

The sections of the diary relating to the establishment of the expedition's main base in Antarctica are simply fascinating and the book is very difficult to put down beyond this point. Despite what has been portrayed as Mawson's rather difficult character, the group seems to have got on well even in the claustrophobic hut in the extremely windy conditions during the winter that prevented even going for a short walk for long periods of time. There are almost no allusions to differences between the British and Australian members although Ninnis noted that it had taken a long time for him to engage in 'intimate confidences' with Francis Bickerton, another Englishman, while the Australians 'get on intimate terms and Christian names after about a week. I noticed it particularly' (page 358). Ninnis' main responsibility was, with Mertz, for the dogs and he appears to have mastered the tricky techniques of dog driving reasonably easily. The welfare of these animals was his main priority and he seems to have fulfilled it well. Of course one knows what is going to happen and in reading the diary this builds up suspense to a level certainly above that achieved by any mere novel.

To pass on to the volume itself; there is no doubt that the Editors have done a first class job with regard to the text but it is obvious that they had serious constraints of space and the selection of what to remove from the military part must have been difficult. Perhaps a little tougher screening of some of the slightly more extraneous material might have helped in this context. Also the critical apparatus has obviously been under the same pressure on space and there are places where many points worthy of comment fail to receive it. For example in the note on Cecil Rawling (pages 95, 436) no definition is given of the C.I.E. that he was awarded. It is the initials for a Companion of the Indian Empire. The book includes several very interesting contemporary photographs, photographs of a selection of letters

relating to Ninnis' attempts to secure a place on an Antarctic expedition and an uncaptioned picture of what are, presumably, the diaries themselves. The bulk of these volumes indicates what a formidable proposition the whole endeavour was. There is, unfortunately, no index.

To sum up; this is most valuable addition to the available primary sources for what was one of the major expeditions of the 'heroic' era. It has the effect of elevating Ninnis from a mere 'walk on' role in Mawson's expedition to that of an important part of it. Future Antarctic historians have much to thank the Editors for. Ninnis comes across as an excellent 'chap' and being from the class of society that he was, and with the background that he had, he would probably have desired no higher praise than that. Of course the obvious question begs itself. If he had not died in the crevasse and he, and Mertz, had returned successfully from Mawson's expedition, what would he have done? During the expedition he was contemplating the future and it is difficult to believe that he would not have found himself south again in due time. But, of course, World War I was looming and he was certainly the sort of person who would have stepped forward at the call

This is an excellent book and required reading for all those with interests in the Antarctic. Ninnis was certainly not *just* the man who went down the crevasse. (Ian R. Stone, Scott Polar Research Institute, University of Cambridge, Lensfield Rd., Cambridge CB2 1ER (irs30@cam.ac.uk))

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INDIGENE VÖLKER IN DER WELTGESELLSCHAFT. DIE KULTURELLE IDENTITÄT DER GRÖNLÄNDISCHEN INUIT IM SPANNUNGSFELD VON NATUR UND KULTUR [INDIGENOUS PEOPLES IN THE GLOBAL SOCIETY. THE CULTURAL IDENTITY OF GREENLANDIC INUIT IN THE AREA OF CONFLICT OF NATURE AND CULTURE]. Sowa, Frank. 2014. Bielefeld: transcript. 435 p, illustrated, softcover. ISBN 978-3-8376-2678-0. 39.99€.

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Much has been published about the role of indigenous peoples in the global society, most recently by Marjo Lindroth on indigenous peoples in the United Nations (Lindroth 2015). Frank Sowa's doctoral dissertation, which is written in German, contributes to this discourse with a Greenlandic case study that focuses on the self- and externally perceived relationship between Greenlanders and their natural environment. The result is a highly enlightening approach towards the contradictory perception of Inuit as guardians and destructors of nature. As Sowa rightly points out, 'the presented depictions tell more about the inner-European (and later American) discourses of

the respective time rather than about the people in Greenland' (page 134). This is underlined on numerous occasions in this work and constitutes a crucial element in outside depiction of Greenlandic Inuit.

Sowa builds his work on fieldwork experience in the early 2000s and presents not only ethnographic data on rather contemporary Greenlandic society, but at the same time delves deeply into theoretical aspects of his topic, taking into account political, philosophical and sociological conceptions of 'nature', 'culture' and 'identity'. Moreover, Sowa is very self-critical with regard to the interpretation of his fieldwork data. These aspects taken together, Sowa's work could certainly serve as an important theoretical and practical tool for students of globalisation and cultural studies and especially those aiming at or having conducted ethnographic studies.

Sowa presents the different elements in the nine chapters of his dissertation. For example in *Indigeneity: historic representation of Greenlanders* he provides a highly enlightening historical overview of six different, clearly discernible stages, also existing at the same time, in the perception of Greenlanders since their first encounters with Europeans: 'barbaric savage', 'noble savage', the 'Eskimo as the counter-people' as being the opposite to the western urbanised culture, 'environmental

saints', the 'noble eco-savage' and the 'unknowing environmental destructor' (pages 131–200).

The author's treatise on the 'noble eco-savage' has attracted most of this reviewer's attention. Here, Sowa gives overview of the reflection of indigenous peoples' rights in the UN system and in how far the discourse on the 'noble co-savage' finds reflection in international environmental governance (more detailed, see Lindroth 2015). He also touches upon traditional ecological knowledge (TEK). Sowa highlights that especially the term 'traditional' bears difficulties and displays that 'knowledge of indigenous peoples does not only concern the past, but also the present' (page 170). Unfortunately Sowa does not take into account the possibility that a tradition could also expand into the future, especially with regard to transmitting knowledge to future generations: if changing environmental conditions do no longer allow for reliable application of knowledge, future generations can no longer use this 'traditional' knowledge. Unfortunately rather briefly Sowa mentions the problems of reconciliation of TEK and scientific knowledge in a co-management context. Here he underlines that this socially constructed knowledge is broken up and removed from its socio-cultural context in order to embed it into a western/scientific context. Highlighting this problem is certainly necessary as political discourses seem not to take it into consideration (see also Procter 2005).

This being said, Sowa treads on rather thin ice when he appears to debunk the certainly politically used claim of Greenlanders being 'respectful nature people' since time immemorial. His argumentation rests on a Greenlandic fable that appears to set a standard for sustainable hunting. He claims that the fable only in recent times received the connotation of sustainability and that Greenlanders by no means only hunted what they were in need of. Sowa primarily relies on Hans Egede's and David Cranz' accounts from the 18th century which depict large-scale hunts in order to question the claim of Inuit being future-oriented, discursively constructed, 'respectful nature people'. While in principle this reviewer does not object to this claim, pure reliance on colonialist accounts as historical fact seems doubtful. Anthropological data or deeper socio-economic analysis of past living conditions to back up his claim would have been of benefit.

The author also presents how Greenlandic self-representation has taken over the image of the 'steward of nature' narrative. He touches upon political sphere by screening the political rhetoric of the Inuit Circumpolar Conference (now Council) and the images (re-)produced by the Greenlandic tourist industry. The untouched, 'wild' Greenlandic nature and the small human in it are such productions which Sowa considers to be an 'Eskimo counter-concept which was designed by Europeans and Americans' and which 'now has really become Inuit-reality' (page 193). This approach does not consider that there may have been an incentive for Greenlanders to foster this image in order to strengthen Greenlandic political and economic power and therefore in the longer run to gain political independence. Although Sowa points to this fact in the conclusion by stating that Greenlanders are forced to 'reproduce the image of an indigenous people. Greenlanders are not supposed to become too modern' (page 376) in order to be able to continue their hunting-based cultural practices, throughout the discussion this element could have been covered more thoroughly. Moreover, the strong focus on nature in political and tourism discourses may also serve as an additional incentive for international environmental governance systems

to take concerted and efficient action (see also Thisted 2013). However, narrative-based self-representation is by no means exclusive to Greenland and 'adventure' in a tourism context is commonly found. A comparative angle on Greenlandic and Danish 'adventure' tourism can for example be found in Rygaard and Kroløkke (2009).

Highly enlightening this reviewer found Sowa's analysis of the importance of Greenlandic food, *kalaalimernit*, in the decolonisation and indigeneity discourses. Sowa's article in *Polar Record* (Sowa 2013) deals with this topic and I would therefore point the non-German speaking readership to this article instead of dealing with it in this review. Contrarily, the chapter on *Europeans in Greenland: deconstruction of the 'environmental saints'* is somewhat slightly mysterious to this reviewer. It is a chapter on foreigners, Germans and Danes, living in Greenland and their view on the Greenlandic treatment of the environment. Sowa treads on rather new paths of socio-anthropological inquiry, but here a rather surprising methodological shortcoming arises, even in spite of the rigorous self-critical methodological introduction of this book: only five interviews with six interview partners were conducted on which the results are based. In other words, no larger conclusions can be drawn unless the interview partners were chosen in order to adequately represent the group they belong to. The so-called Q Method could serve as a methodological tool here, which the author, however, did not apply (see for example Addams and Proops 2000). Consequently, the table, whose caption reads 'Subjective construction of nature conceptions by Danes and Germans living in Greenland' (page 263), is merely a snapshot of six individuals living in Greenland.

Throughout the book the dichotomy between 'nature' and 'culture' can be found, as the title of the book suggests. This comes especially to the fore in the chapter on *Indigenisation discourse, ecological discourse and local people in Greenland* which rests on the author's interviews with 20 Greenlanders. Paraphrasing his interview partners, Sowa presents in how far nature- and culture-perception may differ amongst Greenlanders. It is questionable in how far the nature/culture divide actually exists or indeed reflects the author's own conceptual framework. From this reviewer's own fieldwork experience with Newfoundland fishermen, this divide does not exist as 'we are part of the sea and the sea is part of us,' implying an inherent undividable relationship between nature and culture. Therefore, while not as such contradicting Sowa, a more critical assessment of this conceptual divide in the applied methodology, especially in the chapter referred to above, would have been beneficial.

Apart from focusing exclusively on Greenland, Sowa draws some comparisons with regard to the international (non-) recognition of coastal whaling to the Japanese whaling village Taiji, where the author conducted fieldwork. To the knowledge of this reviewer he therefore presents pilot ethnographic data of a Japanese whaling community and he shows the differences in justification for Greenlandic whaling being recognised and Japanese whaling being ostracised. Interestingly, here the author once again refers to the difference in nature and culture as on the international stage the Inuit as a 'nature people' hold different (discursive) rights than the Japanese as a 'culture people' of an industrialised nation. While the environmental impact of both may not differ in scope, a science-based discourse is therefore absent (page 361–363). Peer-reviewed English publications on the issue would be desirable.

Indeed, while the book is undoubtedly highly relevant, its scope of impact is limited due to it having been published in German. Given the highly sensitive issues that Sowa touches upon and the international relevance of this volume an English version would have been better suited. Although the book contains many direct (English) citations, on many occasions so many that the flow of reading is impeded, non-German readers will not be able to access the book's content. Also an index is missing, making it difficult to use this work as a reference book. Unfortunately, the case study of Taiji is the only direct comparative angle in this volume. Especially with regard to Greenlandic food or the (failed) reconciliation of different management systems a comparative angle to other case studies/geographical areas would have been beneficial. While comparisons are not found frequently, especially the role of food in a decolonisation context is, at least to the knowledge of this reviewer, a rather understudied element. Therefore, Sowa contributes wonderfully to this newly emerging research.

Although this reviewer found some shortcomings, this book is in many respects an impressive work as it touches upon a plethora of issues relevant in the indigeneity discourse. *Indigenous peoples in the global society* is without a doubt an important contribution to this discourse, especially, naturally, for a German speaking audience. (Nikolas Sellheim, Faculty of Law, University of Lapland, PO Box 122, 96101 Rovaniemi, Finland (nikolas.sellheim@ulapland.fi))

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ARCTIC AND NORTHERN WATERS, INCLUDING FAROE, ICELAND AND GREENLAND.

Andrew Wilkes. 2014. Cumbria: RCC Pilotage Foundation. 340 p, illustrated, hardcover. ISBN 978-1-84623-503-0. £60.00.

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In recent years the age old interest in both the northwest and northeast passages has re-emerged but now in the minds of recreational sailors as well as in the offices of commercial maritime shipping companies. It is the former for whom the RCC Pilotage Foundation has issued the latest book in their pilotage series entitled *Arctic and northern waters including Faroe, Iceland and Greenland*, as well as both the northwest and northeast passages.

While the Faroe Islands, Iceland and Greenland have long held a fascination for recreational sailors and have benefitted from previous books this effort by the RCC is a welcome addition of information for anyone planning a voyage 'down north.' These islands have always been accessible to the adventurous sailor in that unlike both the northwest and northeast passages they are rarely icebound all year round: but careful planning is paramount to ensure voyages are undertaken at the 'best' possible time of the year.

However both the northwest and northeast passages are an entirely different 'quintal of fish' in that more often than not they are not accessible, not ice-free, at any given time of a given year. Despite climate change it is still a gamble that in any given year the passages will be open enough to allow a yacht freedom to navigate from one end to the other.

Thus this work is designed to address both these issues: island sailing in these northern waters and attempting a through

voyage of either the northwest or northeast passage. For any sailor the essence of a pilot lies in a few important details. Is it simple to read and understand? Does it cover the basic data of the areas of interest? Is the data comprehensive from the perspective of informing the navigator to the realities of sailing in the waters covered? And does it cover not just the relevant sailing information but also provide helpful historical, cultural, climatic and logistical information to enable the sailor to make realistic plans for a voyage in the waters he/she intends to cruise?

If the above are the proper criteria for a reliable, helpful pilot then this RCC Pilot meets those criteria and delivers even more in terms of valuable information. While the charts included should be easy to read and interpret they are not a substitute for proper navigation charts and should never be relied on as such but rather used guidelines to the proper charts, which is the way they are presented in the 'pilot.'

This pilot is very well designed in that the various kinds of information are neatly compartmentalised and thus easily accessible. The inclusion of both personal reflections and experiences from sailors who have traversed these waters lends a verisimilitude that mere facts cannot duplicate. The use of photographs and diagrams enhance the value of the descriptive passages and for many will bring a 'reality' to those words.

While many recreational sailors are enthralled by the idea of Arctic sailing the truth is that their previous experiences have rarely prepared them for the harsh conditions that a northern voyage will present. So the opening passages of this pilot are particularly valuable as they delve into the facts of northern weather, northern climate, northern ice and northern geography. Not in a way to discourage the sailor but rather in a manner designed to ensure that the sailor does not enter these waters without a clear understanding of how nature functions