

This is merely irritating: what is much worse is the inadequacy of the maps. There are only five of these for the entire book. The first is a double-page map of Siberia that is acceptable insofar as it goes, but that is inevitably at so small a scale as to mean that very many places mentioned in the text are not entered on it. This map has an insert showing the Aleutian Islands and the tracks of Bering and Chirikov. A fold-out map would have been much more useful. The third map indicates the distribution of the 'major tribes' of northern Asia and is an (unattributed) copy of a map dating from, to judge from the cartography, circa 1900. The other maps are of the Russian settlements in Alaska and of 'Basic disposition of forces in Siberia during the Civil War.' Both of these are taken from works by other authors and are attributed in the acknowledgements. The other illustrations, very few of which are attributed, are interesting and embellish the text in a helpful way.

To sum up: a useful book at a very reasonable price for the general reader and for any student who may desire a rapid overview of the topic. The deficiencies of the book no doubt arise from cost considerations, and these are, of course, a matter of judgement for the publishers. In this case, however, one feels that a slight relaxation of this stringency with the consequent small increase in price, could have made an adequate book into a much better one. (Ian R. Stone, The Registry, University of Kent, Canterbury, Kent CT2 7NZ.)

OVERLAND TO STARVATION COVE: WITH THE INUIT IN SEARCH OF FRANKLIN 1878–1880. Heinrich Klutschak. Edited and translated by William Barr. 1993. Toronto: University of Toronto Press. xxxi + 261 p, illustrated, soft cover. ISBN 0-8020-7397-2. £16.25; US\$28.00.

This is the paperback edition of one of William Barr's many major contributions to the study of Arctic exploration and science, originally published in 1987. The core of the book is a translation of Heinrich Klutschak's *Als Eskimo unter den Eskimos*, an account first published in German in 1881. But the book also contains a scholarly introduction and postscript and enlightening annotations by Barr.

The idea for the expedition of which Klutschak was a member was conceived by James Gordon Bennett Jr, the owner of *The New York Herald*, whose goal was to search for records of the Franklin expedition, which, according to Inuit statements, were supposed to be in a cairn in an island in the Gulf of Boothia. The expedition was ultimately sponsored by the American Geographical Society and led by Lieutenant Frederick Schwatka of the US Army, with William Henry Gilder, a reporter for *The Herald*, as the second-in-command.

It was a thoroughly remarkable expedition. Its members emulated the Inuit as much as possible, adopting their diet, clothing, sledging techniques, and other basic methods of survival. One result of this was that they were able to make the longest sledge journey (some 5200 km) that

whites had yet made. And despite the return journey being made in the depth of winter, with temperatures regularly near -50°C , there were no fatalities, nor indeed any major injuries or illnesses. Although the members of the expedition did not find a cache of documents from the Franklin expedition, they did locate or obtain from the Inuit a number of relics of the expedition, and they also discovered a number of skeletons on King William Island and Adelaide Peninsula. Klutschak's account is particularly valuable on this score, because from August to December 1879 the group split into two, with Schwatka in command of one party and Klutschak in charge of the other. Klutschak's group discovered the skeletons at Starvation Cove; these had been missed when Schwatka and Gilder had been there earlier because of the deep snow.

What most distinguishes Klutschak's account from those of Gilder or Schwatka (Gilder 1881; Stackpole 1965), however, is his focus not just on the search for the Franklin records, but on the Inuit. This book was an early ethnographic account of enormous significance, and one from which Franz Boas drew heavily when discussing the Inuit of the Keewatin in his classic work *The central Eskimo* (Boas 1888). Klutschak was a generally reliable observer, and he gave an early account of a number of aspects of Inuit culture and of several Inuit groups, such as the Utkuhikhalingmiut.

As with his other translations, Barr has helped make Klutschak's narrative extremely readable and enjoyable. It is an important work, and the paperback version of this study, which is already difficult to obtain in hardback, is a valuable addition to polar literature. (Beau Riffenburgh, Scott Polar Research Institute, University of Cambridge, Lensfield Road, Cambridge CB2 1ER.)

References

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- Gilder, W.H. 1881. *Schwatka's search: sledging in the Arctic in quest of the Franklin records*. New York: Charles Scribner's Sons.
- Stackpole, E.A. (editor). 1965. *The long Arctic search: the narrative of Lieutenant Frederick Schwatka, USA, 1878–1880, seeking the records of the lost Franklin expedition*. Mystic, CN: Marine Historical Association.

SAAMI AND DENE CONCEPTS OF NATURE. Timm Rochon. 1993. Umeå: Center for Arctic Research, Umeå University. v + 116 p, soft cover. ISSN 0283-9717.

This paper, published by the Center for Arctic Research in its in-house report series, began life as a dissertation for a master's degree in environmental studies. Herein lies an immediate problem: the published version betrays its origins. Indeed, the dissertation appears to have been published in its original format. Rochon's writing style is of someone addressing his examiners, paying careful attention throughout to 'the purpose of the paper,' 'the design of the research project,' 'approach,' and 'the findings of the field research work.' This is a shame, because

with a little careful editing and some revision Rochon's paper would have been far more readable. As it stands, it can hardly have been the intention of the author for his work to be regarded as conceptually imaginative or analytically bold.

Based largely on a literature survey and interviews conducted in Sweden and Canada, Rochon sets out to explore Saami and Dene beliefs and attitudes relating to nature. While acknowledging (as if to escape a challenging exercise) that he does not intend to make a comparison between the beliefs of these two different peoples, Rochon does nothing in his conclusions to integrate his research into a useful conceptual framework. He also attempts a critique of western notions of sustainable development, yet does not go much further than summarising Redclift's work. Following contemporary trends, Rochon's argument is that western industrialised countries should adopt a more self-sufficient and sustainable lifestyle, and that they should look to indigenous cultures to tell us how to do this. There is more than a little Green idealism underlying this, and less of a thorough analysis and evaluation of the nature and status of contemporary Saami and Dene systems of environmental knowledge. Furthermore, his critique of sustainable development ignores the fact that the concept is now used by indigenous peoples themselves, not only in the Arctic but worldwide, as they redefine their relations to the environment and design their own resource management policies.

Indigenous peoples' perceptions of the environments in which they live is undeniably an important area of research, as much recent anthropological work illustrates. Rochon's report will make a contribution in its own way and some may find the work of value. Yet, Arctic specialists will look to the growing and sophisticated literature concerned with addressing these issues, rather than use Rochon's paper as a source. And interested non-specialists would do better to read some of the more accessible anthropological writings on the relationship between Arctic peoples and their environments. (Mark Nuttall, Department of Human Sciences, Brunel University, Uxbridge, Middlesex UB8 3PH.)

MIND OVER MATTER: THE EPIC CROSSING OF THE ANTARCTIC CONTINENT. Ranulph Fiennes. 1993. London: Singer-Stevenson. 326 p, illustrated, hard cover. ISBN 1-85619-375-6. £16.99.

At the beginning of November 1992 Sir Ranulph Fiennes and Dr Mike Stroud started one of the most impressive 'last great' polar journeys: the unsupported crossing of the Antarctic continent. The raw facts of the expedition are stunning. The pair traversed 1480 miles (2390 km), manhauling sledges that at the start of the march weighed close to 500 lb (230 kg), without stopping at the South Pole except for Stroud to take some physiological measurements. In completing this march, each lost an incredible amount of body weight, in Fiennes' case 49 lb (22 kg). They both suffered the inevitable terrible hardships: frost-bite, infection of various extremities, hypoglycaemia, and

hypothermia. Like their previous expedition in the Arctic, they were raising money for a multiple sclerosis research centre.

But the book is not only about the expedition, it looks back to the 'Golden Age of Exploration,' before present-day polar tourism. Throughout the text Fiennes quotes extensively from earlier polar literature. Some of these extracts add to the book, but a considerable number rather serve to make one recall a statement made by the great mountaineer Tom Patey: 'One of the oldest gambits in the climbing game is to borrow superlatives from early pioneers....Such statements are invariably taken at face value. They never fail to impress and are, naturally, irrefutable. Never pat yourself on the back. Get someone else to do it for you. It shows good taste, good breeding, proves that you are a likeable chap...' (Patey 1970: 231–232).

For example, is it relevant to Fiennes' expedition to discover that Douglas Mawson's companion Xavier Mertz bit one of his own fingers off? Wouldn't the reader really rather know about the conditions, the challenges, the physical environment that Fiennes and Stroud encountered? Yet, in part because of the great task they undertook, there is little appreciation of Antarctica itself. It is rather a book about two people struggling for 95 days.

Much was made on their return of Fiennes and Stroud's disagreements during the expedition, but that never really appears in the book. Fiennes admits that, when working in such difficult conditions, the only emotion strong enough to carry one through is hate. It seems only natural that this should occasionally spill over into the relationship between the two men. Any problems they did encounter seem rather mild in comparison with the underlying resentment suffered within previous expeditions, such as Wood, Swan, and Mear on the 'In the Footsteps of Scott' expedition or Marshall and Wilde on Shackleton's *Nimrod* expedition. One of the few great journeys that did not apparently leave a bitter taste was Cherry-Garrard's *The worst journey in the world*, a book published with 10 years of hindsight and two dead travelling companions. I am sure literary agents and the public cannot wait 10 years these days.

Books are rarely error-free but this one has many obvious mistakes. Possibly the most unfortunate asserts that the members of the 'In the Footsteps of Scott' expedition in 1986 had pulled 'the heaviest sledges ever hauled, some fifty pounds per person.' I am sure Sir Ranulph would be the first person to want to correct this to 350 lb. In one paragraph the reader is told that the total length of the journey was 1487.48 miles; in the subsequent one 1479 miles. In the 'source notes' the reader is introduced to 'Apsley Cheery-Garrard.' These are all trivial errors but leave one questioning the accuracy and consistency elsewhere. Fiennes talks of Scott's last expedition, and in the same paragraph of Scott and Shackleton arguing in a tent. Was Shackleton really on Scott's last expedition?

As well as obvious errors there are some strange omissions. The reader is told that just after they reached