

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

exploration both of the self and of interpersonal relationships.

George Luste brings together ideas from many writers on the importance of solitude and wildness in his exposition of how the wilderness canoe experience can catalyze a kinship with the land. Bob Henderson presents us with very absorbing, personal reflections on the way canoeing changed his world view by exposing him to the value of simplicity and the feeling of a sense of place in the wild.

Roderick MacDonald takes a more unusual, but still very personal, approach in describing his conception of the most appropriate decision-making process on a canoe trip (one relatively free of proscribed behaviours yet dominated by convention and deference to authority through experience) as an allegory for more sensitive legal decision making in Canada (in particular, a wariness of written law as the best way to channel behaviour).

Based admittedly on a small sample of interviews all with women, William James explores how the canoeing experience is influenced by, and may in turn influence, gender roles in our culture. His essay is critical of traditional maleness (physically and psychologically assertive and dominant) and warms to the realization that canoeing can, and apparently does, encourage feminine values (receptive, nurturing and cooperative). However, I feel it remains a moot point whether gender roles are influenced by canoeing or canoeing, by its very nature, is most attractive to those with particular sensitivity to gender roles (especially the feminine).

In "Motives for Mr. Canoehead," Philip Chester argues that the canoe is an underutilized myth and urges writers to use it more as a vehicle for expression. He bases his argument on the unduly bold assumption that the canoe is part of the Canadian collective unconscious and has a fundamental meaning to most Canadians. I do not believe we have such a cohesive collective unconscious in this nation of such recently disparate ethnicity. The extent to which we may develop connections across our cultural interfaces — should they involve aboriginal peoples, the early European core or more recent immigrants — is, unfortunately, not explicitly addressed in this volume.

Yet implicitly it is, in Horwood's belief that the canoe trip is a catalyst for developing cooperative and sensitive group dynamics among young people, and especially in C.E.S. Franks's exploration of our need to rediscover a sense of place that is nature-centred — a "landscape of the imagination." Franks is arguing for a rediscovery of the aboriginal myth of land as home and for a rebellion against the numbing world of technology, mass culture and ignorance bred by isolation from the land. He believes the canoe can play a central role in the assertion of a different world view. However desirable this may be, I'm sure there remains a yawning gap between those of us (generally paddlers) who agree and those who remain indifferent or opposed.

Editors Raffan and Horwood realize this and point out in their introduction that they wanted this book to be not only for paddlers, but more importantly for non-paddlers or would-be paddlers. Can their celebration of the canoe reach the non-paddlers? Yes, it will speak strongly to some who by chance find it and already have some sensitivity to the out-of-doors. Unfortunately these will be relatively few, despite the book's frequent eloquence, the charming charcoal sketches by the late Bill Mason, and generally sound editing and referencing.

It is a low-key publication, without colour photos, catchy cover or production; it does not attract attention in the bewildering gloss of the contemporary bookshop. But more important, the writing is so often about experiences that must be undertaken and felt to be understood. So, it will stand best as an inspiration for paddlers who have begun to find similar meanings in their experiences, and for those (especially teachers) who hope to initiate non-paddlers to the beauty of the canoe. Certain essays, such as those by Franks, Hodgins and Horwood, should also

enter the broader discussion of environmental ethics, especially in the field of outdoor recreation.

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ETHNOLOGIE ET ANTHROPOGÉOGRAPHIE ARCTIQUES: PREMIER DIALOGUE FRANCO-SOVIÉTIQUE. Prepared by ELISABETH CARDIN and ARLETTE FRAYSSE, under the direction of JEAN MALAURIE. Paris: Éditions du Centre National de la Recherche Scientifique, 1986. 215 p., 10 tables, 8 figs., bib. In French. Price not indicated.

Cette publication correspond aux Actes du Premier colloque bilatéral franco-soviétique tenu à Leningrad du 26 au 29 avril 1982 et qui portait sur les peuples du Grand Nord. Ce recueil comprend dix communications présentées par les participants soviétiques et cinq communications présentées par des chercheurs français. Parce qu'il regroupe des données sur une multitude de groupes ethniques, Kètes du Nord de l'Énisséi (p. 63), Télenguïtes de l'Altaï montagneux (p. 73), Nanaïtses, Oultches et Nivkhes de l'Amour inférieur (p. 91) et bien d'autres occupants de régions dont mêmes les toponymes risquent de décourager le lecteur non initié, il aurait été indispensable d'ajouter quelques figures afin de faciliter la compréhension des différents contextes géographiques et culturels arctiques, cet immense domaine annoncé dans le titre de l'ouvrage. C'est probablement là le principal point faible de cette publication qui autrement présente un tour d'horizon intéressant mais assez rapide de la situation actuelle, des traditions et de l'histoire des peuples nordiques, de la Sibérie à la Scandinavie en passant par l'Arctique québécois.

Cette publication répond à un besoin "d'intercommunication scientifique" pressant (cf. p. 15-16). En effet, d'après la table des matières de ce recueil, on constate que les chercheurs soviétiques sont presque essentiellement restés cantonnés à l'intérieur des limites actuelles de l'URSS et que les chercheurs étrangers sont intervenus ailleurs seulement. Seules les Aléoutiennes constituent un domaine de chevauchement, étudié à la fois par une française et un soviétique. Le résultat de ce cloisonnement est une ou plutôt deux mosaïques assez contrastées. La première comprend dix études descriptives réalisées par des ethnologues soviétiques. La seconde mosaïque regroupe cinq contributions présentées par les chercheurs français.

Dans la préface, Malaurie présente un bref historique du dialogue franco-soviétique concernant les peuples du Nord depuis une trentaine d'années. Il souligne les responsabilités des sciences sociales devant les problèmes des minorités arctiques ainsi que les problèmes d'intercommunication scientifique posés semble-t-il surtout par le statut précaire des langues autres que l'anglais.

Les quatre premiers textes des Soviétiques sont généraux et traitent de la situation actuelle et des transformations qui ont affecté les "petits peuples" arctiques. Les autres portent sur les traditions et l'histoire de groupes ethniques mieux définis, sans toutefois utiliser toutes les ressources exigées par cette démarche: analyse de données archéologiques (sauf peut-être pp. 78-79 et 173-74), analyses de cartes et des espaces etc.

Le texte de Gurvic traite de l'évolution actuelle des populations occupant l'extrême Nord de l'Union soviétique face aux nou-