

altered the appearance of skin garments, and added to the kinds of pieces in the clothing repertoire. Chapter Eleven demonstrates the effect of contact between the Copper Inuit and British explorers in the eighteenth and nineteenth centuries, as well as contact with traders from Alaska, with the Dene, and with members of the Southern Party of the Canadian Arctic Expedition, which took place from 1913 to 1916. A dramatic change in style occurred in Copper Inuit costumes when the Klengenbergs family migrated from Alaska to Coppermine in 1916. The changes are particularly interesting, as both Inuit and non-Inuit had acknowledged that traditional Copper Inuit dress had several drawbacks. The discussion of the new Mother Hubbard style for women and the limited use of beads rounds out our understanding of the changes to the garments after contact.

The last chapter, by Oakes and Webster, brings the reader into the 1990s by centering on contemporary Copper and Caribou Inuit wear. Well-developed is the discussion on the varieties of clothing available—skin, fabric, handmade, store-bought—and the choices made according to role, function, age, traditions, group affiliation, and the desire for attention and decoration. The authors give many examples of the use of technological advances combined with traditional lore. This synergy has resulted in attire that meets the requirements of today's life in the North as well as esthetic tastes, especially of the young, influenced by the South.

A judicious editor's handwork is evident. The book designer has given the reader uncrowded pages, and clear references to images with well-placed captions. The photographs—archival, of museum artifacts, and modern—are outstanding. Dorothy Burnham's pattern illustrations are rendered with clarity and precision, reflecting an understanding of how fur is cut and sewn.

Some minor criticisms: I am troubled by the use, in connection with Inuit fur and skin garments, of the terms 'hem,' 'hemline,' and 'fashions,' that are southern expressions used in the dress industry or in home sewing. The word 'fashion' implies transience, a striving to be in vogue, to have *le dernier cri*, concepts quite distinct from the work of Inuit seamstresses. More serious is the omission, perhaps because of its controversial nature, of mention of the effect of the anti-fur harvesting lobbies on Inuit communities. The European and American ban on importing seal fur is the latest of a series of blows to northern economies dictated by fashion, be it ideological or material: whaling ceased (not in itself a negative event) because baleen and whale oil were no longer required in Europe and North America; later, after a built-up demand, the market for Arctic fox dropped.

The book could have been rounded out by an indication of areas for further research, although I already hear the protests of the editor about casting too wide a net. Possibly the elders, along with Inuit and non-Inuit scholars, will find answers to some of the puzzles.

*Sanatujut* raises the question of the function of the *kiniq* (p. 34, sometimes translated as front flap or apron) in Copper Inuit parkas. The traditional Copper Inuit *kiniq* is a very small V-shaped or oblong extension, or an outline, at the centre of

the front edge (Fig. 18, p. 26 and Fig. 62, p. 65). However, the Copper Inuit clothing at the McCord Museum of Canadian History, Montreal, for example, and much shown in *Sanatujut* and elsewhere, does not have this extension. Diamond Jenness' patterns of men's and women's coats (1946:12, 13, 34) show a straight-cut edge, as do the full dress dancing costumes worn by Ipkakhuak and his wife Higilak (Jenness, 1946: frontispiece), who adopted Jenness. Can we discover the reason for the seamstress' decision to use one style or another? Was it a matter of decoration, group affiliation, a need for spiritual protection, a reference to the life-springs, or the sensibilities of the seamstress at a particular moment in her life?

The stripes on Copper Inuit women's trousers were found on women's trousers in Siberia, donned by some male shamans in their androgynous state. The motifs on Copper Inuit tools, clothing, and tattoos are known in the Thule era, and from Paleolithic and Historic times in Siberia. Some symbols in Caribou Inuit clothing and beadwork are found in some Siberian costume. Can we extend the frontiers of our studies of Inuit clothing by pursuing the search for the Northeast Asian connection already documented in other fields?

These comments aside, the book admirably fulfills its mandate to trace and describe the development of Copper and Caribou Inuit clothing. It draws together in a detailed, yet relatively compact form, the material about the attire and its place in an ancient, rich, complex culture that is alive and well in the Arctic. It goes further, by promoting the quiet revolution taking place between the Aboriginal peoples and museums, wherein we can tread the same path as partners, toward consensus rather than confrontation, concerning ethical policies to preserve and advance the Aboriginal cultural heritage.

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- A LONG WAY FROM HOME: THE TUBERCULOSIS EPIDEMIC AMONG THE INUIT. By PAT SANDIFORD GRYGIER. Montreal and Kingston: McGill-Queen's University Press, 1994. 233 p., 20 b&w illus., 3 maps, 4 appendices, notes, index. Hardbound. Cdn\$34.95.

Commencing in the late 1920s, many of Canada's Inuit lived through a devastating tuberculosis epidemic that was introduced by visitors or early settlers from the south. Not until

after World War II did the Canadian government undertake measures to treat the victims, initially carrying out hasty X-ray surveys, then bringing the seriously afflicted out of the North to southern hospitals.

This book sets forth the story of this TB epidemic, with special attention to the Inuit patients and their families. It also discusses the difficulties and efforts of the government personnel and others who worked tirelessly to solve the problems created by the epidemic. The epidemic was finally brought under control, but not before many of the Inuit had undergone horrendous stress, pain, and suffering, and dozens had died.

To her basic archival material, which was gathered from many sources throughout southern Canada, the author has added personal accounts from the memories of some Inuit survivors and their descendants.

The book is divided into three parts. Part One provides a brief but useful background for the general reader on the history of TB in Canada, basic cultural information on the Inuit, and the early role of the missionaries, Hudson's Bay Company employees, and the RCMP vis-a-vis the Inuit in the Arctic.

Part Two recounts the early appearance of the disease and the Canadian government's increasing efforts to cope with the problem. Initially, during the 1930s and 1940s, this involved providing meagre support to the voluntary but totally inadequate on-site treatment of the infected Inuit by the missionaries and the RCMP. Later, following World War II, government personnel arranged to have the TB victims brought south to sanatoria located in various cities across the country. Those patients fortunate enough to survive and recover ultimately were returned to their homes in the North, where many of them then faced unforeseen adjustment problems. Less fortunate ones died in the various hospitals and were buried nearby, far from their families and homeland. By the late 1950s, the government was constructing nursing stations and a few hospitals across the Arctic, which—along with antibiotics and improved living conditions—brought about a fairly rapid decline in the incidence of TB among the Inuit.

In Part Three, the author discusses the positive and negative aspects of the government's actions and the manner in which they were implemented in dealing with the TB epidemic. Inexcusable was the "perpetual stalling and inaction" of its northern administrators during the 1930s and early 1940s, in spite of repeated calls for help emanating from the North. Additionally the bureaucratic rivalry between the northern administrators and the medical people at the Health and Welfare department after World War II increased the general problem, especially during the early years. The author concedes that the government's basic motives seem to have been good at the time, but the consequences nevertheless were sometimes appalling. As a result, the Canadian Inuit by the 1950s were said to have the highest incidence of TB in the world, and by 1956 hundreds of them had died from the dread disease, and one-seventh of the remaining Canadian Inuit population had been forced to move south for treatment.

In dealing with the TB epidemic, one of the government's most serious errors was that it looked at only the medical aspect of the problem, with little regard for the social and

cultural problems created by its actions. Too little concern was shown for the welfare of the families left behind when the patients were gathered and shipped south for treatment, and until the 1960s even less effort was made to encourage communication between hospitalized patients and their families still in the North. Inuit patients were frequently separated from their TB-stricken friends and sent to different hospitals, and some Inuit found themselves the only native patients in the hospitals where they were treated. All suffered from language and communication problems, whether in English-speaking or French-speaking hospitals.

Throughout the book, the author shows much empathy towards the TB-inflicted Inuit and the way they were treated. At the same time, however, she recognizes the enormity of the problems faced by the government personnel in Ottawa who were trying to deal with these problems, and some of the anguish they suffered in their search for remedies. While obviously favouring the negative side in judging the government's role and actions in coping with the TB epidemic, the author still finds several positive aspects that arose from them. Among these were the improved medical and educational facilities and efforts in the North, the increased employment opportunities for some of the patients as a result of language and technical skills acquired while hospitalized in the south, the development of small handicraft industries in some northern communities, and the opening of Inuit cooperative businesses.

The author has researched her subject carefully, her many notes and references reflecting the broad scope of her enquiries. Curiously missing, however, since the book was published late in 1994, is any reference to Dr. Walter Vanast's 1991 article (in *Inuit Studies*) about Jennie Kanayuq and the tragic TB epidemic in the Coppermine region in 1929 and 1930, and also the National Film Board's 1992 video program "Coppermine" on the same subject.

The publisher has done an excellent job of editing and printing the book, thereby complementing the care with which the manuscript was prepared. The maps, tables, and notes provide useful supplementary information. Unhappily the reproduction quality of the photographs is inferior to that of the text, but this may stem from the condition of the originals. Nevertheless the photographs do manage to convey some sense of the confusion and loneliness experienced by the Inuit TB patients, as well as the distressing conditions they were subjected to during transportation and treatment.

In this account of the TB epidemic among the Canadian Inuit, author Grygier has made a valuable contribution to a specialized but significant aspect of Arctic history. Her book should prove a useful reference work for all Arctic historians.

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