a Solomon Islander in front of him raise his tomahawk; Davies shoots him, then discovers Ferguson dead in his cabin together with a female passenger, hacked to pieces (I: 418–421). In other incidents, Anderhandt relates, on the Gazelle Peninsula, Lord Lyttleton discovers that what he thought were the remains of banana trees floating in the water were actually the bodies of three European traders (II: 438–444); and the trading ship "Freya," which ran aground at the entrance to the Hermit Islands, was attacked by a group of armed indigenous warriors and only managed to escape by jettisoning its cargo of copra, suffering two casualties and 20 bullet holes in the process (II: 50–53).

However, it is not just the living conditions which Anderhandt describes in such detail. He also gives us valuable background information as to why Bismarck's Samoa Bill was voted down by the Reichstag on 27 April 1880. Bismarck's bill proposed that Germany should provide financial backing for the firm which was to take over the Godeffroy trading interests in Samoa. The vote was lost after a speech by Ludwig Bamberger, which, as it turns out, was based on an article by Eduard Hernsheim for the *Kölnische Zeitung*, which argued that the extent of the Godeffroy plantations in Samoa had been exaggerated, that large profits could not be expected from trade with the Pacific islands, and that the proposal could turn out to be an expensive mistake. Anderhandt shows that Eduard Hernsheim was in correspondence with Bamberger and later regretted having done so, as he supported the aims of the Samoa bill to purchase as many plantations as possible on unclaimed islands. Anderhandt suggests that the problem lay in the simple fact that the Hernsheim brothers could not agree on the question of plantations in the South Pacific and on this issue were speaking "with two tongues" (I: 424–428).

Other fascinating insights afforded by Anderhandt include the following:
– Le Prevost, Governor of the French Colony Nouvelle France in New Ireland, had attempted to set up a French settlement on Irish Cove, but it had had to be abandoned in February 1881 after severe flooding. However, the colonists refused to land in Noumea because of its status as a convict settlement and eventually started a new life in Sydney (I: 460–462).
– The reported intention of the Australian colony Queensland to annex the east coast of New Guinea, capped by the raising of the Union Jack at Port Moresby on 9 April 1883, gave new impetus to German interest in the region, leading to a request from the firm Robertson & Hernsheim in Hamburg for formal German protection of its possessions in the South Pacific (II: 201–205). Annexation followed the following year.
– In 1888 Hernsheim brought out an anonymous flyer on the future of the Bismarck Archipelago as a German colony, which was circulated throughout Germany. One of his demands, that Germany appoint independent public servants to administer the protectorate, was acceded to in May 1889 (II: 360–364).
– When the Spanish government offered the Caroline Islands to Germany in 1899 for purchase, Franz Hernsheim, asked by the German government for his expert opinion, suggested that the economic value of the islands was insignificant and advised against paying more than two million Marks for them. However, according to Hernsheim, the critical part of his report was suppressed by the Foreign Ministry, and Germany ended up purchasing them for more than seventeen million Marks (II: 441–443).

Jakob Anderhandt's biography of Eduard Hernsheim is an excellent piece of scholarship. Based on published and unpublished sources, it contains a wealth of information on the development of German commercial interests in the Pacific in the 19th century. It is well written and well presented, and the comprehensive indexes make it an invaluable reference tool for all those interested in the German connection with the Pacific.

James N. Bade

Bell, Joshua A., Alison K. Brown, and **Robert J. Gordon** (eds.): Recreating First Contact. Expeditions, Anthropology, and Popular Culture. Washington: Smithsonian Institution Scholarly Press, 2013. 261 pp. ISBN 978-1-935623-14-4. Price: $ 49.95

The editors of this very interesting and animating book are looking at expeditions taking place mainly between the two world wars and their visual and material outcome. A complex array of questions about knowledge, colonialism, popular culture, and visual economies are put forward. The role of transport and recording technologies, salvage ethnography and first contact situations, collecting materials in the name of science, and producing images for the public at home are reviewed in the context of the formation of the first scientific societies and the building of international networks among explorers. "The imperialist undertones of many of these expeditions is directly demonstrated in that expeditionaires never questioned their 'right' to go anywhere in the name of 'science'."

The participation in expeditions asked for certain values as "masculinity, endurance, good physical condition, toughness, ability to think under pressure." Women participated sometimes as spouses or as unequal partners and they "were also used to glamorize new technology." As the technological challenges were so crucial, financial support came very often from the (automobile and film) industries being interested in testing their innovations.

Anthropologists used film to document customs and to give public lectures; museums had an interest in films for educational reasons and fundraising. Many professional filmmakers started with filming wildlife and then continued with ethnographic and travel films being also used for educational purposes. The editors resume: "One consequence of these technological advances was that the borders between popular entertainment and scientific endeavors became increasingly blurred." Questions of what later became known as "authenticity" arose among anthropologists. Photography and film impart the notion that one has "been there," that one has the authority to tell the story. "The camera was the immortal eyewitness."

But it is crucial that the expeditions and their outcome may not be dismissed as harmless entertainment. They

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have always to be set in context of the time: "The role of expeditionary film in reinforcing colonialism was crucial." After the Second World War anthropological associations, therefore, tried to get rite of the "amateurs" and to professionalise anthropology and their associations. The distinct articles in the book make more than clear the diversity of the expeditions, the aims, the travels, and the outcomes.

The series of article starts with an important contribution by Pamela Wintle about the technological aspects of film production in the early years. Today, everybody is used to film with digital devices, mobile phones, tablets, and cameras and many are not aware of the technical limitations the pioneers had to face. The cameras were clumsy, heavy, and simple. Tripods were necessary. "It was difficult to record fast-moving or spontaneous events." The film stock was "slow," much light was needed, and the length of shots was limited by the power of the motor's spring and the length of the film "load." Additionally, the environmental conditions, cold and heat, humidity, salty water, desert sand and mud, made the filming extremely difficult. Sound was recorded mostly separately if at all. The cinematographers pushed the film industry to develop better cameras and film material. The film industry supported expeditions and used their expeditionary connections for advertisements in magazines, thus drawing "on the popular interest in expeditions to promote their products."

Wolfgang Fuhrmann, discussing the expeditions of Theodor Koch-Grünberg, gives a deeper insight in German ethnographic expeditions at the beginning of the 20th century. Filmmaking was extremely popular among German ethnographers then. They used their films to give a series of lectures thus earning some extra money, consolidating one's own reputation, and improving a museum's public image. More important, Fuhrmann shows how Koch-Grünberg and his colleagues reflected on the quality of the films, the value of film as a new research tool, and the difficulties of understanding films without additional explanations.

In the analysis of the film "Grass" (1925) Daniel Bradburd raises the question of representation. The Bakhtiari were crossing annually fierce rivers and snowy mountains. They were known as "'a race of robbers' and 'blood thirsty' people" (57). But the film shows them as heroic people and highlights the danger and difficulty of their migration. In books and diaries written by the filmmakers, the Bakhtiari are described not as poor or powerless, they had sufficient to eat, and they were of dignified character. The negotiations with the Bakhtiari elite were conducted on eye level; the Bakhtiari "were powerful players in Iranian society." And they were conceived as Aryan people, thus bringing them close to a Western audience. That might be a reason why the Bakhtiari could be seen in a positive light.

A completely different type of expedition is presented by David G. Anderson. The 1926/27 Soviet Polar Census Expedition to Turukhansk Territory was an amazing endeavour. Sixteen enumerators were sent out by the Soviet state for 8 months to make the first survey of the people living there. The enumerators, coming from quite different background, living under very simple condition, travelling a lot, and staying only few days in one place were collecting data on the families and their economic situation, living in quite poor conditions generally. They were animated to take photos or make drawings. Anderson points out that these first contacts were described in a surprising rich way. He summarises: "The result was a varied and completely overwhelming archive of documentation, … which more than eighty years later still serves as one of the most comprehensive archives on the lives of rural indigenous people of Eurasia."

Alison Griffiths' contribution describes again an expedition inside one nation's country. This time the main agents were the American Natural History Museum and the Woodcraft League (an American Youth Program). A film was produced and afterwards used as educational medium in the museum and in the Leagues activities. Griffiths analyses the film "Camping Among the Indians" in detail and uncovers the good relationship between the filmmakers and the filmed people; "we are certainly aware not just of *what* Fisher sees during this film but *how* he sees his subjects and how they see him." Later in the film the encounter between Indians and visitors is shown and one sees how diverse sign systems are negotiated. The educational aspect of the film is significant: it evoked "the intergenerational appeal of indigenous practices that unite family and tribal members in celebration of their rich cultural heritage" and has to be seen in the context of playing Indian which was celebrated in the Woodcraft League.

Joshua A. Bell examines the film "Sugar Plant Hunting by Airplane in New Guinea" (1929). The Sugarcane Expedition to New Guinea (1928) was organised by the United States Department of Agriculture (USDA). While the expedition had clearly economic and botanical interests (collecting 130 varieties of the "noble" sugarcane), the film much more represents the expedition itself, the hardship, situations of first contact, and the technology used, the plane which "becomes a mode of representation and an icon of the expedition's modernity." Comparing the film with the photographs, which "reveal the colonial and missionary infrastructure that the expedition used," Bell shows how "the film distorts space and time, transforming the expedition members' experiences into narratives for popular consumption."

The Franklin Motor Expedition of 1929 was a private initiative and lasting ten weeks. Alison K. Brown places the expedition in the context of salvage anthropology following the stereotype of the "Vanishing Indian." The main aim was to assemble a collection of artifacts of the First Nations people in Canada for the Museum of Archaeology and Anthropology at the University of Cambridge, United Kingdom. There are few written documents, but in the families' archives Brown found 12 minutes of film footage made for the family mainly which "shows routine aspects of the expedition's work and provide visual clues to the daily activities and divisions of labor rarely commented on in the reports and field notes produced on other expeditions." One sees the purchase of material objects and thus gets an impression of the re-

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lation between the explorer team and the First Nations people, which clearly can be placed in a colonial setting.

The case of the Martin and Osa Johnsons expeditions is quite different. They were interested in preserving wildlife (on film) and they were making their living with it. Lamont Lindstrom analysis an expedition to Africa in which they invited three Boy Scouts to join. He discusses this in relation with questions of unsettled masculinity and arising feminism at the time. The analysis of the Johnsons' films shows how in the montage, takes from several places and times were put together. This is in sharp contrast to the search for authenticity at the time. Having been there, having the Boy Scouts, who were known for speaking the truth, witnessing the stories, and being shown in the film, having a book coming out with the film, all serves to give the films an authentic look. While anthropologists looked at the primitive as representations of the past, the Johnsons preferred "to film natives already touched, even entirely contaminated, by modernity."

Otto Schulz-Kampfhenkel was also interested in wildlife. Holger Stoecker describes the career of Schulz-Kampfhenkel starting as a young, naive explorer just collecting animals in Liberia but even then understanding himself as a fighter for science. Even during his first expedition he carried along with his hunting rifle also a film camera. "The quest for pictures … jointed the collection of alien cultural objects and the hunt for exotic animals." Schulz-Kampfhenkel was very knowledgeable of how to market his expeditions and how to receive further funding. As he started his career in 1931 he was soon ensnarled with the rising NS political power.

Robert J. Gordon picks up the theme of amateur and professional in the context of "expeditionary anthropology." Paul Hoefler crossed Africa in a motor vehicle for the first time and he made an extremely successful movie with sound: "Africa Speaks." In the editing dramatic incidents were built as to mold the whole into a sensational film, without lessening its educational value, says Hoefler. He was accepted in the Explorers Club where one could find "popular" anthropologists, but no professionals. Gordon, looking at anthropological societies in general, states that in contrast to Germany in Great Britain and in the U.S. few academics joint the respective societies. The "anthropologists were much concerned with issues of what later became known as 'authenticity'" which can be observed in "Notes and Queries on Anthropology" where photographing with an angle lens was promoted.

In the description of the 1932 Anthropological Expedition to Mt. Liebig, Central Australia, Philip Batty takes a closer look at the indigenous-settler relations in Australia in general. The expedition "aimed to collect body casts, anthropometric data, artifacts, and other material in line with their evolutionist approach." Coincidentally, a killing among Aboriginal people took place nearby. The organizer of the expedition, a missionary, was insistent that the murders should go to trial. Batty describes how the White Australians were quite reluctant to pursuit the Aboriginal people and at the end in the trial they were found not guilty for not understanding the European legal system. The findings of the expedition are nowadays valuable documents for the respective communities; projects designed for one purpose can end up fulfilling contradictory ends. Batty concludes: "… all meaning is contextual, …, and … images and their representational intent are always open to reinterpretation" (213).

The analysis of Laurens van der Post's expedition to the Bushmen by Lauren van Vuuren, being the topic of a book and a television film series, shows how in the 1950s the representation of exotic people becomes more fictitious, how the stories told serve more the positioning of the storyteller, how the audience is confronted with invented stories, repeating stereotypes, and pretending to tell the "truth" or show the "reality." Six very successful episodes were produce by BBC for television. It never becomes clear that the filming took place in 2 weeks in Ghanzi district, where the Bushmen lived as impoverished and hungry squatters.

In the afterword, Henrika Kuklick discusses some central points, as, e.g., the role of museums, the relationship between professional and popular anthropology, salvage anthropology as a prominent justification for research, the role of the audience concerning film, and travelling as an important feature of expedition but also of today's life. Kuklick thus takes the various topics discussed in the articles to connect them with our current situation finding close connections.

The book is an interesting introduction in several fields of anthropological research, execution of expeditions, museum activities, and visual recordings and presentations. Having laid the focus on expeditions which are not well known nowadays, which were situated on the borderline between scientific research expeditions and adventures travels, which had technological components that made them interesting for a larger public, gives an insight in the societies conducting the expeditions and consuming the results as museum objects, books, and articles, but particularly photos, films, and media reports. One can distinguish two kinds of expeditions: those taking place in once own country, mainly the U.S., Canada, and the Soviet Union, where the explorers had been part of the political system somehow, and those taking place in the colonies, in exotic places of the world, partly unknown, still to discover. In various articles, therefore, salvage ethnography and the documentation of disappearing cultures are addressed. The latter was always a good argument for conducting expeditions. But the Zeitgeist was also shaping the perception of the other and the marketing of the results. The articles show that the explorers did not stay long time at one place, the expeditions were either very short or they moved forward constantly. So transport problems were always addressed. Photography and film was another technological important component of the expeditions serving as documents, proof, narration, educational mean and marketing instrument. The book thus has much more to say than what one fancies when reading the title only. The reader is taken on an expedition him/herself.

Beate Engelbrecht

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