

elements used to arrive at a negotiated analysis of Inuvialuit material history.

In *Reflections*, Lyons refers to the method as a negotiated analysis that critically examines Inuvialuit and Euro-Canadian interpretation of material culture and the history of the Inuvialuit. Alternative forms of archaeology are used to present Inuvialuit perspectives on identity and the material past that are culturally valid for the Inuvialuit.

In conclusion, the author has demonstrated the effectiveness of uniting critical practice with community-based archaeology to create a pragmatic approach to encompassing alternative interpretations of history as an essential element of empowering Inuvialuit interpretation of their own past. In the process she has demonstrated the value of critical theory as a cross-cultural tool with larger applications. This book will be of interest not only to archaeologists and ethnologists in the Arctic, but also to those involved in community development and the process of decolonization, where there is the need to build consensus out of distrust, in other parts of the world.

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OUR ICE, SNOW AND WINDS: INDIGENOUS AND ACADEMIC KNOWLEDGE ON ICE-SCAPES AND CLIMATE OF EASTERN CHUKOTKA. Edited and compiled by LYUDMILA S. BOGOSLOVSKAYA and IGOR KRUPNIK. Moscow and Washington: Russian Heritage Institute, 2013. *Heritage of Beringia*, Issue 2. ISBN 987-5-86443-184-9. In Russian with English foreword. 359 p., maps, colour and b&w illus., references. Hardbound. No price indicated.

The book, *Our Ice, Snow and Winds: Indigenous and Academic Knowledge on Ice-Scapes and Climate of Eastern Chukotka*, contributes to a series of publications on the natural and cultural heritage of the Chukotka Peninsula in Russia that was launched 10 years ago. Highlighting a new direction in the research within the framework of the Russian-American SIKU project of the International Polar Year 2007–08, this monograph was prepared by the indigenous people of Chukotka in collaboration with biologists, ethnographers, and meteorologists. The objectives of the

project were to conduct long-term observations of the ice and weather conditions; draft dictionaries containing local terminology of ice, snow, and winds; document traditional knowledge about safety on the ice, methods of orientation, and weather forecasting; analyze historical materials as evidence of climate change in the Arctic; and publish and disseminate the main findings of the SIKU project.

The book is primarily devoted to the role of sea ice landscapes in the livelihood of Aboriginal peoples, as well as the development of local traditions of marine mammal harvesting on the Asian coast of the Bering Strait. Using input from the elders of three Eskimo and two Chukchi settlements, the authors present several datasets and dictionaries that document the peculiarities of local ice, wind, and current conditions. The sea hunters' dictionaries are illustrated in full, with original drawings, colorful photos, and detailed definitions of each term. Finally, this work summarizes and presents multi-year scientific data and local perspectives concerning climate and ice condition changes in the Bering Strait region.

Chukotka is a unique region of Eurasia, with a rich cultural heritage of many generations of hunters. In particular, there is a long-lasting and relatively well documented sealing and whaling tradition, as well as substantial fisheries and marine invertebrate harvesting. The publication describes not only details of the modern lifestyle of indigenous peoples in the villages of the Chukotka Peninsula, but also their historical past. Learning about the differences between the currently used and historical ice landscapes is extremely important for understanding the specifics of the preservation and transfer of cultural heritage, as well as the reasons leading to its loss.

The volume leaves little doubt that the information on the local environmental features of the Chukotka region is largely based on traditional knowledge and testimony of native residents. Fascinating stories, beliefs, and traditions that have been recorded from local residents, elders, and hunters provide insight into the interactions of humans and nature under extreme climatic conditions and the role of indigenous peoples in the management of the Arctic environment. Such stories greatly enrich the book and immerse readers in the atmosphere of life in remote northern settlements.

Readers will learn that sea ice landscapes are characterized by their own seasonal rhythm, development dynamics, and natural mosaic structure. Large numbers of mammals, birds, fishes, and invertebrates are associated with ice during various stages of their life cycle, and many of them are an important source of protein for the coastal communities. Therefore, ice becomes an essential component of the Arctic environment, which supports Aboriginal livelihood. The baseline of the book is the concept of a cultural ice landscape that is currently threatened by global warming on the one hand and the loss of traditional knowledge on the other.

Ice landscapes are particularly difficult to study in a cultural context because they cannot be reconstructed archaeologically. Each season the ice formation, development, and

retreat cycle begins anew, hiding the traces of previous human activities. The authors argue that it is a challenge both for cultural heritage experts and for the communities themselves to support the endangered knowledge of indigenous peoples. This book, compiled by L. Bogoslovskaya and I. Krupnik, offers some solutions to addressing these problems.

A separate chapter is devoted to climate change data obtained using modern tools and telemetry techniques. The current trend toward sea ice reduction in the Arctic is described here and implicated in the demise of seal species and polar bears.

Comparison of observations made by ice scientists (or “observers”) and indigenous people (or “users”) allows the reader to see that traditional and scientific knowledge can coincide. Interestingly, it is noted that local knowledge gives unusually high resolution for describing processes and phenomena and, if wisely used, can be a valuable source of information for scientists. However, people’s knowledge of nature is very subjective and bears the imprint of personality. This aspect should be taken into account when such knowledge is incorporated into scientific work, which is supposed to remain unbiased.

The edition is richly illustrated by a large number of high-quality pictures. It will be interesting to read for glaciologists, historians, ethnographers, and climatologists, as well as biologists working with fauna of polar regions. In addition, the broad circle of readers, interested in the traditional livelihood of Aboriginal populations of the Russian North, the history of sealing, and Arctic nature in general will find this edition highly informative, enjoyable, and easy to read. With its insightful stories, interesting facts, and high-quality printing and design, *Our Ice, Snow and Winds: Indigenous and Academic Knowledge on Ice-Scapes and Climate of Eastern Chukotka* is sure to interest students and specialists alike. A highly enjoyable read, it will take a worthy place on a household bookshelf, as well as in the libraries of institutions of science and culture.

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IT IS THE SÁMI WHO OWN THIS LAND: SACRED LANDSCAPES AND ORAL HISTORIES OF THE JOKKMOKK SÁMI. Edited by TERO MUSTONEN and EIJA SYRJÄMÄKI. Vaasa, Finland: Snowchange Cooperative, 2013. ISBN 978-952-5944-06-8. 136 p., maps, b&w and colour illus., references. US\$60.00; €50.

A reindeer herder on a snowmobile is watching his reindeer on the shore of an ice-covered lake, surrounded by steep alpine mountains in a grandiose landscape. However, the

horizon is broken by a windmill, the lake is a huge reservoir created for hydroelectric purposes, and the reindeer are kept to the narrow shore since the ice of the regulated lake is insecure. The cover photo of *It Is the Sámi Who Own This Land* is well chosen to illustrate the situation of the indigenous reindeer herding Sámi of Jokkmokk in northern Sweden. They have endured many hardships, from the inflow of settlers in the 18th century to the exploitation of forests, hydroelectric resources, and ores in modern times. Nevertheless, reindeer herding has constantly adapted to the changes of the Swedish society; it remains a vital industry of the region and is exclusively controlled by the Sámi.

This book was born out of discussions between the vice-president of the Sámi Council, Stefan Mikaelsson, himself a reindeer herder from Jokkmokk, and Tero Mustonen of the Snowchange Cooperative. Snowchange is a Finnish non-governmental organization that previously had several members, but according to information on the organization’s homepage, it is now maintained only by the founder Tero Mustonen and his partner Kaisu Mustonen. The organization is known for having performed thorough documentations of indigenous peoples’ perception of climate and ecological change in the Arctic, especially among the Kola Sámi in Russia. On Mikaelsson’s suggestion, Snowchange’s work was extended to Jokkmokk, with the objective to document reindeer herders’ experiences of climate change and traditional knowledge.

The result of the Jokkmokk project is presented in this book, which is beautifully illustrated with photos of high quality, including black-and-whites photos by Jan Håkan Dahlström from the 1970s and recent color photos by the reindeer herder Carl-Johan Utsi. The first part of the project’s objective, to document experiences of climate change, is quite briefly presented and includes reindeer herders’ observations on changing temperatures and seasons as well as on the expansion of certain species and the disappearance of others. The second part of the objective, the documentation of traditional knowledge, covers subjects such as place names, the role of women, star lore, cosmology, bear hunts, language issues, and reindeer herding. So many aspects are treated that very little is said about each one. Some of the oldest interviewees have previously provided information for other documentation projects and are known to possess an almost endless knowledge of traditional Sámi life. Here, they are not done justice. When traditional knowledge is included as part of a book of 136 pages, it is necessarily fragmentary.

Most of the interviews were carried out in 2003, but the processing of the material did not start until 2012. This time lag was unfortunate, since by 2012, climate change was no longer the most serious concern of the community. Instead, the Sámi of Jokkmokk were busy fighting off international mining companies. Snowchange performed a few additional interviews to cover this new issue, but could only treat it in a brief section of the book.

The editors declare that they consider oral histories to be equivalent to scientific publications. However, while