its security objectives" (p. 135). This is a bold statement and it is difficult to test the validity, precisely because there is no coherent policy. But there can be no doubt that resources are one important driver. An interesting question, which is pursued in the book, is how commercial interests interact with state security objectives. A case in point is the ambivalent attitude to foreign companies, which are needed but not desired. The commercial attractiveness of many Arctic projects is questioned. This corresponds well with a generally weakened Arctic hype that can be seen also in other parts of the region. Nevertheless, many promising investment opportunities remain, but they require advanced technologies, skillful management, and capital.

One of the most dynamic sectors in recent years has been shipping on the Northern Sea Route (NSR), which connects the Atlantic and Pacific Oceans but also serves destinations along the coast of Siberia. Moscow wants to see more international use of the NSR to help finance infrastructure and icebreakers. The most promising customers are connected to extraction of raw materials and energy, but there are also many factors that limit international interest. In this sector too, the Russian ambitions are high, but the financial issues have not been solved.

This book is very useful as a comprehensive discussion of Russian thinking, policies, and challenges in the Arctic. It puts them into perspective and the overviews and conclusions are very readable in themselves. But the book goes farther. It gives a sometimes quite detailed presentation of current developments. One good thing here is the meticulous rendering of sources, very helpful for students and scholars who want to pursue particular questions. However, some of the details, particularly in the chapters dealing with legal and economic matters, are wrong or outdated, or their presentation is inaccurate, partly because the sources are questionable. Sometimes old plans or proposals are presented as descriptions of the current situation. The book may therefore not be suited as an "encyclopedia."

For example, the Chinese icebreaker *Xuelong* is not the world's largest, as stated on p. xvi; the summary of Svalbard's history on p. 107 is very imprecise; the largest icebreaker in the world, *Fifty Years of Victory*, does not belong to the Northern Fleet (p. 121), but to the civilian Atomflot; and the Vidayevo base is hardly an example of military-civilian rapprochement (p. 123), as Gazprom was forced to change to another location, Teriberka, for its planned terminal. The discussion of the Russian views on the status of the Svalbard archipelago is mixed with bilateral Russian-Norwegian issues on the mainland, where the Spitsbergen Treaty has no relevance (p. 125). The United States is not going to overtake Russia's position as the world's largest gas exporter very soon (p. 148), but it may become the largest LNG exporter. It is correct that Russian gas output was reduced dramatically in 2009, but not because of production problems, as inferred on p. 142, but because of a drop in demand in both export and domestic markets, caused by the financial crisis. Gazprom does not plan to build the Yamal-Europe pipeline (p. 142)—it has been in operation since 1999 (but there has been talk about constructing a second branch). Most of Fedinskiy High is not on the Norwegian continental shelf (p. 143). Presentation of offshore and onshore exploration issues is mixed in a way that makes it impossible for the reader to understand what the figures refer to (p. 149). BP cannot revive the Arctic agreement with Rosneft (p. 151), because the main elements were included in the deal between Rosneft and ExxonMobil (but other Arctic projects for BP cannot be excluded). Two legal issues concerning navigation on the Northern Sea Route have been confused: the status of straits—of which there are several—and the right of coastal states to regulate traffic within the exclusive economic zone if it is partly ice-covered (p. 170). The system and level of payment for going through the NSR were changed from 2012 (p. 177), and the allegation of discrimination (p. 172) is outdated, even though present practice is not transparent; territorial borders and state sovereignty are confused with exclusive economic zones and exclusive resource rights (p. 168). The new Northern Sea Route Administration, which was set up in Moscow in 2013, does not have the wide power described (p. 183). The new nuclear icebreakers will be operated by Atomflot, not by FESCO or the Murmansk Shipping Company (p. 186), and the floating oil storage Belokamenka is not in Arkhangelsk (p. 204), but in Murmansk.

Such mistakes, coupled with a sometimes superficial review of developments and uncritical use of sources, are disappointing in a book that has much good analysis. The closing words contain an interesting, but ominous, hypothesis: "…the cost of an Arctic-centered development model is probably higher than is estimated by the Russian authorities, and the relevance of this choice could be brutally undermined by developments in the international and domestic arenas" (p. 210). It seems that the hypothesis may be tested even sooner than the author had anticipated.

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YUPIK TRANSITIONS: CHANGE AND SURVIVAL AT BERING STRAIT, 1900–1960. By IGOR KRUPNIK and MICHAEL CHLENOV. Fairbanks: University of Alaska Press, 2014. ISBN 978-1-60223-216-7. Distributed by University of Chicago Press. xxxii + 392 p., maps, b&w illus., appendices, glossary, references, index. US$60.00; £42.00.

Between 1971 and 1990, Igor Krupnik and Michael Chlenov made nine research expeditions to the farthest northeastern end of the Soviet Union, pursuing their interest in social institutions and cultural knowledge of the Chukotka Yupik. As their research in the region was reaching

a 20-year anniversary, Krupnik and Chlenov found themselves in a poignant situation. By the 1990s, all members of the elder generations with whom they had worked in the 1970s had passed away. Much of what these elders knew did not take root among their descendants. Sweeping social change had created an abysmal gap between the everyday needs and interests of the younger and elder cohorts. This transformation was being implemented by myriad aggressive and pervasive means. Among those discussed in the book (Chapters 8–10) are politically motivated economic reforms that have altered many facets of Yupik subsistence; an education system that relied heavily on boarding schools; language policies that in many cases eradicated the existence of a common tongue between generations; and settlement consolidation efforts that separated people from resources of cultural and economic importance. Inadvertently, by the early 2000s, the researchers became the primary "custodians" (p. xxiv) of vast pockets of information, constituent of the grand universe of knowledge from the "olden days" of Yupik cultural life.

Yupik Transitions embodies Krupnik and Chlenov's long-standing efforts to pass on the knowledge of the "Yupik Transitions." For that purpose, it warrants being translated into Russian. In addition to its broad appeal to readers with interest in Soviet history and the Arctic, I recommend the book as a potential text in courses on social organization and research methods in ethnohistory and cultural anthropology.

The book's Prologue (p. xxi–xxvi) takes us to the year 1987 and offers a glimpse into the coming decade of analysis and manuscript revisions. In the Preface (p. xxvii–xx), Krupnik explains how the opportunities afforded by the post-Soviet transition—the ability to work with the Bering Strait communities in Alaska, access to international archives, (and likely Krupnik's own transition to living and working primarily in the United States)—have engendered a substantial expansion of the manuscript, first drafted in 1987. Ernest Burch, in a Foreword written in 2007, acclaims the book as one that "by all standards…closes the last important geographic gap in the world's anthropological literature on Eskimo/Inuit people" (p. xviii). This may be an overstatement. However, the book may represent a closure, or rather a monumental milestone for Igor Krupnik and Michael Chlenov. This sentiment is transparent in a number of deep and impassioned reflections within the book's pages.

The main body of the book is devoted to the Yupik social system: its life course, the many subtle and grand transformations, and the features that made Yupik societies resilient in some situations and vulnerable in others. We learn about the social-ecological principles of the Yupik "traveling locus." We follow certain clans and tribes on their journeys between the islands and fjords of eastern Chukotka. We are equipped with the names of individuals and census figures for specific times and locales. Through those, we can observe how certain lineages transition from niche-based neighborhoods of the Contact-Traditional Era to residential communities of the Soviet time. Whereas the former are based on the alliances of male hunters, the latter are often composed of matrifocal households. The first are suggested to represent adaptation, whereas the second emerged as a coping strategy under circumstances of great social stress.

At the heart of Krupnik and Chlenov's many-year inquiry in Chukotka is the organizational functioning of the Contact-Traditional Yupik society at the turn of the 20th century. It is the life course of this society that they began reconstructing in the 1970s with the help of the Yupik elders born in the early 1900s. The visitor accounts from Saint Lawrence Island, which preceded the 1948 border closing, are presented in juxtaposition to the propaganda writing of the time. The 1900–60 time span, featured in the book's title, is the period on which the ethnohistorical lens zooms in most closely. The authors also venture into the preceding centuries of Russian exploration and American whaling eras (Chapters 2, 7) and reach briefly into the deep past known to us through such archeological cultures as Okvik and Old Bering Sea. The final chapter and Epilogue bring us into the 21st century, with several momentary snippets of the post-Soviet exchanges between the two sides of the Bering Strait.

A somewhat erroneous observation is that in addition to the advantageous sea access, the Yupik ecological niche prescribed that the residential settlement sites be chosen for their proximity to a source of freshwater, such as a "river, stream, or lake" (p. 121). Many of the lakes bordering the barrier islands that are home to old Yupik settlements are saltwater lagoons. The riverside settlements, such as Sighineq/Sireniki, are rare exceptions. A more typical scenario is a mountainside spring or a creek, situated at a considerable distance from the main stretch of dwellings. The book actually quotes one of the Yupik contributors, stating that "In Chaplino [Ungaziq/Old Chaplino] the spring was far away" (p. 186). Freshwater use and access initially became more critical in the Bering Strait with the growing popularity of tea (and with the later transition to coffee-drinking among the Alaska Yupik). Water use in everyday living has increased with the transition to new types of housing and different approaches to hygiene and health. With the introduction of Slavic and Euro-American recipes, water has acquired a greater role in cookery than it had in the indigenous cuisines, which relied heavily on fermentation (Schweitzer et al., 2010).

The volume is generous in sharing archival photographs. Well over 100 are dispersed throughout the book, offering a sense of the Chukotka coastal landscapes, various artist renderings of places and events, and group and individual portraits of the Bering Strait residents. This assemblage was curated from more than 1000 historical photos, representing the authors' personal archives and eight museum collections (p. xvi). The volume contains a number of unique tables and maps. Six appendices provide regional census records from different time periods, Chaplinsky and Naukansky kinship terminology, and a list of Chukotka and Saint Lawrence Island–based Yupik contributors, who

in various capacities have added to the body of knowledge presented in the book.

A momentous treatise, *Yupik Transitions* offers a moving (emotionally and through time) depiction of a one-off social system. In the first two-thirds of the book, the system comes out as enduring and buoyant "like a Yupik skin boat that bends in the waves, its stitches twisting but remaining intact" (p. 186–187). While the final chapters are founded on the claim that "the balance between the winds of change and the resilience of the Yupik nation was not to last for long" (p. 242), the Epilogue leaves us believing in the spiraling cycle of Yupik cultural change and revival.

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