

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 back-

ground 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-

ing in the Antarctic. A satisfying feature of the book is the close relationship of the photographs to the appropriate parts of the text. The author devotes a chapter to one of his special fields of interest, the weight of whales and their oil yield. The efficiency of a fin whale as a converter of krill goes far to explain its importance to our economy. "Roughly, a fin accumulates an extra 0.35 tons each week (of the Antarctic summer), of which 0.25 is oil, and the rest probably muscle. As krill contains only 2 to 4 per cent of oil, the whale must eat about 10 tons a week for this fattening" (p. 237). Other topics discussed with a keen eye and scientific enthusiasm are the aerodynamics of

albatross flight and the ultimate fate of antarctic ice. A unique dialogue discusses the ethics of whaling. For those interested in how the superb photographs (making up over half the book) were taken, a final chapter distills long experience at sea. To reassure Mr. Ash, the northern right whales (p. 232) are not doomed: under total protection stocks of arctic bowhead are now in good shape and the migratory right whales are staging a comeback on both coasts of North America. This is the best documentary on modern antarctic whaling that the present reviewer has seen, and should not be neglected as a source of scientific information.

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