

recorded and sites located or tested—but these are scarcely complete enough to give the reader detailed knowledge of these sites, for which reference to Johnson and Raup (1964) is necessary. Internal evidence indicates that notes were sometimes compiled days after the events they recorded (see, for example, p. 101, 103). On at least one occasion, information from the notes of the expedition organizers was incorporated as well (p. 66–67). Despite the monograph title, this work has more the feel of a diary or journal than of field notes in the ordinary sense.

Although they are not a detailed scientific record, there is much to be learned from these daily observations. A high point of the summer was a leisurely pack trip into the Ptarmigan Heart Valley on the Yukon Plateau, accompanied by Tutchone Athapaskan field companions whose contributions extended far beyond their labours as guides, horse wranglers, and camp hunters. Although the archaeological results of this survey were modest, living and socializing for weeks with the Indians allowed Harp to appreciate their knowledge and numerous bush skills. The monograph is peppered with interesting and almost always sympathetic portraits of local residents—Indians and old settlers alike—and their histories. Scattered throughout is considerable valuable ethnographic information, much of which does not appear to have been incorporated in Johnson and Raup (1964). Particularly detailed and interesting are accounts of bark and spruce root working by the women, crafts that were actively pursued in the semi-traditional lifestyle followed by the Tutchone in the late 1940s. There are valuable accounts of the seasonal round, hunting and trapping practices, war, trade, and other aspects of local history, as well as detailed descriptions, drawings, and photographs of a number of temporary brush shelters and other structures. These structures still abounded in the area a generation or two after they were superseded by imported canvas tents, but now have largely vanished. A recurring theme is Harp's surprise at the Indians' casual approach to the use of fire—rarely did he witness any attempt to put out a fire once it was kindled. Such behaviour may be a less formalized version of a region-wide pattern of fire manipulation for ecological purposes like that reported by Lewis (1977) for northern Alberta.

The monograph is relatively free of typographical errors, although Harp's sometimes idiosyncratic spellings were intentionally retained. There is an unfortunate disruption in the text from the bottom of Page 49 to the top of Page 51, which renders the intended meaning irretrievable. The Series editor, Ruth Gotthardt, usually did her job carefully and provides a brief introduction and occasional annotations. The monograph is abundantly illustrated with photographs and drawings, unfortunately not numbered for reference. Some of the photos are a trifle murky—a shortcoming that can be attributed to the reproduction, since Harp is noted as a highly skilled photographer. As a bonus, a DVD with the complete text and photos in their original colour, considerably enhancing their beauty and clarity, is included in the back jacket. Also included are a one-page unattributed sketch of Elmer

Harp's career and a nine-page appendix providing additional information on some of the sites encountered. Only four references are cited.

I may not be totally unbiased, since I worked in the same area in 1966 and 1968 and knew some of these individuals later in their lives, but I found this monograph to be of considerable interest. Although readers will have to go elsewhere for systematic enlightenment on the sparse archaeological record in this area, I can recommend this work wholeheartedly to those interested in the region and its peoples. Unpretentious and well written, it provides a record of an era lost beyond recall and a level of interaction with local peoples and their environment that might well be the envy of modern archaeologists in this age of paved roads, helicopter support, and GIS. Harp and the Archaeology Programme of the Yukon Ministry of Tourism and Culture are to be congratulated for making this work available.

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- TAYMYR: THE ARCHAEOLOGY OF NORTHERN-MOST EURASIA. By LEONID P. KHLOBYSTIN. Translated by LEONID VISHNIATSKI and BORIS GRUDINKO; edited by W.W. FITZHUGH and V.V. PITULKO. Washington, D.C.: Arctic Studies Center, National Museum of Natural History, Smithsonian Institution, 2005. Contributions to Circumpolar Anthropology 5. Distributed by University of Alaska Press. ISBN 0-9673429-6-1. xxviii + 235 p., map, b&w illus., bib., list of author's publications and relevant publications after 1990, index. Softbound. US\$29.95.

This volume derives from the 1982 doctoral thesis of the late Leonid Khlobystin, which was originally published in St. Petersburg in 1998. It is the first translation from Russian in the *Circumpolar Anthropology* series of the Arctic Studies Center. *Taymyr* is particularly welcome as a major contribution to knowledge of north-central Siberia, specifically of the archaeology of the northernmost

point of the Eurasian land mass, a peninsula projecting between the mouths of the Yenisey and Khatanga rivers almost to 78° north latitude.

Before studying Taymyr, which his expeditions explored in nine seasons between 1967 and 1981, Khlobystin had made solid contributions to the archaeology of the Lake Baikal and Trans-Baikal regions, as well as to that of the lower Ob River. Knowledge of these areas and impressive familiarity with the literature of north Eurasian archaeology enrich his comparative discussions of Taymyr.

Following an introductory section on historical climate change, the author poses questions regarding the initial population of the peninsula. The Paleolithic he finds unrepresented unless hinted by a single provocative artifact—this despite his feeling that the Taymyr Interstadial, ending around 11 500 BP, saw environmental conditions favorable for the movement of humans to the area, who would have been contemporaries of people of the Berelekh site of the lower Lena region. Berelekh was the single confirmed Paleolithic site on the High Arctic coast known when Khlobystin wrote, but this situation has since been altered by the team of Khlobystin's former student, one of the present editors (Pitulko et al., 2004).

Like other Siberian researchers, Khlobystin recognizes that any humans in far northern Siberia removed southward during the cold period (roughly correlated with the Younger Dryas) that followed the interstadial, leaving the region unpopulated until warmed by the climatic optimum. Thus the earliest clearly attested and lasting occupations in the far North appeared in the period he classes as Mesolithic (a concept he discusses at length, given the variation in usage among Russian authors). This period is dated not earlier than 6000 BP in Taymyr, where material culture resembles and was presumably descended from the Sumnagin culture in the drainage basin of the Lena River to the east. These people were hunters of wild reindeer.

The descriptive chapters that follow move in historical course, site by illustrated site. With the appearance of the Early Neolithic, the discussion proceeds especially according to pottery typology, even in cases where artifact samples are uncomfortably small. Early Neolithic remains, dated by comparative typology, suggest descent from the local Mesolithic while partaking strongly of the Syalakh culture of Yakutia to the southeast. This culture is characterized by so-called “net-impressed” pottery, with external impressions of rather loosely plaited basketry or textiles, a ceramic style widespread in the fourth millennium BC. At that time, the Siberian tree line was creeping steadily northward in the climatic optimum.

In the later or Developed Neolithic of about the third millennium BC, Khlobystin recognizes what he sees as three separate cultures. The first is a derivative of the Belkachi culture of Yakutia, with cord-impressed pottery in a small number of sites. Second is Maimeche culture, of more local roots, with a derivative, net-impressed ceramic design (and also with the clear presence of lip ornaments or labrets, generally rare in Siberia). The third possibility

Khlobystin calls the Baikit culture of the southwest (Yenisey drainage), with notched-stick-impressed pottery, which in Taymyr, however, is represented by less than a handful of potsherds.

By 3500 to 3000 years ago, renewed cooling brought retreat of trees southward, the expansion of tundra, and a coordinated increase in wild reindeer. The local Bronze Age was then a time in which check-stamped (or “waffle”) pottery of the widespread Ymiyakhtakh horizon held sway—the ceramics evidently derived from Yakutia to the east, the bronze technology from the west. This same interplay of east and west characterized the Iron Age and the Medieval period that developed from it, with an expansion of comb-impressed or engraved ceramics, the smelting of iron, the decline of pottery manufacture by AD 1300, and the final proliferation of local cultures representing Samoyetic, Tungusic, and finally Turkic language groups. Reindeer herding only partially displaced reindeer hunting.

A more abstractly conceived closing chapter summarizes the author's view of the economic history of Taymyr, emphasizing that the overall basis for millennia was terrestrial hunting, especially of reindeer.

Critically it can be said—as is not uncommon for doctoral theses—that there is an incomplete integration of concepts with specific examples (sites) in the book, requiring the reader to do some digging and re-correlation in order to provide a fully satisfactory synthesis. There are a few other irritations, if minor. The single map presents the Taymyr Peninsula with English titles, although the titles do not always correspond to transliterated Russian designations in the text (as, Upper and Lower Taymyr rivers on the map are named in the text as Verkhnyaya and Nizhnyaya Taymyr rivers, without reconciliation). Unfortunately, although illustrations in general are adequate or better, there are no maps that embrace a broader region. Readers unfamiliar with the locations of Yakutia or Evenkia or the West Siberian Lowlands, which are often referred to, receive no specific guidance. Also confusing are references to illustrations in certain works cited by Khlobystin, the designations translated literally as “tables” rather than as “figures,” a wording more familiar to English readers. Offsetting these minor irritations, however, the editors have done a workmanlike job in adding bracketed citations to later literature, which brings the basic work more completely up to date. A second, appended bibliography identifies these later works.

There is another most obvious value. As one of the editors has pointed out with regard to the Yamal Peninsula farther west (Fitzhugh, 1997), results here contradict a notion stressed 40 years earlier by Gjessing (1944) and echoed in the substantial Point Hope Ipiutak report of Larsen and Rainey (1948), that there was a widespread circumpolar cultural movement involving far northern Eurasia as well as America. Rather, Khlobystin makes it clear that the principal movements of people and culture in central Siberia were between south and north, a pattern

disruptive of circumpolar homogeneity. For this and its careful, overall description, the work can be strongly recommended. One also hopes the Arctic Studies Center will continue with at least occasional translations from the Russian.

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**LAST GREAT WILDERNESS: THE CAMPAIGN TO ESTABLISH THE ARCTIC NATIONAL WILDLIFE REFUGE.** By ROGER KAYE. Fairbanks: University of Alaska Press, 2006. ISBN 1-889963-83-6. xx + 283 p., maps, b&w illus., colour plates, notes, bib., index. Hardbound. US\$29.95.

Any northern traveller who has whiled away hours in the right-hand seat of a noisy, intercom-less bush plane and wondered what is going through the mind of the person at the controls need look no farther than *Last Great Wilderness* for a glimpse into a pilot's fertile mind. The flyer is Roger Kaye, who has been a wilderness specialist and pilot for the U.S. Fish and Wildlife Service in Alaska's Arctic National Wildlife Refuge for more than two decades. What he has been thinking about for most of those years—intensively while pursuing a doctorate in Northern Studies at the University of Alaska, Fairbanks, during the late 1990s—is how the ANWR came to be.

Kaye is obviously in love with the place. These 19.3 million acres of protected land in northeastern Alaska have been his muse through these years. He has particularly thought about how it was perceived in the minds and hearts of those involved in the 1950s campaign to establish the refuge, and how in more recent times ANWR has been a

“symbol of restraint” in a consumer-driven economy. Although Kaye and his editors have tried to unbind classic academese, the book—particularly for its compartmentalized structure—has “thesis” written all over it. However, in addition to using textual sources for his research, the author conducted in-depth interviews with many of the early ANWR proponents. It is Kaye's accounts of these interactions with people like Olaus and Mardy Murie, George Collins, Lowell Sumner, Virginia Wood and Celia Hunter, along with well-placed photos, that give his narrative substance, character, and a measurable amount of charm.

A case in point is Chapter 4, written around a 1956 expedition into the Sheenjek River valley to gather information “less important for its scientific value than for its contribution to descriptive and impressionistic portrayals of the area” (p. 83). In this excerpt, Kaye draws on one of many published reports from the trip but, through his dogged interviewing efforts, he can add to that more recent recollections:

The introduction to Schaller's comprehensive report on the expedition's findings lends further insight into its leader's approach. Dr. Murie, he wrote, “taught me his quiet way to observe and to appreciate many aspects of wilderness which I had formerly overlooked. Untiringly he roamed the valleys and mountains collecting scats, sketching, and taking copious notes on everything which came to his attentive eyes.”

An “earnest disciple” of this approach to the landscape, Schaller later recalled an incident which characterized Olaus's search for the “wholeness of it.” While hiking across the muskeg tundra, the two came across “a big pile of very soggy grizzly bear droppings.” Schaller recalled, “One would be tempted to ignore them ... but Olaus knelt down and cupped the wet droppings in his hands. And with a great big grin, he looked at them and dissected them to see what the bear had eaten. That became just another small fact that cumulatively gave us some insights into what went on in the ecology of the area.” (p. 84–85)

In setting this research in the context of his own considerable experience in and first-hand knowledge of the ANWR, Kaye presents an engaging portrait of the complexities and ambiguities that colour the politics of conservation. In one camp there are the conservationists, going forward with the whole-earth convictions of Aldo Leopold and their Ernest Thompson Setonesque views of Aboriginal people. In another there are the hunters who, in elected office, would put bounties on wolves and bald eagles (imagine!) to preserve game species like caribou and salmon. And still yet another constituency is formed by the state and federal politicians, who have the industrial lobby and their constituents to answer to when it comes to deciding if or how or when a large tract of public land would be withdrawn. Kaye navigates all of this with a singular clarity of purpose. His goal is to show how it was that in November 1960—just days after John F. Kennedy