

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.

A small inconvenience is the absence of page numbers on the list of illustrations and in the text references to figures; a certain amount of leafing-through is required of the reader.

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ISTORICHESKIE SVIAZI ROSSII SO SLAVIANSKIMI STRANAMI I VIZANTIEI. By *M. N. Tikhomirov*. Moscow: "Nauka," 1969. 373 pp. 1.43 rubles.

A volume of collected articles by an important scholar is always a welcome addition to library shelves, particularly when the collected articles treat a central theme. Such would seem to be the rationale behind publishing a book of articles by the late Academician M. N. Tikhomirov on the general theme of Russia's relations with other Slavic countries and Byzantium. The success of such a volume, however, is vitally dependent on judicious editing. Poor editing, unfortunately, is the hallmark of the volume under review. The book boasts two substantial interpretive articles on the main theme of the collection. The article "Routes from Russia to Byzantium in the Fourteenth and Fifteenth Centuries" (from *Vizantiiskie ocherki*, 1961) is a very useful study of this question, although Tikhomirov probably overemphasizes the typicalness of the journey of Metropolitan Pimen down the Don to Constantinople. Likewise the article "Historical Ties of the Russian People with the South Slavs from the Earliest Times to the Middle of the Seventeenth Century" (from *Slavian-skii sbornik*, 1947) raises several interesting points. Tikhomirov sees the area around the mouth of the Danube as a place of almost unbroken cultural contact between Russians and Slavic Bulgarians from Antic times on, and suggests several connections between Russia's military campaigns south of the Danube and the First Bulgarian Empire's internal and external political history. But the editing! The first two short articles in the collection (which are basically the same article recast) are subsumed under the article on Russo-Byzantine communications routes, while a short study tracing Ivan IV's lineage to a Serbian despotic family through his mother Helen Glinsky is also part of the larger article on Russia and the South Slavs; a brief discussion of one of the sources for our knowledge of Ivan's Serbian ties is really but a codicological appendix to the larger article.

The collection at hand also includes three short articles on the Cyrillic alphabet. One of them, here published for the first time, suggests that the Cyrillic alphabet was created by St. Cyril on the model of the "Russian letters" he saw in the Crimea. These "Russian letters," Tikhomirov believes, were from the Greek alphabet, with additional symbols added for Slavic. Another heretofore unpublished article in the collection connects unexpected terms in Kievan judicial texts (*desiatina*, *deviatina*, *dacha*, and *milost'*) with similar words employed among other Slavic peoples. Yet another previously unpublished article attempts quite successfully to reconstruct the common source used in compiling the Primary Chronicle, the First Novgorod Chronicle, and the Polish Chronicle of Jan Długosz. Of considerably narrower interest, but important for the specialist, is the first publication of the non-Russian Slavic colophons in manuscripts of the State Historical Museum, and a description of the early printed Cyrillic books in the museum's collection. Also reprinted here the reader will find Tikhomirov's publication and discussion of the manuscripts of the *Imennik* of the Bulgar princes (from *Vestnik drevnei istorii*, 1946), his