

to the Antarctic regime and thereby perhaps explore the problem of binding non-consultative parties to agreed measures taken under Article IX of the Antarctic Treaty. Similarly, it would have been worth drawing attention to Canada's status as a non-ratifying signatory of the 1991 Protocol on Environmental Protection, especially given the extensive Canadian tourism operations in Antarctica.

The second part of the volume, entitled "Current Trends and Issues in Protecting the Polar Marine Environment," contains essays by Olav Stokke on Russian dumping of radioactive wastes in the Barents and Kara Seas and by Douglas Brubaker on the Northern Sea Route, which includes an assessment of Russian compliance with Article 234 (the ice-covered areas article) of the Law of the Sea Convention. Brubaker offers a useful comparative account of the Russian regime and the regimes developed by Canada and the United States, marred only by a tortuous and convoluted writing style that somehow seems to have escaped the editorial pen. VanderZwaag contributes an essay entitled "Land-based Marine Pollution," but he interprets his brief very broadly. He covers instruments as diverse as the Espoo Convention on environmental impact assessment (to which the United States is not a party, and is unlikely to become one) and the Rotterdam Convention on trade in banned chemicals. This is a pity, because the result is again somewhat superficial and detracts from VanderZwaag's important point: that protecting the polar regions will demand a global rather than a regional approach in many cases, because so many of the threats (such as ozone depletion and climate change) are global. The book's second part concludes with Lawson Brigham's discussion of the international Polar Navigation Code developed under the auspices of the International Maritime Organization. There is an interesting story to tell here of the efforts to develop a polar code applying equally to both poles, efforts which ultimately met with failure when the Antarctic Treaty Consultative Parties decided to opt out. As an officer of the U.S. Coast Guard and, *inter alia*, captain of the *Polar Sea* for a period, Captain Brigham was no doubt well placed to tell this story, but his poorly written account fails to provide either a decent chronology or a real explanation for the opt-out.

For this reviewer, the highlights of the volume were the contributions in each of the two parts by Olav Stokke of the Nansen Institute. Stokke's first contribution describes subregional cooperation and protection in the Barents Sea and considers normative, structural, and pragmatic linkages between different levels of regimes. Canada has often sought to pursue multilateral initiatives through the Economic Commission for Europe (e.g., the Convention on the Long-Range Transboundary Air Pollution and its associated protocols) as a way of balancing asymmetric power relations with the United States. Similarly, Norway has sought to maintain both Atlantic and European linkages to balance both subregional initiatives (e.g., the Barents Euro-Arctic Region, or BEAR) and bilateral efforts (e.g., a bilateral environmental commission) pursued with

Russia. Stokke's account is also useful in showing the pragmatic limits that states encounter in applying broad principles (here, "the polluter pays" principle) to transnational environmental problems. VanderZwaag in his essay notes similar limits to the application of the precautionary principle or approach.

Stokke's contribution in Part II focuses on Russian dumping of radioactive wastes in the Barents and Kara Seas. Stokke does a particularly good job of relating Russian domestic developments (*glasnost* and *perestroika*) to developments in the international regime, such as the binding prohibition on the dumping of low- and medium-level radioactive waste adopted in 1993 under the auspices of the London Dumping Convention. Stokke correctly notes that the real issue here is one of compliance. Above all else, these two contributions by Stokke restore a sense of perspective to Canadian deliberations on the Arctic. While Canada worries about the precise legal status of the Northwest Passage and the important issue of the long-range transport of persistent organic pollutants, Norway (and indeed Russia itself) must grapple with the potentially catastrophic consequences of decades of essentially uncontrolled dumping of nuclear waste in adjacent Arctic waters. Properly enforced preventative regimes speak to the future, but they do little to rectify the sins of the past.

In sum, this volume contains some useful contributions to the literature on problems of regime interaction, but other articles are too superficial to have lasting impact. I think that the volume would have benefited from a concluding essay that sought to bring together some of the lessons learned from these particular polar examples of regime interaction. Overall, and with the exceptions noted above, the writing and editing are of high quality.

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IGLOO DWELLERS WERE MY CHURCH. By JOHN R. SPERRY. Calgary, Alberta: Bayeux Arts Inc., 2001. ISBN 1-896209-58-0. ix + 174 p., maps, b&w and colour illus., glossary, index. Softbound. Cdn\$29.95.

If you are a lover of good books on the Canadian Arctic, I highly recommend *Igloo Dwellers Were My Church*, by John R. Sperry, retired Anglican Bishop of the Arctic. This well-written and beautifully illustrated book is in print largely as a result of the persuasion brought to bear on Bishop Sperry by his family and many friends.

Bishop Sperry and his wife lived and worked among the Inuit for over fifty years. This book is certainly not pure autobiography: however, there is sufficient reference to John and Betty Sperry's life in England, the reason they

came to Canada and the Arctic, and their life with their two children to give the reader an insight into the unique and challenging life the Sperrys lived. The first twenty years of their life in Canada was spent in the Central Arctic community of Coppermine (now known as Kugluktuk), and much of the book focuses on this area of the North.

A book with a title as specific as "Igloo Dwellers Were My Church" might lead some people to the conclusion that the book's main point is rather narrowly focused, but this is not so. Though brief, the opening chapters concentrate on the history, geography, culture, and language of the Inuit. Indeed, the breadth of material covered in this book indicates that Bishop Sperry can be regarded as a credible authority on the Arctic and its people.

Close attention is given throughout the book to the many changes that have had a profound and lasting impact on a proud and noble people, for whom life was often extremely difficult. Readers will learn of the severe hardships of the Inuit, who faced starvation when the caribou unexpectedly changed their migration routes, or when ancient taboos placed restrictions on what could and could not be eaten. The fight for survival was frequently a daily reality during the long, cold and harsh Arctic winters. The chapter on starvation and the photographs of the people at Ennadai Lake during the famine of 1958 tell a tragic story about the consequences of starvation.

The impression received from the book is that life for the Arctic missionary was no armchair existence. Bishop Sperry and his faithful guides made arduous journeys together, traveling 3000 miles a year by dog team to visit the people's camps. The map on page 2 gives a detailed outline of the vast area that was traveled on those annual dog-sled journeys.

The purpose of these visits was to teach the Christian faith and to attend to basic medical and dental needs of the people. Of the latter, Bishop Sperry writes with a touch of humour: "I was generous in the use of local anesthetic, and gained something of a reputation as a tooth-puller. This may not have been deserved: my patients' gums were so thoroughly deadened that they felt little or no pain" (p. 98).

Always at the forefront of Bishop Sperry's ministry were the challenge and responsibility of working to become fluent in the language of the Copper Eskimo. The particular dialect of these people is known as Inuinaktun. Learning the language was undoubtedly a formidable task, but over the years Bishop Sperry became recognized as a gifted linguist and authority in the use of Inuinaktun. This desire to be competent in acquiring language skills is expressed in the following words: "As a Christian missionary, I found it important to understand from where the people had come in their former days. I needed an understanding of their world as expressed in their own vocabulary. Such insights were invaluable for the momentous task of translation that lay ahead" (p. 36).

As a result of this commitment to the language, Bishop Sperry has translated major portions of the Bible, the Anglican Book of Common Prayer, and many hymns. These

works, as well as his day-to-day use of the language, are an outstanding testimony not only to his linguistic ability, but also to his desire to identify closely with the Inuit.

In recent years there has been considerable debate of the usage of the word "Inuit" or "Eskimo" to refer to the people of the Polar Region. In the book, Bishop Sperry gives a detailed explanation of the origins and usage of the word "Eskimo" before it was considered a derogatory term. This detailed explanation on pages 14 and 15 ought to be carefully considered by anyone who still debates whether "Inuit" should be the preferred word over and against the word "Eskimo" in referring to the polar people. As Bishop Sperry writes: "In my own experience of half a century in the north, much of which was lived before political sensitivity about ethnic titles became such an issue, being called "Eskimo" was a salutation of considerable pride. Even today, there are indications that the term may regain some of its earlier usage."

As one would expect from the title of the book, there is careful documentation of how the Inuit, especially in the Central Arctic, responded to the missionary and the message he brought. Insight into the spiritual world of the Inuit is considered carefully and with respect. "It was evident," Bishop Sperry writes: "that their spiritual world was one of mystery and magic, with heavy reliance on the shamans. Every serious problem prompted a shamanistic divination or séance to determine a solution" (p. 36). There is no doubt that fear was very much a part of the Inuit belief system.

In these days, when so much that is being written or said about the Church's early ministry in the Arctic is far from flattering, close attention should be given to what Bishop Sperry writes about the spiritual world of the Inuit prior to the arrival of the Christian missionary. With conviction born out of experience, the author states: "In my fifty years in the north, I have yet to hear, from these witnesses or their families, one hint of a desire for an apology for sharing the Good News of the Gospel" (p. 42). There is never any hint or suggestion in this book that Christianity was an imposition or an affront to the dignity or traditional values of the Inuit.

This book covers a vast range of material, moving from a timeline of nomadic existence, to life in settlements, permanent dwellings, electricity, TVs, store-bought foods, exposure to government, mineral exploration, and the White Man's way of doing things. Undoubtedly dramatic and inevitable major changes came to the Arctic. Bishop Sperry does not ignore the negative impact of much of this change, especially on the younger generation, whose world is vastly different from that of their ancestors.

Through reading the book, one is left in no doubt that the Inuit are resilient people who have learned to survive, often against seemingly insurmountable obstacles, and will continue to develop and progress as they become increasingly proactive in determining their future. They are a people who are forever appreciative for those 'Outsiders' who came and stood alongside them and contributed to their overall well-being in their life's journey.

This book is an honest, compelling, and personal story of a man who knows and understands the Arctic and its people intimately. His knowledge of the land, the people, their history, language, and culture is all carefully documented and enhanced by superb photography. The Honourable Jake Ootes writes in the Foreword (p. vi): “This is a fascinating slice of firsthand experience of a unique time in the N.W.T., when the Inuit made the transition from living in traditional nomadic groups to life in permanent communities. Told from the viewpoint of a European missionary, this account is a welcome addition to other voices of this historical period.”

Igloo Dwellers Were My Church ought to be in the library of anyone who has an interest in the Arctic and its people, whatever that person’s philosophy of life or belief system might be. The book would also be a welcome addition to any school library. A glossary of terms in the Inuinaktun dialect of Inuktitut and a comprehensive bibliography and index are a fitting conclusion to the book.

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THE NATURAL HISTORY OF AN ARCTIC OIL FIELD: DEVELOPMENT AND THE BIOTA. Edited by JOE C. TRUETT and STEPHEN R. JOHNSON. San Diego: Academic Press, 2000. ISBN 0-12-701235-4. xvi + 422 p., maps, b&w and colour illus., bib., index. Hardbound. US\$69.95.

This book is highly recommended, not only for wildlife managers anywhere in the Arctic circumpolar region, but also for lay people who want to be better informed about the upcoming land-management decisions in the region. Three such important decisions might be (1) the route of a pipeline for Prudhoe Bay natural gas, following either the oil pipeline across Alaska or the inner Beaufort Sea shelf to the Canadian Mackenzie River valley; (2) further oil exploration in the National Petroleum Reserve-Alaska; and (3) possible oil exploration on part of the coastal plain of the Arctic National Wildlife Refuge. This book is for those who want to have their own bases for these decisions, rather than relying on news articles.

In the introductory paragraphs, the editors explain that their goal is to help with peer review and dissemination of the vast amount of ecological information about the Prudhoe Bay region. They note that the region has been the focus of much ecological research during the past two decades, probably more so than any other Arctic region, yet much of the information has not been peer-reviewed or widely distributed. The research sponsored by BP Exploration (Alaska) Inc. alone fills hundreds of technical reports. Because BP wanted to help with the review and distribution

of this information, the company provided crucial financial support for this book.

The book should appeal to Arctic wildlife managers both for the descriptive environmental information and for the clear analyses of resource-management issues. The chapter on vegetative responses to disturbance shows an excellent balance of information and issues. It benefits from the long-term perspective of author Jay McKendrick (University of Alaska Fairbanks), gained through an extensive career of Prudhoe research. For example, McKendrick describes the changes in a 50-year-old road cut through thin soil over permafrost, and the difficulty of conducting such a long-term study with a series of short-term industry and agency contracts (p. 35 and 53). A minor shortcoming in the chapter is the lack of data about the ice-pad drill sites that have been commonly used for the past decade.

Three other outstanding sections of the book are the series of chapters on birds, fishes, and caribou. The series on birds, which fills almost a third of the book, describes Pacific loons, tundra swans, black brant, shorebirds, eiders, and lesser snow geese. The last two chapters are especially good, reflecting the experience of author Stephen Johnson, who is also the book’s co-editor. The fish chapters include one on anadromous and amphidromous species that exemplifies the editors’ goal of disseminating information, by referring to more than 30 technical reports that otherwise would not have been widely known. Two interpretations of the oil-field effects on caribou are included in the book. A chapter by Stephen Murphy and Brian Lawhead from Alaska Biological Research, Inc. (ABR) in Fairbanks includes excellent summaries of mitigating measures and of differences between the Central Arctic Herd and other herds on the North Slope. (The quality of their summaries was also noted by another reviewer, Dave Yokel, of the Bureau of Land Management in Fairbanks.) The other chapter, by Warren Ballard, Matthew Cronin, and Heather Whitlaw (all associated with LGL Alaska Research Associates, Inc., in Anchorage), reviews a long-term disagreement, also noted in the book’s concluding synthesis by co-editor Joe Truett, about interpreting data on how oil fields affect caribou. I think that including both peer-reviewed chapters in the book helps to maintain scientific communication in spite of the disagreement. When such communication breaks down, as it probably did over the effects of North Slope causeways on coastal fish, the subsequent decisions are based mainly on legal, political, and economic reasons rather than scientific ones.

The book is comprehensive with regard to the documented effects on the distribution and abundance of on-shore and nearshore biota, but it doesn’t mention any effects of contaminants. A recent Arctic Monitoring and Assessment Programme (AMAP) report on contaminants (1997) is strikingly different. For example, the book’s synthesis by Joe Truett concludes that “the oil-field ecosystem continues to function much as it did prior to development, constrained primarily by the forces of climate,