

especially in light of the manifold social and political problems (for example, land lease agreements, the increasing presence of American and Finnish entrepreneurs on Sami lands and the lack of legal status) that Sami face today. But *Sami Potatoes: Living with Reindeer and Perestroika* does more than just tell the story of the Kola Sami Co-Management Project. Combining different ethnographic genres and ways of analysis, it is ethnography, travelogue, and a passionate plea for activist anthropology at the same time. *Sami Potatoes: Living with Reindeer and Perestroika* is a beautiful book, for it is extensively illustrated with nine 18th-century etchings of Sami reindeer herding life, several prints of woodcuts, and ample photography chronicling Sami environments and everyday life today.

The title of the book introduces the reader to the significance reindeer hold in Sami life: reindeer are at the centre of Sami life—reindeer are key to Sami notions of personhood and cultural identity. And the very fabric of this identity is threatened today. The demise of the Soviet state affects Sami herders in direct ways. They live in a landscape littered with aging mines and smelters, atomic power stations, military bases and atomic waste store houses. Like their Russian neighbours, they struggle with the lack of employment opportunities and drinking; in addition they have to deal with poaching and the lack of reindeer herding experience by younger men. These are only some issues indigenous peoples in Russia face today. *Sami Potatoes* argues that co-management is one way to support and enforce Sami rights to their lands, thus helping to sustain traditional forms of livelihood and identity.

Although *Sami Potatoes: Living with Reindeer and Perestroika* is an important book in the growing literature on indigenous people in Russia, I found several problems with the analysis. In general I wished that the authors would have outlined the broader historical and political context in which contemporary problems of Sami reindeer herding are situated in a more detailed way. For example, the authors briefly chronicle the history of collectivization in the region which involved the willful killing of reindeer by the state, causing the size of herds to decrease. Yet they also assert (p. 71) that collectivization was ultimately unsuccessful. Why? Indeed, the 60 000 reindeer herded by Sami today are still divided into nine reindeer brigades which are a remnant of the collective farm system, and thus of the process of collectivization. Another problem for Sami is the fact the young reindeer herders lack reindeer herding knowledge and experience. Why is this? Is this one effect of the *internat* (literally translated as boarding school—a type of residential school) system that forcibly removed native children from a life in the tundra? And, given the various political and administrative problems of contemporary Russia and the fact that the Kola Sami Association is not considered an “official organization,” how is co-management going to be enacted within the context of the Russian state today? I am aware that this might be the hardest question to answer—maybe even not answerable for some time to come—yet I wish the authors would have at least touched upon this question.

Overall *Sami Potatoes* is an important book and should be read by everybody interested in issues of co-management, Russia and the problems indigenous peoples face within the context of the state.

Milton M.R. Freeman, Lyudmila Bogoslovskaya, Richard A. Caulfield, Ingmar Egede, Igor I. Krupnik, and Marc G. Stevenson, *Inuit, Whaling and Sustainability, Contemporary Native American Communities: Stepping Stones to the Seventh Generation*, Walnut Creek: Altamira Press, 1998, 208 pages.

Reviewer: Christopher G. Trott
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An international team of highly respected scholars has come together to produce a popular account of the politics of contemporary Inuit whaling. This book presents a well-argued case in support of the desire to revive and revitalize traditional whaling practices among the Inuit from Siberia to Greenland. It also serves as a readable introduction to the Inuit culture of whaling for non-specialists and would be especially useful for introductory or second year level classes in anthropology, ecology, and international politics.

The opening two chapters look at the importance of Inuit whaling today and the historical practice of whaling among the Inuit from the ethnographic literature. The real strength of these chapters comes from the extensive quotations by Inuit of how they perceive and understand whaling in the context of their own culture. I was personally most interested in the extensive data from the Siberian Inuit. With the collapse of the Soviet regime, they face many difficulties both in terms of finding adequate food for their communities and of dealing with the confusing regulatory and infrastructural arrangements that have appeared with perestroika. At the same time, while the text is particularly good at outlining the nutritional and economic importance of whaling, I was disappointed in the sections on cultural and spiritual significance. While the text cites the work of Lowenstein (1993) and Bodenhorn (1990), it fails to draw on the exciting insights both of these authors have provided on Alaskan whaling.

With the contemporary and historical ethnographic data well-established, the heart of the argument appears in Chapter 3, “Human Rights and the International Whaling Commission.” The tone for the remainder of the book shifts from anthropological reporting to advocacy. The authors argue that with the addition of non-whaling members to the International Whaling Commission (IWC) and the increasing stridency of environmental and animal rights groups, the IWC no longer fulfils its mandate to conserve the whaling stock for the development of the whaling industry. Rather the IWC has become an administrative obstacle in the path of those peoples and nations that wish to continue whaling. As such, the IWC not only fails to fulfil its mandate with respect to the

International Convention for the Regulation of Whaling, but may also be violating the United Nations Charter of Human Rights. The case is supported by a review of the complex relations between the various multinational organizations that regulate whaling, and by particular case studies of the decision-making process at recent IWC conventions.

If one is to support the Inuit desire to revitalize the whaling component of their culture, then one must be prepared to argue that the Inuit are competent to manage this potentially scarce and endangered resource (although this book does present evidence that questions the extent to which whaling resources really are endangered). This is precisely what the fourth chapter of the book analyzes. Through an examination of each national area (Russia, United States, Canada and Denmark), the text describes the contemporary regimes that are already in place for managing the whaling stocks. The text demonstrates that the Inuit are well in control of the situation and environmentalists should have little to fear in Inuit plans to harvest whales.

Of course, whales are not restricted by national boundaries and international co-operation is required for effective and efficient stock management. The Inuit have already achieved this through the political activities of the Inuit Circumpolar Conference. While the strategy of both environmentalists and non-whaling nations has been to divide those with aboriginal interests in whaling, the Inuit have confronted this through their own political unification.

This text is strong because it presents the Inuit voice loud and clear through extensive direct quotations from Inuit about whaling. It is unfortunate that there is no indication of how, and in what context these quotations were collected. In a text of this sort there is no need for an extensive discussion of methodology, but it would be helpful to know where these quotes have come from. The speakers represent a wide proportion of the Inuit who are involved in whaling with the notable exception of North Baffin Island, especially Pond Inlet, which has had a long history of indigenous and commercial whaling. For non-specialists it would have been very helpful to have a map showing all of the communities cited in the text. While most of the communities were familiar to me, I did have to dig out my atlas to find the location of the Siberian communities.

As a text designed for a non-academic audience, one can see that the authors would want to minimize the complexities of referencing and bibliographies. Each chapter contains a list of suggested readings that, in fact, provide the references for the text. Nevertheless, I feel that the direct quotations within the text could at least be properly referenced for those who may wish to follow up on some of the material. I was also very surprised that the text omitted the now classical work on Inuit and whalers by Dorothy Eber (1989).

Inuit, Whaling, and Sustainability is an effective advocate for the Inuit right to continue their whaling practice. As such, it will be a useful case study for courses on ecology and natural resource management as well as for the interested public.

If anyone thinks that sustainable resource management has more to do with scientific data than politics, this book will sorely disabuse them of such delusions.

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Jean-Guy Goulet, *Ways of Knowing—Experience, Knowledge and Power among the Dene Tha*, Vancouver: UBC Press, 1998.

Reviewer: Nicole Beaudry
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As a reviewer, I can barely resist the urge to let the author's story-telling style influence my own task, perhaps because I feel this would adequately reflect how the author learns, throughout his extensive field research, about the value of story-telling in Dene Tha culture, how he draws us into his learning process and how he consequently chooses to relay ethnographic information to his readers. This review might then become the story of a story about stories. However, book reviews do not lend themselves so readily to this format. For instance, opening with the usual "once upon a time . . ." would not be relevant as this particular story is a contemporary one, that of the prolonged encounter of an ethnographer with a small Dene community of northern Alberta (Canada) even though the life of this community is firmly rooted in the past traditions of its people. Nor does this story focus exclusively on one people (the Dene Tha) in one community (Chateh). This story also meaningfully examines different past approaches to field research and more specifically tells about the author's own field-work procedure as it developed over the years. Thus, in this book, several threads are interwoven, sometimes parallel, sometimes criss-crossing, but all contributing to a rich and detailed fabric, the fabric of life in Chateh seen with the ethnographer's eyes.

In the introduction, the author traces his own development as a fieldworker whose first assignment among the Guajiro of Colombia had been to "describe and analyze the social organization and religion of the Wayu and to demonstrate how they had recourse to complex mechanisms of ritual exchange and social control to constitute relatively stable and enduring clusters of populations . . ." (p. xiv). In this context he had learned the importance of personal implication within the kinship networks of the community in which he resided—although