

AT HOME IN THE COLD: DOMESTIC CULTURE IN ARCTIC EXPLORATION, 1890–1940. By KATHERINE CROOKS. Montreal: McGill-Queen's University Press, 2025. ISBN 978-022802-561-0. 322 p., maps, b&w illus., bib., index, notes. Softbound. CA\$49.95. Also available in PDF and e-book formats.

At Home in the Cold focuses on five female historical figures of varying backgrounds and ages who held unique connections to Labrador or the eastern Arctic circa 1890–1940. It examines how each woman managed, transformed, became embedded in, created, held onto, or rejected ideas of home as they moved between remote northern and urban American settings. Crooks's approach to these peripatetic lives is intensely analytical but perceptive and follows overstory themes of race, gender, colonialism, femininity, masculinity, appropriation, and exploration. It imbricates core elements of Euro-white domesticity into nuanced analyses of the subjects' personal experiences and social perceptions while they were in the North.

In chapter order, Mina Hubbard's 1905 exploration of the Naskaupi and George Rivers is examined as a wilderness journey to renewal and her re-making of home. Raised on an Ontario farm, a teacher, then a nurse, Hubbard was a widow in mourning at the time of the expedition. Over the course of the two month journey she experienced a release of past trauma through her mapping work, the landscape, and the companionship of her four-man crew. During further weeks spent at the George River HBC Post on Ungava Bay, she shed inner ties to the domestic life once shared with her deceased explorer husband Leonidas Hubbard. For a brief time at Mushuau-nipi she entered Innu domestic space meeting families who for generations had journeyed through that same, to them familiar, landscape, an interlude that might have been examined further. Thereafter, Hubbard began an entirely different life as an internationally recognised explorer whose measurements (and some toponyms) along the Naskaupi and George Rivers became the basis for official maps of Quebec-Labrador until the mid-1900s and the advent of aerial mapping.

The story of Elizabeth Ford's life grapples with the intersection of biographical facts and her fictionalized public persona as the Inuk Anauta. Raised in northern Labrador at the Nachvak HBC post of probable Inuit British parentage, Ford went to live in Indiana as a widow where she remarried twice more. There she began her particular form of knowledge production about the Arctic and Inuit life that was based on her having spent time on Baffin Island and in Ungava Bay, Hudson's Strait, and coastal Labrador. Crooks examines how Ford drew on her own colonial notions of racial and cultural authenticity to perform Inuit-ness. Through books, lecture-circuit presentations, musical performances, and short stories produced under the pseudonym Anauta, Ford advocated Arctic and Inuit ways to public audiences, achieving standing within the American explorer community.

Josephine Diebitsch Peary (JDP) figures in Arctic exploration as the wife of Robert Peary, travelling with him in his attempts to reach the North Pole and giving birth to their daughter while in the Arctic. She is examined here for her considerable efforts at place-making and creating white middle-class American home life in the North, separating herself from Inughuit, their home life and spaces, as well as from the perceived harshness of the landscape. Once returned to American domestic space, she performed as an Arctic celebrity for American popular culture through writing, images, and Arctic memorabilia prominently displayed as interior decor. Given what is now known about Robert Peary's own carefully scripted performance as Arctic explorer, while in relationships with Inughuit women and fathering children, JDP's efforts take on a touch of trad-wife agility, carefully veiled as she worked the dual discourse of American middle-class domestic happiness in both the Arctic and in America.

Marie Peary and Eqariusaq are forever linked with one another through two books written by JDP about her Arctic-born daughter, popularly known as "the Snow Baby," which also featured her "Eskimo nurse" Eqariusaq. Their real lives intersected more than once and included a year during which eleven-year-old Eqariusaq was brought from Greenland to live in Washington as four-year-old Marie's companion caregiver. In popular writing by the Pearys, Eqariusaq served as a foil for Snow Baby who is consistently portrayed as of superior stuff, able to thrive both in the Arctic as in a "civilised" American urban setting. In this chapter, Crooks uses the many oppositional aspects of their lives to also summarise the body of important research on the deep cultural changes and traumas introduced to Inughuit society during Peary's expeditions between 1886 and 1909. These involved economic, cultural, and material upheavals, sexual traumas, and impacts on Inughuit gender relations and genealogies as well as imposed military-style structures upon traditional agency and social roles.

Variations on the theme of exploration thread through each chapter. At times elusive, exploration extends beyond normative undertakings of ruggedness in remote and difficult regions for purposes of producing new knowledge. Hubbard rightly considered herself an explorer, yet her way through wilderness did not require Peary-esque states of extremis, massive funding, or publicity. Ford's exploratory aspects are not as readily apparent, but Crooks observes that her energetic efforts to claim Arctic authenticity, as well as her personal knowledge, are legitimate facets of northern exploration (p. 70). The Peary women and Eqariusaq are explorers of unknown and uncertain social places. The former sojourned several times in the eastern Arctic, but their records of place and people are incidental and not part of a deliberate project. Their particular type of exploration ranged from creative and imaginative ways of maintaining a sense of American home and then conveying their perceived exotic Arcticness once in America. Eqariusaq's exploration, in contrast, involved adaptability and purpose—she later worked as an expert seamstress

of skin clothing for Peary expedition members. Of all the women, she experienced the most intense explorations through changes in home life and in Inughuit culture.

At Home in the Cold is well-written with a concise and objective overall tone. It is based on the author's Dalhousie University doctoral thesis, which it follows closely as a piece of academic writing rather than as a history text suitable for the general public. It is well edited with endnotes organized by page sets and a useful index. Overall, it is a not-to-be ignored historiographical study.

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ANGALKUT/SHAMANS IN YUP'IK ORAL TRADITION.

Edited by ANN FIENUP-RIORDAN and translated by ALICE REARDEN and MARIE MEADE. Fairbanks: University of Alaska Press, 2025. ISBN 978-1-6464-2730-7. 526 p., maps, b&w and colour illus., bib., appendices, index, Yugtun glossary, endnotes, Softbound CA\$43.95 also available as an ebook.

Over the past 40 years, Yup'ik translators Alice Rearden and Marie Meade, along with anthropologist/editor/author Ann Fienup-Riordan, have separately and together produced some two dozen detailed books and articles about the knowledge and traditions of the Yupiit of Southcentral Alaska. The latest, *Angalkut* (translated as Shamans), explores and explains shamanism through oral traditions that were shared with the authors by Elders from throughout the region. The book's goal is to preserve information about a practice that is no longer extant and to communicate that information in both English and Yugtun. The intended audiences are young Yup'ik learners (the majority of whom are fluent in both languages) and the non-Yup'ik public. Of the latter, Elder Paul John of Toksook Bay mused, "If white people see these books, they will think, 'These Yup'ik people evidently are knowledgeable and know how to take care of their own affairs through their traditional ways'" (p. 17). The book is encyclopedic in its depth and breadth; it confirms Paul John's expectation of its impact on the unknowing.

Under the auspices of Calista Education and Culture (CEC), a non-profit corporation dedicated to preserving the region's heritage, this trio and other researchers have adopted a unique research and dissemination process. CEC hosts gatherings of Yugtun-speaking Elders at museums, homes, community centres, and CEC offices. Each gathering focuses on a specific set of topics. The information, stories, experiences, and memories that the Elders shared are recorded in Yugtun, then transcribed and translated. The team of researchers arranges and annotates the information into bilingual publications. The timing of *Angalkut's* publication is deliberate: the last of those who witnessed angalkut in action have now

passed away. This means there will be no more stories in the Yup'ik corpus about shamanism. The record is as complete as it will ever be.

As a result of CEC's unique process, *Angalkut* has emerged as the most comprehensive study of shamanism as practised in the subarctic and Arctic and probably beyond. Between 1985 and 2017, 83 Elders born between 1903 and 1940 contributed recordings on the subject. They recounted first-hand observations of angalkut at work as well as relevant stories (qanemciit) told to them by family members.

Fienup-Riordan organized the transcripts' information into two parts. Part 1 (p.11–98) describes the working system for the English-speaking public, both Yup'ik and Kassaq (non-Yup'ik): the nature of angalkut, what angalkut did to re-establish the health of individuals and community, where they got their power, the tools they used, specialties within the field, who became an angalkuq and how, the types of performances they engineered, and the duality of good and bad angalkut. Fienup-Riordan explores the impacts of Christian missionaries and Euro-American medicine on the practice, banning, and eventual revival of interest in shamanism. She brings in examples from the many CEC gatherings to illustrate all aspects of shamanism. She also acknowledges ethnographic studies that have provided a theoretical context for shamanism. This combination of research process, detailed and unique content, cultural and academic context, and sheer volume of information results in a book that is invaluable for anyone interested in shamanism in any part of the world.

Part 2 (p. 101–479) consists of the stories themselves, arranged first by geographic area within the region and then by motif or detail described in the stories. These selections are not complete transcripts of gatherings, but rather short snippets or entire qanemciit about a particular angalkuq's performance and its aftermath. For example, one entry is named "They evidently killed [shamans] back in those days, when they had killed too many people" (p. 178). Another is named "The children of shamans will have some sort of ability" (p. 232). A third example, about the renowned shaman Tairtaq, is called "They called him Tairtaq" (p. 255).

Each entry in part 2 is presented in English on half the page, Yugtun on the other. The translations are free rather than literal or paraphrased. As a non-Yugtun speaker, I cannot comment on the translations themselves except to assure readers that both Rearden and Meade are reputed to be the finest Yup'ik translators and transcribers in the state. For a discussion of the methods the two followed, refer to page 101ff.

Many of the stories transcribed in part 2 were introduced in part 1 under the headings noted above. This serves two purposes: the cultural context, which was discussed earlier in the book, is now familiar to the reader and informs and enriches the stories. Secondly, with the repetition comes remembrance and, ultimately, understanding.

As noted above, the book offers a wide-ranging discussion of Yup'ik shamanism, from its role in the lives of the angalkut themselves and their clients to both its