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By Frank James Tester and Peter Kulchyski.

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Tammarniit (Mistakes): Inuit Relocation in the Eastern Arctic, 1939–63. By Frank James Tester and Peter Kulchyski. Vancouver: University of British Columbia Press, 1994. 437 pages. \$24.95 paper.

In postdepression Canada, the avowed “welfare liberalism” of the Canadian government intruded into the Arctic. The north country became crucial to those in Canada who were concerned about their nation’s sovereignty. In their text, Tester and Kulchyski reveal how these forces of government expansion led to the “totalization” of the Inuit population of Canada’s eastern Arctic. The years from 1930 to 1963 brought dramatic change for the Inuit. It was another step in the larger historical process of their subjugation by Canada.

This book informs us that the Inuit were forced to become reliant on the dominant society through the supposed good intentions of government officials who grew up during the depression. These good intentions led to the Inuit’s being separated from their land and given contradictory messages about how much to rely on the government for their subsistence. Group after group were ripped from traditional hunting areas and told to “live off the land” in areas they knew nothing about. For example, groups that had traditionally relied on the caribou were moved to areas near the sea and told to find seals and walrus. If they were ineffective hunters, the officials responded with accusations of slothfulness.

Government officials made promises to the relocated Inuit that, even if the hunting was poor, they would be fortified with supplies by the Canadian government. Of course, the government neglected its duty, which meant famine and death for the Inuit in their new and alien environment.

Tester’s and Kulchyski’s book is not a history of Inuit resistance to the relocation measures, although such a book needs to be written; rather the authors focus on the levels of state involvement, and the story is told more or less through the use of governmental texts. Their focus is the pattern of “decision making, control, and power relations” (p. 10). Relocation, relief, and government responsibility form the major themes of the work.

The policy of relocation changed the Inuit’s diet, health, welfare, and religion. Relocation meant further exposure to missionaries, who decried native beliefs and attempted to convert the Inuit to Christianity. In some cases, missionaries used food as a

weapon of faith. The fur trade was also a consideration in the relocation policy. Inuit who were moved and then sent out to find furs had no time to learn about hunting in the new area and no time to gather sufficient stores for the winter.

In this important book, Tester and Kulchyski skillfully weave the episodes of Inuit relocations into the fabric of general postdepression Canadian history. However, at times the text tends to drag, with an overuse of extensive quotations from government officials. These quotations should have been pared down to their most salient parts.

Also, I found the maps inadequate. The chapters are designed to be episodic, and each new relocation requires a map. The series of maps at the beginning needs to be integrated into the chapters.

The authors argue convincingly that the relocation policy was a dismal failure. In an attempt to control the lives of the Inuit, the government made decisions without consulting the natives themselves. The authors do an excellent job of revealing the complex relations between the government, the missionaries, the fur companies, and the Inuit. It is another excellent case study of the detrimental effects of governmental paternalism. This book will be particularly interesting for those who seek a scholarly account of the subject matter covered in Farley Mowat's *The Desperate People* and *The People of the Deer*.

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We Have the Right to Exist: A Translation of Aboriginal Indigenous Thought. By Wub-e-ke-niew. New York: Black Thistle Press, 1995. 366 pages. \$16.00 paper.

Wub-e-ke-niew, a.k.a. Francis Blake, Jr., is an indigenous Red Lake writer who recently published his first book *We Have the Right to Exist: A Translation of Aboriginal Indigenous Thought*. He argues—and it is printed on the front cover—that this is the first book ever published from an *Ahnishinahbaojibway* perspective. Wub-e-ke-niew raises polemical questions, and his tone, language, and ideas have created discussion in the American Indian communities of Minnesota.

After examining Wub-e-ke-niew's book, I went to see him at his Red Lake cabin home. The Red Lake Nation is thirty miles north