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Although the volume certainly represents a valuable addition to the literature on Native American political history, I have to question Wilkins's choice of format for presenting these documents. At a time when we are blessed with an abundance of Internet resources for American Indian law, this collection seems better suited to the Web than to an expensive volume from a university press. As Wilkins acknowledges in his introduction, this selection of laws and constitutions merely represents the beginning of an effort to document Indian political institution building during the nineteenth and early twentieth centuries. Why not offer these documents through an online database, where additional material could be added and easily made available? I hope that Wilkins's plans include the creation of such a database, as a Web presence for these fascinating records could only augment their power to inspire and instruct.

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Encounters on the Passage: Inuit Meet the Explorers. Dorothy Harley Eber. Toronto: University of Toronto Press, 2008. 196 pages. \$46.00 cloth; \$21.95 paper.

Inuit have encountered people of European origin traveling through their lands over a long period of time. In *Encounters on the Passage*, Dorothy Harley Eber describes Inuit views of some of these encounters drawn from oral traditions recounted in interviews that she conducted between 1994 and 2008 with numerous Inuit living in Nunavut with additional accounts drawn from the Inullariit Elders' Society Archives at the Igloodik Research Centre. She focuses mainly on stories about which she is also able to provide an account of the explorer's perception of the same event drawn from their published journals. The main focus of the traditions that she discusses is on encounters resulting from European attempts to find a Northwest Passage during the nineteenth century.

One accomplishment of Eber's book is to demonstrate that oral traditions are alive and well among the Nunavut Inuit and that they have considerable depth and historical and cultural interest. When she is able to compare Inuit and European versions of the same event, she also offers valuable information about and insight into major differences in culturally based perceptions and behavior.

Eber describes Inuit encounters with and oral traditions about a number of expeditions: William Edward Parry's expedition from 1821 to 1823, especially

his wintering at Igloolik; John Ross's at Felix Harbour on the Boothia Peninsula from 1829 to 1833; Sir John Franklin's in the vicinity of King William Island from 1848 to 1850; Richard Collinson's near Cambridge Bay from 1852 to 1853; and that of Roald Amundsen at Gjoa Haven from 1903 to 1905.

Some Inuit oral traditions take us even further back in time. In an appendix, Eber recounts Charles Francis Hall's collection (1860–62, on south Baffin Island) of Inuit accounts of Europeans building a ship on Kodlularn Island. Hall realized that he might be hearing about Sir Martin Frobisher and his voyage (1577–78) to find a Northwest Passage to China (then usually called Cathy). Recent researchers agree that Hall's meticulously collected accounts do refer to Frobisher's voyage. Eber cites an oral tradition collected by Susan Rowley in 1991 that likely involves Frobisher as well. This suggests that some contemporary Inuit know of oral traditions that contain at least a fragmentary record that stretches back more than four hundred years.

The book is divided into an introduction, prologue, and eight chapters plus two appendices. For many readers, the principal interest of this book will likely be the three chapters devoted to the Franklin Expedition and its fate, which is a topic that continues to exert fascination for scholars and others. Eber suggests that some Inuit now also have become interested in the question of what happened to Sir John Franklin and his expedition. In chapter 5, "New Franklin Stories: The Ship at Imnguyaaluk," some possible new information about the expedition and some new suggestions for research on the ground are offered.

Eber is quite candid about the strengths and weaknesses of oral traditions as historical sources. She also shows that at least some of the Inuit she worked with have an appreciation of how stories of the past are preserved and how sometimes these stories come to be altered or even blended with other stories about different times and places. Tommy Anguttitauruq, who acted as the interpreter and supplier of oral traditions to Eber, describes how oral traditions are formed and transmitted: "In those days there was lots of time to tell stories, no television, no radio, no restaurants. The stories were very important. We memorized them and so that way we could pass them on. . . . Every time the stories are told, maybe they're a little bit different; there's a little bit added and maybe some things not said" (xviii).

There may be more than one version of an event in the oral tradition, and Eber is sometimes able to report multiple versions. A comparison between the outsider's account of an event and the Inuit version often reveals the very different views each side had of the encounter. For example, during his expedition from 1821 to 1823 William Parry wintered twice in the Arctic, the second time at Igloolik. The local Inuit and Parry's crew seem to have gotten along well on the whole. The Inuit benefited materially from the presence of the

outsiders and were helpful to Parry and his men in return. But close to the end of their stay a shovel was stolen. According to Parry's account, a man named Oo-oo-took was determined to be the thief. As earlier mild punishments for previous petty thefts had been laughed off by the Inuit as a joke, Parry ordered Oo-oo-took to be subjected to standard naval discipline: he was flogged in front of his fellow Inuit. Parry suggests that these other Inuit expressed their approval of Oo-oo-took's punishment. He also wrote that all the local people quickly disappeared for a while, although they did return acting almost as before and not hesitating to criticize Oo-oo-took's behavior.

The Inuit version of the event Parry described is quite different. Eber is able to discuss four different Inuit accounts, each one a bit different from the others. She collected one account herself and found two others in the Inullariit Elders' Society archives. The fourth account was told to Charles F. Hall during the 1860s on southern Baffin Island. All of the Inuit accounts identify Oo-oo-took as a shaman and recount his heroic struggles to keep Parry from killing him. "After Paarii [Parry] wintered, for more than a hundred years, no vessel came to Igloolik. This was the shaman's curse" (32).

Two themes recur in the stories. The Inuit were often, perhaps usually, quite frightened of the European visitors when they first encountered them, unsure of whether they were spirits or human beings. The various wrecks and other materials left behind by the explorers provided local Inuit communities with significant sources of metal and wood for their own use and for trade to other communities—although not everything left behind was useful; many food items, flour for example, were simply not recognized as food when they were received as gifts or found in wrecks or caches.

Readers who are interested in indigenous peoples' views of outside visitors and those interested in culture contact will find this short book of considerable interest and will be keen for a fuller publication of these Arctic oral traditions. The interest of the book is enhanced by reproductions of illustrations from the published accounts of the nineteenth-century explorers whose expeditions are discussed and, especially, by drawings by contemporary Inuit artists relevant to traditions and events described in the text.

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