

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).

The volume's detailed case studies, broad overviews, and theoretical discussions are divided into three sections: the world, the sea, and the land. I did not find the division useful, however. Instead, the contributions cluster more naturally around the following themes: indigenous mobilization and identity; the continuing conflicts surrounding natural resource allocation and the practice of fishing, hunting, and herding; and the translation of societal values—biodiversity and sustainability—into international and national legal frameworks, such as treaties, laws, regulations, and co-management arrangements.

Within the first theme, Peter Jull's overview of indigenous mobilization in Alaska, Canada, Australia, Samiland, and transnationally across the circumpolar North concludes with the assertion that sustainable development is integral to indigenous reality, "the driving force and core of broad indigenous resistance to the assimilation of their homelands into the industrial economy" (p. 36). Henry Minde provides an engaging history of "The Struggle for Sami Land Rights and Self-Government in Norway, 1960-1990," focusing on the development and results of Sami protests against a proposed hydroelectric project in northern Norway (p. 75–104). Also informative, Einar Eythórsson's chapter (p. 149–162) shows how the coastal Sami in Norway emerged from the silence of stigmatization—prevalent in the 1950s and 1960s—to challenge the dominant fishermen's group, not as individuals who made a livelihood from fishing, but as Sami, a unique ethnic category. Ragnar Nilssen points out that the two mobilizing events described by Minde and Eythórsson, one driven by reindeer-herding Sami and the other by coastal fishing Sami, transformed Sami politics of Norway, although Nilssen fears that "concrete changes... with respect to the central question of land and water rights have amounted to very little" (p. 176).

The question of results brings us to the next theme: natural resources. Here, several chapters describe ongoing issues, such as reindeer overgrazing in northern Norway and Finland (Riseth, p. 229–247, and Nyssönen, p. 249–274, respectively); the fishing quota management system in New Zealand and its use by the Maori to retain customary fishing rights and acquire economic power (Hersoug, p. 125–148); and the problems with resource valuation methods in cases of natural resource damage (Snyder, Williams, and Peterson, p. 107–123). The latter chapter establishes the connection between culture and resource use, suggesting that both economists and anthropologists have much to learn from each other. Bjørn Hersoug's chapter on Maori fishing rights illustrates the complexity of indigenous claims, claims that are based in custom and tradition but also are asserted as a mechanism of consolidating commercial assets. Cases such as the ones presented here show that the interplay of resource competition, state regulation, and the processes of indigenous mobilization can lead to co-management but also, perhaps, to resource depletion.

What about the third major theme, the capacity of laws, regulations, and rules (sometimes referred to by social

scientists as "institutions") to keep natural resources sustainable while protecting resource use by indigenous communities? Russel Lawrence Barsh and James (Sakej) Youngblood Henderson present a summary and analysis of Canadian law and international standards applicable to Aboriginal communities: Canada must protect sustainable customary uses, preserve and promote traditional knowledge, and manage resources in direct partnership with Aboriginal communities. Against this legal backdrop, Barsh and Henderson level a strong critique at Canada's Biodiversity Strategy, published in 1994, for its failure to incorporate Canada's obligations to Aboriginal peoples (p. 58–64). Erica-Irene Daes, former chairperson of the United Nations Working Group on Indigenous Populations, argues for strengthening international laws that protect the intellectual property of indigenous peoples. On a national level, María Luisa Acosta is optimistic that the 1987 constitutional reform in Nicaragua, which protects the rights of indigenous peoples, will be translated into law and regulations that give life to the constitution's words. In New Zealand, the 1840 Treaty of Waitangi became an important tool for Maori rights (p. 129). In sum, treaties, constitutions, laws, and regulations are not sufficient to guarantee rights, but they are persuasive instruments for enforcement.

The volume's contributions range from advocacy, emphasizing the morality and justice of recognizing indigenous peoples' claims, to empirical studies of the effects of natural resource management. Fresh perspectives include a rhetorical analysis of how Finland's governmental leaders view their own national identity vis-à-vis a Sami identity (Tuulentie, p. 275–295) and a comparative analysis of Sami and Mi'kmaq fishing rights (Davis and Jentoft, p. 185–211). Some of the chapters contain material not previously published in English. This is useful for students of Northern Studies or Native Studies who are not at home in Finnish or Norwegian. However, the reader should be aware that the case studies are not exhaustive; missing, for example, is any detailed treatment of indigenous societies in northern Russia and Greenland.

The concluding chapter imparts perhaps the most important message of the book: indigenous communities have organized to become significant political players in the allocation of living resources. They have used strategies ranging from litigation to hunger strikes to alliances with environmental groups to assert age-old rights on national and international stages. I recommend the book not only to graduate and advanced students and professionals in the social sciences and area or ethnic studies, but also to those in the natural sciences who would like to understand more about the role of indigenous groups in environmental governance.

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