

naba). Chapter 5 focuses primarily on the Maasina movement in the Solomon Islands. This chapter, with six pages well below the average of the other sections in the book, can only be understood as an introduction to Mückler's upcoming volume that promises to engage the phenomenon on decolonization and independence in much greater detail. On the whole, the text is richly illustrated and Mückler expertly draws on his impressive collection of photographs to adorn the volume.

In short, even if more specialized Pacific scholars might find his book wanting, Mückler succeeds in introducing the phenomenon of colonialism in Oceania to German-speaking non-phyte readers.

Rainer F. Buschmann

Müller-Wille, Ludger, and Bernd Gieseke: *Inuit and Whalers on Baffin Island through German Eyes. Wilhelm Weike's Arctic Journal and Letters (1883–84)*. Montréal: Baraka Books, 2011. 284 pp. ISBN 978-1-926824-11-6. Price \$ 29.95

Wilhelm Weike trained as a gardener and joined the household staff of Meier Boas in Minden, Germany, in 1879, when he was nineteen. It is inconceivable he imagined that, a scant four years later, he would accompany the family's heir, Franz, to the Arctic as his servant. Franz Boas and Weike spent the year from September 1883 until August 1884 in southeastern Baffin Island primarily at the whaling station of Kekerten in Cumberland Sound. Boas' first major publication and a foundational work in Anthropology, "The Central Eskimo" (1888), was based on this fieldwork.

As part of his many duties, including but not limited to, cooking, laundry, sewing, mending tents, resoling shoes, driving dog teams, and pouring bullets, Wilhelm was required to write a journal. In many ways, to appreciate this journal, one needs to have two additional books at hand: Boas' "The Central Eskimo" and Ludger Müller-Wille and William Barr's previous collaboration "Franz Boas among the Inuit of Baffin Island 1883–84. Journals and Letters" (1998). In the former, we see a brilliant ethnography that nonetheless leads to the creation/enforcement of stereotypes through the erasure of individuals and their names. Only the maps, drawings, and a few songs retain the names of the informants. In the latter and in Weike's personal journals and letters, individuals are named helping to restore their voices.

Weike's journal is certainly heavily self-censored, being kept, as it was, for Boas. Hence, while Boas felt no compunction in applying adjectives to his descriptions of Weike, Weike merely referred to Boas as Herr Dr. Weike's descriptions are thus almost clinical, lacking even the expected frustrations of a man who almost lost his foot to frostbite. There are very few detailed descriptions or anecdotes. More telling are his letters, which are more expressive. The editors partly assign this writing style to Weike's status as an ordinary man. However, it seems as likely, as they point out, that he was judicious in his word choices understanding the possible ramifications for his future employment.

The interleaving of Weike's journal with Boas' would have added to the volume but was not possible due to the earlier publication of Boas' journal. The few places where the editors have judiciously included material from Boas add to readers' sense of the relationship and dynamics between these two men, both from Germany but from very different backgrounds and social classes.

From an anthropological viewpoint, perhaps the most interesting observations Weike makes are on the nature of alcohol consumption and sex. As part of their weekly payment, the Inuit working for the whalers received a tot of rum, and Weike duly notes this. He also records the alcohol that he and Boas carried on their trips as part of their rations. Unlike many later writings by missionaries, who abhorred what they viewed as unscrupulous conduct by whalers, Weike treats alcohol and its consumption as a normal part of life.

This is not the case when it comes to sex. For periods of time, James Mutch (the whaling station manager at Kekerten), Boas, and Weike shared close quarters in Mutch's house. Weike makes no mention of any sexual liaisons. This is despite the fact that Mutch had a long-term relationship with an Inuit woman and that Weike himself appears to have had an affair with a woman called Tookavay (263). In fact, despite naming over fifty Inuit in his journal, her name is conspicuously absent. While alcohol and its consumption, sometimes to excess, was viewed by Weike as within the bounds of acceptable German behavior, non-conjugal relationships crossed the boundary.

It could be argued that this volume is mistitled. While Inuit feature in the entries there is little here that cannot be found elsewhere in more detail. In terms of whalers there is almost nothing in the journal. This is particularly remarkable given that Weike was confined to the whaling station for months while his frozen foot recovered. Instead the journal illuminates the daily life of Boas during his first ethnographic fieldwork.

The editors wrote the final quarter of the book. In this section, they provide very valuable contextual information into Inuit lifestyles at the time and Weike's life after the voyage. Their thoughtful and tempered writing adds much to this volume. One minor quibble with this volume lies with the quality of the maps and the size of the photographs, particularly those from Baffin Island.

Susan Rowley

Neonbasu, Gregor: *We Seek Our Roots. Oral Tradition in Biboki, West Timor*. Fribourg: Academic Press, 2011. 385 pp. ISBN 978-3-7278-1700-7. (Studia Instituti Anthropos, 53) Price: € 50.00

Das vorliegende Werk ist eine ethnologische Studie im klassischen Sinn. Dies ist absolut positiv gemeint und soll vorweg klarstellen, dass es sich hier um ein Buch handelt, dessen Autor mit bewundernswerter Detailliertheit, akribischer umfassender Datenerhebung und darauf fußenden mit Behutsamkeit getätigten Schlussfolgerungen eine monografisch angelegte Studie zu einer relativ kleinen Gruppe verfasst hat. Der Autor, Pater Gregor Neonbasu,