving aside more pragmatic objections, commercialization as a solution ignores the full content of the Inuit-animal relationship. Laugrand and Oosten make it clear that the willingness of animals to share themselves with humans rests as much on the hunter's respect for the animal's generosity as on his individual skill, so the hunter understands that the generosity he received brings with it an obligation to be generous with other humans. What we interpret as an action between a human hunter and an objectified animal is for Inuit a social transaction that reaffirms human-animal and human-human bonds. This idea is the essence of this volume, and the authors and the Inuit who shared their understanding have explicated this without reducing the complexity of the dynamics between Inuit and animals.

*George W. Wenzel*  
Department of Geography  
McGill University  
Montreal, Quebec H3A 0B9, Canada  
[george.wenzel@mcgill.ca](mailto:george.wenzel@mcgill.ca)

THE LAND AT THE EDGE OF THE WORLD: GREENLAND AND OUR FUTURE. By SPENCER APOLLONIO. Montgomery, Alabama: E-Book Time, LLC, 2014. ISBN 978-1-60862-551-2. xiii + 268 p., map, b&w illus., list of sources. Softbound. Cdn\$20.53. Also available as an eBook.

Greenland is perhaps the only late colony of a European state that after a referendum decided to become an integral and semi-autonomous part of that state, in this case the Kingdom of Denmark. According to the 2009 Act giving Greenland its self-government, Greenland additionally gained the right to have a referendum and maybe decide one day to leave the Kingdom of Denmark and be an independent sovereign state.

Accordingly, I feel it is very interesting and instructive to read Spencer Apollonio's book about Greenland in colonial time, which gives a better understanding of the development in Greenland from the first colonization until the change in the constitution in 1953. Spencer Apollonio visited Greenland three times in the early 1950s. He was surprised by what he learned about the transformation of a 19<sup>th</sup> century native people to an essentially westernized 20<sup>th</sup> century culture. In *The Land at the Edge of the World*, Apollonio has selected 23 personal accounts of visits to Greenland during the period from 1850 to 1900. Most are