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**KUSIQ: AN ESKIMO LIFE HISTORY FROM THE ARCTIC COAST OF ALASKA.** By WALDO BODFISH, SR. Fairbanks: University of Alaska Press, Oral Bibliography Series, No. 2, 1991. 330 p., index, footnotes, photos, maps, appendices (interpretive notes by Inupiat [Eskimo] speakers and researchers), bib., glossary. Softbound. US\$21.00.

This book contains the life history of an Inupiaq (Eskimo) elder from Wainwright, an arctic coastal village in Alaska. A narrated life's story is transcribed, compiled and edited into a history of a person in his cultural and geographical context, preserving a record of an era. It is a colourful account that retains the personal and idiosyncratic flavour of the teller, bringing a unique and interesting perspective, refreshingly native and rich.

The purpose of the book is to preserve the history of a region and a people through the memories of an individual. The stories are full of references to famous people and incidents of the early 1900s, bringing alive history in a different way: through the eyes of the local indigenous person, a northerner.

The narrative is enriched by extensive chapter notes from two other collaborators in this oral history. For the reader seeking greater detail, it is there in succinct explanations and clarifications. But the narrative style is maintained in the notes, and one should read them along with the main text.

This book will appeal to the general reader and to those interested in anthropology, culture and language, wildlife and life "on the land." It is an excellent introduction to the North and the Inupiat, especially for the reader looking for a glimpse into Inuit culture and history and the changes in the North over the past century. It is also a glimpse into the history of whaling from the point of view of a whaler's child. Waldo Bodfish, the narrator, says: "I'm a half-breed: father White man and mother real Eskimo. My mother's first husband was named Kusiq, and when I was born in 1902 they named me after him. . . ."

There are little gems of cultural history spread throughout the book as well, dropped in as points of interest. Kusiq knows how to appeal to the audience; he is a good storyteller:

The shaman, *angatuq*, wanted to have my mother's first husband for his son-in-law, but Kusiq didn't want to marry the shaman's daughter. That's why the shaman killed him. My mother loved that man, and that's why she named me after him.

The book is divided into twelve chapters, each one titled after some point of change in Kusiq's life. Slightly over half the book is narrative; the balance is notes, appendices, glossaries and other sections the reader will find as interesting as the main text.

*Kusiq* represents a welcome new wave in literature, the expressions of cultural awakenings among native American cultures, the attempt to redefine the native world in written form, to recast history, a history for too long the domain of the white (or as we more politely say in the North, "Outside") system. But this is no insensible rambling of an old man. The team of narrator and collaborators has done an excellent job of putting into print the sharp memories of a keen observer of his world.

Unlike those dusty tomes of rugged British explorers of the harsh Arctic, Kusiq does mention by name the white travellers through the North. He does not say "and some White Man" but tells who it was. He also mentions by name his own people, and this must make this book a treasure for Inupiat from his region.

I think this book is a treasure for all who are interested in the North and its peoples. It is well printed on acid-free paper for the collector and should be a welcome addition to any library. Perhaps we will soon see other works from this Oral Biography Series.

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**ARCTIC ODYSSEY: THE DIARY OF DIAMOND JENNESS, 1913-1916.** Edited by STUART E. JENNESS. Hull: Canadian Museum of Civilization, 1991. 902 p., 208 illus. (maps, photos and drawings), appendices, index, bib. Hardbound. Cdn\$65.00.

This superbly edited volume brings into public view the complete arctic diary of Diamond Jenness, written during his three-year odyssey as the ethnologist for the southern party of the Canadian Arctic Expedition. This monumental volume is clearly the result of a labor of love on the part of Stuart Jenness, who started the typing and editing of the diary's three volumes in the early 1970s. As Stuart Jenness states in the preface, he had two major goals in publishing his father's diary in its entirety: "(1) to make its contents available for all persons interested in Eskimo activities, culture, and living conditions in northern Alaska and Canada early in this century; and (2) to offer a revealing glimpse of my father's personality and character, through his daily accounting of his adventures during the three years he was in the Arctic" (p. xx). Although this book does not have the poignancy and simple elegance of Jenness's *The People of the Twilight* (1928) or *Dawn in Arctic Alaska* (1957), both of which were based largely upon the anthropologist's daily journals, *Arctic Odyssey* constitutes an important primary document about one of Canada's premier ethnologists at work in a region of the Arctic just prior to the dramatic influx of traders, trappers, missionaries, and government administrators, who would ultimately and inextricably change the face of Copper Eskimo life.

After undertaking graduate studies in anthropology at Oxford University (1908-11) and completing a year's fieldwork in Papua New Guinea, Jenness had returned to New Zealand in late 1912, where he was recovering from malaria, a disease that would plague him from time to time in the Arctic. In February 1913, he received a cablegram from Dr. Edward Sapir of the Canadian Geological Survey asking him if he was interested in participating in an expedition heading for the relatively unknown Coronation Gulf region of the central Canadian Arctic. Despite having no arctic experience, Jenness accepted the invitation and prepared for his departure for Victoria, British Columbia, where he joined up with other expedition members. It was during the summer preparations in Victoria that Vilhjalmur Stefansson, the expedition leader, informed the scientific staff that all personal and scientific diaries, journals, and notes must eventually be turned over to the government at the end of the expedition. Jenness and other members voiced strong objections on the basis that such a requirement would unnecessarily limit their note taking to technical matters only (p. xxxiv). It is difficult to assess what influence this had upon the style and content of Jenness's own diary entries, but it is quite possible that the author may not have been as open as he might have been otherwise. Indeed, throughout the entire diary, Jenness reveals little regarding his personal relations with or feelings about Stefansson and other expedition members, although he is quite open in expressing opinions (good and bad) about various Inuit with whom he comes into contact.

The first part of *Arctic Odyssey* includes a prologue, which provides useful background information and outlines the first stages of the expedition as it heads from Victoria to the north coast of Alaska. The editor has done an admirable job in providing an overview of the expedition's organization, scientific goals, staff requirements, and personal relations among scientific staff. Several incidents of discord