

THE FRANZ BOAS ENIGMA: INUIT, ARCTIC, AND SCIENCES. By LUDGER MÜLLER-WILLE. Foreword by ROSEMARY LÉVY ZUMWALT. Montreal: Baraka Books, 2014. ISBN 978-1-77186-001-7. 186 p., maps, b&w illus., bib., index. Softbound. Cdn\$24.95. Also available as an ebook.

In his lifetime, Franz Boas, the pioneer anthropologist who has been called “the father of American anthropology,” produced a remarkable total of 725 publications of widely varying length. These include 87 works that deal with the Inuit or the Arctic, of which 47 were written in German. Ludger Müller-Wille points out that, not surprisingly, these latter works are largely unknown and have tended to be overlooked by Anglophone scholars. His aim in the present work is to bring these works to the attention of that readership and also to recall some lesser-known aspects of Boas’s life.

All Boas’s works on the Inuit and the Arctic, including his seminal work *The Central Eskimo* (Boas, 1888), derive partly or wholly from his research and travels in Cumberland Sound and area in 1883–84, when he and his servant/research assistant Wilhelm Weike were based at the Scottish whaling station at Kekerten or were traveling with the Inuit. Boas’s experiences during that year have been made readily available to the Anglophone reader by Müller-Wille through two earlier books (Müller-Wille, 1998; Müller-Wille and Gieseck, 2011).

A major aim of the present volume is to at least make the Anglophone scholarly community aware of the existence of the substantial and rich source of geographical and anthropological material on the Arctic and the Inuit represented by Boas’s writings in his native language.

Müller-Wille has presented an outline of Boas’s background and early life: the son of a well-to-do German Jewish merchant in the town of Minden (Westphalia), he attended various universities (Heidelberg, Berlin, and Kiel) and emerged with his PhD in Physics in 1881. Thereafter, following his obligatory year of military service, his career took a drastic change in direction. News of preparations for the First International Polar Year, moving forces behind which were the Germans Carl Weyprecht and Georg von Neumayer, contributed to Boas’s growing interest in the Arctic. This, the first programme of international coordinated scientific research in the polar regions, took place in 1882–83. Aimed primarily at meteorology and terrestrial magnetism, it involved 11 nations, which mounted 14 expeditions, 12 in the Arctic and two in the Subantarctic. One of the German stations was established at Kingua Fiord at the head of Cumberland Sound, Baffin Island. Boas, who had shifted his focus to the Inuit (or the Eskimo, as he called them), saw his opportunity. He arranged with the German Polar Commission for him and his servant/assistant, Weike to be transported to Baffin Island on board *Germania*, which was dispatched to Cumberland Sound in 1883 to evacuate the German scientists from Kingua Fiord.

Boas had made serious preparations for his year with the Inuit. He began to learn Inuktitut, using published materials

based on the closely related languages of Greenland and Labrador. And, remarkably, he published two works, based on written sources, even before traveling to the Arctic: one on the earlier distribution of Inuit in the North American Arctic, and the other on the Netsilingmiut. To partly finance his expedition, he signed a contract with the newspaper *Berliner Tageblatt* for a total of 18 articles: three trial articles on various topics, followed by a further 15 articles based on his experiences and research in the Arctic, which were published in the newspaper over the period from August 1883 to April 1885. Thereafter, from September 1884 to 1894, he produced a further 24 publications (of varying length) in German that dealt with the Arctic or the Inuit. In terms of topics, they run the gamut from Inuit settlement and migration, to Inuit stories, the geography of his field area in Baffin Island, his collection of ethnographic materials, Inuit songs, Inuit religious beliefs, Inuit string games, and the dialect of the Inuit of Cumberland Sound. Many of his articles were accompanied by his meticulous maps, which included a remarkable number of Inuit place-names. Müller-Wille has included a comprehensive list of Boas’s writings on the Inuit and the Arctic, both in German and in English. This list represents one of the main contributions of the work.

The other significant contribution deals with a somewhat puzzling aspect of Boas’s career path. When Boas came south from Baffin Island in September 1884, he stayed for about six months in the United States, in part to give a number of lectures and make contacts at various scientific institutions, and in part to visit his fiancée Marie Krackowizer at her family’s holiday home in upstate New York. Returning to Germany in March 1885, he gave a further series of lectures at different institutions. In January 1886, he filed his application to be considered for the *Habilitation* qualification with the Faculty of Philosophy at Friedrich-Wilhelms-Universität zu Berlin. Complying with the regulations, along with the application he submitted his PhD dissertation, 12 of his publications, a list of three topics for two compulsory lectures, and his curriculum vitae. This documentation was perused by two assigned assessors, and in due course, he presented the two compulsory lectures, both, strangely, on physical geographical topics. He received his *Habilitation* certificate in early July 1886, entitling him to the title *Dr. habil.* and qualification as *Privatdozent*, which would allow him to teach geography and ethnography at any university in Germany. By the fall of 1886 he had submitted a detailed teaching programme to the Friedrich-Wilhelms-Universität zu Berlin. But he never taught any of the courses he listed. On 27 July 1886, he landed in New York and applied for immigrant status. In late January 1887, he began his first paying job as assistant editor at the journal *Science* and on 10 March he married Marie Krackowizer.

Why, having jumped through all the hoops required for his *Habilitation*, with the strong possibility of an academic career in Germany, did he abandon that career and emigrate to the United States, with no immediate prospect of employment? The decision was probably due in part to his

inability to accept the rigidity of the German academic system, but undoubtedly the anti-Semitic attitudes already prevailing in Germany also played a role. Very significant is the fact that in 1933 he wrote an open letter to General Field Marshal Paul von Hindenburg, the President of the German Reich, expressing his concern and outrage at Nazi policies, especially those aimed at the Jews. This letter had a wide clandestine distribution.

In presenting a synopsis of Boas's early career, Müller-Wille has stressed this rather puzzling abrupt change in direction in Boas's career path. While this discussion is an important contribution, it is overshadowed, in terms of importance, by his detailed listing of Boas's publications, in both German and English, pertaining especially to the Arctic and the Inuit. Müller-Wille's book complements wonderfully his earlier works on Boas and his year on Baffin Island.

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WHERE THE WIND BLOWS US: PRACTICING CRITICAL COMMUNITY ARCHAEOLOGY IN THE CANADIAN NORTH. By NATASHA LYONS. Tucson: The University of Arizona Press, 2013. ISBN 978-0-8165-2993-3. xxii + 230 p., map, b&w illus., appendixes, notes, references, index. Hardbound. US\$55.00.

In *Where the Wind Blows Us*, Natasha Lyons examines the Inuvialuit Archaeological Partnership (IAP), a community-based archaeology program she has collaborated on with the Inuvialuit of the lower Mackenzie River and adjacent Beaufort Sea in the Northwest Territories of Canada. The approach to the community-based archaeological practice described by the author strives to be both inclusive and critical. Lyons has applied critical theory to a rigorous research design, which is subjected to ongoing questioning,

reflection, and revision based on the different standpoints of Inuvialuit and their Euro-Canadian research partners on Inuvialuit history. Critical theory, as applied by Lyons, has its roots in the mid-20th century philosophers of the Frankfurt School, who sought to map the rise of global capitalism and counter the threats of nationalism and totalitarianism (see Kincheloe and McLaren, 2000). She has modified the methods of critical theory to critique and "...unearth the ways that historical writings have naturalized the asymmetrical relationship between Inuvialuit and colonizing forces [and] how bringing this knowledge to light is part of the larger process of decolonization that helps this community move forward" (p. 2).

Approaching her topic, Lyons has divided the book into eight chapters under three broad headings: Critique, Practice, and Reflections.

The Critique section broadly looks at alternative approaches to archaeology, seeking a community-based way forward that moves past the propensity of New Archaeology to treat Native peoples as objects and Robert McGhee's (2008) statements questioning the accommodation of a scientific discipline (archaeology) to the desires of the non-scientific community...(indigenous people) (p. 10). In this approach, excavation has been de-emphasized in favor of oral history and museum-based material culture evaluation. The core of the Critique is tied to examining the basis for alternative representation of the Inuvialuit in the historical and archaeological record.

Practice relates to establishing the condition for "communicative action" to open the "communicative space" between people that allows participants to establish trust and respect within a group process to reinterpret the Inuvialuit past. Lyons is laying the groundwork for archaeology as social action. The central vehicles for IAP application of critical theory in this book relate to a collection of elder life histories and subsequent examination by Inuvialuit elders of the MacFarlane Collection at the Smithsonian Institution collected by Hudson's Bay Company factor James MacFarlane along the Anderson River near Fort Anderson, east of the Mackenzie River, in the early 1860s. "Artifact interpretations, and their relationship to Inuvialuit history, have been a central thematic focus through the course of the IAP" (p. 67). *Where the Wind Blows Us* is focused on the dynamics of the interpretive process rather than an actual discussion of the interpretation of the artifacts. Collectively, the IAP process was designed to document elder historical knowledge and Inuvialuit interpretation of material culture. Artifact interpretation and storytelling are conjoined as a means of establishing historical context to understand the state of Inuvialuit cultural heritage. This context is used in conducting workshops with school children and community groups.

Project deliverables from both the IAP and the Smithsonian included a summary report, a community feast, an artifact replica kit, project transcripts, skin clothing patterns and reproductions, a sewing brochure, lesson plans, a board game, and putting the MacFarlane collection online. These productions, along with the oral histories, were