

deals with the systematic involvement of the government and the navy toward the end of the 18th century and in the early 19th. Useful is his discussion of errors introduced by Kruzenshtern, especially as they relate to the status of Sakhalin as an island (it so appeared on all earlier Russian charts) due to Kruzenshtern's overreliance on data provided by Western navigators, specifically in this matter by Laperouse. In this connection, Alekseev treats in this and the next chapter later hydrographic work in the Amur region by Nevelskoi and his successors in the 1850s and 1860s.

Of interest are the data he provides on the extremely rare atlas compiled by the native Alaskan officer and explorer A.F. Kashevarov. To my knowledge, no copy of this atlas is available in the West and therefore I repeat here Alekseev's description. The atlas, begun in 1846 in the Hydrographic Department of the Russian navy, covers the area between 35° and 69°N latitude and 120-125° longitude, that is the Sea of Okhotsk, the Bering Sea and part of the north-west coast of America. There are a total of ten charts, plus six charts representing approaches to various ports, from San Francisco to Honolulu to Petropavlovsk on Kamchatka.

In chapter nine the author discusses the development of technologies of the late 19th century that permitted the conduct of hydrographic work at a new level of accuracy. He covers here the Russian hydrographic work not only in the areas discussed previously but also in the Sea of Japan. He also cites rare hydrographic publications, such as the *lotsiia* of the "Northwestern Part of the Eastern Ocean," which included sailing directions for the Bering Sea shores (from Point Barrow), both eastern and western, St. Lawrence Island, Herald and Wrangell islands, St. Matthew Island, Nunivak Island, and Pribilof, Aleutian and Commander islands. This *lotsiia* was part of a four-volume series, published between 1902-10, that covered the Korean coasts, the Sea of Japan and the Sea of Okhotsk, in addition to the Bering Sea.

The tenth chapter deals with systematic early 20th-century hydrographic work along the Great Northern Sea Route (the polar coasts of Russia), and in the eleventh and concluding chapter he deals with the refinements of the determination of the coastal features from Sakhalin and Ussuri region in the Soviet Primor'e to the Wrangell Island, finishing with the discussion of the *lotsiias* published in Vladivostok in 1923. The data on the history of the hydrographic work at Wrangell and other islands off the Siberian coast should be of interest to those who are following the controversy that refuses to die about the validity of the Russian claim to this island. It was claimed at one time by Canada and is being claimed by some private interests today as United States territory.

The book, a scholarly contribution and the result of many years of painstaking research, is written, as is Alekseev's wont, in a style that makes it accessible to an average educated reader. One only wishes that more scholars followed his example in this regard.

The list of Alekseev's contributions to the study of exploration and cartography of the North Pacific is extensive, and a selected list of references is given below: *Brat'ia Shmalevy* (Brothers Shmalev, Magadan, 1958); *Okhotsk -kolybel' Russkogo Tikhookeanskogo flota* (Okhotsk — the cradle of the Russian Pacific Navy, Khabarovsk, 1958); *Admiral Nagaev* (Magadan, 1959); *Uchenyi Chukcha Nikolai Daurkin* (The learned Chukcha Nikolai Daurkin, Magadan, 1961); *Russkaia gidrograficheskaiia nauka v XVIII veke* (Russian hydrographic science in the 18th century, in *Trudy instituta istorii, estestvoznaniia i tekhniki*, Vol. 37(2), Moscow, 1961); *Issledovanie morei omyvaiushchikh Rossiu* (Investigation of the seas which wash the shores of Russia, in *Russkie okeanicheskie issledovaniia v XIX-nachale XX v.*, Esakov *et al.*, editors, Moscow, 1964); *Karta iuzhnogo Sakhalina* (The chart of Southern Sakhalin, in *Priroda* 1966, Vol. 2); *Kolumby Rossiiskie* (The Russian Columbuses, Magadan, 1966); *Fedor Petrovich Litke* (Moscow, 1970); *Gavriil Andreevich Sarychev* (Moscow, 1966); *Syny otvazhnye Rossii* (Russia's intrepid sons, Magadan, 1970); *Amurskaia ekspeditsiia 1849-1855 g.* (The Amur Expedition 1849-1855, Moscow, 1974); *Delo vsei zhizni* (Entire life's

business, Khabarovsk, 1972); *Sud'ba Russkoi Ameriki* (The Fate of Russian America, Magadan, 1975); *Il'ia Gavrilovich Voznesenskii* (Moscow, 1977); *Osvoenie russkimi liud'mi Dal'nego Vostoka i Russkoi Ameriki (do kontsa XIX veka)* (Mastering by the Russian people of the Far East and Russian America, to the end of the 19th c., Moscow, 1982); *Gennadii Ivanovich Nevel'skoi* (Moscow, 1984).

As is seen from the above list, many of Alekseev's works are biographies of Russian naval commanders and explorers whose work was very important for the development of the Russian America (Alaska) and, in a more general sense, of the Russian presence in the Pacific. It is to be regretted that only his biography of the natural scientist Voznesenskii has been translated into English (see *The Odyssey of a Russian Scientist, I.G. Voznesenskii in Alaska, California and Siberia 1839-1849*, translated by William C. Follette, edited by Richard A. Pierce, 1987, Kingston, Ontario, The Limestone Press). One hopes that soon more of his work will become available to English language readers.

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ECHOES FROM A FROZEN LAND. By DONALD MARSH. Edited by WINIFRED MARSH. Edmonton: Hurtig Publishers, 1987. 187 p., 62 photos, maps. Hardbound. Cdn\$22.95.

By coincidence I read Donald Marsh's *Echoes from a Frozen Land* at the same time as I was re-reading Farley Mowat's *The Desperate People* and working in the National Archives on material related to the relocation of the Inuit in the Eastern Arctic. These activities provided some strange contrasts.

Echoes from a Frozen Land is a collection of the notes and papers of Donald Marsh, a former Anglican missionary who arrived in Eskimo Point in 1926 and who went on to become Bishop of the Arctic in 1950. He died in 1974. Winifred Marsh has edited her husband's notes and papers to produce this collection of essays on the Inuit in the vicinity of Eskimo Point during the period 1926-43.

It is difficult to locate the style and content of these essays. This is a minimal historical record and, while some readers will find the content provides insights into the traditional culture of the Padlimiut, complemented by some excellent photographs, more extensive anthropological material on the same culture exists elsewhere. The collection is more revealing of the author's sensibilities and the world view of a late-Victorian mind than of historical events or even of Inuit culture.

In editing her husband's papers, Winifred Marsh has failed to relate this late-Victorian world view to our contemporary (and critical) awareness of how non-native North Americans have treated native people. Marsh comes across as having been everything Mowat claimed northern administrators (clergy, Hudson's Bay Company managers and R.C.M.P.) to have been — paternalistic and profoundly patronizing. Oddly enough, herein lies the value of the book, for it provides superb insight into the consciousness that colonized the Arctic during this period.

Marsh cannot escape his own culture or his Christian mandate in attempting to understand the Padlimiut. The Inuit are children — simple, brave, suffering and in need of salvation. Similarly, the landscape is seen as beautiful, cruel — and useless. "These were the men of the Arctic wastes, the men I would come to know intimately in their snow houses, as seated besides their fur-clad wives, they heard time and again the old story of the love of God for men and women" (p. 26).

Marsh describes his travels, the arrival of the supply ship at Eskimo Point, hunting, and missionary activity. He goes on to make obser-

vations on the Hudson's Bay Company, Inuit family life, the raising of children, shamanism, and death. His observations are interesting and detailed. However, his wife, Winifred, in editing the volume, merely adds to a propensity to force-fit traditional culture with late-Victorian expectations. A section on male/female relations is entitled "The Imperative of Marriage." However, the content of this section makes it clear that the Inuit had no such concept, that men and women lived together (and practiced polygamy) and were free to change partners if things didn't work out. On the contemporary streets of Regina, Toronto or Vancouver, this is otherwise known as "shacking-up."

At \$22.95 in hard cover, given the content, this is an expensive book. It will undoubtedly find appeal among those of an older generation who still choose to see Inuit as children and the Arctic as a frozen wasteland. It will further interest some anthropologists and those who wish to understand more of the world view that affected arctic administration during this period.

We should be kind to Donald Marsh — who merely carried the world view and expectations of his generation and class — for this is a minimal historical and anthropological record that says as much about the origins of contemporary British culture as it does about the culture of the Inuit.

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GRABFUNDE DER SKYTHENZEIT AUS TUVA, SUEDESIBIRIEN. By ROMAN KENK. Muenchen: Verlag C.H. Beck, 1986. Kommission fuer Allgemeine und Vergleichende Archäologie des Deutschen Archäologischen Instituts Bonn, Materialien zur Allgemeinen und Vergleichenden Archäologie. Vol. 24. Softbound. 154 p. plus tables.

This is a book for the specialist on prehistory of Asia, specifically the region on the border between Mongolia and the U.S.S.R. The focus is narrow, both in terms of the geographic region and the time span the book encompasses: Skythian occupation dated ca. 700-200 B.C. The analysis, conducted by means of a standard methodological approach employed by Kenk in other work, is based on the finds published in 1980 by A.D. Grach (Grac) under the title *Drevnie kochevniki v centre Azii* (Ancient nomads in the centre of Asia, no publication data given).

The book consists of an "introduction" in which the ecology of the geographic area and the locations of Skythian sites are discussed. Pertinent publications by Soviet scholars and fieldworkers are briefly reviewed. Kenk establishes that there is no uniform terminology as yet for dealing with the period and that various scholars differ in interpretation of relative chronology. While there is a general agreement on the duration of the Skythian period in this area, the periodization or stages are interpreted differently: Grach and Mannaj-ool define three stages (though they name the stages differently), Vainshtain has four stages, and Kyzlasov two. Kenk prefers the approach defined by Kyzlasov, who divides the period into an early one (700-500 B.C.) and late one (500-200 B.C.). A list of

Skythian finds (burial mounds, the kurgany, and burial grounds) in Tuva follows. The investigators and publication of data on each are indicated. Kenk concludes that in Tuva Skythian remains fall into a regional form of cultural expression, the "Skytho-Siberian," one that encompasses, besides Tuva, the high mountain region of the Altai (Majemir and the subsequent Pazyrik cultures) and the region along the middle Yenisey basin (Minusinsk and Krasnoirsk areas), with stronger links to the Altai than to the Middle Yenisey (p. 41). But complete cultural homogeneity is not to be assumed. Differences are reflected in burial practices. Specifically, wooden burial chambers are absent or very rare in eastern Tuva, where, instead of stone mounds, earthen mounds appear. There is also a lack of the so-called stone pillows characteristic for the rest of Tuva (p. 41-42). Kenk cites Soviet authors' conclusions (based on rather small samples) that the Skythian population was Europoid but points out that exact determination of their biological affinities and ethnic identity is not possible at this time. The late-Skythian (Uiuk) culture is replaced (ca. 200) as a result of the growth and expansion of the Hunns by the "Shurmak" culture.

In the next chapter, Kenk discusses the variability of burial mound and grave forms, followed by a chapter on burial practices and their variability. Next, also in a separate chapter, grave goods are discussed. As in the original work on which Kenk bases his analysis the sex and age of the skeleton and the exact location of specific items in relation to the remains are not indicated, the analyses must remain somewhat sketchy.

In the next chapter, the specific problems of chronology are discussed in detail. Absolute and relative chronologies of specific grave mounds are discussed. The former, due to lack of data in the original publication, is rather tentative.

The next chapters, beginning on p. 97, deal with interpretation on the basis of Grach's data of economic relations and subsistence, art (p. 102-103), and religion (p. 104-105). The rest of the book consists of "documentation": reproduction of recovered artifacts and systematic listing by burial mound, grave, and individual burials.

Kenk synthesizes a lot of material in Russian language sources, often published in provincial centers in the U.S.S.R. and hard to obtain. Thus, his contribution is of value to scholars who specialize in prehistory of Mongolia and the eastern U.S.S.R. The shortcomings are twofold: insufficient data for analysis (for which, of course, Kenk cannot be faulted) and shortcomings on illustrative material — the pages are too crowded, measurements are not indicated (though obviously the artifacts have been represented in proportion to each other's size) and are hard to understand without constant reference to the accompanying lists. The book lacks a comprehensive list of literature, so one must consult the footnotes. However, the format of the presentation is the standard adopted by the newly established Commission for General and Comparative Archaeology (AVA, part of the Institute of Archaeology, Bonn), and the author does not have the freedom to alter it. In spite of these shortcomings, the book will be welcomed, as already stated, by specialists in the field.

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