

too many riches, sharing tales of their adventures, and demonstrating no desire to hunt or provide for themselves (p. 34).

Undeterred, Jacobson turned his attention farther west and, when ice prevented access to communities on Baffin Island, he proceeded south to the Labrador coast, where he stopped in the settlement of Hebron to recruit. The Moravian missionaries were not in favor of his plan and discouraged the converted Inuit from going, so Jacobson decided to try to recruit non-Christian families farther north. Jacobson relied on an interpreter named Abraham to make the journey with him and was impressed by his knowledge and skills. During their recruiting mission in Nachvak, Abraham was convinced by the Hudson's Bay Company post manager to go along with Jacobson in order to pay off his debts. They were also successful in recruiting another family of three before heading back to Hebron to pick up Abraham's family. Thus Abraham (age 35), his wife Ulrike (age 24), their daughters, Sara (age 3) and Maria (9 months old), plus a young bachelor, Tobias (age 20) joined Tigianniak (age 45), his wife Paingu (approximately 50) and their daughter Nuggasak (aged 15) on the journey to Europe.

The group arrived in Hamburg in September 1880, and their exhibition started in Hagenbeck's backyard before moving on to other cities as part of their tour. The exhibition was well received by the public at every stop, and while the families enjoyed the adventure at first, excerpts from Abraham's journal reveal that over time the constant attention proved quite taxing. The journey went reasonably well until 12 December when Nuggasak fell ill, passing away on the 14th; mere weeks later her mother Paingu fell ill and passed away with similar symptoms, as did young Sara before the year ended. Smallpox was identified as the cause of death, and it was noted that none of the Inuit had been immunized upon their arrival in Hamburg earlier that fall. The remaining Inuit were sent to continue their tour to France and were supposed to be vaccinated upon their arrival in Paris. The inoculations did not work; all remaining Inuit passed away by 16 January 1881. Although the Inuit were recorded as buried in the countries of their passing, Rivet's work reveals that at a later date the bodies were exhumed for study. The latter half of the volume traces what really happened to the individuals and where they might be today.

Although some might be familiar with the generalities of this story, the details that emerge through Rivet's archival research provide rich documentation from a variety of perspectives. It is interesting to read Jacobson's perspectives on an event, followed by Abraham's, and then excerpts from local media, to see the great contrast in how this series of events was represented and interpreted. Rivet does a good job of formatting the text in order to distinguish between the different authors by using different frames around the block quotes; however, this can become confusing at times with so many large sections directly pulled from primary sources.

Overall, the book is very well organized as it walks the reader through the history of events, but the biggest strength is Rivet's work uncovering what happened to the remains of these individuals following their deaths. Archival research is no easy task and navigating documents in English, French, and German would have proved challenging. Yet this work will undoubtedly assist the Inuit of Nunatsiavut with any future repatriation claim.

While I can appreciate wanting the texts to speak for themselves, at times the lengthy block quotes and sections drag on and beg for more concise paraphrasing. This need is particularly evident in the section from the Berlin anthropologist who studied the Inuit while they were alive. More than 20 pages are dedicated to his work, with great detail on their measurements and a large excerpt from one of his speeches, much of which could have been summarized, since the details of his 19th-century study are not relevant to the story Rivet is trying to present today. Another minor, and perhaps nitpicky, weakness relates to the choice of a sans serif font that is difficult to read over long periods of time. Finally, anthropologists and historians might be left wanting, as there is great potential for more of a critical analysis of the primary texts, and instead this book offers more of a journalistic approach in its presentation. That said, this book achieves the goals set out by the author and provides the reader with a lot of information to digest and analyze on their own.

Rivet writes for a general audience, which makes this book very accessible for students, instructors, and the general public. She also provides substantial references to enable researchers focused on this topic to access her sources and dig deeper into the materials should they wish. I would recommend this book for anyone with a general interest in Labrador Inuit history, or more specifically, an interest in the history of human exhibitions, of which this is sadly just one example of many.

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WORLDVIEWS OF THE GREENLANDERS: AN INUIT ARCTIC PERSPECTIVE. By BIRGITTE SONNE. Fairbanks: University of Alaska Press, 2017. 471 p., maps, b&w illus., references, index. Hardbound. US\$65.00.

In this book the author brings together all the relevant sources about the cosmology of the Greenlandic Inuit, comparing Alaskan, Eastern Inuit, and Siberian sources. This work allows access to material that is, for most people, otherwise difficult to access, and it provides valuable new insights. If anybody thought that the Greenlandic

pre-colonial religion was in any way poor or simple, their view will be thoroughly shaken after reading this book.

The author states that one purpose of this work was to provide a Greenland companion to the fairly recent publications about the cosmologies of Canadian and Alaskan Inuit/Yupit, and all themes are discussed with references to the works of her counterparts in Alaska and Canada and to many other researchers.

Prior to this work, scholars in Arctic subjects could find only scattered information about the pre-colonial religious world of the Greenlanders. Overviews existed in short presentations; analyses were missing. The most useful source was a database from 2005, provided by the author, which compiles all known myths and tales (Sonne, 2005). The author is an expert on Inuit culture and society, and she holds a Master of Arts in the sociology of religion—a discipline that combines historical and textual analyses of myths and rituals with more sociological and anthropological approaches. Her primary focus is on the pre-colonial Greenlandic worldview, and she compares sources from regions colonized earlier and later in order to trace the process of acculturation. The author has an extensive list of publications on the Inuit developed through 40 years of experience in the field, and the present book is both a compilation and a thorough analysis with new insights.

Sonne presents an overview of the geography and history of Greenland, offering a background for understanding the movements of people and ideas and the differences between East and West Greenland through time. The diverse written sources are described and evaluated. Since the Greenlanders had no written language prior to the arrival of the missionaries, all sources are parts of written texts deriving from 18th century missionaries and 19th and 20th century academics, including the famous Knud Rasmussen. However, his excellence is qualified, since the author concludes that many of the East Greenlandic stories ascribed to Rasmussen were taken down by a Greenlandic couple who later handed the manuscripts over to him.

In the cosmology of Greenlandic and other Inuit/Yupit people, the author finds no contradictions, only variations. The Earth was seen as a disc, but while the Canadian Baffin Islanders experienced a somersault of the Earth at every equinox, among the Greenlanders, the world was rocking from side to side, with the equinoxes marking the steepest points. The autumnal equinox was the ideal time for travelling to the heavenly realm, since the distance then was the shortest possible. So the Greenlanders lived on a slippery slope, and a capsizing of the world would mean doomsday. Therefore, the most important concept was that of balance—balance in space, body, and mind. This idea is physically beautifully expressed in the abilities of the kayakers and is also connected to the symbolism of the raven.

The world was seen as having the coast at its (human) center. From here the land rose to the heavenly world, where Moon resided, while the sea was lower, leading to the world below. The shore was the liminal area where the tide and waves made the worlds meet. Also, the human's

middle world had boundaries to an invisible “mirror” world beyond which humanlike beings were encountered, most often by the shaman apprentice in search of helping spirits. The capability of the Greenlandic *angakkuts* was not so much the ability to travel in ecstasy, which is one of the definitions used by scholars to describe shamans. Rather they had the ability to “see” things and places, and in this way to gain information from the other worlds.

The author demonstrates that the pre-colonial Greenlanders shared the impressive intellectual world of the Inuit, suppressing some details and adding their own. They surely had fewer significant rituals than the Yupit, whose ritual calendar, according to the author, reflected riches in resources, a higher complexity in social organization of lineages, and a less prominent part played by shamans.

The Greenlanders met Western missionaries earlier than other Inuit groups, and therefore the author is much concerned with acculturation. Christianity inspired the myths to some degree, but rather than weakening the picture of the former cosmology, according to the author, it adds to our understanding of religious ideas.

This book is an account of the author's own struggle with the subject, a struggle she describes as stubborn—others might call it persistent. I am excited about the new analyses and insights this book provides, although I must admit that—for me at least—it was not an easy read. It is a highly academic book; the many discussions of the views of other researchers and explanations of the Greenlandic words describing different phenomena make the book rather heavy.

I suggest two ways of reading it. One is to read the extended Introduction (pages 1–48), which explains the setting and scope of the book in an informative way, introduces the subjects, and outlines the following chapters. From there you can use the detailed table of contents (or the index) to dive further into subjects such as “Kayak Dizziness,” “Boulders and Pebbles,” “Polar Bear and Walrus in Cosmology,” “Wife-Exchange and Feasting,” “Cross-Gendered Upbringing,” and much more. Another way to read this book is simply to start from the beginning and let the author guide you through the wonderful stories and interesting analyses. I highly recommend this book for scholars studying Arctic cultures and for interested laypersons.

REFERENCE

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