

to be administered as preserves and parks after the enactment of the Alaska National Interest Lands Conservation Act (ANILCA–1980). The title essay in McPhee’s book concerned this upper Yukon River country and its inhabitants between Eagle and Circle City. McPhee portrayed a stream of zealous latter-day pioneers who had set their sights on getting away from the apron strings of urban life. These were a heterogeneous lot of refugees, disenchanted with cash economies, determined to live directly from the land in the 1960s and 1970s. A number of these people funneled through Eagle, where they were variously encouraged or discouraged from their aim of establishing themselves as trappers, fishers, and hunters. McPhee marveled at the pluck of these folks and described Dick Cook as the “acknowledged high swami of the river people” (McPhee, 1977:404). Within a year after McPhee’s book was published, most of the land between Eagle and Circle had been selected for the Yukon-Charley Rivers National Preserve. Jurisdiction over this land was transferred after 1980 from the Bureau of Land Management to the National Park Service.

Dan O’Neill follows the fates of some people John McPhee introduced three decades ago in *Coming into the Country* (1977). His chronicle adds more recent arrivals, however, and explores more than the fates of his and McPhee’s arrivals. *A Land Gone Lonesome* also traces the capital amassed by individuals and small family groups while they acquired the skills that allowed them to subsist in this country. That capital scarcely counted as monetary wealth, but rather consisted of histories, know-how, and the cabins these latter-day pioneers built during their tenancy on the land. As a cabin-builder himself, Dan O’Neill has an appraising eye for dwellings and other buildings left by former inhabitants.

Much of this book details the emptying of the Upper Yukon country of people, except for those living in the road-connected communities of Dawson City, Eagle, and Circle City. In 1900, an estimated 500 to 1000 people lived between Eagle and Circle. By 1973, a formal survey estimated that the human population between Eagle and Circle consisted of 16 year-round residents. In 1977 a count of residents found 28 people, including children (p. 136). In all, during the two decades between 1970 and 1990, O’Neill could identify 80 individuals comprising 35 households who had lived outside organized, road-connected communities between the Canada-Alaska border and Circle. By 2005, the number of families permitted to continue living within the Yukon-Charley Rivers National Preserve had dropped to zero (p. 233).

According to the author’s assessment, driving people off the land and selective destruction of historic buildings throughout the roadless stretches of the Yukon River valley have been policy elements adopted and executed by the National Park Service. O’Neill examines the costs of breaking the historical and subsistence connections of people to these lands and resources. The value invested in lands by the dimension of human experiences of them is

forever lost. This lament for what has been banished as the result of giving stewardship over public lands in the Yukon-Charley Rivers National Preserve to the National Park Service is an arresting analysis. People like me, who tend to believe that preserving or recreating wilderness is axiomatically the best form of environmental ethics, should find this book particularly arresting—especially in light of the alternative strategies Dan O’Neill examines here.

REFERENCE

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NORTH TO THE YUKON TERRITORY VIA THE ALCAN HIGHWAY IN 1948: FIELD NOTES OF THE ANDOVER-HARVARD EXPEDITION. By ELMER HARP, Jr. Whitehorse: Archaeology Programme, Tourism and Culture, Government of Yukon, 2005. ISBN 1-55362-226-X. 118 p., maps, b&w illus., bib. Softbound. No price given. (Available from Department of Tourism and Culture, Box 2703, Whitehorse, Yukon Y1A 2C6.)

This account chronicles the daily events of a four-month field project in the Yukon Territory in 1948. Although best known for his later distinguished career in eastern Arctic archaeology, Harp participated in the last year of the Andover-Harvard Project, a pioneering but forward-looking attempt, organized by Hugh Raup and Frederick Johnson in the 1940s, to combine archaeological and paleo-environmental research in the virtually unknown interior of northwestern North America (Johnson and Raup, 1964).

The daily entries begin on the drive north, on 8 May in North Dakota, and terminate abruptly on 5 September, during the breaking of the last camp on Kluane Lake. They are replete with details, some of them juicy—for example, an uneasy night spent of necessity in “a middle class whore-house” in accommodation-depleted Edmonton (p. 2). Also itemized are expenditures for gas, food, lodgings and beer, books read, letters written and received, daily weather, camp visitors, fishing expeditions, adventures with refractory vehicles, and the sometimes appalling condition of the roads. The prices cited tell us we are in a different age—gasoline for under 30 cents a gallon in North Dakota and a good room for two for six dollars a night in Montana. Some details are provided on the daily scientific work—for example stratigraphic sections

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