

have been profoundly changed . . .

Because of its implicit lessons on survival, the book should be required reading for all who may be exposed to the kind of horrors or physical and emotional trials which may occur—at sea, in the polar regions, in deserts, or anywhere that disaster may place individuals at the mercy of natural forces and elemental urges. It will have a permanent place in the literature of exploration and of human courage because of both its content and its style.

Charles S. Houston

TULUAK AND AMAULIK: DIALOGUES ON DEATH AND MOURNING WITH THE INUIT ESKIMO OF POINT BARROW AND WAINWRIGHT, ALASKA. BY STACEY B. DAY. *Minneapolis: Bell Museum of Pathobiology, University of Minnesota Medical School, 1973. 5 7/16 x 8 7/16 inches, 176 pages, illustrated. No price indicated.*

Stacey B. Day is a medical man with impressive credentials: M.D., Ph.D., and D.Sc. He is currently Head of Biomedical Communications and Medical Education at the Sloan-Kettering Institute for Cancer Research in New York City. He was formerly Conservator and Head of the Bell Museum of Pathobiology at the University of Minnesota Medical School. In the summer of 1972, while serving in the latter capacity, he visited the North Alaskan communities of Barrow and Wainwright with an interdisciplinary student expedition; their objective was to study circadian rhythms under conditions of 24-hour daylight. While in the area Dr. Day decided to learn about Eskimo attitudes and customs surrounding death and mourning. *Tuluak and Amaulik* is a report on this investigation.

The book consists primarily of transcriptions of Day's conversations with Eskimos, presented as a disconnected series of "dialogues." Most of the dialogues took place in a more or less formal interview context, presumably by special arrangement. Others occurred as impromptu conversations recorded as opportunity permitted while Day was walking around the villages. Interspaced among the dialogues are several brief sections dealing with a mixed assortment of topics. Subjects include (1) previously published Eskimo stories, (2) comments on a few well-known Arctic books, (3) unacknowledged excerpts from C. C. Hughes' *An Eskimo Village in the Modern World*, (4) miscellaneous observations on the country and people, and (5) information about Eskimo customs taken

from other sources. An appendix lists the surnames to be found in the Eskimo population of Barrow.

The purpose of this book is obscure, and so is its organization. The fifty or so sections are not numbered, there is no table of contents or index, and no effort has been made to integrate the various sections into a cohesive whole. The conversations are presented in the same order in which they were recorded, but there is no apparent logic to the sequence in which the other sections are presented. Citation of other sources is generally unprecise, and in a few cases virtually nonexistent.

Despite its interesting subject matter this book contributes nothing to our knowledge about anything. Such substance as it contains consists of excerpts from or summaries of material already published by someone else. The dialogues and commentaries *could have been* instructive if Day had known anything about Eskimos or anything about social research—but he did not meet either requirement. The book as a whole *might have been* interesting if Day had condensed and organized his material and presented it in some useful way—but he did not do this either.

But the most serious problem with *Tuluak and Amaulik* is the way it infringes on the rights of informants. In the first place, Day identifies by name every person he interviewed, except for a few lucky ones who refused to identify themselves to him. This procedure violates the right of informants to anonymity, a right they surely would have exercised in this case if they had realized what was happening. Day also broke more general standards of fair play by editing his own remarks but leaving untouched those of his informants. This procedure is unfair unless those involved know that their comments will be published verbatim, a condition that could not have been met in this case. It is however really Day who comes out looking the fool, for who else would confront an utter stranger in a store, ask him point-blank what he thinks about death and dying, and expect a publishable response?

This book never should have been written.

Ernest S. Burch, Jr.

NATIVE RIGHTS IN CANADA (SECOND EDITION). EDITED BY PETER A. CUMMING AND NEIL H. MICKENBERG. *Toronto: Indian-Eskimo Association of Canada, 1972. 7 x 10 inches, 352 pages. \$12.95 cloth, \$7.95 paperback.*

Native Rights in Canada is certainly the most comprehensive review and analysis of the legal and historical background of aboriginal