

pect of the "Prophet Dance," its detailed form and function, tribe by tribe, we must wait upon further field work, some of which is now in progress.

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*Alaska Natives: A Survey of Their Sociological and Educational Status.* By H. DEWEY ANDERSON and WALTER CROSBY ELLS. (Stanford University, California: The Stanford University Press, 1935. Pp. 472. \$5.00.)

Part I of this new volume upon the *Alaska Natives* consists of a rather exhaustive study of the physical, social, and economic status of the Alaska Eskimo, both before and after the advent of the white man. The description of the early status is based necessarily on records and reports of visitors. That of the present situation is based on careful observations made possible by visits to villages including approximately seventy per cent of the population now being cared for educationally by the United States government schools. The early low culture, with its poorly developed social life, is shown to be adapted to a marginal existence. The educational system was fundamentally conservative, being directed toward an understanding of the forms and significance of taboos, daily activities, ritual and ceremonial. The native language, though comparatively flexible, has no written form, thus complicating the translation to English. This early culture is traced through the modifications brought about by the infusion of "white" culture to its present status. The present situation shows the Eskimo to have benefitted in some respects, but to have suffered in other respects, from the coming of the white men.

Part II is concerned with a survey of the native schools of Alaska. A majority of the schools were visited, tests of ability and achievement were administered to some fifty per cent of the native pupils. Weaknesses and lack of adaptation to the needs of the native population were pointed out, and recommendations were made covering organization, personnel, curriculum, industrial schools, health, physical equipment, and financial policy.

The investigation appears to be reliable, and the conclusions and recommendations valid. The findings should be of considerable value in adapting the native schools to the cultural needs of the Eskimo population as they now exist and as they probably will exist. Of perhaps secondary, but none the less real, value is the presentation of a technique for the study of a primitive people.

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