

publications. They underline the limited value of "western based" ideas to understand Alonkian or Dunne-za based myths and concepts.

Michael Taft, John Green and Wayne Suttles deal principally with problems of belief, perception and reportage. J. S. Kassovic describes how the growth in manufacture of ceramic devils and monster figures to satisfy tourist trade disturb the local villagers of Ocumicho, Mexico, who fear that this increase in production of the ceramic figurines might increase the influence of evil forces in the community. N. H.H. Graburn explores the Inuit classification of manlike and non-human like creatures. Since 1948 the Inuit have produced art for sale, in the form of soapstone carvings, lithographic prints and other media. Some of these art forms represent mythical monsters and creatures. In an informative review of the development of recent Inuit art Graburn argues that the gradual change in the Inuit communication system from oral to literate has affected their art-style. The open-ended suggestive descriptions of creatures by elders in story-telling have given way to closed pictorial representation of the same creatures by a younger generation. Pictorial representations of mythological beings have fixed, and limited, the younger Inuit's conception of these creatures.

This is in many ways a fascinating book, rich in information and descriptive material. It does not only debate but also attempts to reconcile the sometimes conflicting attitudes and views of the experts, amateurs and scholars in their quest for understanding what is "real". Those who believe in Sasquatch and who wanted very strongly to have its existence validated and explained by the scientific establishment will find no consolation here. Nonetheless the search for Sasquatch will go on.

This book will be of interest to all the readers of John W. Green's book, *Sasquatch: The Apes among us* (1978). This book is also rewarding reading to folklorists, students of native mythology and art and to all those interested in those issues anthropologists study in terms of "cultural relativity" and sociologists investigate in terms of "social construction of reality".

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Frederick Hadleigh WEST. *The Archaeology of Beringia*, New York: Columbia University Press. 1981, 268 p.

The Archaeology of Beringia is F. H. West's thorough synthesis of his own and of all recent findings on the inland hunters of Beringia. From 23,000 to 12,000 B.C., in the context of full glaciation and the consequent lowering of sea levels in excess of 100 meters, the "Bering Land Bridge" emerged. Beringia denotes the resulting vast expanse of land extending over 2,000 kilometers from north to south and almost as much in its maximum width. The then emerged land did not primarily constitute a bridge from the Old to the New World. Rather, as F. W. West convincingly argues, the Bering Land Bridge, together with vast expanses of adjacent Siberia, most of Alaska and a portion of northwesternmost Canada then formed one complete biotic province unto itself. The Beringians inhabited this province over two thousand years (10,000 to 8,000 B.C.) before drastic environmental changes forced part of the inland hunters of Beringia to move south into the American continent.

In a first chapter the author describes Northern Siberia and Alaska, the remnants of Beringia, as they exist today. Physiography, hydrography, vegetation, soils, fauna are outlined. Thus a rough baseline is provided against which to compare the nature and extent of the changes that have transpired here. In a second chapter, the author reconstructs the environment of Late Pleistocene Beringia, as it reports to the appearance of man in this province, (25,000 B.C.) until the final and complete inundation of the "Bering Land Bridge" in the Holocene, 8,000 B.C. Relying heavily on pollen studies derived from the vicinity of human activity and supporting these studies by radiometric dating of archaeological remains, F. H. West establishes that to the late Würmian (15 to 14,000 B.C.) arid, cold xeric tundra-with extensive grasslands-succeeded a shrub tundra dominated by dwarf birch. Underlying this significant change is an increase in warmth and moisture which eventually was to bring about the complete breaching of the land bridge joining Siberia and Alaska-Yukon. Late Pleistocene Beringia supported a high number and variety of grazing ungulate forms. There and then a population of Arctic-adapted hunters flourished in what must have appeared to them an earthly paradise.

The third chapter of the book is the most substantial and original contribution of F. H. West to the prehistory of the New World. The author distinguishes two major groupings of archaeological assemblages in which important status was given to manufacture of blades from prepared cores and in which burins are a frequent accompaniment. The first grouping, that of the Arctic Small Tool Tradition, is dominantly coastal in occurrence and dates back to 2,000 B.C. The second grouping, the Denali complex, is predominantly noncoastal-interior-in occurrence and dates of these assemblages cluster in the range 10-11,000 B.P. The Denali Tradition represents the remains of peoples occupying interior ecological niches in which major dependance was upon the taking of large mammals. The Denali complex, the author shows, is not a preceramic American tradition but an Upper Paleo-lithic, Old World Culture. The bearers of this culture, the Beringians, flourished in the area of the Tangle Lakes lowland which they were to occupy for as much as 2,000 years.

It was in 1967 that F. H. West formulated the Denali complex or archaeological culture based on the discovery in interior Alaska of an important but undatable, core and blade site-Donnelly Ridge. The present study is based on extensive research began by late Professor Ivan Skarland of the University of Alaska in the district of the Tangle Lakes on the south slope of the Alaska Range. Over the past several years F. H. West, his wife and their associates have conducted intensive surveys and test excavations in this region of the Tangle Lakes. Summarizing the results of their recent investigations the author shows how of twenty sites considered member of the Beringian tradition, sixteen are Denali complex sites.

F. H. West then compares his findings with that of Russian archaeologists in Siberia, western Beringia. On the basis of firsthand comparison with Mochanov who recently (1975, 1977) delineated the Dyuktai culture of Denali and Dyuktai materials, F. H. West concludes that the resemblances between these two complexes are numerous, detailed and specific. The author provides 15 figures with illustrations of Denali and Dyuktai core and blades. Were they found in closer proximity these sites of Denali and Dyuktai would be classified as the same culture or complex. Because of their shared morphological pattern and their time placement, the Dyuktai-Denali assemblages are described as Beringian Upper Palaeolithic.

In a fourth and fifth chapter F. H. West discusses the origin and relationships of the Eastern Branch of the Beringian tradition to New World Cultures. Here most of West's suggestions must await substantiation from further archaeological work. The author argues that simple migration was not the principle use to which the "land bridge" was to be put. Rather, small hunting groups undergoing rapid population growth in western, then central Beringia, moved and expanded in Eastern Beringia. Denali-Dyuktai people did not people Beringia accidentally, simply surviving the rigours of the North. They were not awaiting the first opportunity to rejoin their more temperate-minded relations east, or await an amelioration of conditions to pursue their route west and south. The Denali-Dyuktai people flourished in what to Arctic-adapted hunters, appeared to be an earthly paradise. Beringians occupied the Tangle Lake area over 2,000 years, undoubtedly part of a system in which predictable relationships obtained between them, animals and the physical elements of the environment. The equilibrium of this system was destroyed with the gradual submergence of central Beringia and the dissolution of the Beringian plains. The result was the first major emigration of men into eastern Beringia. In the light of the archaeological record "it appears completely plausible to term the peopling of the New World an accident, the result of a catastrophic event that destroyed a system which in the absence of such an impetus, surely had every reason to remain stable" (F. H. West, 1981: 209). It is West's merit to offer a thorough synthesis of all recent findings leading to the reconstruction of the rise and demise of this system.

The Archaeology of Beringia is an invaluable source book heavily illustrated, presenting all available data and sources. This book will stand as a major landmark in the prehistory of the juncture of the Old and New World. Written by a professional archaeologist for a professional audience, F. H. West's work will be of interest to all Americanists and students of the evolution of native American cultures.

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Rémi SAVARD. *Le sol américain: propriété privée ou terre-mère... L'en deça et l'au-delà des conflits territoriaux entre autochtones et blancs au Canada*. Montréal: Éditions de l'Hexagone. 1981: 53 p.

La question des droits aborigènes, les discussions qui entourent les politiques gouvernementales à l'endroit des premiers habitants du pays, la crise qui s'écoue en profondeur les institutions occidentales, tous ces thèmes sont abordés ici de façon succincte mais renseignée par Rémi Savard. Il publie ici la communication qu'il faisait à la Canadian Cultural Identity Conference, tenue le 4 juin 1980, au collège John Abbot (Montréal), sous les auspices de l'Association of Canada Community Colleges.

En un premier temps l'auteur examine les propos tenus sur la terre par les Européens et les autochtones d'Amérique. L'Européen tient sur la terre des propos d'appropriation, de propriété privée. Depuis des millénaires les autochtones d'Amérique tiennent sur la terre des propos d'affection filiale, de terre-mère. Ces propos la tradition autochtone les associe à la notion de grand-cercle de la vie fondement du respect de la moindre différence entre tous les êtres. Ces divers propos tiennent de deux manières globales d'entrevoir et de pratiquer le voisinage entre gens, avec les peuples