

book itself is written to be accessible and engaging. It is useful for anyone looking to explore Inuit cosmologies, whether they be other anthropologists, oral historians, Inuit exploring their own culture and oral histories, or interested readers with no prior connection to the subject matter. Because each chapter can be read individually or as part of the greater whole, this book would be suitable as a course text to teach anthropology, oral history, folklore, or Inuit studies. It should also be regarded as a reference text for anyone doing Inuit research. This work was an engaging, informative read and overall well worth the price.

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NITINIKIAU INNUSI: I KEEP THE LAND ALIVE.

By TSHAUKUESH ELIZABETH PENASHUE. Winnipeg, Manitoba: University of Manitoba Press, 2019. ISBN 978-0-88755-840-5. 244 p., maps, b&w and colour illus., bib., notes, glossary. Softbound. Cdn\$29.95. Also available in ebook and PDF formats.

Tshaukuesh (Elizabeth) Penashue's book is a diary-based account of her efforts to preserve the way of life of her people, the Labrador Innu; it provides a vivid picture of their collective traditions while emphasizing her personal objectives for the work she has undertaken. The format of the book, developed with editor Dr. Elizabeth Yeoman, gives us not only her life but her times, showing the stages of Innu political activism and environmental concerns from the late 1980s until the present day.

The traditionally nomadic Innu occupy Nitassinan, a vast territory on the Labrador Peninsula, and are currently dispersed into several communities in Labrador and Québec. The Innu's rapid and involuntary transition from a hunting existence to a Western model of stationary habitation was prompted by extensive local development beginning with the construction of the Goose Bay military base. Rapid changes to their homelands continued with the damming of the Mishta-shipu River (Churchill River), the imposition of NATO military low-level flying in the 1990s, the development of the Voisey's Bay nickel mine and, most recently, construction of the Muskrat Falls dam on the lower part of the Mishta-shipu. Penashue's diaries reflect her protest activity in reaction to these changes from 1987 to 2016. Her activism continues to this day in the form of her annual month-long spring walk in Nitassinan and summer canoe trip on the Mishta-shipu. Mrs. Penashue uses these trips, on which others are invited, to promote her view that development and government action are harming the Innu way of life.

She began keeping notes in Innu-aimun, the Innu language, to document the events that took place during the protests against low-level military flights in Innu territory,

which the people saw as threatening the well-being of the caribou herds that provided traditional food. The diaries helped her prepare for the frequent speeches and court appearances where she represented the point of view of the Innu, who wanted to reclaim jurisdiction over their land. As the number of notebooks grew, so too did the reach of what she found important to record, including details of Innu traditional life in *nutshimit*, the bush, and her hopes and fears for her people.

All of this material was handed over to Dr. Elizabeth Yeoman at Memorial University, and the result is a book that is shaped not only by the compelling content but by the collaborative approach. It is very clear that this is Penashue's book and that she has written it to stand as a legacy for her descendants and to honour the women with whom she was jailed for standing in protest at the bombing range. As she says in the prologue, "I knew I didn't want a book with Akaneshau [English speaker] stories, just my stories. I don't mind if an Akaneshau helps me, but it's my book" (p. ix). Yeoman steps back and lets Penashue's words come through while providing supporting and clarifying information. Yeoman's description of an editing process involving undated entries and multiple translators allows us to see the challenges of bringing together the publication, but also highlights the close bond that enabled their cross-cultural collaboration to succeed.

The diary form, well-edited, is one that gives the author control over what to disclose, in spite of its personal qualities. Unlike a life history or autobiography, this form does not require the writer to provide chronological details of her personal life and can instead highlight what she has decided is significant for the reader's purposes. Penashue's ownership of the experiences gives her greater authority than non-Innu writers to speak on the same topics and also allows her to address frankly the internal community struggles created in resource development debates.

Penashue takes issue with the government—she views the offenders against the continued well-being of her people not as the individual settler people, the business interests concerned in the nickel mine, or the foreign military presence, but as the governments who have the power to prevent these predations but instead encourage them to proceed. She does not exclude Indigenous leaders from this criticism, noting that they are sometimes unavailable to meet with the public or are not keeping the interests of the community at the forefront. A gender divide is also evident, particularly in the low-level flying era, where the women stood together but were not always involved in the community's decision-making process.

Penashue is of the last generation born in the country, and her diary entries show the Innu's rapid change in lifestyle. The syncretism that is observable in Indigenous communities with long-term outside contact is evident in her personal practices; she makes use of traditional Innu medicine available through plants and animals, recounts legends explaining creation and the connections between animals and people, and speaks with fondness of her parents and their traditional life, but also relies on the rosary and

on Catholic prayer tradition and pilgrimages. She is well aware of the conflicting values of the younger generations, knowing that they enjoy and benefit from life in *nutshimit* but are also interested in the amenities available in town.

The tone of the book allows us to see Penashue's approach to all the struggles in her life, including those within her own family and community, as well as the political clashes between the formidable forces promoting development and the tradition-bearers who resist the accompanying changes to their lifestyle. She recounts all these conflicts in the same voice; she is not angry, despairing, or resigned, but assesses the current challenge and the response she considers possible and effective and carries on. She is the very definition of resilience.

The book makes good use of photographs, in particular those taken during her annual walk on snowshoe. The quality of the production is high, and the inclusion of the glossary is helpful for readers outside the community. A reader using the book as an introduction to the history and culture of the Innu would have benefited from an index, but the book is accessible, and the chronological format makes it possible to trace the individual events that called forth the protest activity.

The later parts of the diary show an older Tshaukuesh, discouraged by the continued struggle, the death of her husband Francis, and the declining solidarity amongst the women who once stood together so strongly. Yet her gratitude for the land and the gifts of the Creator, and her appreciation for the support she receives from many sources never waver. This book is a valuable resource for scholars of northern and Indigenous history, as well as a volume of general interest for the Labrador community and a personal document of deep meaning for its author. As she reflects (p. 159), "I'm always writing my journal. When I'm gone, my journal will still be here. It's an important story, deserving of respect, and I love writing it."

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THE HANDS' MEASURE: ESSAYS HONOURING LEAH AKSAAJUQ OTAK'S CONTRIBUTIONS TO ARCTIC SCIENCE. Edited by JOHN MACDONALD and NANCY WACHOWICH. Iqaluit, Nunavut: Nunavut Arctic College Media, 2018. ISBN 978-1-897568-41-5. 396 p., b&w illus., bib., index. Softbound. Cdn\$27.95.

Leah Aksaajuq Otak was born in a sod house (*qarmaaq*) at Iglurjuat on Baffin Island, in March 1950.

[Leah], whose life and work this volume commemorates, was part of a generation of Inuit who lived through

perhaps the most momentous period in Canadian Inuit history: the move from the land to the settlement. Much more than mere physical relocation, the move marked a watershed between two antithetical ways of living and being. This transition, in Leah's view—one shared by most of her contemporaries—heralded a rapid loss of Inuit autonomy followed by a corresponding decline in the integrity and primacy of Inuit culture, values, and particularly language.

(MacDonald, 2018:252)

This transition from land to settlement life—and its far-reaching impacts—is a driving force behind much of Leah's life's work to which this edited collection pays tribute. *The Hands' Measure* is beautifully written in an evocative narrative style and artfully organized to touch on wide-ranging issues that all intersect in powerful ways. Contributing authors to this edited collection include Eva Aariak, Claudio Aporta, Hugh Brody, Sheena Kennedy Dalseg, Bernadette Driscoll Engelstad, Louis-Jacques Dorais, Kenn Harper, Jack Hicks, H.C.H. King, Sylvie LeBlanc, John MacDonald, Brigit Pauksztat, George Qulaut, Willem Rasing, Noah Richler, Susan Rowley, and Nancy Wachowich. The contributing authors are connected with Leah in more or less direct ways, and they skilfully share their personal learning experiences while also linking to broad historical, political, social, and cultural perspectives and changes in different times and places. Each author shares thoughtful reflections on Leah's dedication to family, community, and research as her way of contributing to and supporting those who have struggled, and continue to struggle, with difficult transitions. This book is a collection of research stories inspired by Inuit storytelling and oral histories, like those that Leah strove to record and share. Particular emphasis is placed on Igloodik, Nunavut, as Leah's home for the majority of her life and as a long-time hub for research. However, research and community collaborations in other communities in Nunavut, Nunavik, and Greenland are also discussed. Through these stories, Leah's nuanced and profound influence in fostering Inuit identity, language, and cultural vitality is articulated as her enduring legacy and a source of ongoing inspiration.

As George Qulaut describes in Chapter 1, the Igloodik Oral History Project (IOHP) was born of encouragement he received to lead a local project. The IOHP was started as a broader response to community concerns about anthropologists taking stories away and benefitting themselves, in addition to the Elders' drive to keep traditions alive and pass on their knowledge. The IOHP is now known as "the best-documented, richest, and strongest source of oral history in Nunavut" (Shouldice, cited in Qulaut, 2018:42), and Leah played a pivotal role in this. Therefore, the role of the IOHP as a community resource, as well as a source of methodological and analytical inspiration, is prominent throughout many of the chapters in this book. The multi-layered effects of settlement on language, culture, and wellbeing in Inuit communities are