

Humphreys, nominally the expedition's leader. While noting that the party's plan to send a large party to northern Ellesmere Island was impractical and had to be modified by splitting the party into three separate excursions, the author did not have the benefit of recent revelations that explain why the shake-up occurred. In 1986, the late Lord Shackleton revealed to Jean Malaurie (2003) the real reason—an incipient mutiny by their Inughuit guides, who concluded that Humphreys' authoritarian actions would imperil the group. Faced with aborting the entire expedition, Humphreys' British colleagues prevailed on him to withdraw from its effective leadership. Here, Stallworthy may also have played a role. Sent largely to chaperone the inexperienced British explorers, Stallworthy had prior relationships with the Inughuit that may have helped persuade Nukappianguaq and Inuatuk, both indispensable guides, to remain with the party.

Following his High Arctic service, Stallworthy served in various other postings with the Mounties, including one in Ottawa, before he retired in 1946. His long relationship with his spouse Hilda, through many work-induced separations, is also detailed throughout the book, along with their establishment of a resort on Vancouver Island in retirement.

Barr's book is well documented, drawing in particular on Stallworthy's surviving papers. Some of the book's most engaging passages are extended excerpts from these papers, including a six-page excerpt from the Mountie's unpublished essay on a sledge journey he carried out from Chesterfield Inlet with the Inuk Naujaa, which gives the reader a feel for the character of RCMP service in the Arctic and its intercultural relations. If Aboriginal testimony were available, more credit might have been accorded the Inughuit special constables, who taught Stallworthy much about living, travel, and survival in the High Arctic. The book is well illustrated with photographs from Stallworthy's collection, including the front cover image depicting Stallworthy and special constable Inuatuk with a walrus they had killed, as well as cropped, full-page photographs at the beginning of each chapter. The quality of reproduction and printing is generally good. The photographs effectively convey the extremely rugged character of the topography of Ellesmere Island, as well as the fragile RCMP toeholds at the Craig Harbour and Bache Peninsula detachments in the 1920s and 1930s. Some of the maps trace Stallworthy's itineraries, but this is not true in all cases. Given the text's particular emphasis on the search for the Krüger expedition, the general map of Ellesmere Island and adjacent landmasses might have benefited from laying out these routes to show readers exactly where the Mounties went on these remarkable journeys.

Barr has done a creditable job of narrating the outlines of Stallworthy's life, especially the story of several notable patrols that he and others carried out to assert and then maintain Canadian sovereignty over the Arctic islands. The author's chosen genre, narrative biography, is well suited to presenting the sequence of activities of his

subject's life, although it does not readily lend itself to the detailed study of character. In the end, Stallworthy's personality remains something of an enigma. Nevertheless, the book is a worthy contribution to the scholarly literature on the exploration of Canada's High Arctic, and it will also be of interest to general readers. Stallworthy and Sergeant A.H. Joy were never accorded the celebrity of Peary or Stefansson, but Stallworthy's articles in the *RCMP Quarterly*, followed by Harwood Steele's quasi-official *Policing the Arctic* (1935), gave them some prominence in the inter-war period. Perhaps Stallworthy's most enduring contribution was to help maintain the Arctic islands as a region of Canada during a period when its sovereignty was being challenged by other countries. Barr's account does justice to this legacy.

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WATCHING ICE AND WEATHER OUR WAY: *SIKUMENGLLU ESLAMENGLLU ESGHAPALLE-GHPUT*. By CONRAD OOZEVA, CHESTER NOONGWOOK, GEORGE NOONGWOOK, CHRISTINA ALOWA, and IGOR KRUPNIK. Washington, D.C.: Arctic Studies Center, Smithsonian Institution, and Savoonga, Alaska: Savoonga Whaling Captains Association, 2004. ISBN 0-9673429-5-3. 207 p., b&w illus. Softbound. US\$12.00.

This book presents a comprehensive description of Yupik knowledge and understanding of sea ice and weather in the communities of Savoonga and Gambell on St. Lawrence Island (Alaska). The idea for documenting and publishing Yupik observations originated in a workshop held in 2000 in Girdwood, Alaska, where scientists and Yupik experts got together to discuss signs of change in the Arctic environment. It is evident that the methods and approaches used by Yupik hunters differ significantly from those used by scientists, but the book reflects the growing efforts to link northern scholars working on issues of global warming and climate change with local experts. *Watching Ice and Weather Our Way* is a systematic attempt to document environmental observations “the Yupik way.” This goal is

largely accomplished through presenting data that were collected, recorded, and illustrated by the local experts of Savoonga and Gambell.

The book is organized into four parts, and each contributes in a different way to understanding the Yupiks' knowledge of the environment in which they live. The first part contains a dictionary of Yupik terms for sea ice, compiled and written mostly by Conrad Oozeva and beautifully illustrated by Vadim Yenan and Chester Noongwook. The second part summarizes detailed weather and ice observations for the year 2000–01, as documented by Chester Noongwook and Conrad Oozeva. Both elders were given the freedom to choose their own observation and recording methods. This resulted in two remarkably different but equally valuable reports of weather patterns and ice conditions. Part 3 presents Yupik stories about ice and weather, mostly recorded between 1982 and 1983. This is an excellent addition to the book because it shows to what extent environmental knowledge is often transmitted in the context of broader narratives such as epics and life stories. Part 4 presents historical written data about weather and ice conditions dating back to 1898 (the most remarkable source is the diary kept by Dr. Vene, the first schoolteacher in Gambell). This historical information is discussed and compared to current conditions by Yupik expert Conrad Oozeva. By comparing historical and current data on the dates when the ice broke up, for example, or the dates when Siberian visitors arrived in the community, Oozeva can provide a sharp image of what has (and has not) changed in weather patterns and sea-ice cycles.

One of the most important contributions of this book is to show that the Yupik knowledge of the sea ice is highly sophisticated, both comprehensive and detailed. All too often the knowledge of indigenous peoples is labeled as "traditional," indirectly establishing its different (inferior) status in relation to scientific knowledge, which is viewed as objective and accurate. What this book shows is that this Yupik knowledge should be considered a science, as it is the result of systematic observations developed through generations of successfully dealing with the Arctic environment. As Igor Krupnik puts it, "native experts usually have a very coherent and 'fully scientific' vision of the annual sequence of weather and ice regimes, migration patterns of major marine mammals, and how these two cycles are related" (p. 206). This knowledge has made it possible for hunters to understand the codes of such dynamic environments and accurately predict, for instance, wind shifts or ice breakups, which helps to minimize the risk of hunting on the sea ice. The Yupik knowledge is also based on accumulated experience of learning by trial and error. An example of this way of learning is the telling of stories about hunters' being taken on the moving ice or breaking through thin ice (see stories from the corpus of Yupik oral history in Part 3).

These methods and knowledge have allowed the continuous use of an environment that outsiders may call harsh or unpredictable, but that, to the expert eye of an experienced

Yupik hunter, appears a familiar and fertile place. It would be simply wrong (and plainly arrogant) to presume that so many years of accumulated knowledge could not add significantly to what scientists know about sea ice and climate change. This book is a significant contribution to understanding the value of Yupik knowledge.

This book will also be a valuable source of information to younger generations of Yupik. Among the Yupik, as in most Arctic communities, younger people often lack the time and the context for learning some important aspects of this environmental knowledge. The result is the deterioration and loss of certain techniques and terminology. Hunting, however, is still a very important activity in most Arctic communities, and impoverished environmental knowledge could result not only in cultural loss, but also in risk to human lives. Documentation of oral knowledge, therefore, becomes vital, and this book is a great accomplishment in its ways of both documenting this knowledge (most of the work was locally carried out, and it seems that the most relevant decisions were also locally made) and representing it (by combining different oral and written sources and providing drawings and photographs to illustrate the data).

I would like to make two observations. The first is to note the absence of any type of cartographic material. The reader would have gained significantly if shown a map of the study area, and perhaps some larger-scale maps providing geographic context to Noongwook and Oozeva's observations. The second remark refers to the ice dictionary. On page 27, we are told that the glossary comes from Conrad Oozeva's observations, and that, in the original version of 1986, he had organized the terms into 16 categories, such as *Dangerous spots*, *Best to work on*, and *Hard to walk on*. It may have been interesting to see the terms organized according to those 16 categories. From what we can infer, the Yupik categories reflect an approach that is significantly different from that represented by Western scientific categories (we could hardly imagine scientific studies describing a category of ice as *Hard to work on*). Beyond these two minor observations, the qualities of this book are far more significant.

This book is excellent for several reasons, including the diversity of the data, the illustrated glossary, the quality of the drawings (simple but beautiful, and very informative), the description of Yupik methods of observation, and the inclusion of commented historical data. In sum, it is a beautiful book and a most valuable contribution to the understanding of Arctic environments.

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