

MONTHLY TEMPERATURE SUMMARY FOR BRITISH ANTARCTIC SURVEY STATIONS

[Information supplied by David Limbert, British Antarctic Survey, Cambridge.]

Station	Air Temperature (°C)														
	Grytviken (88903)			Signy Island (88925)			Faraday (88952)			Rothera (89062)			Halley (89022)		
	Mean ¹	Extreme Max	Min	Mean ²	Extreme Max	Min	Mean ¹	Extreme Max	Min	Mean ²	Extreme Max	Min	Mean ¹	Extreme Max	Min
Year/ Month 1980															
March	+3.7	+12.0	-2.4	-0.4	+5.4	-7.0	-1.9	+5.6	-7.2	-4.2	+3.0	-10.2	-14.9	-2.0	-30.7
April	+3.1	+21.8	-4.6	-6.7	+10.5	-18.5	-5.5	+2.0	-14.9	-10.6	+3.8	-22.8	-20.3	-5.0	-35.7
May	+0.9	+12.9	-7.2	-8.4	+9.5	-28.1	-5.7	+5.0	-16.5	-11.5	+2.8	-28.4	-27.7	-5.8	-48.2
June	0.0	+8.9	-7.7	-11.2	+4.8	-30.5	-9.9	+3.4	-23.9	-15.0	+0.1	-33.8	-24.7	-10.0	-40.1

¹ Mean of reports at 00, 03, 06, 09, 12, 15, 18 and 21 hours GMT.

² Mean of reports at 00, 06, 12 and 18 hours GMT.

REVIEW

THE ECONOMICS OF REINDEER MANAGEMENT

[Review by Ian Whitaker* of Tim Ingold's *Hunters, pastoralists and ranchers: reindeer economies and their transformations*, Cambridge, Cambridge University Press, 1980, ix, 326 p, £12.50.]

This important study deals with three different economic forms by which man has utilized reindeer/caribou: hunting, tending in closely controlled herds (pastoralism), and open-range, very loosely controlled herding (ranching). Ranching has developed among reindeer breeders only in the last few decades and has scarcely been discussed in the anthropological literature before. Ingold suggests that predation of the herd, either by wolves or men, serves to keep numbers in ecological balance: not a novel idea to the biologist, but one often ignored by students of pastoral societies. What is particularly likely to be questioned is his argument that the transformation from hunting to pastoralism involves a concomitant imbalance which is manifested by particular modifications through the 'social relations of production'. At this point his discussion becomes entangled in evolutionary speculations about the origins of reindeer husbandry, and from then on I believe the argument will be questioned by those who interpret the ethnography differently.

Much therefore depends not merely on the use to which Ingold puts the available ethnographic data, but on the validity of those data. This, I believe, constitutes the 'Achilles' heel' of his book. His disarming admission early on that he does not read Russian but intends to learn, is accompanied by a failure to utilize the German-language materials that often supplement, and may at times be a substitute for, the original field observations, which, with the exceptions of the Chukchi, Lapps and Yakut, have generally been published in Russian. One of the 'four principal and best documented pastoral peoples of the Eurasian arctic and subarctic' (p 15) on whom he bases a significant part of his argument are the Nentsy (Samoyed), but they are only represented by an essentially secondary source (P. Hajdú, *The Samoyed peoples and languages*, Bloomington, 1963) rather than, for instance, the excellent work by Lehtisalo (*Beiträge zur Kenntnis der Rentierzucht bei den Jüraksamojeden*, Oslo, 1932), which incorporates direct fieldwork. What at first sight seems an impressive bibliography of over 350 items, on further examination is seen to include only six entries in German—none of them examples of the classical ethnography that his argument requires—and one single Russian-language article, dealing with theories of the origin of reindeer husbandry. Only four references relate to material in Scandinavian languages, and one looks in

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vain for the considerable technical literature produced by government agencies in Norway, Sweden and Finland that promote research into scientific reindeer management. The work of Ørnulv Vorren is represented by two articles in English, although the great body of this fine scholar's work, directly relevant to the field under discussion, is in Norwegian; both the Norwegian and Swedish journals dealing with reindeer breeding, *Reindriftnytt* and *Revmäringsnytt* respectively, do not appear, and there is a single article from the Finnish equivalent, *Poromies*. The outstanding, and absolutely standard, manual by Skjenneberg and Slagsvold, *Reindriften og dens naturgrunnlag* (Oslo, 1968) might not exist. Yet it is the agencies which promote these publications that can provide disinterested and independent observation of the changes in reindeer management from the pastoralism that dominated 25 years ago to the ranching that is characteristic of much contemporary exploitation of reindeer, both in the Soviet Union and Fennoscandia. One looks in vain for all the scientific findings of these studies.

Dr Ingold is the author of an excellent study of the Skolt Lapps (see *Polar Record*, Vol 18, No 116, p 516–17). These people have, in a period of 40 years, made a transition from a highly structured pastoralism, involving small numbers of animals and high intensity of labour, to a much looser type of ranching. In this transition political factors such as the relocation of people as a result of boundary changes following World War II, and the introduction of the snowmobile have played important parts. (Incidentally the fullest discussion of the new technology, Periti Pelto, *The snowmobile revolution: technology and social change in the Arctic*, Menlo Park, 1973 is not mentioned). Therefore the processes that Dr Ingold is examining in this study might be documented by data derived from people with whom he is totally familiar, perhaps supplemented by information from other Lappish groups, thus keeping constant several important variables. Instead we flit across sub-Arctic Eurasia, using ethnographic snippets from here and there with no discussion whether they are valid for purposes of comparison. These are serious criticisms, yet the book remains important by its sheer novelty.

Space precludes my discussion of the rest of his theoretical apparatus, which includes a trendy crypto-Marxism that I believe will rapidly date. One must, however, admire the intellectual brilliance in a strangely flawed tour-de-force.

THE EARLY BRITISH WHALING TRADE

[Review by Arthur Credland* of Henry Elking's *A view of the Greenland trade and whale-fishery, with the national and private advantages thereof*. Whitby, North Yorkshire, Caedmon Reprints, 1980, 68 p, hardcover. £7.95.]

This book is a reprint of a scarce and fascinating work which provides one of the earliest descriptions of the British whaling trade. It was first published in 1722 and later reprinted in J. R. McCulloch's *A select collection of scarce and valuable economical tracts* of 1859. The pamphlet is dedicated to Sir John Eyles, sub-governor of the South Sea Company, whom Elking had approached with a proposal for renewing an active interest in Arctic whaling. The trade had been neglected by the English since the collapse of the Greenland Company in the late 17th century. In 1724, three years after Elking's initial approach, the South Sea Company made him 'Agent and Superintendent of the Greenland Fishery'. But in eight years 172 ships of the company brought home only 160 whales and the venture was wound up in 1731.

The Elking pamphlet is an important record of the way whaling ships in the 18th century were manned and equipped, and carries a description of the methods of fishing as well as revealing glimpses of early capitalism in action. The reprint should be a welcome addition to the bookshelf of whaling historians and economists alike. It is another feather in the cap of Caedmon Press who have already made available many of the classics of whaling and exploration.

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