funding. This account suggests that much of this debate is profit-motivated by those keen to oppose politically imposed effluent controls.

The latter chapters of the book are concerned with the political arguments both for and against the imposition of legislative controls based on the current round of international agreements. It would appear that there is a broad political awareness of the importance of monitoring and control of discharging damaging effluents into the environment and the global implications if this is not controlled. Brown is firmly of the opinion that enough has still not been done, and this reviewer tends to agree. However, as a subscriber to the Gaia hypothesis, this reviewer does not believe that mankind has yet reached the point of irrevocable damage and does believe that civilisation will survive. Nevertheless, the book is certainly a convincing argument for anthropogenically induced climate change and, as such, will reinforce the argument that governments should take notice of their scientific advisors when they predict a potential catastrophe.

In conclusion, this book is an excellent introduction to the global-warming debate, with the proviso that the reader is aware of, and takes account of, the wide variety of prediction and opinion that is generally available. The interested reader would do well to follow up on the author's bibliography as an avenue to further research into this diversity of opinion. (Norman Davis, Scott Polar Research Institute, University of Cambridge, Lensfield Road, Cambridge CB2 1ER.)

BRIEF REVIEW

INUIT, WHALERS AND CULTURAL PERSISTENCE. Marc G. Stevenson. 1997. Oxford and New York: Oxford University Press. xxii + 400 p, illustrated, hard cover. ISBN 0-19-541217-6.

Contemporary anthropologists working amongst the Inuit face two major problems: firstly, the classic ethnographies written by the likes of Boas, Rasmussen, Birket-Smith, Jenness, Nelson, and Holm are substantial pieces of work that describe first-hand an almost 'traditional' way of life before extensive contact and modernisation brought profound changes to Inuit society. While the early ethnographic methods employed may be questioned in light of current field techniques, the classic works have often overshadowed more recent anthropological texts simply by virtue of the sheer quality of the data gathered and by its analysis. In short, work done between the 1880s and the 1920s has been a hard act to follow. Secondly, current debates about ethics and representation played out within a context of the politicisation of Inuit culture make it difficult for the anthropologist to set his or her own research agenda. Increasingly, because the anthropologist is working from a position of advocacy or in an applied context, very little research contributes to more general anthropological theoretical perspectives, although it is often germane to land claims struggles or policy debates.

It is interesting to speculate, therefore, whether Marc Stevenson's book represents a new departure for Arctic anthropology. At a time when the anthropologist is struggling to produce something original, and when Arctic archaeology still revolves around arguments to do with environmental determinism and cultural materialism, Stevenson demonstrates that the historical record and early anthropological accounts of Inuit social structure and ecological relations provide a wealth of data waiting to be analysed. Using the early anthropologists as 'informants' and drawing on the records and accounts of whalers, traders, and others, Stevenson has produced an impressive historical account of change and resilience in Cumberland Sound, Baffin Island, and focuses on the social organisation of the Iglulingmiut and Netsilingmiut. With anthropological debates concerning Inuit kinship and social organisation forming the background, Stevenson draws on both archival material and his own fieldwork experience to argue that, despite change through contact, the two principles of *naalaqtuk* (respect and obedience) and *ungayuk* (closeness and affection) continue to form the basis of Inuit society in Cumberland Sound and Central Inuit social organisation. Encounters with Euro-Americans, particularly in the nineteenth century, did not transform Inuit social structure, but made it more resilient. Thus, Stevenson argues that it is far too simplistic to understand Inuit society in terms of a direct link between environment and people. Rather, Inuit social organisation is a dynamic and complex product of environment, history, and social structure, and that this has been largely ignored by anthropologists and archaeologists. The essence of Stevenson's book is to challenge the environmental determinists on the one hand, and the cultural materialists on the other. In doing so, he suggests a more informed way towards understanding the complexity of historical and contemporary Inuit communities throughout the Arctic.