are therefore greatest in periods when the influence of radiation is highest. This factor does not apply to the ice-cap where variations in ice structure are unimportant.

It was originally intended to continue the petrofabric work begun during the winter. Lack of time only allowed an examination of superimposed ice from 1961-62 and of some glacier ice between crossed polaroids. However, in early May 1962 a few ice samples from the Sverdrup Glacier were examined in a u - stage immersed in water. One of these samples from a depth of 1 m. gave an unexpected pattern of four maxima typical of temperate but not of polar ice (the observed temperatures place the glacier in the sub-polar category). Unfortunately the optic axes of only 50 crystals were oriented, which is insufficient for a satisfactory fabric diagram. A further sample from 12 m. gave a different pattern. This pattern was similar to those determined by Rigsby in Greenland but it was much weaker; 200 optic axes were oriented in this sample. Both samples were from the centre of the glacier. These specimens plus others examined during the winter of 1961-62 suggest that further petrofabric work would be very profitable. The geo-electric and gravity surveys together with the levelling survey provide a good background for a more precise interpretation of petrofabric results. So far, all that can be said is that the strength of the concentrations depends on stresses set up in channelled ice and ice towards the edge of the ice-cap rather than on distance from the source. This is suggested by random orientations found in ice at the head of the Sverdrup Glacier, which is as far from the firn line as ice showing strong concentrations at the edge of the ice-cap northwest of the Ice-Cap Station.

R. M. KOERNER

Reviews

POINT HOPE. An Eskimo village in transition. By JAMES W. VANSTONE. *The American Ethnological Society. Seattle: University of Washington Press. 1962. 8¾ x 5¾ inches, x + 177 pages, 3 maps, 3 figures, 7 plates. $5.25.*

KOBUK RIVER PEOPLE. By J. L. GIDDINGS. University of Alaska Studies of Northern Peoples, Number 1. *College: Department of Anthropology and Geography, University of Alaska. 1961. Paper, 6 x 9 inches, 166 pages, sketch map, 4 plates. $2.50.*

The two books on western Alaska reviewed here contribute to our knowledge of the area in different ways; they represent different approaches and achieve different levels of complexity.

Dr. VanStone's monograph is concerned with the community at Point Hope. It approaches the subject in a style that might be called the "ethnographic present", covering the entire seasonal cycle, and providing detailed information in a number of sections on housing and subsistence, the life cycle, community structure, the individual, economic organization, and religion. A series of clearly formulated questions posing problems that face the community provide us, together with Dr. VanStone's answers, with a view into the future and the alternatives from which the people of Point Hope probably will have to choose.

The community in question achieved a rather remarkable balance between hunting, on the one hand, and wage labour and economics (in store-keeping), on the other. The extent to which

two ways of life have become interdependent is reflected in seasonal variations with regard to subsistence or wage earning outside the community. Their intimacy, their juxtaposition, and yet their continuous relatedness are reflected in all phases of life, even, for instance, in such details as the menu for the communal Thanksgiving dinner. This included, among other items, "rice and raisins, graham crackers, frozen caribou meat, frozen black whale *muktuk,* frozen *ugruk* meat, jello (three kinds), coffee, tea, and milk". Surely, in these terms, and considering Dr. VanStone's monograph as a statement of a problem, question No. 4, of the first series, is the key: "Will individuals who have become adapted to a money economy be unable to combine it with aboriginal subsistence activities and leave the village?" (p. 159). One recalls in this context that Dr. Hughes probed a similar problem, and all the ramifications of village life of the St. Lawrence Island Eskimos seemed related to it in one way or the other. Dr. Hughes held out little hope for there being a positive solution; similarly, Dr. VanStone has little to say in answer to this question, when he writes ". . . as more and more young people leave the village to complete their education and become more oriented toward a money economy, it is possible that they will become correspondingly disorientated from village subsistence activities and will seek economic opportunities away from the village. . . . ." In many respects Point Hope resembles the St. Lawrence Island community, although there does not appear to be the discordance between kin-based and community-sponsored group activities that are reported in the former. The Point Hope people seem remarkably cohesive and predisposed to harmonious relations, even though at a point during early contact one man preempted most of the women in the community, and at another the store became a vehicle for the increased power and affluence of a select group that had to be overthrown.

Three points emerge in the reviewer's mind concerning this monograph. First, with the publication now of studies of two communities in western Alaska, each most detailed and comprehensive, we are provided with a base on which restudies may be constructed. If the investigator cannot be sure of how change will take place, then it appears in this context that he is obliged to be ethnographic in the widest sense. This task Dr. VanStone has fully carried out, while at the same time providing the reader with an insight into the relationships between the great blocks of behaviour that make up institutions in the community, and thus allow him to form hypotheses of his own.

Second, in thinking comparatively, one is struck by the way in which Eskimos at Point Hope have gone about building new institutional behaviours in chief and council, the store, the village hall, in competitive games, and in making the church a working part of the community. Chiefs, councils, voting behaviour, stores, games, religion, to say nothing of various patterns of economic adaptation, mark other Eskimo and many Indian communities as well. It is only with attention to detail in describing these modern growths in localized concepts of community and identity, that one can readily appreciate the fundamental difference of approach between the group described by Dr. VanStone and several Indian communities that, while both have essentially the "same" emergent behaviour patterns vis-à-vis the community, they organize them in ways that are fundamentally different.

Third, — and these remarks lead in part toward Dr. Giddings's monograph — one is left to consider the limitations of the "ethnographic present" as a way of presenting the study. Today's northern communities, even when they have the appearance of fairly stable relations (where people are working together and are not starving or wife-stealing and where disruptive witchcraft is peripheral), have undergone and continue to undergo rapid change. Where *organization* describes events better than does *structure,* then there is to be found in individual variation in behaviour a pos-

sible significance for future change that is difficult to interpret adequately. One suspects that working models like "average" and "standard deviation" are not sufficient because the "average" is changing and some "deviant" may in future become "average", or at least point in the direction of what will become a modality — assuming there will be one. I believe Dr. VanStone's monograph would have benefited by the inclusion of biographical material, in the words of his informants, that would throw light into this zone of twilight where assertions are made and justifications for actions are provided, where the individual moves in the phenomenal world from fantasy to reality and back again. Perhaps a larger issue in ethnographic reporting is involved here, which John Bennett raised in 1956 (Southwestern Journal) in that case with regard to the Pueblos. Bennett drew attention to the very different interpretations applied to Pueblan culture that he called the "Organic theory" and the "Repressive theory" where in the former the ethnographer was inclined to be selective of harmonious institutions, in the latter concerned with disruptive ones, in the former with "world view", in the latter with unadulterated gut reactions to world views and any other imposition to individual freedom of action. I submit that, for the study of Eskimo communities, a similar dual interpretation is emerging, although complicated by real differences in space and time (and therefore cultural differences and acculturative influences) with benign and harmonious Eskimos appearing in some reports, and witching, wife-baiting, delinquent and suicidal ones in others. I do not take the eclectic position that the truth lies somewhere between; rather that reality exists in both positions, and if Dr. VanStone appears to be a little on the side of the angels, he puts himself there with conviction, as do those who are on the side of the sorcerers.

Dr. Giddings's monograph provides contrast with the former in many respects. Whereas the Point Hope study deals with the past mainly as a background to the present, the Kobuk River study deals with the ethnographic past as an aid to archaeologists; it is a book written explicitly for archaeologists.

Dr. Giddings divides this work into *Accounts* (recollections in the early lives of five old informants who lived in the area during the period of minimal contact), *Myths and Legends,* and *Ethnographic Notes.* The Accounts are particularly lively because they are autobiographical; thus what emerges is inferred from data that are presented relatively unchanged; for instance, various quotations (pages 39, 42, and 48) imply a considerable amount chiefly about marital relations. On the whole, a great deal of ethnographic and technological information is provided and sometimes, of course, not quite enough, as in the description of the birch canoe. But there is more in the monograph than surely would be of use to archaeologists, particularly in the myths and legends. The ethnographic notes, which cover distributions of the people, settlements, housing, subsistence patterns, and artifacts, are useful, of course, both to archaeologists and ethnologists, and in this regard illustrations, even outline drawings, would have been most welcome. The material was collected, after all, twenty years ago, and his informants no longer exist. On the whole, this monograph is useful and most welcome. It has by no means the scope, nor has it required the organization and work that went into the other monograph reviewed here; but it is well done, and I think that Dr. Giddings deserves thanks from ethnologists for setting out to collect the data and making them available in organized form.

T. F. S. McFeat

WHALER'S EYE. By Christopher Ash. *New York: The Macmillan Company. 1962. 10 x 7½ inches. ix + 245 pages, 199 photographs. $8.75 (in Canada).*

The writer, for many post-war years chief chemist with the British *Balaena* expedition, paints a vivid and authentic portrait in words and photographs of the complex operation of pelagic whal-