

should be, considering the conditions under which they had to operate. The author's insights into the post-expedition lives of the principal expedition members, as presented in the Afterword and Appendix A, are informative and interesting. The total lack of references to Canadian government concerns about the 1925 expedition and its planned overflights of the Arctic islands is perhaps understandable, if somewhat disappointing. The appearance of Captain Bernier on board the *Arctic* at Etah on August 19 may have influenced MacMillan's decision to end the expedition. Undoubtedly, Bernier would have impressed upon Byrd and MacMillan the Canadian government's concern about the overflights. MacMillan's 1925 expedition certainly strengthened the Canadian government's desire to enforce its claim of sovereignty over the Queen Elisabeth Islands. In August 1926, the *Beothic*, under Captain E. Falk, picked up supplies left at Fram Harbour and transferred them to the new RCMP post being built on the Bache Peninsula at the entrance to Flagler Bay, where Byrd's aviation supplies had been cached the year before. No further foreign expeditions would enter the High Arctic islands without the consent of the Canadian government.

The book is well written and provides a new perspective on the 1925 MacMillan expedition. Surprisingly, the map on page 28, listing various important polar explorers, omits any mention of Otto Sverdrup and his Second Norwegian Fram Expedition (1898–1902). The older Danish place names, such as Godthaab [Nuuk], could have been replaced with current Greenlandic names. The same is true for settlement names like Karna [Qaanaaq] and Igloodahouny, which I assume is present-day Siorapaluk. Notwithstanding these comments, the book is an important contribution to Arctic exploration literature.

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THE OTHER SIDE OF EDEN: HUNTERS, FARMERS AND THE SHAPING OF THE WORLD. By HUGH BRODY. Vancouver and Toronto: Douglas & McIntyre Ltd. 374 p., maps, bib., index. Hardbound. Cdn\$35.00.

Hugh Brody has become famous among those who write about aboriginal worldviews and aboriginal rights. His clear prose and his engagement with the lives of Inuit and Dene have enchanted undergraduate students and teachers alike in his classic works, *The People's Land* and *Maps and Dreams*. For his fans, this new work offers a return to all the places where Hugh Brody has been, from 'skid row' in Edmonton to the tundra surrounding Pond Inlet. Here we can read new stories of his exploration of these unfamiliar places, as well as learn the often tragic fates of the

central characters in his books. However, this book differs from his earlier work for its philosophy of history. Thinking back over a lifetime of learning in different cultures around the world, from government offices to hunting camps, Hugh Brody makes an impassioned and often angry argument for the fundamental incompatibility of two human worlds: the world of hunters and the world of farmers. Marshalling data from archaeology, primatology, linguistics, ethnography, and post-colonial theory, he continues to enchant us with the dignity of the hunting lifestyle while documenting the ironclad processes that condemn it. Although elements of this interpretation are in all his books, this book is more an evaluation of urban industrial society (of 'farmers' in Hugh Brody's terms) through the stories and experiences of hunters he has known than it is a representation of hunters and gatherers in India, Africa, and the Arctic.

The book is structured around six thematic parts (Inuktitut, creation, time, words, gods, and mind), each of which has several dozen numbered sections. Each section is usually a vignette taken from one part of the complex landscape that Brody has experienced. The arguments are supported by a good set of discursive endnotes and a bibliography, which unobtrusively parallel the text as an ironically titled "shadow-text" (p. 6). Through these six themes, Brody builds a positive model of what makes hunting and gathering societies unique. He refers to their unique experience of time, their way of thinking, and their use of language, and tells the stories that capture their sense of being and becoming. Unlike his previous works, this book uses language and linguistic theory as the key dimension in which to measure difference. In each section, Brody compares the creation myths and linguistic categories of the hunters to similar myths from Judeo-Christian society. Readers are encouraged to follow Brody from his own Slavic-Jewish upbringing amongst the farmers in Sheffield through his exploration of hunting societies around the world.

The key dichotomy of the book is an ambitiously conceived conflict between hunters and farmers. In the section on Creation, through a very engaging exegesis of the Book of Genesis, Brody cleverly portrays farmers as rootless nomads who, condemned by God to work the soil, spread out across the world in a ceaseless search for new fields to colonize. Effectively inverting very old stereotypes of hunters, Brody portrays Dene and Inuit people instead as settled in their own lands over millennia, resisting the incursions of the farmers. Indeed, Brody insists that the Book of Genesis itself "is the poem of the colonisers and the farmers...and not the story of Anaviapik" (p. 101). Although this device gives Brody's story a strong sense of purpose, it is a very controversial stance to take. On the one hand, it negates the syncretic messages that many First Nations around the world take from the Bible (in particular, the Book of Genesis) to build conciliatory stories of how hunters and farmers can live together. On the other hand, many ethnographers of northern peoples today try to draw finer lines by distinguishing industrial or bureaucratic

forms of power that threaten rural peoples who may be either farmers or hunters (or both).

By far the strongest theoretical argument in the book is Brody's philosophy of language. Here Brody cites a wide range of research, both to communicate his vision of the uniqueness of Inuit philosophy and to argue for the fundamental value of aboriginal languages in general. In the first section, on Inuktitut, we are taken through an elementary lesson in the Inuktitut language to gain a grasp of the radical notions of freedom and flexibility that Inuit culture can express. Thankfully, Brody makes a well-documented blow against another stereotype about the number of Inuktitut words for snow (as if Inuit speak of nothing else) and affirms that both English-speakers and Inuktitut speakers can speak to each other quite intelligibly, both about snow and on more philosophical matters (p. 49–53). In the sections on Dunne-za (Beaver Indians), he documents many clever syncretisms between Dunne-za and English that show the creative way in which Creole languages can be created at the intersection of 'farming' and 'hunting' (p. 106, 110, 197). Despite these playful examples, the book concludes with both a firm endorsement of a human genetic basis for grammar (p. 294–295) and the strong stand that the disappearance of aboriginal idioms in fact diminishes those cultures (p. 167–183, 313–314). Here Brody's message must be a political one to underscore the tragedy of language loss. Brody's descriptions of his own actions and those of his teachers imply a greater scope for communication and mutual understanding than is implied by his suggestion (in some places) that culture is confined to a linguistic prison of grammar and idiom. Brody's argument about the interrelation of language and identity gives readers much to think about it, but they should be forewarned that the discussion is contradictory.

The book is illustrated inside the front and back covers with a map of the world and a map of Canada showing the places named in the book. The map of the world, showing the remaining territories used by hunter-gatherers, is somewhat conservative—especially for the vast, practically blank expanse that is Siberia. The bibliography and index serve as good supporting tools to the text.

Despite some rhetorical excesses, this book, like all of Brody's work, is an engaging read, and it communicates extremely well the freedom and scope of life on the land. It is for prose like this that Brody earned his place among those who have moved forward the struggle for recognition of aboriginal title in Canadian courts. This book continues Brody's struggle to make us all realize the importance of attending to animals and to landscapes, both for the sake of 'hunters' and for all humankind.

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PROTECTING THE POLAR MARINE ENVIRONMENT: LAW AND POLICY FOR POLLUTION PREVENTION. Edited by DAVOR VIDAS. New York: Cambridge University Press, 2000. xxi + 276 p., maps, footnotes, indices. Hardbound. US\$69.95.

During the last half of the twentieth century, a proliferation of environmental protection regimes operating at bilateral, regional, and global levels, gave rise to increasingly difficult questions of regime interaction. This timely volume, representing the outcome of a three-year international research project on Polar Oceans and the Law of the Sea, focuses on regime interaction at the two poles. The volume poses two basic questions: (1) To what extent are the various global instruments for environmental protection applicable to, or relevant for, the Arctic Ocean and the Southern Ocean? and (2) Are the more specific arrangements—worked out at the regional, subregional or national level—adequate in all cases to protect the polar environment? Perhaps we should not be surprised, but the contributors do a much better job of responding to the first question than to the second.

The volume is divided into two parts. Part I deals with "levels of regulation in the protection of the polar marine environment." Here the focus is on the interplay between regional norms and global norms. Alan Boyle's contribution on the law of the sea makes the useful and important point that some norms need to be global (if they affect freedom of navigation), while other norms (e.g., those dealing with land-based marine pollution), need to be regional. Budislav Vukas, a judge of the International Tribunal for the Law of the Sea, offers a technical analysis of the application of the Law of the Sea Convention to the polar regions. Don Rothwell takes on the massive task of reviewing the application of global environmental protection instruments to the polar marine environment. The result, predictably, is very superficial: for example, the Ozone Convention and Protocol is dismissed in a sentence, the Climate Change Convention merits half a page, and the global negotiations on persistent organic pollutants are not referred to at all. Somewhat more useful is Rothwell's second piece, this one co-authored with Christopher Joyner (who also contributed a solo piece on the 1991 Protocol on Environmental Protection to the Antarctic Treaty). The authors attempt a comparative assessment of how Australia, Canada, and the United States have implemented international commitments in domestic law and policy. At the same time, they try to show how these states have influenced developments on the international scene. The United States merits coverage because it is a true bipolar state, while Canada and Australia are both described as unipolar states. While certainly accurate for Australia, this characterization is too dismissive of Canada's position in Antarctica. Canada is a party (albeit non-consultative) to the Antarctic Treaty, with obligations under that treaty. It would have been useful, for example, to explore the distinction between consultative and non-consultative parties