

also succeed admirably as a comprehensive introduction to the topic for a broad audience of Arctic scholars, residents, administrators, and policy makers. With so many dozens of authors, contributing experts, and reviewers, having accomplished all of this within the near-impossible deadline of 24 months must be deeply rewarding to the participants. They, and the Arctic Council, are to be commended on producing a fine product. At such a reasonable price, it is also easily within reach of students. The anticipated Russian translation, which I hope will benefit from the same attention to editorial detail and quality devoted to this edition, will expand this audience considerably.

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CIULIAMTA AKLUIT, THINGS OF OUR ANCESTORS: YUP'IK ELDERS EXPLORE THE JACOBSEN COLLECTION AT THE ETHNOLOGISCHES MUSEUM BERLIN. By MARIE MEADE and ANN FIENUP-RIORDAN. Seattle, Washington: University of Washington Press in association with Calista Elders Council, Bethel, Alaska, 2005. ISBN 0-295-98471-6. xxvi + 420 p., map, b&w illus., bib. Softbound. US\$25.00.

and

YUP'IK ELDERS AT THE ETHNOLOGISCHES MUSEUM BERLIN: FIELDWORK TURNED ON ITS HEAD. By ANN FIENUP-RIORDAN. Seattle: University of Washington Press, 2005. ISBN 0-295-98464-3. xx + 337 p., b&w and colour illus., notes, glossary, bib., index. Hardbound. US\$50.00.

In 1877–81, Edward W. Nelson made his famous artifact- and information-collecting trip to Western Alaska that led to the publication of his epoch-making *The Eskimo About Bering Strait* (Nelson, 1899). Only a couple of years after Nelson, in 1882–83, Johan Adrian Jacobsen made a similar trip to much the same area, which resulted in an enormous collection of artifacts. Jacobsen's collection is housed in Germany, rather than in America, and the collector himself lacked the scholarly depth and attitude that illuminate Nelson's written accounts. Perhaps this is why Jacobsen's work is less known than Nelson's. Now, in this magnificent new pair of books, Ann Fienup-Riordan and Marie Meade, working with the Yup'ik elders Catherine Moore, Wassilie Berlin, Paul John, Annie Blue, and Andy Paukan, have brought Jacobsen's collection of Yup'ik material culture to a prominence rivaling that of Nelson.

The design of the books deserves comment. Starting some 20 years ago with *Cauyarnariuq* (Mather, 1985), a book in Yup'ik without translation on pre-missionary Yup'ik ceremonial life, a number of books have been produced that were designed to allow Yup'ik people, particularly Yup'ik elders, to tell their own story in their own way. The elders are guided in discussing certain topics, and these discussions are tape-recorded and then transcribed, edited, and published, generally with facing-

page English translations. The team of Fienup-Riordan and Meade has produced several works of this sort, sometimes accompanied by a complementary large-format volume of anthropologically inspired commentary, in English only, with color photographs. This is the pattern followed here, with excellent results concerning Jacobsen and his artifact collection.

The bilingual volume, *Ciuliamta Akluit, Things of our Ancestors*, is a record of a discussion or conversation of five Yup'ik elders moderated by another Yup'ik, Marie Meade, during a two-week visit in the Ethnologisches Museum in Berlin. The elders were allowed—indeed encouraged—by the museum staff to examine closely, pick up, and actually handle the items that Jacobsen collected over a century ago. In the discussion recorded in this volume, they take turns describing the use and manufacture of the implements, their own personal experiences with similar items, and what it means to them to see these things, and they relate traditional stories that the artifacts bring to mind. The book is organized around the topics discussed each day, such as tools for ocean hunting, containers, dance regalia, and toys and games of strength and skill. It includes a number of black-and-white photographs, as well as a glossary of unusual Yup'ik terms. Meade's transcription is absolutely excellent, as is the translation: it is literal enough to be helpful in understanding the Yup'ik, but free enough to present the substance of the elders' speech without eclipsing their eloquence. For one interested in Yup'ik language, that of the elders here is full of interesting grammatical constructions and vocabulary.

The other volume, *Yup'ik Elders at the Ethnologisches Museum Berlin: Fieldwork Turned on its Head*, written by Fienup-Riordan, follows the same day-by-day organization. Preceding that narrative, however, are three special sections: one on Jacobsen's life and his collecting activities in 1882–83, another on the life of Yup'ik people at that time and how it has changed since then, and the third on the Yup'ik elders' trip to Berlin in 1997. This book has many more photographs of the artifacts and the elders: most are in color, and all are excellent. Some of the most intriguing photos are those that show the Yup'ik elders posing with their ancestors' items, their faces with wry smiles—probably since they realize how very out of context it is, say, to pose with a spear as if to strike a seal while standing in the confines of a Berlin museum conference room! But then, it is less out of context to see the spear being held by a Yup'ik person in that way than to see it against a velvet background in a museum display case. Fienup-Riordan's commentary is just right, carefully balancing descriptions of Jacobsen and his collecting world and the Yup'ik world of that day with descriptions of the Yup'ik elders' reactions to seeing and handling these items. There is also a glossary of Yup'ik terms. Particularly noteworthy for one concerned with the Yup'ik language is that photographs of various artifacts are labeled with the appropriate Yup'ik names. The actual words are not always new to Yup'ik lexicography (though some are), and Nelson 1899 often has similar photos, but the firm

identification through the photos of exactly what type of spear, for example, is designated by each of the various Yup'ik 'spear' terms is most welcome.

Organizing the trip could not have been easy. Few of the elders had been out of Alaska before, and international travel was certainly a new and daunting experience. Passports had to be obtained, yet few Yup'ik elders even have birth certificates!

The elders express their awe at seeing what their ancestors made, and by extension, the life their ancestors had lived. They also express their gratitude to Providence that such good care had been taken of the artifacts in the Jacobsen collection, though no gratitude was expressed for the sometimes questionable way in which they were gathered (which included on Jacobsen's part a spirit of arrogance, racism, collecting greed, and occasional grave-robbing and outright theft). The artifacts have indeed been safeguarded all these years, the result being that they can now be seen and appreciated; they are preserved for the future. As Paul John, one of the elders, says, "If we had kept the objects while our [missionary] priests were brushing our culture away, we would have lost them and allowed the land to cover them by now. But...God had planned that they be revealed to us through an unexpected place....The objects in museums, our ancestral objects, are not insignificant.... And when we are gone, our grandchildren will be able to live according to the knowledge they have gained [from them]" (p. 287). Those who created these two books, Fienup-Riordan, Meade, the Yup'ik elders, and the Berlin Museum, deserve our appreciation also. This type of documentation of Yup'ik ethnology and language involving elders becomes more difficult every year, and a most commendable job in recording and presenting it has been done here. This reviewer recommends these books to anyone interested in Yup'ik, or general Eskimo, culture and language.

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