

*Buccinum*, Lamellariidae and Velutinidae species: "We can presently not say which are the correct names of the Arctic species of . . ." (p. 11). The statement certainly points out the need for further study of these taxa, which are often important components of the northern marine benthic systems.

I found this section's organization, the taxa arranged in alphabetical order by trivial name, somewhat hard to use. The photographs are not arranged in a corresponding order, but in general, related taxa are placed close together or on the same page.

The book is well illustrated with photographs and reproductions of Møller's sketches and watercolors. Sixty-nine syntypes and lectotypes are illustrated by black and white photographs of specimens from the Zoological Museum, University of Copenhagen, and elsewhere. The authors also include a map of West Greenland with Møller's locality names and their Greenlandic equivalents. Four pages of Møller's drawings and watercolor sketches are a welcome addition "to demonstrate his concept of the species and in some cases, to present new information since there exists no figures of living animals of the species elsewhere" (p. 5). These, to me, were one of the most interesting parts of the publication. Møller's skill in observing the living animals and technical ability as an artist are apparent. I hope that in the future more of these illustrations can be made available.

The publication is part of the Meddelelser om Grønland Bioscience Series. It is inexpensively bound, folded and stapled, with a paper cover, but the quality of printing and photographic reproduction are high. There are few apparent spelling errors — "*Litorina*" for *Littorina* on page 7, for example, or inconsistencies in the format.

Clearly intended as a reference for a specialized audience, students of arctic and northern molluscs, this is an excellent source of illustrations and information for a number of widely distributed species.

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**ARCTIC WARS, ANIMAL RIGHTS, ENDANGERED PEOPLES.** By FINN LYNGE; translated by MARIANNE STENBAEK. Hanover: University Press of New England, 1992. 118 p., illus., refs., notes, bib., index. Hardbound. US\$16.95.

In his slender volume, Finn Lynge addresses the progressive marginalization of hunter gatherer cultures of the North. His villains are environmental movements, bureaucracies, and politicians that often seem ignorant of, and indifferent to, the societal consequences of their actions. The movements run the gamut from people concerned with the preservation of particular species, which may or may not be endangered, through those whose primary concern is the elimination of cruelty to animals, and to activists whose philosophy includes full animal rights and the restriction of humans to vegetarian

diets. All those viewpoints, put forth by a multitude of organizations and individuals, may impact on the hunting and trapping cultures in the North where alternative life styles are not a viable alternative.

Lynge considers aboriginal groups and also people such as outport Newfoundlanders and Faroe Islanders whose traditional uses of sea mammals have been seriously affected. The arguments of the "Anglo-Saxon-dominated environmental movements" are often emotionally compelling, but they often lack biological logic.

Lynge commences with a perspective of the subsistence life style necessitated by northern conditions. Northern people have always depended on animals, mostly land and sea mammals, for life's necessities. Food, clothing, materials for shelter, and often light and heat have been provided by animal products. Those dependencies diminished somewhat with the introduction of the commercial fur trade and the always-limited possibilities in a wage economy. The fact is, however, that if people are to permanently live in marginal northern lands and maintain the unique cultures that have developed there, then hunting, fishing, and trapping must continue to be central to their way of life.

The introduction is followed by three chapters illustrating, with all their ramifications, three major environmental causes that have impacted northerners. Lynge calls them "the Seal War," "the Whale War," and "the Battle of the Traps."

The seal war started because the annual harvest of harp seal pups off Labrador and in the Gulf of Saint Lawrence was sometimes inhumane and perhaps — it is far from certain — too many were being taken. Through the 1960s Brian Davies, the founder of the International Fund for Animal Welfare, and others found that there was a golden harvest to be reaped if the issues of cruelty and overharvesting were handled properly. The seal pups, with their cuddly white coats, wistful expressions, and huge black eyes, often with a tear in each, were enormously attractive. With some trial and error, it was found to be a simple matter to manipulate media attention to a fever pitch, and to raise vast sums of money, with films and accounts of the necessarily bloody harvests on the ice.

Anti-sealing campaigns were found to be good business and to distinguish the protesters in public eyes, even when the concerns at issue were almost wholly spurious. The inhumane aspects of the harvest were much overblown; the killing was no better or worse than what occurs on farms and in slaughter houses on a daily basis. Harp seals were never seriously endangered, although the Canadian arctic populations may have been in decline. The International Commission for North Atlantic Fisheries acted in the 1960s to bring order into the annual harvest and soon, certainly by 1976, had matters well under control.

The crusade continued, however, really taking wing in 1977 with the participation of Brigitte Bardot in anti-sealing demonstrations. The initial drive to make the seal hunt more humane became a crusade to stop it altogether. Moralistic issues having to do with the killing of animals and the use of their meat and hides, but ignoring the cultural and material necessities of northern peoples, were raised. The fur trade itself, to which the seal pup pelts contributed, became a target.

The outcome was an anti-sealskin directive issued by the European Economic Community in 1983 that not only dried up the market for seal pup pelts but seriously impacted about 2000 Inuit who lived off a hunt for adult seals. Many of the Inuit and some outport Newfoundlanders were reduced to living on social welfare. Lyngé points out that the seal war "... is not an ordinary debate between alternative opinions. It is a struggle between cultures, wherein one — earnestly and with a great deal of self-righteousness — believes itself to have a natural authority to dictate how things ought to be" (p. 35).

In the whale wars, Lyngé describes international efforts to save the great whales, some of which were truly endangered, and the subsequent sometimes overprotection of all whales. He points to the absurdity of the International Whaling Commission, with wisdom and authority sufficient to stop the commercial extinction of some great whales, being unable to recognize and allow for the legitimate need of some northern cultures for smaller whales. Lyngé knows the Greenland Eskimos in particular. The whaling tradition is set firmly into the heart and soul of their myth, legend, and belief. He examines the ethical and philosophical aspects of whaling. He attempts, not always convincingly in my estimation, to debunk the idea that whales are somehow special, occupying a niche in intelligence and importance between humans and all other animals. He shows that circumpolar peoples who have traditionally taken whales for domestic use have never endangered them through overhunting, be they Eskimos, Icelanders, or Faroe Islanders. Again he shows how emotion and misinformation, manipulated by environmental activists, may devastate minority cultures. Lyngé concludes the chapter with a call for honor and respect for those who have prevented the extinction of the great whales. He goes on to call for respect and support for those who uphold man's age-old symbiosis with nature, the hunters on land and sea.

Finn Lyngé characterizes the trap war as being waged against "all use of fur, pelts, hides and leathers" and against "all use of animals for industrial or scientific purposes" (p. 66). The steel leghold trap, an effective but cruel means of catching animals, has become the movement's symbol. The campaign has featured bomb attacks, arson, and fright campaigns, notably in Britain, where the Animal Liberation Front is active. National and international political maneuvering and the confusion of fact and fiction have been ongoing. A beneficial result has been the rapid promotion of the use of various sorts of traps that kill to replace the old leghold traps, a movement that was advancing in Canada before the trap war erupted in Europe. The campaign against natural furs has been cynically funded, in part, by Gor-Tex and other manufacturers of synthetic textiles, who stand to profit directly as demand for real furs and other animal products declines. A substantial section of the chapter is devoted to describing the unfortunate and long-lasting impact of discarded synthetic textiles and plastics goods on the earth's land and oceans.

In the last chapter Lyngé further examines cultural, ethical, and philosophical aspects of the killing and use of animals. The argument wanders a bit, as it does in earlier chapters. The main thrust is a plea for tolerance among peoples, and

especially for tolerance of those cultures that depend on the use of animals by those people who do not. Lyngé says,

... We have our different backgrounds and different value judgments, and we all have a right to be here. The Hindus ... have never attempted to push a don't-eat-beef attitude on the Western societies ... and it surely would be taken ill if they tried. In the Arctic communities, it is taken just as badly when somebody from Toronto, Melbourne, or Amsterdam tries to push a don't-eat-seal-or-whale attitude onto those whose life is interwoven with precisely that eating habit. Different peoples, different climates, different diets. Different cultures, different emotions. In a shrinking world, we all have to find a way to share the planet [p. 97-98].

Data presented in *Arctic Wars, Animal Rights, Endangered Peoples* are well documented, with nine pages of chapter notes, and a substantial bibliography. Illustrations, both photographs and line drawings, are generously sprinkled throughout. I found the book essentially error free.

*Arctic Wars* is a must-read book for people having interests in native cultures and in the problems they face as a result of environmental and animal rights activism. It should be required reading for environmentalists, bureaucrats, and politicians who are called on to make decisions affecting northern cultures. Though not always an easy read, Finn Lyngé's sincerity and knowledge cannot be doubted.

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AURORA. By THE AURORA COLOR TELEVISION PROJECT (N. BROWN, T. HALLINAN and D. OSBORNE). Fairbanks: Geophysical Institute, University of Alaska Fairbanks, 1985. Video, 27 minutes. US\$30.00 + \$4.00 postage and handling.

Gazing at the night sky is generally thought of in terms of the multitude of stars and galaxies that exist at vast distances from Earth. For those fortunate to live in the northern regions, particularly in a country such as Canada, an equally fascinating feature of the night sky is the common display of the northern lights, or the aurora, as it is more scientifically termed. To those brave enough to face a winter's night, the aurora offers a fascinating look into the forces that affect our near-Earth environment. It has been the subject of legends for the various peoples of the North and even today is little understood by most observers.

The aurora presents a colorful and dynamic display of light ideally suited to the production of a video. Its splendor is largely lost in static presentations (such as in literature), and for those who do not have access to direct observations, its variability (one of its most intriguing characteristics) can only be appreciated through this format. The aurora presented in this video was photographed from the Poker Flat Research Range outside of Fairbanks, Alaska. This location is one of the best in the world for such observations, and the breadth of visual displays of aurora presented in the video clearly attest to that fact. The video presents the aurora as it was