

Towards an Anthropology of Law in Complex Society is not based on fieldwork, but attempts to use the literature from legal anthropology together with studies of "modern legal systems" to shed new light on the problem of legal pluralism. Unfortunately, in his review of the literature, Gadacz has missed some important ethnographic studies which suggest an inherent weakness in his approach. This weakness is reflected in his assumption that legal systems are "adaptive" to particular cultural and sociophysical environments. The model which Gadacz develops is too static to explain the dynamics of legal pluralism which these ethnographic studies reveal. In fact, ethnographic data indicates that the same disputants will sometimes use both "customary" and "modern" legal systems for the same purposes, and at other times for different purposes. During my own research in Mexico, I observed that poor campesinos found the universality of "modern law" amenable to their goal of delegitimizing the Mexican State. Competition between legal systems frequently results from these patterns of strategic use.

Although there is little new information in Gadacz's book, by bringing together critical studies of "modern law" and anthropological studies of "customary law," the book raises some interesting theoretical questions about law. Its major contribution will be the way Gadacz uses the situation of legal pluralism to reveal weaknesses in "modern law."

Na Styke Chukotki i Aljaski (At the Junction of Chukotka and Alaska). P. Alekseev, ed. Selected for Publication by the Institute of Ethnography of the U.S.S.R. Academy of Sciences. Moscow: Nauka Publishing House, 1983. 231 pp. 2 rubles, 80 kopecks. ISBN 25150.

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The publication of a collection of articles about the native peoples of Northeast Asia is always a welcome event for scholars in the adjoining fields of ethnography, linguistics, and anthropology (see Note 1), as well as for researchers in many other fields. Thus, we are privileged to have a new book edited by Professor P. Alekseev with seven articles about the findings of the 1970-1976 expeditions of the Institute of Ethnography of the U.S.S.R. Academy of Sciences, the Institute of Anthropology of Moscow University, and the Museum of Ethnography in Leningrad. Material in this book focuses on the physical characteristics of the native peoples of Northeast Asia, including, among others, the Inuit, Korjaks, and Chukchees. Some ethnographic traditions are also analyzed.

The first article in this volume is titled "Some Results of the Historical-Ethnological and Anthropological Investigations of the Population of the Chukotka Peninsula." Co-authored by T. I. Alekseeva, V. P. Alekseev, S. A. Arutjunov, and D. A. Sergeev, the article analyzes Chukchee and Inuit culture history, social organization, and physical measurements. The strength of the article lies in its comparison of anthropological, archeological, and ethnographical data regarding Northeast Asian peoples in the U.S.S.R. with data regarding the Arctic peoples of North America. Because the indigenous peoples of North America originally migrated to North America from northeastern Asia, further investigations will no doubt reveal many parallels which have not yet been discovered. To be truly effective, research in this field will require the joint efforts of North American and Soviet scholars.

The second article in this volume was written by I. I. Krupnik and is titled "Ancient and Traditional Settlements of Eskimos in the Southeast of the Chukotka Peninsula." Krupnik provides information on old Inuit settlements which are still in existence, as well as on settlements which were left or abandoned by their founders. Data on Inuit migrations are also provided.

The third article is by I. S. Burzick and is titled "The Problems of Ethnic Development (Ethnogenesis) of the Deer Groups of Chukchee and Korjaks in the Light of Ethnographic Data." Burzick extends the long-standing interest of such scholars as L. Ja. Shrenk, V. G. Bogoras, V. I. Johelson, S. P. Krashennnikov, A. N. Zhukova, M. G. Levin, I. S. Vdovin, and G. F. Debetz, on the origin of northeastern Paleo-Asiatic peoples by presenting the views of I. S. Gurvich on the origin of the Deer Chukchee and Deer Korjaks. The most significant feature of the article is probably Gurvich's use of linguistic data to trace relationships between the Chukchees and Korjaks, and in particular, to clarify differences between Deer Chukchee and Deer Korjaks. Although Korjaks, Aljutors, and Kereks share many common linguistic features, it is significant that dialectical differences between Chukchees and Korjaks are not greater than dialectical differences among different groups of Korjaks. Gurvich also compares cultural relationships between Deer Korjaks and Deer Chukchee with those of Sea Korjaks (Shore Korjaks) and Sea Chukchee (Shore Chukchee). He concludes that common features of language, and of material and non-material culture indicate that Deer Chukchee and Deer Korjaks are subgroups of the same ancient people.

N. I. Klevtsova contributed the fourth article in this volume titled "Some Peculiarities of Body Structure of the Native Population of the Chukotka Peninsula." The article focuses on physical anthropology and discusses a large amount of data on the body structure of the Chukchee and Inuit. Morphological differences between the Chukchee and Inuit are compared with those of other

Siberian peoples such as the Burjat, Nenetz, Etelmen, Even, Tuvinez, Yakut, and Nivh, as well as with the morphology of European, African, Indian, Pacific Ocean, and Australian populations. As a result of this analysis of a large amount of data, specific physical features of the Chukchee and Korjaks are now more clearly understood. Important physical differences include the fact that the Inuit have broader shoulders, flatter chests, and more developed muscles than the Chukchee, while Chukchee women are taller, have larger torsos, and exhibit less fat than Inuit women. In general, these various groups, especially the Sea Chukchee (Shore Chukchee) and Asian Inuit, share a greater number of common physical features than differences.

"Physiological Peculiarities of the Native Population of Chukotka," co-authored by T. I. Alekseeva, V. P. Volker-Dubrovin, L. K. Gudkova, and O. M. Pavlovskij, is the fifth article in this volume. The authors report the results of their survey of the intensity of the blood oxidation of Chukchee and Inuit populations, as well as their comparison of these data to similar data on North American Indians, Saams, Nenetz, Turkmen, Russians, and others. Blood physiology, the dynamics of morphological features of osteo-skeleton processes, and specific physiological features of the native Arctic population of Chukotka are discussed and analyzed. It was found that the Chukotka Inuit are apt to have many physical features in common with other Arctic populations, including more intensive ventilation, lower blood pressure, and lower levels of cholesterol than non-Arctic populations. By contrast, the Chukotka Chukchee tend to exhibit fewer Arctic features than the Chukotka Inuit. Arctic women (both Chukchee and Inuit) show greater mineralization of their skeletons than women of milder climatic zones (e.g., than either Russian or Burjat women).

The sixth article, "Odontological Characteristics of the Population of Northeast Asia," is by N. A. Dubova and L. I. Tegako and investigates the dentition of the Chukchees, Inuit, Itelmens (Kamchadal), Korjaks, Evens, and Aleuts. Through careful analysis of dental characteristics, it is possible to define a specific Chukchee-Korjak grouping and to distinguish the Itelmens (Kamchadals) as a genetically separate population. As a result of this analysis, the Evens are found to be genetically closer to modern northeast Asian Inuit, while Aleuts are genetically closer to ancient Inuit and Chukchee populations in general. At the same time, it was found that the odontological characteristics of the southern Chukchees closely resemble those of the Baikal Burjats.

The seventh article, co-authored by S. A. Arutjunov and D. A. Sergeev, is titled "Scientific Results of Works at the Eleven Ancient Eskimo Sepulchers (1970-1974)." This article analyzes specific Inuit burials and uses these data to discuss Inuit migration.

In summary, this new publication on the native peoples of Northeast Asia is an authoritative milestone in the field of Arctic ethnography and anthropology. Its extensive material on anthropology, ethnography, linguistics, and archeology makes it a useful reference for specialists in many fields, and a good source of data for linguists who are interested in linguistic reconstruction and the migration histories of Northeast Asian peoples. These areas of study are all too often neglected. The overall picture of ethnic processes presented here will greatly aid the analysis of ethnographic and linguistic classifications of the Chukotka and Kamchatka Peninsulas. This book is a unique and valuable contribution to the ethnogenesis of Northeast Asian peoples.

Note 1. In order to show the contemporary organization of anthropology in the Soviet Union, the wording of the above review has been left intact. Thus, the term "anthropology" refers to what North Americans would usually regard as physical anthropology.

La ronde des échanges: de la circulation aux valeurs chez les Orokaiva. *André Iteanu*. Paris: Editions de la Maison des Sciences de l'homme, 1983. xii + 335 pp. \$49.50 (livre cartonné).

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La société orokaiva occupe la partie septentrionale de la Papouasie-Nouvelle-Guinée et a déjà fait l'objet de quelques recherches et publications anthropologiques. Pour y préparer un séjour sur le terrain, Iteanu a lu et analysé toute la littérature relative à cette société et il a comparé à fond les principales monographies, soient celles de F. E. Williams (*Orokaiva Magic* 1928; *Orokaiva Society* 1930) et celle, plus récente, de E. Schwimmer (*Exchange in the Social Structure of the Orokaiva* 1973). Ce qu'il nous livre ici est le fruit de cette études de textes, partiellement contrôlée et, semble-t-il, confirmée, par un séjour récent de 18 mois effectué dans la même société.

L'ouvrage s'ouvre sur une identification des problèmes qui ont retenu l'attention des anthropologues en Papouasie-Nouvelle-Guinée (forme d'organisation de chaque société, nature du pouvoir et relations des sociétés entre elles) et sur la façon théorique d'envisager les nombreuses sociétés qu'on y retrouve, y compris les Orokaiva (analyse transactionnaliste ou globaliste). Iteanu opte carrément pour l'approche globaliste, qui cherche à replacer les échanges (ou d'autres phénomènes) dans le système global qui les transcende. L'étude subséquente du rituel des âges de la vie (naissance, initiation, funérailles) et de l'organisation sociale et du mariage s'effectuera selon cette orientation et débouchera sur un effort de dégagement de la hiérarchie des échanges et de l'ordre des valeur orokaiva. Fondamentalement, la société étudiée dans sa globalité apparaît dominée par les esprits (ou les morts, ou les