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- ESQUIMAUX D'ASIE: CONTES ET RÉCITS. Compiled by K.S.
 SERGEEVA and E.S. RUBCOVA. Preface by JEAN MALAURIE. Paris:
 Edition du Centre National de la Recherche Scientifique, 1988.
 270 p., 1 map, illus., appendices, glossary. In French. 120 FF.

Esquimaux d'Asie, introduced by Jean Malaurie, director of the Centre d'Études Arctiques in Paris, is a collection of Eskimo texts translated, not from the original language (and this must be stressed), but from Russian. Malaurie writes, "*Ce livre... constitue un ouvrage de référence capital... Aussi cette édition française est-elle doublement précieuse*" (p. 10). The careful reader must come, however, to quite different conclusions. The first part of the book (p. 23-127) presents translations of the so-called "Tales of Kivagme," which were twice published in Magadan for the general public by K.S. Sergeeva. These tales, appropriate for a children's book, are entirely out of place in a scholarly publication, having been rejected by the scientific publishing houses of the Soviet Union — most importantly those in Moscow and Leningrad — which have published quite a number of books of Eskimo tales and myths. At the Sixth Inuit Studies Conference, I spoke with Eskimologists from both of these cities who helped prepare the finest book on Eskimo folklore in existence today (Menovshchikov, 1985). Having seen the "Tales of Kivagme" in French, they were amazed that "a scientific institution had spent time and money" on stories that do not in any case represent, despite Malaurie's claim, "*textes de base*" (p. 19).

The rest of the book (p. 129-234) is devoted to texts that are indisputably basic, those transcribed by E.S. Rubtsova, as told to her by the narrator Ayyughaq, who in spite of his short life is well known in other publications. Notwithstanding Malaurie's assertion (p. 26), it is Rubtsova, not Sergeeva, who is known as an "*esquimologue de grande réputation*." Charles Hughes, for example, evaluates Rubtsova's book, published in the U.S.S.R. in 1954 and still relevant today, in these words: "The Rubtsova collection of folklore, which exists only in Russian and Eskimo, provides a rich resource for the student of comparative Eskimo mythology and folklore. It also contains valuable appendices on aspects of linguistics, kinship terms, and a number of drawings having to do with aboriginal life" (Hughes, 1984). One can only welcome the appearance of Rubtsova's book in a Western European language, but the French edition, except for the photocopied drawings, lacks the richness of which Hughes speaks.

This edition, translated from the Russian without reference to the original language, does not take into account Rubtsova's supplemental commentary or the cultural and mythological background of the texts, so that the significance and precision of

each word cannot fully be appreciated. For example, the sixth sentence in text number five has been omitted, apparently considered repetitive by the translators. But this sentence is important not only rhythmically and esthetically, but also semantically, recounting the disappearance of several of the hero's brothers in the tundra after several have already vanished in the sea. The reader is thus able to make an important distinction: there are two kinds of evil spirits at work, one acting on water and the other on land. Later in the same text, sentence 226 is translated as an invitation to sing songs: "*Que celui qui connaît un chant, chante*" (p. 153). The original sentence, "*Kina ilagatelek, ilagatmineng ilagaghi,*" is more precisely translated as, "*Celui possédant-son-chant, son-chant (un-de-ses-chants), qu'il-le-chante.*" The suffix *lek* clearly indicates possession; these are not songs sung merely for their musical effect, as the French text would lead us to believe, but the personal songs of the Eskimos (similar to the Aztec Nahual spirits), whom the hero asks those present to summon at the culmination of the story. A correct translation of this one sentence reveals that the hero, *Aghhaghhangawraq* (incorrectly transliterated in the French edition as *Aqxaqhangawpaq*), is a shaman performing a collective ritual and vanquishing his enemy, the mighty *Tughneghaq* (Tungaq in the Inuit folklore), by summoning the spirit-songs.

The translators' failure to make use of the Eskimo original has resulted in the russification of the myths and tales of the Ungazighmiit. In the French version many indigenous terms are left untranslated — *yaranga, kukhljanka, kamlejka, polog, torbazes* (correctly *torbasa*), *alyki, purga, rovdoug* (correctly *rovduga*), *puzyr', žirnik*, etc. — none of which have any relation to the Eskimo language. Some of these words are in use throughout Russia, while others, borrowed from the Altaic and Uralic languages, are specific to Siberia. Rubtsova uses them in her translation because most are familiar to her Russian readers as Siberianisms. Should the French translators apply the same terminology? Of course not. And the French reader naturally assumes that these untranslated words are Eskimo.

The glossary and captions not only do not indicate the origin of the words, they seem designed to confuse the reader. We find such "explanations" as the following: "*Polog d'hiver ou Agra,*" "*Polog d'été ou Ungaviq*" (p. 268), "*Traineau, narte*" (p. 254, cf. p. 267), "*Baidare ou umiaq*" (p. 256, cf. p. 267). How is the reader to know from this that the words *polog, baidare* (correctly *baidara*), and *narte* (correctly *narty*) are Russian, whereas *agra, ungaviq*, and *umiaq* are Eskimo? The translators should have either retained the original Ungazighmiit terms or used Eskimo words familiar to Western readers: *anorak* and *parka* instead of *kamlejka* and *kukhljanka*. Where possible, they might also have given the French equivalents: *lampe* and *hutte* rather than *žirnik* and *yurte*.

Such strict adherence to Rubtsova's Russian translation — which was done at a time when the toponyms of the Eskimos were disappearing along with their traditional settlements — makes a mockery of the Eskimo myths. At the beginning of text number 15, for example, "*Ungazighmiit Sivukamun aglamalghit*" is translated as, "*Les habitants de Čaplino allèrent sur l'île de St. Laurent*" (p. 174). It is as if someone discussing eighteenth-century Russia were to write, "This was the era of Peter the Great. One day the inhabitants of Stalingrad set out for Leningrad."

Another serious defect is the absence of any unified system of transliteration, and the Russian and Eskimo names and toponyms contain a large number of errors. In some instances those who compiled the book simply don't know what they're talking about. This is especially clear in the "*Liste topographique*." *Naukan* and *Nivukak*, for example, appear to be two different toponyms. There is no indication that these are in fact the Russian and Eskimo names for one and the same village, the correct name of which is *Nevuqaq*. We are led to believe that *Dežnev* is a variant of *Cap Dežnev*, whereas it is actually the Russian name for the

village of Kangisqaq, which was located to the west of Cap Dežnev and disappeared during the Soviet period. The reader is never told that Plover is a small bay on the gulf of Providence and that Asleq is its Eskimo name. Many more examples can be found throughout the appendices, but a few words must be said about the introduction by Jean Malaurie.

Malaurie's work is, alas, no better than that of his colleagues. It is not the serious discussion of folklore among the Asian Eskimos that could have been written by G. Menovshchikov or E. Meletinsky. Instead we find a haphazard collection of bits of information on the origin of the Eskimo cultures, including the unproven assertions that eastern Siberia is "un des berceaux de l'humanité" (p. 12), that "le petit peuple yuit" is the "berceau des sociétés inuit" (p. 11), and that the archaeological site of Ushki is between twenty and thirty thousand years old. (Most contemporary Soviet archaeologists consider the Upper Paleolithic problem of Siberia unresolved [Chichlo, 1986], and most experts consider the Ushki site to be more recent [Yi and Clark, 1985].) We are subjected to such banalities as "l'homme perdu dans le désert de neige" and "cette société essentiellement religieuse et très cérémonielle." Malaurie mentions that the "Centre d'Études Arctiques a joué un rôle non négligeable depuis sa fondation," and it is interesting to note that the sources cited in his bibliography are generally the publications of Malaurie himself or those in which his name appears.

Though it contributes little to our understanding of Eskimo folklore and mythology, we could turn a blind eye to this essay if it did not also contain some important errors. I will not dwell further on the incorrect transliteration of Russian and Eskimo names and terms. Malaurie can be forgiven these inaccuracies, as he does not know either Russian or Yupik, and two of his colleagues, whose competence has already been discussed, acted as his guides. But why does Malaurie tell us that the *Eskimoskosrusskii slovar'* (Leningrad, 1971) was compiled by K.S. Sergeeva (p. 10, 20), when its author is in fact E.S. Rubtsova? Why does the director of the Centre d'Études Arctiques assert that the Yuit "are to this day centered in and around the villages of Naukan and Chaplino"? Is he unaware that the inhabitants of these villages were forcibly resettled by the Soviet authorities in the late 1950s? This process of resettlement, which devastated the Eskimo cultures, has been written about in the West, and the facts are now appearing in print in the Soviet Union.

As an example for Western specialists in Eskimo folklore, Malaurie points to the work "remarquablement commencé par une de mes anciennes et excellentes étudiantes, Anne-Victoire Charrin, dans sa thèse: 'Sous le signe de Kujkynnjaku — pour une sémiotique des récits koriakes.'" The journal *Sovetskaia Etnografiia* (1986), however, in a review of Charrin's thesis, revealed that the basic theoretical positions of Malaurie's student were all taken from the works of the well-known Soviet folklorist E.M. Meletinsky and published as her own. In early 1989 Meletinsky, in a lecture at the Sorbonne, expressed his indignation at "Charrin's methods." There would appear to be little sense in following Jean Malaurie's advice, and the reader who does not wish to be led astray would do better to forget this book prepared by the Centre d'Études Arctiques. Despite the linguistic difficulties, those who wish to pursue the subject seriously have no choice but to consult the Soviet edition of Rubtsova's book until some other scientific center publishes a professional translation in a Western language.

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ANTARCTIC MINERAL EXPLOITATION: THE EMERGING LEGAL FRAMEWORK. By FRANCISCO ORREGO VICUÑA. Cambridge: Cambridge University Press, 1988. 615 p., notes, appendices, bib., index. Hardbound. US\$89.50.

The 1991 review of the Antarctic Treaty is approaching, and this is reflected in the growing body of literature on the future of Antarctica. The Studies in Polar Research series of Cambridge University Press has contributed several volumes to the study of the political aspects of Antarctica; the present book is the latest in this field. Each of these volumes has dealt with some specialized issue, and *Antarctic Mineral Exploitation* is no exception: indeed it is the most specialized to date.

The cooperative arrangement reached under the Antarctic Treaty of 1959 has long intrigued scholars of politics. That the treaty has lasted for nearly thirty years without major conflict arising is impressive. Antarctica provides perhaps the best example of international cooperation in an area with great potential for conflict. While the Arctic is increasingly beset by international disagreements, Antarctica seemingly abides in peace. Yet nowhere is the potential for conflict greater than in the area of mineral exploitation. As the likelihood of exploitable minerals being found in Antarctica increases, and as nations that are not members of the treaty become restless under the present arrangements — clamoring for more participation in the affairs of the continent — an assessment of the legal regime assumes a particular timeliness.

Francisco Orrego Vicuña is the former Chilean ambassador to the United Kingdom and a noted scholar on Antarctic affairs. His book delves into one small part of the total Antarctic picture: the legal complexities governing potential mineral extraction. The book consists of three parts. The first outlines the legal framework currently in operation. This part also discusses the evolution of the treaty, noting that new cooperative approaches are continually being implemented. Despite differing perspectives on sovereignty among the member states, the purview of the treaty has expanded in response to changing conditions. The spirit of cooperation among the member states has so far mitigated potential conflict. The uncertainty underlying the legal basis to sovereignty claims is also analyzed, as is the applicability of the Third United Nations Conference on the Law of the Sea (UNCLOS III) to the Antarctic continental shelf and adjacent waters. Though terrestrial and maritime sovereignty claims to sectors of Antarctica have generated no major conflicts, exploitation of biological and mineral resources could produce dissension among the members.

The second and third parts deal more specifically with the background to the negotiations for a mineral convention. Various models for cooperation are discussed, and the role of non-mem-