will enjoy the pungent restatement of problems and will appreciate Shepard's treatment, based on long familiarity with marine science. The point of view is stimulating and provocative in many places—for example, in the discussion of the effects of turbidity currents, the origin of continental shelves, and the origin of submarine canyons. Students interested in geology or marine science should read this book carefully for here, in one small volume, are many of the ideas of one of the pioneers and leaders in the field. The book is not a textbook and does not attempt to outline all points of view on specific subjects; yet there is adequate documentation of the views presented.

Shepard is professor of submarine geology at Scripps Institution of Oceanography, University of California. He was one of the first Americans to study marine geology. From the first days of his study of marine science, 35 years ago, he has always been an active field investigator, going out on ships and making studies on the beaches. His book is particularly timely in this era when the American people have suddenly become aware of oceanography as something of crucial importance to national safety and welfare.

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Primitive Peoples Today. Edward Weyer, Jr. Doubleday, Garden City, N.Y., 1959. 288 pp. Illus. $10.

Shortly after the mailman brought my review copy of *Primitive Peoples Today,* our 16-year-old baby sitter (for grandchildren) appropriated it. "I could understand every word of it," she said. "It should be in every high school in America." Later on I read it, and I am not sure that it will be in every high school. Weyer has not hesitated to discuss forms of human behavior rarely mentioned in high schools, except in the washroom. But I may be wrong, for I have not been to high school for 40 years, and things may have changed.

Edward Weyer, Jr., has been on archeological and ethnographic field trips in Egypt, in the arctic, and in Mato Grosso, Brazil. He has been a professional photographer and president of the Explorers' Club. He was editor of *Natural History* for 22 years, during which time his magazine contained few articles incomprehensible to a 16-year-old, though it did contain some magnificent pictures. The success of *Primitive Peoples Today* should surprise no one familiar with the details of Weyer's career.

For some years jumbo books, printed in Switzerland, have been appearing, full of illustrations, particularly in color, but they have dealt primarily with zoology and have borne names such as Bourlière and Sanderson on the title page. Now Weyer has carried this format into anthropology. In appearance, his book compares favorably with the lion and baboon atlases.

Weyer begins with a short introduction, called "The world of primitive man," in which he first defines the objective anthropological viewpoint, with its sliding scale of moral values, and then develops an essentially Boasite attitude toward culture, in which attempts to establish levels of complexity are discouraged. He then discusses the races of man from the same point of view, favoring nurture over nature as a cause of differences in achievement. Blood groups and other hereditary traits are discussed in simple language. He produces the old saw that "between 90 and 99 percent of the approximately 44,000 pairs of genes in each individual are shared by all other groups of men," without saying how many may be shared with apes (which have the same chromosome count that we do), or even with frogs. Again, he says, "a child will *look* like an Eskimo or Zulu depending entirely on whether he is born one, [but] he will grow up *acting* like an Eskimo or a Zulu depending on the culture in which he is raised." This is standard Boasism, which bypasses many issues. No Eskimos have been fostered by Zulus, or vice versa.

We move on to a series of cultural vignettes of the Eskimos, Aleuts, Navahos, Lacandones, San Blas Indians, Jivaros, Camayurás, Lapps, Ovimbundu, Bushmen, Ainus, Lolos, Aruntas, and Samoans, to each of which about six large pages are devoted. In ten instances these vignettes are illustrated by photographs of the tribe under discussion. There are no illustrations of the Aleuts, Ovimbundu, Lolos, and Aruntas. Instead we are shown pictures of 40-odd other peoples.

The vignettes are arranged geographically, without regard to race or cultural connection, and the pictures follow this same pattern. In each vignette a striking feature of the particular culture is emphasized, and often a personal-narrative technique is used. The style is lively, and the people are made to seem alive.

The splendid pictures are reproduced on pages 8½ by 11 inches, and some are run across two pages. They were taken by 40 different photographers, of whom many are professionals, such as Fritz Goro, Alfred Eisenstaedt, and Eliot Elisofon. Both the black-and-white and the color reproduction are superb. The selection is also excellent in that few of the photographs are static and nearly all show people doing things that are of interest to anthropologists. Even the posed shots of the Ainu "chief" Miyamoto and his group (who have their pictures taken every day) are convincing to those who do not know him. A few illustrations are miscaptioned—for example, number 83, "Tuareg men eating on the desert trail near the Hoggar Mountains. One man has lowered his veil. Popular accounts have overstressed the importance of the veil among Tuareg men. . . ." The man with the lowered veil is no Tuareg, but a slave. The importance of the veil has not been overstressed.

It is hard to figure out exactly what audience this book is intended for. Too spicy, perhaps, for high schools, it is too naive for most anthropologists. However, there is a vast public in this space age which thinks the world is as homogenized as their breakfast milk, that everyone who lives in Russia is a Russian, and that all Africans are Negroes. As painlessly absorbed as a magazine in a barber shop, *Primitive Peoples Today* can show these folk how wrong they are. In this conquest of complacency I wish it luck.

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Vegetation of the Outer Banks of North Carolina. Clair A. Brown. Louisiana State University Press, Baton Rouge, 1959. x + 179 pp. Illus. $3.

Vegetation of the Outer Banks of North Carolina is the result of a reconnaissance of the area to study the effectiveness of the sand-stabilization projects of the 1930's and to secure information on other sand-binding plants in the native vegetation. A botanical study was also made.

On the outer banks, sand fencing has been effective in establishing barrier dunes. American beach grass, sea oats, salt meadow cord grass, and Bermuda grass are the important grass binders. *Paspalum vaginatum* seems to offer the greatest possibilities among binders not