

with chapter 10, attempts to provide a human dimension within this section, but again does not sit comfortably, lacking the same objectivity and in places reading as little more than a series of polemical opinions. Again, I feel the editors have missed the chance to integrate effectively the work presented in the volume. In terms of scientific content, part of chapter 21 really belongs as a short subsection within the preceding chapter while, if the remainder were combined with the current chapter 10, and much more attention paid to objectivity, the result would have been a far more credible text relating to the societal consequences of environmental change.

As can be a danger with such large syntheses from multi-organisation meetings, many of the chapters read as fragmentary or overlapping in content. This leaves the reader with an unsatisfactory perception that the structure of the volume was driven by some requirement that each meeting presentation must have its own chapter, and a feeling that stronger editorial control, including combining parts of the contents of certain chapters and even leaving some out altogether, would have resulted in a more accessible volume with much clearer logical flow and development. As the chapters are written, in several cases each has its own very limited geographical coverage, even in the context of the extent of the Arctic region. These would often have benefited from a better effort at overview, in particular in integrating evidence more widely from within the Arctic, and in several cases in drawing in comparative and highly relevant literature from the Antarctic. In terms of presentation, there are also weaknesses throughout the volume in formatting, and typographic and linguistic errors, while in places the literature cited has not been brought up to date, as should be expected for a volume with a 2007 publication date (for example, in Chapter 2, the Millennium Ecosystem Assessment, published in 2005, is cited as 'in press'). Such individually trivial weaknesses will be frustrating for the knowledgeable audience that the volume must be aimed at, and detract from the genuinely valuable information contained. (Pete Convey, British Antarctic Survey, NERC, High Cross, Madingley Road, Cambridge CB3 0ET.)

Reference

Bargagli, R. 2005. *Antarctic ecosystems: environmental contamination, climate change and human impact*. Berlin and Heidelberg: Springer Verlag.

PROTECTING THE ANTARCTIC COMMONS: PROBLEMS OF ECONOMIC EFFICIENCY.

Bernard P. Herber. 2007. Tucson: Udall Center for Studies in Public Policy, University of Arizona. vi + 73 p, illustrated, soft cover. ISBN 1-931143-31-5. doi:10.1017/S0032247408007559

The economics of Antarctica is a matter that has waxed and waned over the centuries. Whether it has been the

economics of whaling in the Southern Ocean in the nineteenth century, the potential economic gain associated with exploration in the early part of the twentieth century, or more recently the economics of fishing for krill, tourism, or development of a mining industry on the continent, there has always been an economic component to Antarctic activity. Other than the histories of the whaling industry, however, a scholarly economic analysis of Antarctica has rarely been undertaken. Bernard Herber, Professor Emeritus of Economics at the University of Arizona, has been an exception to the general rule and in a number of offerings during the past 20 years has sought to give an economist's perspective on Antarctica, particularly at it may apply to environmental protection and management. Herber's latest offering is a short monograph produced in booklet form, which traverses some familiar ground to anyone having been engaged in contemporary Antarctic affairs, but also raises some important questions for the future.

Herber's economic analysis characterises the public and private goods in Antarctica, and what may also be considered part of the commons. The principal identifiable public goods are how peace has been maintained in Antarctica, especially important given the Antarctic Treaty was concluded in the midst of the cold war, and how the treaty has promoted the freedom of scientific research. The global community has enjoyed collective benefits from these activities not only as a result of the maintenance of regional peace and security, but also through global scientific research benefits into matters such as climate change. Private goods are identified as fishing and tourism. Marine living resource extraction has a long Antarctic history, beginning with seals before moving to whales and more recently krill and other commercial fish stocks. All of these activities are now under various forms of international regulation and control, ranging from the Convention for the Conservation of Antarctic Marine Living Resources (CCAMLR) to the International Convention for the Regulation of Whaling. Likewise, Antarctic tourism, which commenced in the 1960s, has steadily grown to such an extent that sea-borne Antarctic cruises have entered the tourist mainstream. These public and private goods are contrasted with Antarctica as a commons that follows from the absence of recognised and/or enforceable property rights to natural resources or to information.

These economic characteristics are assessed against the reality of Antarctica's management framework, which increasingly has taken on a strong environmental focus, culminating in the 1991 Protocol on Environmental Protection to the Antarctic Treaty and its accompanying Annexes. Yet parallel with these developments are signs that the claimant states are perhaps positioning themselves for whatever economic benefits they may be able to enjoy in the future. Any close observer of events in the sub-Antarctic would be well aware of the lengths to which some states have gone to protect their economic interests, especially in respect of marine living resources. Australia,

France, New Zealand, and South Africa have all been proactive in seeking to deal with illegal Southern Ocean fishing, which has significant economic repercussions for national fishing industries. The manifestation of these economic interests is also apparent on the continent and adjoining waters. Australia's assertion of an extended continental shelf offshore the Australian Antarctic Territory, and New Zealand's reservation of its position with respect to the continental shelf offshore the Ross Dependency are clear examples of pre-positioning by claimant states to reap future economic gain once Southern Ocean oil and gas become economically viable. Likewise, Japan's continued insistence of a right to undertake 'scientific whaling' in the Southern Ocean and its objection to the Southern Ocean Whale Sanctuary also suggest a future desire to exploit at even greater levels Antarctic whale stocks.

Herber explores some options for addressing these emerging economic issues. It is suggested that a separate tourism convention or an additional annex to the Madrid Protocol may go some way to addressing the raft of issues arising from increased tourist activities. However, there is a failure to recognise other issues that will impact upon Antarctica but that have traditionally fallen outside of the ATS agenda. Whaling is the most obvious issue, and one in which the ATS has traditionally been prepared to cede its role to the International Whaling Commission; however, there are also issues arising from increased shipping through the Southern Ocean and greater use being made of the polar air route for commercial aircraft. In short, whilst Herber understandably directs his attention to the challenges confronting the ATS, the reality is that there are many other international organisations that have a mandate over Antarctic matters, and the decisions they make may ultimately prove to be just as significant for the future of the Antarctic environment. (Donald R. Rothwell, Professor of International Law, ANU College of Law, Australian National University, Canberra, Australia.)

APOSTLE TO THE INUIT: THE JOURNALS AND ETHNOGRAPHIC NOTES OF EDMUND JAMES PECK, THE BAFFIN YEARS, 1894–1905. Frédéric Laugrand, Jarich Oosten, and François Trudel (Editors). 2006. Toronto: University of Toronto Press. xiv + 498 p, illustrated, hard cover. ISBN 0-8020-9042-7. £48.00; \$US75.00.

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Despite the popularity of the Anglican Church in the Canadian Arctic (a recent source claims that 85% of all Canadian Inuit are Anglican), anthropologists and historians have only recently begun to shift their gaze from the study of religious belief systems and practices that predated the arrival of Christian missionaries to the emergence of Inuit Christianity in Baffin Island, which began in the late 1800s. The relative newness of this field of study is certainly one reason why it has taken so long for the writings of Edmund Peck to find their way

into print. Along with another missionary, J.C. Parker, Peck established the first Anglican mission on Baffin Island (Blacklead Island, Cumberland Sound) in 1894 and continued to conduct missionary work there until 1905. An important anthropological footnote to Peck's years on Baffin Island is that he provided dozens of pages of ethnographic notes to the anthropologist Franz Boas, the father of American anthropology, who then later used these and other data to develop not only his portrait of the Inuit of the eastern Canadian Arctic (the Central Eskimo), but his ideas about the methods and purpose of anthropology. Both Peck's ethnographic notes and his diary entries from his years on Baffin Island are included in this single 500-page volume, organised and edited by Frédéric Laugrand, Jarich Oosten, and François Trudel, three scholars largely responsible for giving Christianity a new perspective in Inuit studies.

For those interested in this period of Arctic history, this volume presents never-before-published material, including Peck's journal entries covering an 11-year period; a collection of reflections, stories, and a personal testimony by Eve Nooeyout (one of Peck's earliest converts); and a version of the Sedna myth and details of shamanic healing rites as told (or written — it's unclear from Peck's notes) by two of Peck's Inuit assistants in Cumberland Sound, Oosotapik and Qoojessie. The journal entries, ethnographic notes, and the notes of his Inuit assistants reveal Inuit striving to find continuity between the beliefs and practices of Christianity and their own cosmology. The reader learns that *qaqqialiq* ('bringing things out in the open') was an integral part of the shamanic complex, but that it also made sense to Inuit learning about the importance of confessing one's sins in order to get right with God. It is also shown that Peck struggled to find a coherent structure in Inuit beliefs by seeking parallels with his own theology, including the presence of a deity that ruled over all others. What is fortunate for the modern-day scholar is that Peck encouraged his Inuit assistants to write about the shamanic complex in their own words, which he then transcribed verbatim and which are included in this book. These transcriptions are especially important because accessing information about shamanism was very difficult during Peck's Baffin years; Inuit were reluctant to discuss shamanism publicly or allow non-Inuit to attend ceremonies involving shamans. Thanks to the detailed descriptions provided by Peck and his Inuit assistants, this volume provides a more detailed view of culture contact and the shamanic complex in the eastern Canadian Arctic than has hitherto been available.

One important insight the editors make in their introduction to the section containing Peck's ethnographic notes is that Peck provided a more objective description of religious life in Cumberland Sound at the turn of the century than did his contemporary Franz Boas, especially if one compares Peck's notes with the descriptions of Inuit rites and ceremonies published by Boas in 1907. Whereas Boas omitted those details that 'would have suggested direct influence by or contact with whalers'