

bearing whatever on later Russian history. Fortunately, there is now a growing interest in the prehistoric background of the area, and a consequent desire for a convenient, up-to-date, and dependable summary, especially one aimed at the nonspecialist. A volume entitled *Prehistoric Russia: An Outline* might be expected to fill such a need, and will doubtless enjoy a considerable sale for that reason. Unfortunately the book is a great disappointment for whatever audience the author had in mind. The nonspecialist will find it indigestible; the archaeologist may find it a convenient abstract of innumerable Russian reports, but it is not always easy to identify the sources and he should beware of some of the author's interpretations.

Prehistoric Russia is the outgrowth of lectures delivered at Cambridge University and the University of London by the author, an émigré senior Polish archaeologist, and is based ultimately on the Russian literature in the field, study of museum collections, and contacts with Soviet scholars—along with the author's prewar field excavations in what was then eastern Poland. Given the normal time lag involved in publication, it is up to date. The area covered is the European portion of the USSR, and (when relevant) West Siberia and Soviet Central Asia—in other words, the total domain in this part of the world of peoples of European racial type and, later, of Indo-European language. The period covered is from the first trace of human occupation to the end of the seventh century B.C., when the Scythian conquest and Greek colonization of the North Pontic area effected a major reorientation. Each chapter covers a major prehistoric period or stage, within which the local regional archaeological cultures are separately described. There are chapter summaries and adequate illustrations; and no less than twenty-three chronological and cultural tables and thirty-two maps attempt to orient the floundering reader. In addition to a limited number of references in the text there is a short, very selective general bibliography of major works with an emphasis on those in Western languages.

The author is to be admired for attempting to summarize the incredible amount of data now available on the subject, but the result is more a reference handbook than a narrative or interpretation. Neither the author nor the reader is able to see the forest for the trees. The major trends and developments, such as the origin and spread of the Indo-European peoples, are obscured. The specialist can find many points for specific criticism, but they would be inappropriate for a review in this journal. Those seeking to form a picture of prehistoric Russia would be better advised to consult the relevant sections of Stuart Piggott's *Ancient Europe* (Chicago, 1965) and the writings of Marija Gimbutas, especially "The Indo-Europeans: Archaeological Problems" (*American Anthropologist*, vol. 65, no. 4, 1963) and *Bronze Age Cultures in Central and Eastern Europe* (The Hague, 1965).

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TRACING SHAMANS IN SIBERIA: THE STORY OF AN ETHNOGRAPHICAL RESEARCH EXPEDITION. By Vilmos Diószegi. Translated from the Hungarian by Anita Rajkay Babó. Oosterhout: Anthropological Publications. New York: Humanities Press, 1968. 328 pp. 24 plates. \$7.75.

This is essentially a travel diary recording Vilmos Diószegi's trip through Siberia in 1957 and 1958. Written in an informal narrative manner, the book is readable

and very interesting. But it is the story of a field trip, not by any means a scholarly study on shamanism. According to the author, the trip was made for two purposes: to document those remnants of shamanism still persisting in the USSR despite official discouragement of such practices, and to explore connections between Hungarian shamanism and its Siberian prototypes. The author describes the circumstances of traveling in remote areas of the Soviet Union, and gives general information about non-Russian natives of Siberia encountered by him. Mention is made of facts about shamanism which Diószegi was able to collect—stories, shamans' songs, interviews with former shamans, a record of a shamaness's trance. However, owing to its popular format, the book is not very useful as a reference for shamanism. It is also not indicative of Diószegi's scholarship, nor of the quality of Hungarian studies on shamanism. Some of Diószegi's publications are listed in Mircea Eliade's *Shamanism* . . . (New York, 1964). A recent volume of scholarly writings on shamanism published in Hungary and edited by Diószegi is available in English, *Popular Beliefs and Folklore Tradition in Siberia* (Budapest, 1968).

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YAKUTIA BEFORE ITS INCORPORATION INTO THE RUSSIAN STATE. By *A. P. Okladnikov*. Edited by *Henry N. Michael*. Arctic Institute of North America, Anthropology of the North: Translations from Russian Sources, no. 8. Montreal and London: McGill-Queen's University Press, 1970. xli, 499 pp. \$20.00.

Okladnikov, the dean of Siberian archaeologists, first published this work in 1950; the English translation is taken from the 1955 edition. The book is based on Okladnikov's archaeological investigations in Yakutia, and covers the archaeology and ethnography of this Autonomous Soviet Socialist Republic into the seventeenth century.

Okladnikov's writings have been much translated. A partial English bibliography is listed in a footnote (pp. ix-x), but one of his most useful translations is not mentioned—*Ancient Population of Siberia and Its Cultures* (Russian Translation Series of the Peabody Museum of Archaeology and Ethnology, Harvard University, vol. I, no. 1, 1959). One wonders what prompted the publication of yet another translation, and such a lengthy and specialized one, in preference to works of more general interest.

These reservations aside, Okladnikov's book is a major source of information for scholars interested in eastern Siberia. Archaeologists will find the first half of the book extremely useful, since most non-Russian references emphasize the steppe cultures of southern Siberia at the expense of contemporary cultures to the east. The chapters on the Neolithic, Bronze, and Iron ages contain rich descriptions of the cultures of Yakutia during these periods, as well as discussions of foreign connections. The second part is devoted to studies of the origins of the Yakut people (including linguistic analysis and analysis of Yakut epics), the early history of the Yakuts (based largely on archaeological and literary sources), and the history of the Yakuts from their arrival on the Lena River until into the seventeenth century. In this half of the book the author emphasizes reconstructing the history of the Yakut peoples, tracing their movements through space and time, and defining the various elements which composed their culture.