

fitted with a wooden leg aboard Captain John Ross's *Victory* in 1830.

In his laconic conclusions VanStone shows an alert sense of problem. Comparing the 53 Netsilik artifact types of the Learmonth collection with Thule culture forms, he finds 36 to have close relationship with Thule prototypes and three others to be derived from them. This leads to the highly significant conclusion that "... it does not seem to be an overstatement to say that Netsilik Eskimo implement culture is a logical development from the earlier ancestral period.", that is, from Thule culture. Although this disagrees with Mathiassen's original view on the matter, VanStone shows a commendable appreciation of Mathiassen's reasoning and agrees with him that Thule culture stands as a distinct entity.

Perhaps VanStone has understated the case for Thule-Netsilik continuity. First, more than three of his 17 "distinctively Netsilik" types appear to my eye as developments from Thule prototypes and second, in restricting his comparison to artifact types from the Learmonth collection VanStone has not outlined similarities between the two in languages, economy, housing forms, and other aspects of culture. The second paper in the publication treats of the racial similarities. Reasons for the Thule-Netsilik shift are understandably not discussed; little additional information or thought have been offered on the Thule-modern Central Eskimo transition in the past 30 years. As VanStone's closing sentences note, this newer view of Thule-Netsilik continuity demands a reanalysis of the larger problem of Thule-modern Central Eskimo relationship for it strongly hints that the Canadian Central Eskimos are the direct cultural and biological descendants of the Thule people. A few rash students, including the reviewer, hold that as a belief, lacking the data and study to call it more.

Turning the coin, this study also challenges the Eschato-Eskimo hypothesis in which the modern Central Eskimos, including the Netsilik, are construed as being descended from people who re-

cently migrated from the Barren Lands to the coast and who displaced the old Thule population as a result. The migration concept has been badly overworked in traditional Eskimology as a review of the older and current literature reveals. Although a sturdy, eager dog, the migration idea could not pull the full sled load of Eskimo prehistory; those other conceptual brutes, diffusion, cultural continuity, regional variation, etc., have only recently begun to haul their fair share. Therefore VanStone's study bears general significance in contributing to and reflecting this change in the nature of interpretations of arctic archaeology.

It is remarkable that these new pertinent data and their interpretations, the stimulating hypothesis they engender, and the general implications of a shifting use of concepts in Eskimo prehistory require only 63 pages. For all that and a pleasing form of presentation arctic archaeology is happily indebted to Mr. Learmonth, Dr. VanStone, and the Royal Ontario Museum.

WILLIAM E. TAYLOR, JR.*

The authors have presented us with a painstaking morphological and metrical analysis of 13 skulls and 3 partial post-cranial skeletons. Six of these skulls belong to the Thule culture that, when added to those of Naujan (19), Arctic Bay (1), and Battle Rock (2), bring the Thule census up to 28, which is not very large compared with the sample sizes of Ipiutak and Birnirk.

The conclusions are that all the skeletons show a high degree of homogeneity, exhibiting such typical Eskimo cranio-facial features as long, high crania, flat faces, prominent zygomatic arches, and pinched nasal bones.

L. OSCHINSKY*

ESKIMO CHILDHOOD AND INTERPERSONAL RELATIONSHIPS. Nuniwak Biographies and Genealogies. By MARGARET LANTIS. The American Ethnological Society. Seattle: University

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of *Washington Press*. 1960. 5½ x 8¾ inches, xiv + 215 pages, 1 map, 7 figures. \$4.75.

The eighteen life histories that form the basis of this interesting book were collected by Dr. Margaret Lantis during two field trips to Nunivak Island in southwestern Alaska in 1946 and 1956. The author indicates that her interest in obtaining personal documents stemmed from a desire to provide materials for the study of culture in operation, particularly with regard to social organization. Extensive ethnographic studies by Dr. Lantis on Nunivak in 1939-40 provided a detailed background against which to interpret personality data and the author also felt that some of the data collected at that time could be more adequately tested. However, at some point she must have decided that a detailed comparative treatment of the ethnographic and personality data should be reserved for another publication. In this book the life history material is presented simply to "show the personal aspects of those customs that anthropologists usually describe so impersonally, e.g., marriage, adoption, the making of a hunter, and the child's instruction in religion and social relationships" (p. vi). By presenting the material in this manner the author hopes that the reader will "see not 'the Nunivak Eskimos', but individuals" (p. vi).

In the introductory chapter the author briefly and concisely sketches the circumstances under which the biographical material was collected, emphasizing the relations between herself and her informants and interpreters. The bulk of the book consists of the life stories of twelve men and six women recorded in 1946. Generally each story is preceded by a brief introduction that sets the stage for the account by outlining the family background and indicating a few personality characteristics of the informant. Most of the stories have numbered paragraphs and the notes at the end are keyed to these numbers. Occasionally there are also additional comments by the author. The notes and comments are particularly

valuable in establishing the context of the recording session and documenting the reactions of all participants. They do not, except occasionally, attempt to elucidate ethnographic references. The names of all informants and interpreters recur again and again in the various life histories, which emphasizes the complex web of social relations on Nunivak.

A chapter entitled "Ten Years Later" contains data collected during the winter of 1955-6 that summarize the lives of the author's informants up to that time. Here an attempt is made to follow through on a number of personality characteristics indicated in the original life histories. In the concluding chapter Dr. Lantis attempts to summarize the data on personality that emerge from the personal documents and to derive some generalizations about the nature of Nunivak Eskimo personality and culture. In this connection, one point in particular strikes this reviewer as being of considerable interest. The author states that "the old culture appears less heroic when one sees it in actual cases rather than in generalization" (p. 170). This statement emphasizes the real value of personal documents for research. It is true only because cultural generalizations become meaningful, and therefore prosaic, when the individual is seen moving within the framework of his culture and fulfilling its requirements to the best of his ability. To counter this loss of the heroic quality, the author reminds us that through personal documents we see more clearly the manner in which individualism is maintained in spite of the necessity of conforming to the demands of the community and of accepting the vicissitudes of fate.

At the end of the book are two appendixes, which contain the results of Rorschach tests and detailed genealogies. The latter are useful not only to show the variation in family structure on the island, but to help make clear the references to various individuals in the life histories.

The reader who does not have some background knowledge of Eskimo cul-

ture is going to experience difficulty in using this book. However, there is an ample literature on western Alaskan Eskimo culture and the reader who takes the trouble to prepare himself will find that this important contribution builds on the author's extensive earlier field work in this region. In addition to providing important and valuable raw material for the study of

personality in a non-Western society, Dr. Lantis has been very successful in helping us to see the Nunivak Eskimos as individuals. This reviewer considers her book to be a major contribution toward our knowledge of Alaskan Eskimo personality. Having once spent a summer on Nunivak Island, he found the book all the more enjoyable.

JAMES W. VANSTONE

Obituary

Carl R. Eklund (1909-1962)

Dr. Carl Robert Eklund, posthumous Fellow of the Arctic Institute of North America, prominent in arctic and antarctic research, Chief of the Polar and Arctic Branch of the U.S. Army Research Office, died on November 3, 1962 at the age of 53.

His gregarious friendly nature, good humour and knack of story-telling made him a cherished friend of all who knew him. For 23 years he was a leading American specialist in ornithology and geographic research in both the north and south polar regions. His U.S. Government service in the Department of the Interior and the Department of the Army was approaching 29 years.

Carl was born in Tomahawk, Wisconsin on January 27, 1909. After completing his secondary schooling at Tomahawk High School in 1927, he attended the University of Wisconsin for a year before transferring to Carlton College where he received his B.A. degree in 1932, majoring in biology and minoring in education. For the next 3 years he served as a forestry foreman in the Shenandoah National Park in Virginia. As a graduate fellow of the Cooperative Wildlife Research Unit, Oregon State College, he received his M.S. degree in 1938, specializing in fish and wildlife management, botany, and animal husbandry. From Corvallis, Oregon he returned to government service as a junior biologist at Seney National Wildlife Refuge in Michigan.

With solid training and experience he answered the lure of the polar regions. From 1939-41 he served as ornithologist at the East Base of the U.S. Antarctic Service. This was the first modern U.S. Government-sponsored expedition to Antarctica, and the third of Rear Admiral Richard E. Bird's Antarctic commands. In addition to his collection of animal life for the Department of the Interior, Fish and Wildlife Service, Carl made one of the longest antarctic dog sled journeys accompanying Finn Ronne in a landward encirclement of Alexander I Island from the Palmer Peninsula Station on Stonington Island. Islands sighted near the turning point of this journey were named the Eklund Islands in his honour by the Board of Geographical Names.