

counterparts. The mental state and discipline needed to produce the laborious, meticulous, painstaking stitchery required for the making of watertight *kamiks* (boots) are not evident in Irene's work. Yet that work pattern is also perhaps her strength. By being so fast and prolific, she has been able to convey a sense of spontaneity and playfulness to her images. She has very adeptly compensated for her lack of traditional skills. She is fortunate, in that she has been able to use the narrative aspects of her traditional lifestyle in her images to survive and succeed in her transitional and present lifestyle! So what Irene has said about her lack of traditional sewing skills is extremely important and significant to her development and growth as an artist. Had she lived her life entirely on the land, and had her family been totally reliant on her sewing for survival, they might never have survived, and we might never have seen the richness of this particular artist's work.

Irene's productivity has also been bolstered by her daughter Nancy's involvement in the sewing process. This practice of employing others in the making of artwork when one has reached a certain level of fame has long been a tradition in western and eastern society, but for Inuit artists this is rare. I am aware of only one other Inuit artist, Nuna Parr, the famous carver from Cape Dorset, who has many people working for him. The problem arises, if indeed it is viewed as a problem, of distinguishing how much of a particular work was made by the artist. In Irene's case, however, the creative images are hers and hers alone. To my knowledge, Nancy (unlike her brothers, who are artists in their own right) does not engage in making art of her own.

Nasby assumes her readers' ready appreciation of Avaalaaqiaq's graphic style. However, I believe it takes a certain sophisticated and particular aesthetic appreciation to embrace her work. Avaalaaqiaq's body of work is very distinctive and recognizable. It is dramatic and despite its content, the stories and legends, it is schematized, possessing a stark simplicity and strength. I have found that people either love her work or do not. I have found this to be true of other Inuit art as well. Most people embrace artwork that tends towards realism. It is easy to "read," as it is straightforward and exactly what it purports to be. Work that has narrative content, with simple, but strange, almost hypnotic, figures in dramatic colours transforming themselves into something else, attracts those with catholic taste and a wide range of artistic appreciation.

For those who already have an appreciation of Inuit art but want to learn more about the art and people of the Kivalliq Region, I would highly recommend this book. For those who are just acquiring such an appreciation, such as new collectors, students or just interested parties, *Myth and Reality* is a must. The book provides a good insight into the life and work of a Baker Lake woman artist. Nasby has successfully compiled all the various and disparate information into a cohesive body, an extremely painstaking process. Her bibliography is also extensive, and the index and list of photo references help readers to find

specific material quickly. Both the quality and the selection of the visual material are excellent, and the layout and organization of the material, extremely professional. This book would make a welcome addition to any library.

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ELEPHANT ISLAND AND BEYOND: THE LIFE AND DIARIES OF THOMAS ORDE LEES. By JOHN THOMSON. Bluntisham, Huntingdon and Norwich: Bluntisham Books and Erskine Press, 2003. ISBN 1-85297-076-6. viii + 330 p., map, b&w illus., bib., index. Hardbound. £24.95; US\$45.00.

With the recent upsurge of interest in Sir Ernest Shackleton's Imperial Trans-Antarctic Expedition on board *Endurance* (1914–17), which has manifested itself in books, documentaries, and feature films, the details of that expedition will be known to many readers. To summarize, the expedition sailed from England on board *Endurance* on 8 August 1914 with the aim of crossing Antarctica from the Weddell Sea to the Ross Sea. The ship became beset in the ice of the Weddell Sea on 18 January 1915 and was crushed and sank on 21 November. The entire ship's company (28 men) drifted north in a camp on the ice, until they took to three of the ship's boats at 72° S. After travelling northward some 110 km, they landed on barren, inhospitable Elephant Island on 15 April. The party improvised a shelter from two of the overturned boats, and on 24 April Shackleton, with four companions, set off to sail the third boat, *James Caird*, to South Georgia.

A theme common to most recent accounts of the expedition is that Thomas Orde Lees, a captain in the Royal Marines hired primarily to look after the expedition's motor transport (motor sledges and an aero-sledge), was the least popular member of the expedition. Having been put in charge of stores once the ship became beset and subsequently during the ice-drift, the boat journey, and the protracted sojourn on Elephant Island, Orde Lees kept the party on tight rations, and for this reason alone he was less than popular, especially among the crew. As the only serving officer in H.M.'s forces, he tended to be "on the outside," not fitting in well with any of the groups that

tended to form; he was mockingly referred to by other members of the expedition as “the Colonel.” But as Thomson stresses, various accounts by expedition members, including Shackleton’s own account, *South*, or Frank Worsley’s *Endurance: An Epic of Polar Adventure*, do not denigrate Orde Lees to any noticeable extent. Unfortunately, later writers have seized upon a few biased and unfair comments in unpublished diaries and have highlighted them. Probably the most extreme example (noticeably unsupported by any references) is to be found in an article by A.G.E. Jones, according to whom Orde Lees “had shown himself to be lazy and cowardly” during the boat journey to Elephant Island (Jones, 1992:383). The truth, as Worsley pointed out, was that despite hating small boats—and being probably the most prone to seasickness of any member of the party, which meant that he was vomiting and retching for most of the boat voyage—Orde Lees bailed steadily, and thus did more than his share to help keep his boat, the *Dudley Docker*, afloat.

Thomson’s stated objective in publishing Orde Lees’ diary is “to move the focus by which Orde Lees deserves to be remembered from the emotional and negative factors so glibly recorded and recycled to his most excellent contribution, in particular the journal which he left, the only personal day-by-day account of the expedition from the first day out from England to the rescue from Elephant Island two years later” (p. 2).

To this end, as an entree to the diary, Thomson provides a detailed picture of the man’s background, including the little-known fact that he was illegitimate, a fact that was carefully concealed by his father (Chief Constable of Northamptonshire and later the Isle of Wight), his father’s wife, and Orde Lees’ biological mother, who, remarkably, remained a close friend of the family. As Thomson points out, this fact alone goes a long way to explain why he should have tended to be aloof and secretive, traits for which he has been often criticized.

Thomson makes it clear that the diary as presented here is not complete. The surviving sections of the diary (part in the Alexander Turnbull Library in Wellington, New Zealand, and part in the Dartmouth College Library in Hanover, New Hampshire) total over 1000 manuscript pages. Thomson has eliminated the entries covering the early stages of the expedition (from the departure from England to the point where the ship became beset in the Weddell Sea), as well as those following the rescue of the party from Elephant Island by the Chilean tug *Yelcho* on 30 August 1916. At various points where there was little of interest in the journal, Thomson has summarized the material.

Given his upper-class background and education (Marlborough, Royal Academy, Gosport, and the Royal Naval College), it was scarcely surprising that Orde Lees felt himself superior to other members of the party. But to his credit, he had the sincerity to recognize that this might cause ill feeling, and although he might find an individual objectionable, he was ready to acknowledge that person’s good qualities. Thus he found the carpenter, MacNeish, “a

perfect pig in every way” (p. 25), “objectionable and cantankerous” (p. 156) and a “horrid old man” (p. 138), with “an exceptionally offensive manner” (p. 38), but with reference to his skills in building a sledge to carry one of the boats, acknowledged that “he certainly is a brilliant workman” (p. 138). Of the crew as a whole, he commented: “individually they are good enough fellows, but collectively they are beneath contempt” (p. 117). However he was aware of his own shortcomings and acknowledged that it was “a good thing to accommodate oneself to ideas and ways less refined than one’s own” (p. 25). Later, during the long wait on Elephant Island, he confided to his diary: “I think perhaps that at times I may be rather tactless, even rather snobbish; I fear I may have aired my superior education etc. to some who have not had the same advantages as myself, and it is not unnatural that others resent it” (p. 241).

Orde Lees held Shackleton in the highest regard, and the journal entries are full of laudatory comments, noting for example his “calm and resolute dignity with which he bears his paralysing reverse” (p. 124), when *Endurance* became solidly beset, or the way in which “he laughs and jokes with each of us, good humouredly as ever” (p. 120) despite the mental strain of waiting while they drifted north with the pack. It is noticeable that Orde Lees invariably refers to Shackleton as “Sir Ernest” and not “the Boss,” as he was called by everyone else. Undoubtedly his manner towards Shackleton must have appeared quite subservient. Other members of the party saw this as toadying, and on one occasion Dr. McIlroy gave an impersonation of Orde Lees “grovelling” to Shackleton. It is to Orde Lees’ credit, however, that he related the incident in some detail in his diary and noted: “Still, all said and done, there is no smoke without fire and perhaps the broad hint will do me good” (p. 69). Thomson’s assessment is that this “toadying” “will have been to Orde Lees no more than an officer’s well-drilled respect for his commander” (p. 4). He also noted that Orde Lees had solid grounds for being grateful to Shackleton, who relinquished his own bunk in his well-heated cabin to Orde Lees when the latter was suffering from sciatica, even “making me a cup of tea during the night if I happened to say that I was thirsty” (p. 84).

Perhaps we owe our greatest debt to Orde Lees for the detail and high calibre of his diary entries. His description of the final agonies of *Endurance* when the ship was crushed makes a powerful impression, and some of his portrayals of the skies or the ice are very poetic. His description of the sunset as seen from Elephant Island on 6 June is particularly evocative. Jones, in typically acerbic vein, commented that this was an occasion when “Lees forgot his customary gloom and became almost literary” (Jones, 1992:384), failing to recognize that this was only one example of Lees’ many powerful descriptions, revealing a sensitive and artistic soul.

During the long, tedious months of waiting on Elephant Island, Orde Lees found himself engaged in a strange battle of wills with Frank Wild, Shackleton’s second-in-com-

mand, who had been placed in charge of the party left on the island. Given their precarious food situation, Orde Lees argued that all seals and penguins that came ashore should be killed for food and fuel, anticipating that few, if any, would come ashore once winter arrived. Wild, on the other hand, felt that the men might get despondent if they thought that preparations were being made for a wintering. For example, when 200 penguins came ashore on 9 May, Wild would allow only 50 to be killed, and on 10 May when 300 landed, only 30 were allowed to be killed. Orde Lees' view was that "we do not need to be bolstered up and encouraged with optimistic utterances [as to an early rescue] which more often than not have not so far been realized" (p. 207), and "I think it culpable not to secure the food when providence sends it like this. It is taking quite unjustifiable risks" (p. 220). In an editor's note, Thomson comments very sensibly that "Wild's decision not to kill everything in sight for a food reserve seemed a triumph of optimism over commonsense" (p. 205). The result was that on 26 August, only four days before the Chilean tug *Yelcho* arrived to rescue them, the party had only eight days' food left. There would probably have been even less of a reserve, or even none at all, without Orde Lees' nagging. It says much for both men that despite these tensions, Orde Lees noted that "on other matters we often argue amicably" (p. 252). And it says even more for Orde Lees that after the rescue he wrote a glowing tribute to "our splendid, capable leader, Wild, who by his buoyant optimism, dogged determination, unrivalled experience and calm demeanour, had pulled us through these trying months of waiting" (p. 280).

The edited version of the diary ends with the rescue from Elephant Island, but by then it is abundantly clear that Thomson has duly achieved his objective of restoring Orde Lees' unfairly tarnished image, and has effectively focused attention on one of the most impressive journals from the history of polar exploration.

In the final chapters, Thomson describes Orde Lees' later life; this presumably represents the "and beyond" of the title. Joining the Royal Flying Corps in 1918, he became a pioneer in parachuting, and despite stiff and protracted official opposition, he finally persuaded the RAF to provide parachutes for its pilots by the end of World War I. In 1921, he was a member of a British mission to Japan to teach Japanese naval pilots and to pursue some rather vague intelligence function. In 1941 he moved to New Zealand, where he lived for the rest of his life in relative poverty and died in 1958.

Thomson devotes an entire chapter to the widely disseminated story that just before the party was rescued from Elephant Island by the *Yelcho*, its members (or at least the majority of them) had decided that they would have to resort to cannibalism imminently, and that Orde Lees was the first who would be killed and eaten. The reader of this review will have to read the book to find out the truth of this persistent story.

With this book, Bluntisham Books and the Erskine Press have contributed an impressive new addition to their

Antarctic collection. The book is handsomely produced, and I found no typographical errors. It represents a major contribution to the literature of the Heroic Age of Antarctica, and, importantly, it shows Orde Lees in his true colours for the first time.

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INDIGENOUS PEOPLES: RESOURCE MANAGEMENT AND GLOBAL RIGHTS. Edited with contributions by SVEIN JENTOFT, HENRY MINDE, and RAGNAR NILSEN. Delft, The Netherlands: Eburon Academic Publishers, 2003. ix + 315 p., maps, bib. Softbound. Euro 27,50.

Emerging from a session on Indigenous Peoples at the Seventh Circumpolar Universities Co-operation Conference held in Tromsø, Norway, in August 2001, this volume assesses the outcomes of the struggle for indigenous rights in recent history. While some of the chapters cover general issues of indigenous rights in international law and in nation-states such as Canada and Australia, other contributions focus on specific groups, such as the Sami in Finland, Norway, Sweden, and northwest Russia; the Maori of New Zealand; and the Rama of Nicaragua. Six of the fifteen chapters focus on Sami resource rights in Norway and Finland. These chapters show that the status of indigenous groups with regard to property rights, co-management authority, and resource allocation generally has improved in the last couple of decades, but progress has been uneven. For example, as María Luisa Acosta notes in Chapter 11, the inclusion of the Rama people in a Nicaraguan commission in 2001 represented "the first time that traditional indigenous community leaders have been permitted by law to participate in a governmental commission at such a high level" (p. 227). In contrast to Nicaragua's stance toward indigenous groups, Norway's treatment of the Sami changed from assimilation to recognition because of successful Sami political mobilization in the 1970s and 1980s. As an example of a Norwegian response to Sami pressure, Norway established a Sami fisheries commission in the 1990s to recommend protections for the small-scale Sami fjord fisheries (Nilsen, p. 180).