

process in an age when broad generalization sometimes trumps deep probing: as Saullu Nakasuk states on the first page of the volume's introduction, "I can be asked what I know. I only state what I know."

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INUIT STORIES OF BEING AND REBIRTH: GENDER, SHAMANISM, AND THE THIRD SEX. By BERNARD SALADIN D'ANGLURE. Winnipeg, Manitoba: University of Manitoba Press, 2018. ISBN 978-0-88755-830-6. 400 p., maps, b&w illus., bib., index, notes, glossary. Originally published as *Être et renaître inuit: homme, femme, ou chamane*, Editions Gallimard, Paris, 2006. Softbound. Cdn\$31.95.

In *Inuit Stories of Being and Rebirth: Gender, Shamanism, and the Third Sex*, anthropologist Bernard Saladin d'Anglure sets out to explore ideas of Inuit personhood by unpacking oral histories and mythologies that can otherwise seem nebulous or inaccessible to non-Inuit audiences. Through this work, he explores themes that often recur in Inuit narratives and underlie Inuit concepts of personhood, including human origins, birth, human-animal relationships, aging, violence, and death.

Saladin d'Anglure has devoted more than five decades to Inuit research, with much of his focus penetrating the realm of what we might call intangible culture; he has examined concepts of personhood, gender, spirituality, cosmology, and shamanism. Fittingly, in the book's foreword, the prominent late anthropologist Claude Lévi-Strauss describes Saladin d'Anglure's knowledge as "incomparable" (p. xii), (omitting, of course, the knowledge of Inuit themselves). As such, this book provides an in-depth exploration of oral tradition that I have not seen paralleled in any other work of its kind, with a form that in some senses echoes other ethnographies, but in others subverts the tradition of anthropological texts penned by white researchers that attempt to distill complex ideas in ways that often undercut their richness.

In this text, Saladin d'Anglure interweaves stories recounted to him by Inuit informants from Igloodik with his own explanations of what these stories convey based on decades of research. In meticulous detail, he unpacks complex symbolism, ties together seemingly disparate themes, and ultimately provides a glimpse into an ontological realm that is otherwise closed to those who have not lived it.

The editorial form of this book enhances its readability. Because multiple voices are represented, a different font is used for the firsthand stories and Saladin d'Anglure's explanatory passages. This creates a sense of dialogue

that is fitting for an oral history-based text. Because the stories are left in their raw form and commented on, rather than summarized and quoted sparingly, the reader is also given the opportunity to question the author and his interpretations. In this way, he is able to convey analytical information that gives the reader a deeper understanding of the stories they are reading while showing more restraint with his own voice than many other anthropologists of his generation have tended to do.

The primary strength of the book—its breadth of information—is also, perhaps, its primary shortcoming. Because there is so much information provided, and because so much of it is left raw, it sometimes becomes difficult to discern the central goal of the book. In this sense, its title is largely unhelpful. Saladin d'Anglure has published extensively on gender, shamanism, and what he refers to as "third sex." Picking up this volume, I assumed that these would be the central focus of the work. However, that is not what I found when I started reading. The book does not stick to these topics, but instead explores a variety of themes in Inuit storytelling. While the book does centre on concepts of Inuit "Being," the rest of the title almost feels like filler to avoid attempting to distill the ideas presented in this work into a comprehensive title. This leaves the reader with little framing for what they are about to consume.

Leaving the theme of the book open-ended like this makes it difficult, at first, to apprehend exactly what is being communicated. As a result, the reader needs to be willing to allow the stories to carry them. This is a good reminder, however, to researchers who are too eager to cut to the root of a text to remember that these stories can be viewed as beings unto themselves, which have multiple layers of meaning and that change with each telling.

One of the other issues that runs through Saladin d'Anglure's work is his use of the term "third sex" to describe a variety of Inuit gender identities and expressions. Having been trained in the field of anthropology toward the middle of the twentieth century, Saladin d'Anglure's discussions of gender, while non-judgemental, fall short of what many of us tend to expect in 2020, when the discourse surrounding gender is moving away from such structural categorizations. The trouble with the term "third sex" or, as many other anthropologists have used, "third gender," is that it seems to naturalize a flat binary while slotting all expressions that do not fit within that binary into a tertiary category. When we read Saladin d'Anglure's work we see that the gender system to which he refers is complex and varied. The language of "third" fails to encompass this complexity.

That said, any work that touches on Inuit gender diversity is invaluable, as it moves us to look beyond stereotyped notions of gender and personhood. This has too often been lacking in anthropological research generally and certainly in Inuit ethnographies.

The minimalist aesthetic of this book's text and cover scheme allows the Inuit prints and illustrations to take centre stage, creating a focused visual experience. The

book itself is written to be accessible and engaging. It is useful for anyone looking to explore Inuit cosmologies, whether they be other anthropologists, oral historians, Inuit exploring their own culture and oral histories, or interested readers with no prior connection to the subject matter. Because each chapter can be read individually or as part of the greater whole, this book would be suitable as a course text to teach anthropology, oral history, folklore, or Inuit studies. It should also be regarded as a reference text for anyone doing Inuit research. This work was an engaging, informative read and overall well worth the price.

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NITINIKIAU INNUSI: I KEEP THE LAND ALIVE.

By TSHAUKUESH ELIZABETH PENASHUE. Winnipeg, Manitoba: University of Manitoba Press, 2019. ISBN 978-0-88755-840-5. 244 p., maps, b&w and colour illus., bib., notes, glossary. Softbound. Cdn\$29.95. Also available in ebook and PDF formats.

Tshaukuesh (Elizabeth) Penashue's book is a diary-based account of her efforts to preserve the way of life of her people, the Labrador Innu; it provides a vivid picture of their collective traditions while emphasizing her personal objectives for the work she has undertaken. The format of the book, developed with editor Dr. Elizabeth Yeoman, gives us not only her life but her times, showing the stages of Innu political activism and environmental concerns from the late 1980s until the present day.

The traditionally nomadic Innu occupy Nitassinan, a vast territory on the Labrador Peninsula, and are currently dispersed into several communities in Labrador and Québec. The Innu's rapid and involuntary transition from a hunting existence to a Western model of stationary habitation was prompted by extensive local development beginning with the construction of the Goose Bay military base. Rapid changes to their homelands continued with the damming of the Mishta-shipu River (Churchill River), the imposition of NATO military low-level flying in the 1990s, the development of the Voisey's Bay nickel mine and, most recently, construction of the Muskrat Falls dam on the lower part of the Mishta-shipu. Penashue's diaries reflect her protest activity in reaction to these changes from 1987 to 2016. Her activism continues to this day in the form of her annual month-long spring walk in Nitassinan and summer canoe trip on the Mishta-shipu. Mrs. Penashue uses these trips, on which others are invited, to promote her view that development and government action are harming the Innu way of life.

She began keeping notes in Innu-aimun, the Innu language, to document the events that took place during the protests against low-level military flights in Innu territory,

which the people saw as threatening the well-being of the caribou herds that provided traditional food. The diaries helped her prepare for the frequent speeches and court appearances where she represented the point of view of the Innu, who wanted to reclaim jurisdiction over their land. As the number of notebooks grew, so too did the reach of what she found important to record, including details of Innu traditional life in *nutshimit*, the bush, and her hopes and fears for her people.

All of this material was handed over to Dr. Elizabeth Yeoman at Memorial University, and the result is a book that is shaped not only by the compelling content but by the collaborative approach. It is very clear that this is Penashue's book and that she has written it to stand as a legacy for her descendants and to honour the women with whom she was jailed for standing in protest at the bombing range. As she says in the prologue, "I knew I didn't want a book with Akaneshau [English speaker] stories, just my stories. I don't mind if an Akaneshau helps me, but it's my book" (p. ix). Yeoman steps back and lets Penashue's words come through while providing supporting and clarifying information. Yeoman's description of an editing process involving undated entries and multiple translators allows us to see the challenges of bringing together the publication, but also highlights the close bond that enabled their cross-cultural collaboration to succeed.

The diary form, well-edited, is one that gives the author control over what to disclose, in spite of its personal qualities. Unlike a life history or autobiography, this form does not require the writer to provide chronological details of her personal life and can instead highlight what she has decided is significant for the reader's purposes. Penashue's ownership of the experiences gives her greater authority than non-Innu writers to speak on the same topics and also allows her to address frankly the internal community struggles created in resource development debates.

Penashue takes issue with the government—she views the offenders against the continued well-being of her people not as the individual settler people, the business interests concerned in the nickel mine, or the foreign military presence, but as the governments who have the power to prevent these predations but instead encourage them to proceed. She does not exclude Indigenous leaders from this criticism, noting that they are sometimes unavailable to meet with the public or are not keeping the interests of the community at the forefront. A gender divide is also evident, particularly in the low-level flying era, where the women stood together but were not always involved in the community's decision-making process.

Penashue is of the last generation born in the country, and her diary entries show the Innu's rapid change in lifestyle. The syncretism that is observable in Indigenous communities with long-term outside contact is evident in her personal practices; she makes use of traditional Innu medicine available through plants and animals, recounts legends explaining creation and the connections between animals and people, and speaks with fondness of her parents and their traditional life, but also relies on the rosary and