

wild. Failure of young to hatch because of malposition of the fully-developed embryo or abnormal hardness of the shell, and losses due to accidents or unfavourable weather during the first day or two after hatching might be expected to account for a significant proportion of the 11 per cent attributed wholly to infertility.

The relation of forest fires to Black Duck reproduction is mentioned briefly (p. 40) and it is stated that 12.1 per cent of the total acreage burned in New Brunswick is burned during the nesting season. It would be more useful had the writer presented the actual rather than the relative extent of burning in the spring, and then estimated the effect of fire on Black Duck populations.

Figures depicting distribution and migration of Black Ducks may mislead those who do not read the text carefully. For instance, the post-breeding range of the species is indicated to include all of Saskatchewan and at least one-third of Alberta, as well as adjoining portions of the Northwest Territories. Several isolated records are the only basis for the range as shown, and the area mentioned cannot be considered within the species' normal range.

Illustrations, both photographs and drawings, the latter by Peter Ward, are generally excellent and in spite of the shortcomings mentioned, everyone interested in waterfowl in eastern Canada should read this book.

DAVID A. MUNRO

ARCTIC LIVING.

The story of Grimsey.

By ROBERT JACK. With a Foreword by Vilhjalmur Stefansson. *Toronto: The Ryerson Press, 1955. 8½ x 5½ inches; 181 pages; illustrations. \$4.00.*

Unlike the author of this book and unlike Dr. Stefansson, who wrote the Foreword, I have never set foot on Grimsey. And yet, I shall always remember it as well as a few other islands in far northern waters, if for nothing else, than for being where it is. For I

have seen Grimsey as perhaps the Rev. Mr. Jack and Dr. Stefansson have not—from the cockpit of a storm-tossed aircraft, battered and exhausted and near the end of endurance, returning from icepatrols and escorting Murmansk-bound convoys, looking for land after many hours over black water and white ice. To see the cliffs of "the Grim Island" with foaming seas at the foot and fractured scud swirling over the tops, was like seeing a roadsign, a beacon. From there it was 30 miles SSW. to the mouth of Eyjafjörður, at the head of which was Akureyri, and "home".

We did not have much opportunity to know the Icelanders, but we saw them, at least, in such places as Reykjavik, Akureyri, Budareyri and Seydisfjörður. Flying over Grimsey we could occasionally see their houses and wondered what manner of people lived there. Now Robert Jack has told us. The story of this small island north of Iceland, with its sixty inhabitants, has been told as no native could tell it. The author lived there, spoke the language and served the people; he was one of them, and yet an "outsider". His book will be eagerly read by all who have visited Iceland, and it should be read by all who like to learn of life in far places. Grimsey is a lonely and difficult place to call home. Robert Jack should be congratulated for making a success of his years there, and for writing about them in such an entertaining way.

As a Scot, who learned to love Iceland and its people, the Rev. Mr. Jack must have much more to tell than this. He did what few "foreigners" could do, learned the language and obtained his degree at the University of Iceland, became an Icelandic minister and was accepted happily by his parishioners. Having lived in Iceland almost continuously since 1936, until leaving for Canada two years ago, the author must have observed and studied the people of the Saga Island in three different periods: prewar, wartime, and the years since 1945. Iceland, like most countries, has changed since 1939, and Robert Jack could be the man to interpret these changes. His

first book certainly proves that he can write with humour and understanding. Vilhjalmur Stefansson suggests in his Foreword that the next book by Robert Jack could perhaps be one contrasting Icelanders at home in their North Atlantic republic with the Icelandic pioneers on the prairies of Canada. Let us hope that the author will comply.

SVENN ORVIG

AYORAMA

By RAYMOND DE COCCOLA and PAUL KING with illustrations by James Houston. *Toronto: Oxford University Press, 1955, 9 x 6 inches; vii + 316 pages; illustrations. \$4.00.*

The Copper Eskimo and the peoples to the east of them around Queen Maud Sea, had virtually no contact with European culture until early in the twentieth century, when the first independent traders appeared in the region. Since that time there have been few cultural changes until the last 15 years; during this period, the Copper Eskimo like all Canadian Eskimo have experienced great difficulties. To appreciate the cultural problems and the difficulties of administration, it is essential that the people in the south have objective accounts of the Eskimo and their way of life. However, few white people know the Eskimo well enough to give satisfactory accounts.

Father Coccola travelled as a missionary for 12 years with the Eskimo living around Coronation Gulf, Queen Maud Sea and particularly in Bathurst Inlet. In 'Ayorama', Eskimo for "it can't be helped", he has written, in collaboration with Paul King, a sensitive account of a people he knows intimately. The picture he draws is of Eskimo hardly affected by European civilization. Although they use a rifle and visit the trading store two or three times a year with their fox pelts, they essentially retain their old customs. The author says little about the impact of the trading companies, the missions and his own work, and the federal government, and only describes by inference the work of the Royal Canadian Mounted

Police. The story that emerges is, however, one that has already been written many times for other Eskimo groups—the continuing threat of starvation, infanticide, polygamy, wife sharing, shamanism, and above all murder and manslaughter. The Copper Eskimo have always held life cheaply and the author mentions twenty-five cases of death where killings were suspected. Although at first this seems a large number for a population of less than 500, Rasmussen tells a similar story and Father Coccola does not, in fact, mention all the murders that have occurred in this century in Bathurst Inlet. From his account, one might believe that the killings are still occurring, but many of his stories are from the past and have been reported by the police. The author retells the story of the Radford and Street murders in 1912 but unfortunately his informant told him little that was not already generally known.

'Ayorama' is attractively presented with sketches by James Houston. It is doubtful if this book will have great value as an anthropological document because there are alterations in the factual accounts which limit their usefulness, but it makes a fine story and shows the Eskimo in a sympathetic light. When Father Coccola wrote the book it was already a story of the past, and the last year has brought even greater changes.

J. BRIAN BIRD

GEOGRAPHICAL DISCOVERY AND EXPLORATION IN THE QUEEN ELIZABETH ISLANDS

By ANDREW TAYLOR. *Ottawa: Queen's Printer, 1955. 9½ x 6½ inches; vii + 172 pages; plates, maps. (Canada. Department of Mines and Technical Surveys. Geographical Branch. Memoir 3). \$1.00.*

Mr. Taylor's purpose, as stated in the introduction to this memoir, is to "summarize the geographical discovery and exploration of the Queen Elizabeth Islands as an introduction and aid to other investigations in the area." This he has set about with great thoroughness and