

village of Kangisqaq, which was located to the west of Cap Dežnev and disappeared during the Soviet period. The reader is never told that Plover is a small bay on the gulf of Providence and that Asleq is its Eskimo name. Many more examples can be found throughout the appendices, but a few words must be said about the introduction by Jean Malaurie.

Malaurie's work is, alas, no better than that of his colleagues. It is not the serious discussion of folklore among the Asian Eskimos that could have been written by G. Menovshchikov or E. Meletinsky. Instead we find a haphazard collection of bits of information on the origin of the Eskimo cultures, including the unproven assertions that eastern Siberia is "un des berceaux de l'humanité" (p. 12), that "le petit peuple yuit" is the "berceau des sociétés inuit" (p. 11), and that the archaeological site of Ushki is between twenty and thirty thousand years old. (Most contemporary Soviet archaeologists consider the Upper Paleolithic problem of Siberia unresolved [Chichlo, 1986], and most experts consider the Ushki site to be more recent [Yi and Clark, 1985].) We are subjected to such banalities as "l'homme perdu dans le désert de neige" and "cette société essentiellement religieuse et très cérémonielle." Malaurie mentions that the "Centre d'Études Arctiques a joué un rôle non négligeable depuis sa fondation," and it is interesting to note that the sources cited in his bibliography are generally the publications of Malaurie himself or those in which his name appears.

Though it contributes little to our understanding of Eskimo folklore and mythology, we could turn a blind eye to this essay if it did not also contain some important errors. I will not dwell further on the incorrect transliteration of Russian and Eskimo names and terms. Malaurie can be forgiven these inaccuracies, as he does not know either Russian or Yupik, and two of his colleagues, whose competence has already been discussed, acted as his guides. But why does Malaurie tell us that the *Eskimoskos-russkii slovar'* (Leningrad, 1971) was compiled by K.S. Sergeeva (p. 10, 20), when its author is in fact E.S. Rubtsova? Why does the director of the Centre d'Études Arctiques assert that the Yuit "are to this day centered in and around the villages of Naukan and Chaplino"? Is he unaware that the inhabitants of these villages were forcibly resettled by the Soviet authorities in the late 1950s? This process of resettlement, which devastated the Eskimo cultures, has been written about in the West, and the facts are now appearing in print in the Soviet Union.

As an example for Western specialists in Eskimo folklore, Malaurie points to the work "remarquablement commencé par une de mes anciennes et excellentes étudiantes, Anne-Victoire Charrin, dans sa thèse: 'Sous le signe de Kujkynnjaku — pour une sémiotique des récits koriakes.'" The journal *Sovetskaia Etnografiia* (1986), however, in a review of Charrin's thesis, revealed that the basic theoretical positions of Malaurie's student were all taken from the works of the well-known Soviet folklorist E.M. Meletinsky and published as her own. In early 1989 Meletinsky, in a lecture at the Sorbonne, expressed his indignation at "Charrin's methods." There would appear to be little sense in following Jean Malaurie's advice, and the reader who does not wish to be led astray would do better to forget this book prepared by the Centre d'Études Arctiques. Despite the linguistic difficulties, those who wish to pursue the subject seriously have no choice but to consult the Soviet edition of Rubtsova's book until some other scientific center publishes a professional translation in a Western language.

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ANTARCTIC MINERAL EXPLOITATION: THE EMERGING LEGAL FRAMEWORK. By FRANCISCO ORREGO VICUÑA. Cambridge: Cambridge University Press, 1988. 615 p., notes, appendices, bib., index. Hardbound. US\$89.50.

The 1991 review of the Antarctic Treaty is approaching, and this is reflected in the growing body of literature on the future of Antarctica. The Studies in Polar Research series of Cambridge University Press has contributed several volumes to the study of the political aspects of Antarctica; the present book is the latest in this field. Each of these volumes has dealt with some specialized issue, and *Antarctic Mineral Exploitation* is no exception: indeed it is the most specialized to date.

The cooperative arrangement reached under the Antarctic Treaty of 1959 has long intrigued scholars of politics. That the treaty has lasted for nearly thirty years without major conflict arising is impressive. Antarctica provides perhaps the best example of international cooperation in an area with great potential for conflict. While the Arctic is increasingly beset by international disagreements, Antarctica seemingly abides in peace. Yet nowhere is the potential for conflict greater than in the area of mineral exploitation. As the likelihood of exploitable minerals being found in Antarctica increases, and as nations that are not members of the treaty become restless under the present arrangements — clamoring for more participation in the affairs of the continent — an assessment of the legal regime assumes a particular timeliness.

Francisco Orrego Vicuña is the former Chilean ambassador to the United Kingdom and a noted scholar on Antarctic affairs. His book delves into one small part of the total Antarctic picture: the legal complexities governing potential mineral extraction. The book consists of three parts. The first outlines the legal framework currently in operation. This part also discusses the evolution of the treaty, noting that new cooperative approaches are continually being implemented. Despite differing perspectives on sovereignty among the member states, the purview of the treaty has expanded in response to changing conditions. The spirit of cooperation among the member states has so far mitigated potential conflict. The uncertainty underlying the legal basis to sovereignty claims is also analyzed, as is the applicability of the Third United Nations Conference on the Law of the Sea (UNCLOS III) to the Antarctic continental shelf and adjacent waters. Though terrestrial and maritime sovereignty claims to sectors of Antarctica have generated no major conflicts, exploitation of biological and mineral resources could produce dissension among the members.

The second and third parts deal more specifically with the background to the negotiations for a mineral convention. Various models for cooperation are discussed, and the role of non-mem-

bers, consisting primarily of developing nations and non-governmental organizations, is assessed. Any Antarctic resource regime will have to take into account the interests of non-treaty members claiming that the area is a "common heritage of mankind." In this section the book is a bit dated, though through no fault of the author. Unfortunately for him, the final session of the Fourth Special Antarctic Treaty Consultative Meeting on Antarctic Mineral Resources was held at Wellington, New Zealand, from 2 May to 2 June 1988 — shortly after the book was released. The Convention on the Regulation of Antarctic Mineral Resource Activities was opened for signature on 25 November 1988, a convention that will govern resource exploitation in the region. Much of Orrego Vicuña's work will assume only an academic interest if this convention becomes part of the treaty. While the recommendations themselves will have lost some of their validity, the historical background to the convention, as well as the alternative suggestions, retain importance.

The book itself is a high-quality publication and contains a valuable bibliography and set of appendices. The bibliography is immense, though its division into numerous subheadings makes it difficult to find a particular reference. Some of the citations are not complete, with particulars as to publisher and place of publication left out.

*Antarctic Mineral Exploitation* is a meritorious contribution to Antarctic affairs, but it will be of interest only to those with a strong legal bent. Its high price relegates it to the status of a library reference, and its legal-technical approach limits its interest to legal specialists. Nevertheless it is perhaps the finest single volume on the legal aspects of mineral exploitation in the Antarctic.

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CANEXUS: THE CANOE IN CANADIAN CULTURE. Edited by JAMES RAFFAN and BERT HORWOOD, with illustrations by BILL MASON. Toronto: Betelgeuse Books, 1988. 212 p., bib., index. Softbound. Price not indicated.

*Canexus* is a book that explores many of the ways in which the canoe has, and still does, help us develop connections with our world, with ourselves, and with each other. A neologism, born as the title for a conference at Queen's University in November 1987 on the role of the canoe in Canadian culture, this is an evocative, though somewhat repetitious, compilation of 14 essays by Canadians who obviously love the canoe and the experiences in the out-of-doors it has opened up for them.

Obviously such a collection of essays cannot exhaustively cover such a broad topic, and this is no exception. In fact, "...every essay in one way or another mines the mythical elements in the Canadian canoeing experience" (p.2), rather than concentrating on canoes as artifacts or elements in the material culture. Nevertheless, five of the essays do focus more objectively on the historical development of the canoe as a means of transport and canoeing as a sport. E.Y. Arima quickly summarizes the diversity of canoes found in the native cultures of the Northwest Coast, pointing out how they have not been incorporated into contemporary Canadian culture (in contrast to the birch-bark canoe) and suggesting that such an integration might occur by modifying

their design to make them suitable as recreational watercraft. However, he offers few ideas on how form might facilitate function in this regard.

In an essay entitled "Lilly dipping it ain't," Kenneth Rogers details the six modes of propelling a canoe — paddling, poling, sailing, tracking (lining), manhandling in the water, and portaging — using copious historical accounts and stories to illustrate the beauties and limitations of the canoe as a watercraft.

C. Fred Johnson reviews the history of competitive canoe sport in European Canada, pointing out that in its early days the sport was fostered more in Great Britain and America but that the open Canadian canoe, propelled by a single-bladed paddle and modelled in the Peterborough area after the birch-bark canoe, came to dominate competition. He concludes that this is an example of "... our country's genius for compromise while staying true to its diverse roots and unique heritage" (p. 70). However, I was left wondering about the rather casual references to competitive canoe racing in native Indian culture and the extent to which canoeing in Canada today owes its existence to the prominence of competition in Euro-American cultural attitudes, plus the existence of a landed gentry with the leisure time to experiment with new materials and designs.

Gwyneth Hoyle recounts the turns of human pride and desire that led to the rivalry between Americans Dillon Wallace and husband and wife Leonidas and Mina Hubbard in trying to become the first to canoe down the George River of Labrador and northern Quebec.

In a comprehensive and pivotal essay, "Symbols and Myths: Images of Canoe and North," Shelagh Grant sensitively exposes the changing cultural attitudes to the North in Canadian history and how the canoe has been instrumental in both the development and articulation of these myths. She discusses the "north as homeland," the transcendent myth of aboriginal peoples in which the canoe or kayak, as a necessary mode of transport and means of living on the land, became a source of pride and cultural expression. She discusses the myth of the North as a resource-rich hinterland and at the same time a hostile wilderness providing a challenge for freedom and adventure. The voyageurs most vividly symbolized these inherently contradictory myths. The idea of the North as an economic treasure-house is still with us, bolstered by nationalistic fervour and belief in economic growth using technologies that have left the canoe behind. Wilderness myths have evolved a long way from the voyageurs, but all along the canoe has been a potent tool for those looking to nature and the land for inspiration and meaning, not least of all in the contemporary wilderness preservation ethos.

It is precisely this wilderness preservation ethos, and its inherent contradictions with the dominant conception of wilderness and land as a resource base for economic use, that runs as a connecting theme through the other nine essays. Bruce Hodgins articulately expresses the ironic role of the canoe as both a symbol of the wilderness as challenge and adventure for Euro-Canadians from the fur trade to current wilderness recreation and at the same time as "harbinger of destruction" of that wilderness in that the itinerant canoeist brings the economic activity that has pushed back the frontiers. He admonishes contemporary recreational canoeists, as members of the urban, growth-oriented society, to explore this irony in their lives and not merely view wilderness recreation as either an escape from urbanity or the adventurous physical conquest of a river.

Bert Horwood eloquently expresses and documents his belief that modern youth is alienated from nature and that the canoe trip can be a potent means of exposing young people to "the sacredness of relationships," be they interpersonal or with natural processes, and to their inherent responsibilities in a social setting. James Raffan pursues this theme further, recounting personal canoe-tripping experiences to illustrate the potential for