

layer which occurred below the sherds attributed to Early Iroquoian and above those attributed to Vinette-1 contained cultural material. This might have been clarified if a profile diagram indicating the exact stratum of the finds had been included.

Features uncovered included a number of pits, hearths, and burials. Burial features are based on the presence of red soil stains and clusters of artifacts, the bone material is assumed to have disappeared because of the acidity of the soil.

Stone artifacts — projectile points, scrapers, blades, hammerstones, and an adze — comprised a small proportion of the total artifact content. No bone or copper artifacts were found. One pipe fragment was recovered, and a number of European artifacts are recorded from the upper strata.

Ceramics are classified into decorative techniques and subdivided into variety by motif. Pseudo-scallop shell, dentate stamping, and overall cording predominated, and are attributed to Point Peninsula.

The attribute analysis method as used for the Middle Woodland ceramics in this paper is perhaps the most effective form of presentation for a preliminary report on this little known area of Ontario.

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Ulithi: a Micronesian design for living. WILLIAM A. LESSA. New York, Holt, Rinehart & Winston, 1966. 118 p., ill.

Many of us charged with teaching survey courses on Oceania have felt a need for a Micronesian ethnography for student reading to balance out the Melanesian and Polynesian Monographs usually assigned. This monograph on Ulithi would appear to be ready-made to fulfill that need.

Ulithi is a small atoll located on the western edge of the Caroline Islands. Although the Ulithi were traditionally subordinate to the people of Yap, a high island lying immediately west of Ulithi, the language of Ulithi is more closely related to that of Truk, a high island some distance to the east. In 1949 the population of Ulithi was 421.

Lessa visited the island first in 1947, and again in 1948-1949, 1960 and 1961. Ulithi in the late 1940's still offered the anthropologist an opportunity to examine a relatively unacculturated Micronesian atoll culture for missionization, successive Spanish, German and Japanese administrations, and even the massive presence of the U.S. Navy in the last years of World War II, had not succeeded in entirely disrupting the old culture. Lessa has taken advantage of this opportunity, and presents in this monograph an account of traditional Ulithi culture which is partly based on his observations, and partly based on informants' remembrances of earlier generations. Lessa, however, warns the reader not to

expect to find an untouched Ulithi today, for change has greatly accelerated in the Caroline Islands since the 1940's. (The first Peace Corps volunteers are now being trained for duty on Ulithi.)

Lessa's style is terse. In successive chapters he sketches the known history of Ulithi, the basic social groups and relationships, political organization, law, religion, magic, sexual behaviour and the life cycle.

The undergraduate reader should find this monograph to be a useful introduction to a Micronesian atoll culture, and some facets of it may be of particular interest to the specialist. For example, economic anthropologists might profitably examine the description of Ulithi's relationship with Yap. Lessa describes Ulithi as a satellite state bound in a subordinate relationship with its high island neighbour. Ulithians must defer to the Yapese, and call them "father" or "mother," while accepting the label of "child." They must also furnish the Yapese with tribute in the form of coconut oil, pandanus mats, and finely woven loincloths. Lessa points out that this tributary arrangement has its other side: the Ulithians receive gifts of yams, betel nut, big timbers, and other high island goods not available on their atoll. What appears as a simple tribute arrangement seems therefore to be an exotic, but evidently workable, system of atoll and high island goods exchange.

Due to the nature of the book, and the space limitation apparently standard in the Holt, Rinehart and Winston series, individual topics are only briefly presented. For further information on some topics, such as the Yap-Ulithi relationship, the reader may refer to other works by Lessa cited in the bibliography. For other topics, however, the reader must await further treatment of Ulithi culture.

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I, Nuligak. Translated from the Eskimo by MAURICE METAYER. Toronto, Peter Martin Associates. 1966. 208 p. Illustrations by Ekootak. \$5.00;

The Eskimo of North Alaska. NORMAN A. CHANCE. New York, Holt, Rinehart and Winston, 1966. 107 p., \$1.75.

These two books complement each other nicely. A *tannik* (white man) discusses change among the Eskimo of North Alaska, and an Eskimo describes his life in the Mackenzie Delta and the surrounding area, and the changes he has seen since the early years of the century.

Both books are well written and illustrated in an attractive manner, one by Berit Foote, and the other by Ekootak. They are ideally suited for university students and the general public seeking authentic information on the Eskimo, and should be read by all interested in the processes of change in remote, climatically severe regions.