

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

cosmological underpinnings and the material culture associated with shamanism. The fact that recordings were made over a 32-year period is a major strength. The earliest recordings contained observations of the 1910s and 1920s, when the Elders were teens and understood what was happening. The 32-year time depth also enabled the researchers to determine gaps in the collected knowledge and focus more recent gatherings accordingly.

As a record of past beliefs and practices, this book has no match. Nonetheless, a companion volume aimed at a scholarly audience would be welcome. Such a book would examine anthropological theories of shamanism worldwide and place Yup'ik cosmology in that context. A comparative study based in part on access to the rich material in this volume would be a valuable contribution to the field.

The 8.5" × 11" paperback copy I reviewed is sturdy and well designed with high-resolution photographs and helpful endnotes, glossary, and index. I found a handful of typographic errors in the English sections.

I highly recommend this book as an exemplar of scholarly work; cooperation among culture-bearers, translators, scholars, and the organization that sponsored them; and, perhaps most important, the years-long dedication of the authors and their sponsor to the endeavour of learning and preserving Yup'ik history and culture. The book would be interesting and accessible to high school students and academics alike. Lay readers will find Fienup-Riordan's prose clear, precise, and flowing. The stories and their translations are vivid; they transport the reader to the times and places when angalkut were essential to community prosperity and health. The book attests to the complexity of Yup'ik philosophy, cosmology, and daily practice, and is a joy to read.

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