

REVIEW

MARKING THE LAND: HUNTER-GATHERER CREATION OF MEANING IN THEIR ENVIRONMENT

Edited by William A. Lovis and Robert Whallon, 2016. Routledge Studies in Archaeology, Oxford; 304 pages, 36 photos, 10 maps, index. ISBN 978-113-8950-993 (hardcover), \$140.00.

Reviewed by Aubrey Cannon

Department of Anthropology, McMaster University, 1280 Main Street West, Hamilton, ON L8S 4L9 Canada;
cannona@mcmaster.ca

Marking the Land illustrates a tidal shift in how anthropologists understand the form and histories of hunter-fisher-gatherer cultures, but, uniquely in this case, the conceptual divide is between the traditional views of the editors and contemporary views of the contributors. The papers derive from a 2014 Society for American Archaeology session, but they address the topic of landscape marking in ways not envisioned by the session organizers and volume editors. As Lovis and Whallon note in their introduction, the original intent was to examine how hunter-gatherers modify landscape features to assign or impose meaning. They recognize the expanded perspective of the contributors to include multiple superimposed layers of meaning that emerge through use and naming, but do not engage the theoretical divide between their view of hunter-gatherers as subjects interacting with an environment separate from themselves and the relational ontological perspective of most contributors, which sees people and landscape emerging through mutual intra-action.

The volume's three sections include case studies divided by northern and southern latitudes and a synthesis of over-arching themes, though organization by theme or in relation to landscapes characterized as open or forested might have contributed to interesting comparisons, especially given the implications for wayfinding and marking.

Jarvenpa and Brumbach open with a description of the multiple-generational process of landscape learning by Chipewyan groups that moved into northern Saskatchewan in the late eighteenth century. This developed from initial retention of land-based mobility along

natural eskers, through gradual adoption of canoe transport along rivers and lakes, and recent construction of seasonal settlements and increasing occupation at summer villages; it continues with the emergence of a regional pilgrimage site. Jarvenpa and Brumbach describe moving into the land as an incremental, phased, and negotiated endeavor, and localities as primarily social, relational, and contextual phenomena.

According to the editors, the chapter by Oetelaar comes closest to meeting the aims of the volume. He describes the meaning of landscape for the Blackfoot, focusing on the Sweet Grass Hills of Montana. Oetelaar integrates oral traditions, early explorers' accounts, and archaeology to create an immersive, deeply layered perspective on places and landscape, and their social, historical, and cosmological meanings. He makes it clear that Blackfoot emerge in relation to movement through the landscape and their actions and telling of stories along the way.

Aporta's presentation on Inuit wayfinding around Igloodik in the eastern Canadian Arctic also focuses on how the land is learned and understood through movement and engagement. He describes how naming natural features reflects the way the land is experienced. Features only become recognizable as landmarks when the traveler is situated at a particular standpoint. He notes the central role of place names in all narratives and the inter-linkages of experiences, places, and things.

In one of the two papers focused on Labrador, Whitridge reiterates the centrality of travel for the Inuit, and highlights stone constructions as navigational markers.

Lovis addresses the problem of maintaining security and contact, which affects the Innu-Naskapi and any small mobile population inhabiting large territory, concluding that people scale their knowledge of where others are likely to be. This focus on problem solving clearly contrasts with relational approaches, which see behavior emerging through intra-action with the environment.

O'Meara's study of the Seri of Northwest Mexico focuses on how place names bring portions of the past into being, emphasizing that marking, historical events, and mythical stories cannot be partitioned. She stresses the flexibility of place naming and provides examples based on everyday events.

Politis looks at two groups of Amazonian foragers and how they generate landmarks as part of their overall engagement with both the physical landscape and the cosmological realm by building bonescapes, the segregated and often ritually charged distribution of animal bones. He sees abandoned camps as places of evocation and memory and patterns of bone display as instrumental in reinforcing links between people, animals, and land.

Shifting to the Kalahari, Takeda describes how San marking is limited to simple, practical signs, noting that while a variety of cultural meanings operate in the land, they are continuously constructed via social interactions. He describes how landmarks such as trees are memorized in relation to episodes in daily life and how through movement the landscape is woven into San life and their life woven into the landscape.

Vaarzon-Morel looks at continuity and change in how the Walpiri of central Australia mark the landscape, noting that it cannot be separated from how they negotiate social and physical space and construct place. She emphasizes that culture and nature are not separate but come

into being relationally, and stresses that Walpiri sites do not exist in isolation but are part of an interdependent network of named places.

For the Batek and Penan of Malaysia, Tuck-Po describes markers as unintentional consequences of dwelling in the land and stresses the strong biographical relationship between places, people, and movement. Penan view past habitations as footprints through which they can trace their history. The wayfinding hunter-gatherer, discovering the landscape, actively makes it what it is.

Whallon outlines an admittedly uncommon scenario of sacred places as the regional locus for long-distance travel. He describes these functionally as enabling the long-distance transmission of information regarding rare, threatening conditions, their sacred nature preserving relevant knowledge over time. The issue, as with all functionalist explanations, is how people come to create a solution for a problem that is argued to be beyond their perception.

In conclusion, Whallon and Lovis accept the experiential nature of knowledge acquisition and note that artificial partitioning of landscape, historical events, and cosmology does injustice to the complexity and richness of hunter-gatherer worldviews. But despite citing the relational ontology of the Walpiri, they maintain a perspective in which the landscape is imbued with meaning as if from the outside and not as part of lived experience.

This volume should be in university libraries, and there are enough outstanding individual papers and enough topical variety and theoretical coherence overall to make this a useful addition to personal libraries. The editing is excellent, and, though the quality of photographs is sometimes poor and some maps reduced to unreadable size, the timely publication of these evocative presentations is commendable.

REVIEW

THE ARCHAEOLOGY OF COFFMAN COVE: 5500 YEARS OF SETTLEMENT IN THE HEART OF SOUTHEAST ALASKA

Madonna L. Moss, Justin M. Hays, Peter M. Bowers, and Douglas Reger, 2016. University of Oregon Anthropological Paper no. 72, University of Oregon Museum of Natural and Cultural History, Eugene, Oregon; xi + 252 pages, 40 color and black and white figures. ISBN 978-0-87114-184-2 (paper).

Reviewed by Andrew Martindale

Department of Anthropology, Peter Wall Institute for Advanced Studies, University of British Columbia, 6331 Crescent Road, Vancouver, BC V6T 1Z2 Canada; andrew.martindale@ubc.ca

Archaeological publications are often constrained by word limits and the editorial direction (and benefits) of arguing a singular thematic point. Despite their value, such scholarly products tend to chop research up based on the eventual conclusions. In doing so they gloss over the often-messy history and details of research, details which provide important insight into the scholarly process and provide the empirical legacy of research. This is evident by the gravitation of academics of all stripes to less formal conversation, often in cafes or conferences, for the real story of research—its history as it happened rather than in the burnished light of hindsight—and in the active but informal trade of data spreadsheets between colleagues.

Happily, in archaeology at least, there is an ongoing practice of publishing more expansively comprehensive monographs that report on all facets of research, from its conception through its inevitable unexpected twists and compromises, into the heart of the methods and data and onward to the genesis of interpretations about history and recommendations for next steps. Archaeologists are often required to produce such monographs by heritage legislation, but this makes them no less valuable, as illustrated in a recent volume by Moss, Hays, Bowers and Reger on the many years of research at the Coffman Cove site (49-PET-067) in Southeast Alaska. The site is large, with shell-bearing and lithic-only components showing evidence of use as a residence and a cemetery that record 5000 years of history. Like many such places along the coast, the contemporary City of Coffman Cove is spatially contiguous with the ancient site, and modern disturbance

both revealed the site and threatened its preservation. It was this ongoing tension that generated the 2006 project that is the focus of this volume, though the researchers summarize the history of archaeology here going back to the 1970s. The research sought to assess the archaeology both for mitigation and to address broader research themes. These include broad temporal and spatial queries of site development and material culture and subsistence trends as well as specific questions of obsidian trade, the biological ancestry of the burial population and the history of the site through the contact era.

The volume presents a standard organizational structure for monograph reports starting with chapters on background information, the research questions, and contextual data before moving to the site itself and the application of archaeological methods. This is followed by chapters, often by or with other specialists, on specific analyses. The monograph arrives at an assessment of work thus far and recommendations for future steps, and ends with a series of richly detailed appendices. What makes this report an exemplar of its kind is the fullness of the data and thoughtfulness of the commentary, the latter presented as an ongoing, almost ethnographic, narration of the project's history. For example, we learn early on that the Coffman Cove site has been, from its initial exploration in the 1970s to the most recent work done in 2006, a place of contested interests that include the Alaska State government, the U.S. Forest Service, the Tongass National Forest, the City of Coffman Cove and the (Tlingit) Wrangell Cooperative Association. The archaeological

interaction and negotiation with each of these is presented as both a point of departure and as the final assessment of what has been learned, creating a mosaic of views upon the archaeological results.

Anyone who has attempted to compile regional data on any empirical subject from archaeological publications will recognize the value of a detailed monograph that presents coherent and comprehensive observations in accessible form. Though the excavated volumes from the 2006 project were modest (fourteen 1 x 1-meter units), the analysis is substantial. Sections on field methods, spatial/stratigraphic results, artifact and lithic debitage analysis, paleobotanical results, zooarchaeology, and the analysis of encountered ancestral remains provide detailed presentations of technique, analysis and results. There are empirical gems here, in addition to the thoroughness and clarity of the body of data. XRF analysis of obsidian from the early components at the site provide frank commentary on the uncertainties and utility of these results. The presentation of excavation and artifact results could serve as a guide to best practice for any field school or laboratory course. The faunal analysis, by Moss herself, is typically thorough and accomplished, presenting a complete inventory, and a rich analysis that is enlivened by historical and ethnographic observations.

The research is framed as a form of community archaeology, in which the considerations and views of the descent community were acknowledged and incorporated into the archaeological research program, but in truth this is a project of community archaeologies, considering a range of views. The appendices contain documents of consultation with the Tlingit community, annotations of consultation meetings, a detailed management plan for when human remains were encountered, and the MOU between all parties. This level of community consideration and management is often theorized but rarely seen in such clear empirical form, and this volume sets a standard that other community-oriented projects will benefit by following. Many of the principal researchers,

including the lead author (Moss) have been involved in this project since its inception, and one gets the sense that it was this obligation to these communities that kept them engaged at Coffman Cove. Such a consultative framework appears to have enhanced, rather than detracted from the archaeology. It is evident from the quality of the archaeological research and data presentation in this book that Coffman Cove is an archaeological place that many scholars have spent a long time thinking about, and it is a place whose history has been worth the scrutiny.

Researchers who have negotiated a place for archaeological practice in the contested spaces between government (including indigenous government) and private interests can valuably reflect upon the history of similar ventures. Moss et al.'s volume provides a guide to best field practice on numerous fronts. Some of my favorite elements here are the detailed history of site damage and previous investigations at the site (which succinctly narrate the complexities of archaeological history before the researchers began their project), and the spatial analyses of the regional data (which situate the site in its changing physical and archaeological landscapes). The value of presenting research close to its empirical forms is also evident in the conclusions and recommendations. These include a formal assessment of the research questions that engage such complex themes as meaning, regional relations, biological and cultural ancestry and continuity and change over time. Typical of the pragmatic bent to this work is the list of compliance recommendations to the communities. Reflective of the authors' ethical and thoughtful approach are the recommendations for the site and its research beyond the minimum requirements. Books such as this are valuable for their content, and fun for the chance to follow along in the biography of the research. The volume has some production inconsistencies, common in publications outside of major presses, but overall will be of value to anyone working in archaeology of the wider coastal Pacific region.

REVIEW

THE ENIGMATIC WORLD OF ANCIENT GRAFFITI: ROCK ART IN CHUKOTKA, THE CHAUNSKAYA REGION, RUSSIA

Margarita Kir'yak (Dikova), 2015. Translated by Richard Bland. Archaeopress, Oxford; vi + 160 pages, 13 photos including 7 color plates, appendix with 59 figures including 5 maps. ISBN 978-1-78491-188-1 (paper), \$60.00; ISBN 978-1-78491-189-8 (ebook).

Reviewed by Karisa Terry

Central Washington University, Department of Anthropology and Museum Studies, Ellensburg, WA 98926; terryk@cwu.edu

Margarita Kir'yak wrote *The Enigmatic World of Ancient Graffiti* as an in-depth guide to the often-overlooked inscribed small stones from archaeological sites, but presents us with a meaty book exploring symbolic meaning, culture histories, and ethnogenesis in northern Siberia. She draws information from over twenty-five years of work at the late Neolithic Rauchuvagytgyn I site in the Chukotka Autonomous District, Russia, together with extensive ethnographic literature to propose ideological and economic interpretations of the incised motifs on slabs and stone pebbles. She also uses these images to trace the ethnogenesis of the inhabitants of the Chukotka region from the Late Neolithic to the modern Yukagir (i.e., Yukaghir). After a brief introduction of the physiographic region, this book is divided into three chapters, a short conclusion, and an appendix with a wealth of location and site maps, drawings and images of stone, bone and ceramic artifacts, with special attention to the incised stones.

The Introduction sets the physiographic backdrop of the Rauchuvagytgyn I site and chronicles past archaeological investigations. The site is situated on the edge of Lake Rauchuvagytgyn in the upper reaches of the Raucha River, in the inland Chaunskaya region just south of Chaunskaya Bay in the East Siberian Sea. The wonderful color photos from the team's most recent visit to Rauchuvagytgyn I in 2011 along with Margarita Kir'yak's richly detailed description of Rauchuvagytgyn lake, surrounding mountains and narrow valleys, and reindeer herds, conveys the feeling that this was a unique place in the Chukotkan landscape. Following a discussion of historic Chukchi reindeer herd-

ers' name of the valley, Bol'shaya Yaranga ("Large Yurt"), Kir'yak embarks on her exploration of the description and meanings of the engraved stones, hinting at the symbolism of the yurt in the distant and recent pasts.

Although the region was investigated by N. N. Dikov beginning in 1959, it was not until 1981 when four dwellings, hearths, and numerous artifacts, including incised pebbles and stone slabs, were found by Margarita Kir'yak and team, that a radiocarbon age of about 2500 BP and the site's Late Neolithic age was established. Chapter 1, Cultural-Chronological Characteristics of the Archaeological Complex of the Rauchuvagytgyn I Site, is a detailed summary of dwellings, stone, ceramic, and perishable artifacts (including bone, wood, and baleen plates) recovered from the site with accompanying photos of archaeological excavations and artifact drawings. Based on techno-typological analogies of stone tools and waffle-stamped ceramics, this archaeological complex is assigned to the late Neolithic Ymyyakhtakh culture. Next, Kir'yak focuses on the incised slate stone slabs and pebbles, providing explicit descriptions of the various symbols on each artifact, as well as exhaustive review of ethnographic and archaeological literature of each image. This worldwide review encompasses Paleolithic cultures to those known historically and ethnographically, emphasizing those of Western (i.e., Ob' Ugrians, Khanty, Selkup) and Eastern (Chukchi) Siberia.

Chapter 2, The Semantic Interpretation of the Graffiti, is an explanation of the themes of the representations incised on the pebbles and slabs. Kir'yak again emphasizes

that these are interpretations and may not accurately represent the views of their makers. Following a “cosmological theme” (p. 49) the symbols represent four subjects including: (1) the three-part division of the world; (2) use of mushrooms to communicate with other worlds; (3) the arrow/mushroom (or phallus) as representation of fertility and resurrection of nature; and (4) branching trees as the changing generations of life. Each subject is explored utilizing ethnographic and archaeological examples and their meanings from diverse cultures, but especially focusing on those found along the Lena and Yenisei Rivers, Zabaikal’e (Trans-Baikal) and Pri’baikal’e (Pre-Baikal) regions, and Chukotka.

Questions surrounding cultural identity of the Neolithic inhabitants of Rauchuvagytgyn I are addressed in Chapter 3, Ethnic Identification of the Ymyyakhtakh Culture. Margarita Kir’yak utilizes not only the cultural affiliations she traced in previous chapters through ethnographic and archaeological symbolic data, but also draws on a profusion of other work. She compiles information from Neolithic and Bronze Age archaeological material and human remains from Chukotka (Severochukotskaya and Ust’ Bel’skaya) and Yakutia (Ymyyakhtakh culture) and Pri’baikal’e (Glazkov culture sites), historical ethnographic and linguistic data of the Yukagir, and iconography found in the Alaskan archaeological record including Old Bering Sea, Norton, and Ipiutak culture. She places special attention on burial practices, symbolic representation of burial items, rock art, and incised pebbles, weaving this data together to build a complex ethnogenesis of the cultures leading to the modern Yukagir people. Kir’yak reasons that the Rauchuvagytgyn I inhabitants were part of the Ymyyakhtakh Neolithic culture, the ancestors of the modern Yukagir who spread from the Middle Lena River area of Pri’baikal’e (north of Lake Baikal) into Chukotka and Yakutia. Their influence is found in the formation of Old Bering Sea, Norton, and possibly Ipiutak cultures, which were centered in regions of present-day Chukotka and Alaska. The ancient Yukagir culture arose from the Ymyyakhtakh culture of Chukotka and Yakutia, then underwent significant cultural interactions so that historical Yukagir people distributed

throughout the Lena and Anadyr river regions kept only a small portion of the ancient culture.

This work makes several important contributions. First, it provides a wealth of carefully rendered drawings and descriptions of the incised stones for non-Russian speakers, researchers, and students. Second, Kir’yak has intensively detailed a multitude of ethnographic and archaeological data with deep time depth and broad geographic span to narrow down her interpretations of these symbols within the cultural contexts of their Neolithic makers. Third, she has provided a symbolic venue, in addition to the traditional material culture means, through which she traces the ethnogenesis and cultural interactions of several archaeological and ethnographic cultures found throughout a vast geographic expanse encompassing much of Siberia, as well as eastern Beringia and western Eurasia.

Kir’yak’s work would be suitable for anyone with an interest in art and symbolic representation, Neolithic and Bronze Age archaeology of Siberia and Alaska, or development of ethnic identity and cultural interactions. The technical nature of this work, however, requires a basic understanding of ethnographic and archaeological cultures throughout much of Siberia, and in some cases beyond. The lack of maps, or maps in English, with reference to geographic regions, rivers, archaeological sites, and ethnographic or archaeological culture areas outside of the Rauchuvagytgyn I site and Chukotka, further adds to the specialized nature of this book. It was especially difficult to follow the complex process of ethnogenesis of the Ymyyakhtakh in relation to the Yukaghir people without a map. Although reading the English version of this book may at times seem cumbersome, it appears to be due to the very precise translation of the original Russian. Richard Bland should be applauded for his work on this complicated task.

In the end, Margarita Kir’yak has successfully accomplished in this work her goal to “render homage to our distant predecessors” (p. 113). *The Enigmatic World of Ancient Graffiti* is a treasury of ethnographic and archaeological knowledge that brings seemingly small and cryptic incisions on ancient stones into the complex cultural histories of the indigenous inhabitants of Chukotka.

REVIEW

ЛИЦОМ К МОРЮ. ПАМЯТИ ЛЮДМИЛЫ БОГОСЛОВСКОЙ / THOSE WHO FACE THE SEA: IN MEMORY OF LYUDMILA BOGOSLOVSKAYA

Edited by Igor I. Krupnik, 2016, August Borg, Moscow; 648 pages, black and white photos, maps, index ISBN 978-5-600-01365-0 (hardcover).

Reviewed by Olga Romanenko

Pew Charitable Trusts, International Arctic Program, 1903 Third Avenue, Suite 305, Seattle WA 98101;
oromanenko@pewtrusts.org

Those Who Face the Sea is a tribute to the life and to the academic, public, and personal legacies of Lyudmila Bogoslovskaya, who was a marine biologist and specialist in the Native culture and seascapes of the Russian Arctic—particularly of its easternmost part, Chukotka. In the 1970s and 1980s, when Bogoslovskaya began her work in Chukotka, the Native coastal hunting culture of the region was viewed by authorities and mainstream society as “primitive” and generally not worthy of significant attention and investment. Undeterred, Bogoslovskaya began a deep engagement with the region that opened her eyes and shaped her view of Native culture and its place in the natural world. Over the course of a long career she transformed this field of research, bridging studies of culture and natural ecosystems. And this was immersive, hands-on research—living and working aboard whaling vessels and traditional Yupik skin boats manned by local crews of marine hunters. Bogoslovskaya organized joint biological and ethnographic surveys of ancient sites, seabird colonies, walrus haulouts, and whale feeding areas along extensive stretches of Chukotkan coastline. Reacting to her growing awareness of the need to protect local resources and ways of life, in her later years Bogoslovskaya became a champion of the “Beringia Park” concept and built strong connections to neighboring communities and researchers across the Bering Sea, making more than thirty visits to Alaska. All these experiences contributed to Bogoslovskaya’s unparalleled expertise on Chukotkan coastal and marine life, and to her intimate understand-

ing of hunters’ knowledge and her appreciation for Native culture intertwined with the Arctic seas.

Bogoslovskaya died in February 2015; shortly thereafter, her academic colleagues, friends, and partners in northern communities joined forces to put together this commemorative publication. The book is a collection of more than thirty original research papers and personal essays, covering a broad array of subjects in two general areas of study: the natural world of the Russian North, and the traditional way of life of indigenous people and their connection to the northern lands and seas. One vital thread connects all the papers and essays in this book: memories of the inspiration and very personal support from Bogoslovskaya that all the contributing authors—biologists, cultural anthropologists, Native activists, protected area planners, marine hunters and observers—experienced.

I first met Lyudmila Bogoslovskaya in 1989, when I was a young scientist in Moscow, helping to coordinate the ecological part of the feasibility study for the “Beringia Park,” part of a joint Russia–U.S. initiative. Bogoslovskaya was one of the leading scientists involved in that process, and the main champion and mastermind in establishing the Beringia Nature Ethnic Park, intended to protect the unique Beringian nature and culture as indivisible parts of one whole. Since our first meeting, I kept in touch with Bogoslovskaya when working on various Chukotka–Alaska projects, meeting with her either in Moscow or in Alaska. I share the same feeling of loss, both professional and personal, that each of the contributing authors express, while at the same time I feel privileged to have this connection

with Bogoslovskaya in my life. I'm glad for the chance to review this book—currently only available in the Russian language—to bring the work and life of Bogoslovskaya to a broader audience.

The production of this volume was coordinated by a small editorial team of colleagues under the general editorship of the biologist and anthropologist Igor Krupnik. The book opens with an introduction and an overview of Bogoslovskaya's life and career written by Krupnik: "Culture Shall Protect Nature: Walking the Path of Lyudmila Bogoslovskaya." As a long-time friend and colleague of Lyudmila, Krupnik tells a story of her remarkable journey. Bogoslovskaya started out as a neuroscientist, making important contributions to studies of the brain morphology of birds and cetaceans, becoming one of the leading experts on bowhead and gray whales. Then, building on her experiences of Yupik maritime culture during her field research in Chukotka, she immersed herself in studies of native cultural traditions. She recognized the acute problems experienced by the native peoples of the Russian North in the recent past, and became a strong public voice in defense of Bering Strait ecosystems and aboriginal people and culture.

The main part of the book consists of scientific papers and personal essays organized in six sections. The first section, entitled "Indigenous Knowledge," includes ten papers. Anatoly Kochnev begins with an analysis of polar bears in Chukotkan local knowledge and legends. This is followed by two essays, authored by Nikolay Mymrin and Igor Zagrebin, on Bogoslovskaya's role in bringing Chukotka indigenous hunters into international programs that monitored bowhead whales and other marine mammals. The section continues with three studies of Chukotkan people's knowledge of birds as reflected in Siberian Yupik and Chukchi languages, by Arthur Apalu and co-authors, Igor Krupnik, and Nikolay Vakhtin; two papers on local knowledge of sea ice by Victoria Golubtseva and Natalya Kalyuszhina and co-authors; a summary of a pilot study of contemporary knowledge of young Native hunters by Oksana Yashchenko; and an inventory of aboriginal place names in the Senyavin Strait area in southeastern Chukotka by Michael Chlenov.

The second section, "Protection of Cultural and Natural Heritage," includes six papers. Two papers, by Yuri Vedenin and Marina Kuleshova, present concepts of cultural landscapes in different historical and geographical contexts, emphasizing the importance of local traditional use for their preservation. Then Boris Vdovin

describes Bogoslovskaya's leadership in establishing the Beringia Park on the Russian side of Bering Strait, and Vasiliy Spiridonov and Yulia Suprunenko write about their work together with Bogoslovskaya in protecting cultural landscapes of the Russian settlers (or "Pomors") along the White Sea shores. The section concludes with a paper by Andrey Kozlov and Galina Vershubskaya on the role of traditional Arctic diet in fighting vitamin D deficiency among indigenous residents of the north, and a paper on planning for "ethno-ecological areas" in Siberia and the Russian Arctic by Olga Shtele and Pavel Shulgin.

The third section, "Documenting Chukotka's Historical Memory," presents four papers focused on aspects of historical research in Chukotka. Two papers, by Lyudmila Salnikova and by Igor Krupnik and Michael Chlenov, explore the oral tradition, genealogies, and personal memories of members of the Uwellkal Yupik community in southeastern Chukotka. Michael Bronshtein tells the story of "Bogoslovskaya's Collection"—a small collection of ritual carvings that Bogoslovskaya first found in the possession of border guard personnel during her expedition to Big Diomed Island. She arranged for their transfer to the State Museum of Oriental Art in Moscow. The section concludes with a paper by Dmitriy Vasyukov and Arkadiy Savinetskiy analyzing ancient remains of Chukotka sled dogs excavated at historical sites, reflecting Bogoslovskaya's pioneering work and special interest in the unique Chukotkan breed of sled dog.

The fourth section, "Indigenous People's Rights," includes two contributions. The first, by Olga Murashko, describes the unfortunate trajectory of indigenous rights and protected area legislation in Russia from the 1990s and 2000s. Murashko suggests that Bogoslovskaya's early and productive work on legislation to protect Chukotkan nature and culture has been slowly diluted in recent years. The second paper, by Tamara Semyonova, Nikita Vronskiy and Rodion Sulyandziga, presents an extensive summary of Bogoslovskaya's report on the status of Russia's indigenous peoples under the impact of industrial development and climate change. This report was produced in 2013 for the Center for Support of Indigenous Peoples of the Russian North in collaboration with the Russian Association of Indigenous Peoples of the North (RAIPON).

The fifth section, "Personal Memories," is made up of nine short personal essays. They focus on the early professional years of Bogoslovskaya, with essays written by her peers from the Faculty of Biology of Moscow State

University, Tatyana Golubeva, Zoya Zorina, and Inga Poletaeva; on Bogoslovskaya's first field expedition to Arakamchechen Island in Chukotka in 1977 by Tatiana Lisitsyna; on her role in studies of the aboriginal dog populations in Russia by Klim Sulimov; and finally an essay by Lydia Aronova on Bogoslovskaya's uniquely supportive way of communicating with Chukotka residents.

The last section, "Publications," features two unpublished papers by Bogoslovskaya: the first written in 1988 about her boat trips with Yupik hunters in the 1980s, and the second produced in 2009 on indigenous people's rights to their traditional lands. The volume concludes with a selected listing of Bogoslovskaya's major publications on Chukotka, the Russian North, and arctic issues, and short biographies of the thirty-nine volume contributors. The book is richly illustrated throughout with black-and-white photographs, dating from Bogoslovskaya's time in Chukotka.

Considered as a whole, the papers and essays in this book vary widely in style and subject, and each tells a unique story that takes a reader into the world of the remote Russian Arctic and its indigenous communities. The book describes many aspects of Chukotka, yet leaves one with a feeling that there is still much to discover, study, and protect. A special strength of this book is that it does not come across as an outside perspective, probably because so many local authors are involved. This book will likely find many readers among Chukotkan residents. At the same time, I have no hesitation in recommending this book to people across the world who are interested in these topics, or simply in the fascinating story of Bogoslovskaya's life. This collection of papers and essays covers essential elements and aspects of the traditional Yupik culture in Chukotka, and overall argues for the importance of local traditional use and culture for preservation and natural landscapes of Chukotka and throughout the Arctic. It is a great tribute to Bogoslovskaya as a scientist and champion of indigenous rights, because it not only paints a picture of her life but also in effect continues and furthers her life's work.

In 2016, the Shared Beringian Heritage Program of the National Park Service published Maritime Hunting Culture of Chukotka, a comprehensive overview of the biology and anthropology of Yupik and Chukchi sea mammal hunting written by Lyudmila Bogoslovskaya, Ivan V. Slugin, Igor A. Zagrebin, and Igor Krupnik and originally published in Russian in 2007. The volume was edited by Krupnik and Rachel Mason and translated by Marina Bell. Copies are available from the National Park Service Alaska Region offices in Anchorage via Rachel Mason at rachel_mason@nps.gov.—Ed.

Boreal Imagery



Dale Slaughter
906 W. 56th Avenue
Anchorage, AK 99518
907-562-1907 (h)
907-830-9370
archdles@ak.net

Artifact scanning/photography

Photograph restoration

High resolution film
and document scans

Map and profile
drawing

High quality prints from negatives and digital files



