A Review (J. VanStone); The Whale in the Folklore and Mythology of Asian Eskimos (M.A. Chelokhov); The Russian Legacy in the Destinies of Alaskan Native Americans (S.G. Fedorova); Joint Publication on the History and Ethnography of Alaska, California and Hawaiian Islands (D.D. Tumarkin); and History of American Collections in the Museum of Archaeology and Ethnography in Leningrad (R.V. Kinzhakov).

Despite differences of opinion, the research topics of the monograph cover five study areas: (1) physical anthropology of the Aleuts (Aleksyev and Laughlin); (2) archaeology of the Bering Sea (Anderson and Krupnik); (3) ethno-ethnography of the Bering Sea peoples (Burch, Okladnikova, Gurvich, Faynberg, Averkjeva); (4) Alaskan native languages (Kraus) and Bering Strait folklore (Chlenov, Meletinsky, Kuz'mina); and (5) Alaskan ethnography (Fedorova, Tumarkin, VanStone) and a relevant museum collection (Kinzhakov).

In 1983 a shorter version (by three papers) of this monograph was translated and edited by H.N. Michael and J.W. VanStone. That monograph, entitled CULTURES OF THE BERING SEA REGION: PAPERS FROM AN INTERNATIONAL SYMPOSIUM, was published by the International Research and Exchanges Board (IREX). As the editors point out, attempts at Soviet-American cooperation are sometimes complicated by methodological and procedural problems; the current research on northeastern Asia and northwestern North America demonstrates the mutual value of disseminating the results of parallel and comparative research strategy carried out by Soviet and North American scholars.

The second monograph, Contacts Between the Chukchi Peninsula and Alaska, constitutes a logical and topical continuation of the monograph reviewed above. It is devoted to a comparative study of Beringian traditions, of the origins, modes of life, and socioeconomic development of the Beringian peoples. Since comparative research requires multidisciplinary studies, the authors of this monograph have analyzed information regarding past developmental processes of arctic and subarctic populations by using the recent data of archaeology, linguistics, ethnography, and physical anthropology. The monograph comprises seven articles which may be arbitrarily classified into four subheadings: (1) history of studies of Beringian aboriginal populations; (2) ethnographic studies; (3) physical anthropological studies; and (4) archaeological investigations.

The first article, "Some Results of the Historico-Ethnological and Physical Anthropological Studies in the Chukchi Peninsula" (T.I. Aleksyeva et al.), is a concise history of the study of the aboriginal population. To Soviet social scientists, "history" means studies of the processes of human development, designed to reveal the circumstances which underlie or even cause these processes. Traditionally, most Soviet social scientists review the history of the particular discipline or topic before presenting an analysis of new data (Klein, 1977; Bulkin et al., 1981). The information in this article will give readers a broad overview of the discoveries in north-east Asia, in chronological, topical, and geographical order.

The second paper, "Early Eskimo Settlements of the Southeastern Chukchi Peninsula" (I.I. Krupnik), focuses on original research, but is somewhat vague. Krupnik analyses 42 Eskimo settlements of the southeastern Chukchi Peninsula from the late eighteenth to the beginning of the twentieth century, i.e. the time settlements which are historically known. Krupnik's observations indicate that some settlements were occupied almost continuously. Furthermore, during periods of environmental stress, the Asiatic Eskimos of this study area concentrated in certain ecologically rich regions, usually characterized by abundant marine resources. When environmental conditions stabilized, they would return to their previous locations, or explore new territories. Krupnik's conclusion regarding the Eskimos' adaptive strategies should be examined again, using more specific ethnographic and archaeological data. I question whether any rational hunter, for whom hunting is a way of life and the primary means of survival, would leave an ecologically rich and profitable geographical location in order to explore new and unknown territories.

In his article, "The Ethnogenesis Problem of the Chukchi and Koryak Reindeer Herding Groups on the Basis of Ethnographic Data", I.S. Gurvich uses ethnographic data to address the question of the origin of the Paleosains. The most valuable material for this investigation came from Krasheninnikov's eighteenth-century data on the culture of the Ietimens (Kamchadal), and also from data on the Chukchi and Koryak cultures gathered at the end of the nineteenth and beginning of the twentieth centuries by Bogoraz and Jochelson. The search for ethnogenesis is central in ethnology and ethnography, which are essential for determining cultural areas and their temporal and spatial relationships. In short, the term "ethnogenesis" simply refers to historical continuity or transformation of one cultural tradition into another, and it attempts to discover the traits which are found in certain ethnic traditions and the historical origins of these traits (Dolgikh, 1964). In this paper Gurvich has demonstrated that the Chukchi and Koryak reindeer-herding groups constitute a homogeneous ethnolinguisitic population with...
similar, mutually understandable languages, names, and material and spiritual cultures, despite the apparent differences between Inland and Coastal Chukchis. These similarities are a result of the identical exploitation of sub-geographical environments. The conclusions may be summarized:

- All these factors led the authors to assume, hypothetically, that the "arctic adaptive type" developed as a result of long-term biological adaptations to the arctic environment.

The last article, "Scientific Results Obtained from the Ekven Ancient Eskimo Burials (1970-1974)" (A.S. Arutyunov and D.A. Sergeyev) is an archaeological study of an Eskimo settlement on the Chukchi Peninsula. The article reports on information collected during field seasons 1970-1974 that was not included in their earlier monograph, "The Problems of Ethnic History in Beringia: The Ekven Burials (Arutyunov and Sergeyev, 1975). As the authors note, this article supports the earlier conclusions about prehistoric Eskimo adaptive strategies in Beringia, and the changes in technology and subsistence patterns that resulted from environmental and ecological changes.

On the whole, these two monographs show that most Soviet-American arctic anthropologists, specifically those who specialize in Beringian history, ethnography, and archaeology, are still limited to the traditional techno-typological and economic approach for the analysis of archaeological and ethnographic data, and for the explanation of cultural change. The principles of ecological anthropology (Jochim, 1976, 1981; Watanabe, 1983), the ecologico-psychological approach (Bennett, 1976), and quantitative ecological methods of analysis such as Optimal Foraging Models (Smith and Winterhalder, 1981) have not yet been extensively applied or tested for northeastern Asia and northern North America. The traditional orientation of Beringian anthropologists lacks both comparative analyses and correlations of the archaeological and ethnographic data of Beringia.

In order to continue making productive comparative analyses of northern North American and Siberian archaeology and ethnography, the following methodological and procedural categories should be addressed:


2. Production of a Russian-English glossary of relevant ethnological terms. Arctic anthropologists have tended to devise their own terminologies, which has inhibited the development of circumpolar archaeology and ethnography. The development of a standardized terminology is a critical first step to facilitate comparative studies. It would be useful for arctic anthropologists to incorporate in their publications bilingual glossaries of terms used in the publication.

3. Standardization of procedures for describing archaeological and ethnographic assemblages. Standardized procedures are necessary to insure comparability of data from different regions.

Approximately 15 years of relatively extensive Soviet-American scientific cooperation have resulted in positive developments in Beringian archaeology and Soviet-American anthropological general. It is incumbent on the scientific community to boost this cooperative program by including young anthropologists in scientific exchanges between the countries, so that their training may continue to advance research in the field.

REFERENCES


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BOOKS RECEIVED

Books received unsolicited for which reviewers cannot be found within a reasonable length of time are listed here. All information available to us is included in this listing. The books are donated to the AINA Library.

TREE-LINE ECOLOGY: PROCEEDINGS OF THE NORTHERN QUÉBEC TREE-LINE CONFERENCE. Edited by PIERRE MORISSET AND SERGE PAYETTE. Collection Nordicana No. 47. Québec: Centre d'études nordiques, Université Laval, 1983. (Centre d'études nordiques, Tour des Arts (16e étage), Université Laval, Québec, Canada G1K 7P4; vii + 188 p., photos, maps, tables. In English with French abstracts. Softbound. Can$15.00.


N.B. The book described above is part of the Smithsonian series Classics in Smithsonian Anthropology. The series is intended to increase accessibility of some of the distinguished publications in anthropology issued by the Smithsonian over the last century or more. Most of the original publications are no longer in print and are difficult to find. Other reprints in the series published to date include: Calendar History of the Kiowa Indians, by James Mooney (1898); The Indians of the Southeastern United States, by John H. Swanton (1946); and The Horse in Blackfoot Indian Culture, by John C. Ewers (1955).