

more than just an outline of what the Bay's inhabitants know about it. Indeed, the title in French, *La Baie: cœur et âme*, is equally fitting: McDonald, Arragutainaq, and Novalinga have indeed shown us not just the shadow, but the heart and soul of Hudson Bay. We can only hope that others will listen to the voices with which they speak.

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PEOPLE OF SUNLIGHT, PEOPLE OF STARLIGHT: BARRENLAND ARCHAEOLOGY IN THE NORTH-WEST TERRITORIES OF CANADA. By BRYAN C. GORDON. Hull, Quebec: Archaeological Survey of Canada, 1996. Mercury Series Paper 154. 332 p., 101 maps, 57 illus., 5 line drawings, glossary, bib., index, appendix. Softbound. Price not indicated.

This volume in the Mercury Series of the Archaeological Survey of Canada reflects an advanced stage in Bryan Gordon's research into Barrenlands precontact history—research which stretches back to 1970. This very substantial volume synthesizes a massive amount of data relating to that area, which is the range of the Beverly herd of barren-ground caribou. It is also an attractive publication, with excellent artifact images as well as some judiciously chosen historical photographs. On the whole, this volume is well edited, with few typos and other errors (although "Hudson's Bay Company" is repeatedly rendered as "Hudson Bay Company"): the Mercury Series has come a long way from the "quick and dirty" monographs of two decades ago. An introductory chapter provides an environmental overview as well as Gordon's reasons for undertaking this work. Chapter 2 outlines the history of European exploration of the Beverly herd region and archaeological activities in this vast area. Each of the following eight chapters focuses on interpretations relating to the various archaeological cultures that have been recognized on the Barrenlands. A concluding (eleventh) chapter completes this work.

Gordon's purpose is essentially to compare variations in the technology of particular cultural groups as they moved seasonally between the tundra and the forest over the past 8000 years. He notes (p. 2) that his recognition of such seasonal differences is fairly recent. However, basic to this theory of seasonal movement is Gordon's concept of "herd following" (p. 11–15). This concept involves a model, based largely on historical and ethnographic evidence, which proposes that the peoples of this region followed the barren-ground caribou as these herd animals moved in an annual migratory cycle between the tundra in the summer and the forest in the winter. Some evidence supports the application of this model to precontact times. For instance, Gordon observes that the "distinctive Eyeberry Lake quartzite from

the heart of the range [was] being carried several hundred km south to Lake Athabasca" (p. 11). Indeed, the fact that the diagnostic artifacts of each of the cultures are distributed from the tundra south into the forest seems to be the strongest evidence that herd-following was practised by all of the precontact occupants of this part of North America. On the other hand, the faunal remains from many of the sites are so scanty that in general it has not been possible to demonstrate at what seasons certain cultural groups (e.g., Middle Taltheilei) were present on the tundra or (in particular) in the forest.

With herd-following accepted as a basic premise, Gordon examines differences in material culture between sites on the tundra and in the forest, for each of the cultural periods. He looks at variations in the lithic materials used, in the shapes of tools such as endscrapers, and in breakage patterns. While materials from some 1002 sites are considered, very important to Gordon's analysis is the ability to identify the archaeological culture of tools such as endscrapers, knives, chithos, and adze blades, when found in unstratified contexts or on the surface. In some cases, Gordon quite wisely does not attempt such identification; however, in other cases he seems to over-identify. For instance, the characteristics of two endscrapers from the historic levels at two sites in the tundra zone are employed to identify, as historic, scrapers from several surface occurrences throughout the range of the Beverly herd (p. 34–35). One wonders whether a sample of two is sufficient to provide a clear idea of the normal characteristics of historic period endscrapers. As well, some of Gordon's seasonal interpretations seem a little strained, such as the proposal that the production of "4-sided" scrapers in the forest during several cultural periods occurred because this shape was more easily handled by mittened hands (e.g., p. 64, 225). This is a plausible hypothesis, but just how it could be tested is not apparent.

Each of the cultural phases in this region is fascinating, whether Palaeo-Indian, Shield Archaic, Pre-Dorset, Taltheilei, or historic Dene (Chipewyan); however, I find myself quibbling not so much with Gordon's interpretation of ancient lifeways within the range of the Beverly herd, as with his ideas about the relationship of these various cultural groups to their neighbours to the south. For instance, with reference to Northern Plano, Gordon states (p. 219) that a "thin distribution of bison hunting camps extends northeast from Wyoming to northern Saskatchewan." This seems to be hyperbole, since Northern Plano points are in the Agate Basin style and, in Saskatchewan, I know of no Agate Basin finds situated north of the southern fringe of the forest. There are a few late plano points (Angostura or Lusk) on the upper Churchill River system, but these differ stylistically from Agate Basin points. In short, in Saskatchewan there is a huge gap of at least 550 km between the northernmost known occurrences of plains Agate Basin points and the Northern Plano points of Lake Athabasca (Meyer, 1983:147–148). Also, Gordon might have made reference to findings in Alaska which indicate that Agate Basin may have been present there as much as 12 000 years ago (Kunz and Reanier, 1995; Reanier, 1995). In short, peoples carrying that culture may have expanded east and

southeast from Alaska, eventually to the plains. Presumably, during this expansion some of those people could have been diverted eastward to become followers of the barren-ground caribou herds.

Also on the theme of southern contacts, in Chapter 7 Gordon discusses evidence of "Middle Plains Indian" influence in his study region. As he notes, a number of Oxbow, McKean, Duncan, and Pelican Lake style points have been recovered: "It is likely these points were carried north by Beverly hunters who had met overwintering Plains hunters taking bison in the aspen parkland-forest transition" (p. 145). This hypothesis merits consideration, but if historical and late precontact evidence can be extrapolated to earlier times, it is likely that the plains bison rarely, if ever, wintered as far north as the forest edge (Russell, 1991:117; Malainey and Sherriff, 1996). The likelihood of meetings between hunters of migratory barren-ground caribou and hunters of plains bison is, therefore, remote. It is much more likely that there were Middle Period cultural groups who were full-time occupants of the boreal forest of Saskatchewan. These Middle Period peoples used plains-style projectile points, but whether they were immigrants from the plains or had simply adopted plains styles cannot presently be determined. Contacts between these occupants of the boreal forest and the hunters of migratory caribou can be expected to have occurred with some regularity. Parenthetically, the difficulty of identifying even projectile points to particular archaeological cultures is reflected in Gordon's category termed "Besant-Late Taltheilei-like points" (p. 145).

Also with reference to southern contacts, Gordon notes that, during Late Taltheilei times, a variety of side-notched and corner-notched arrow points were adopted. He proposes (p. 55) that these styles were adopted as a result of these northern peoples meeting "Prairie Indians" in the forest during the winter. It should be noted that the Late Taltheilei period, 200–1300 B.P., coincides with a Laurel, a weak Blackduck, and finally a vigorous and widespread Selkirk occupation of the boreal forest of Saskatchewan. None of these cultures were maintained by "Prairie Indians": they were produced by peoples out of the western Great Lakes forests, probably all characterized by some variation of northern Algonquian culture. Also, with regard to Late Taltheilei, Jack Ives' (1993:16–17) reservations about the origins and relationships of this culture should be kept in mind.

In summary, Gordon's monograph considers a mass of data from hundreds of sites in a huge area. For each period, he demonstrates that there are differences in the material culture as it occurs on the tundra and in the boreal forest. These variations are considered to relate mainly to the different activities conducted during summer, as opposed to winter, and the different lithic materials available in each geographical area. Perhaps the greatest strength of Gordon's work is the breadth of view which is taken. Too often, we become involved with the excavation of a particular site, or with a survey in a relatively small area, and we lose sight of the fact that we are working in only a tiny portion of the range of past

societies of hunter-gatherers. Gordon's work reflects an impressive attempt to consider the whole of that landscape, or landscapes, occupied by those peoples who followed the Beverly caribou herd through the ages.

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PROJECT COLDFEET: SECRET MISSION TO A SOVIET ICE STATION. WILLIAM M. LEARY and LEONARD A. LeSHACK. Annapolis, Maryland: Naval Institute Press (Naval Institute Special Warfare Series), 1996. x + 196 p., b&w illus., appendices, index, glossary. US\$27.95.

Whoever quipped that "Nostalgia ain't what it used to be" might have been preparing long-term aficionados of the Arctic to enjoy this book to its fullest measure. How many of us foresaw a few years ago that a tale set as recently as the Cold War years could arouse nostalgia in readers today? *Coldfeet* connects vignettes that should charm any reader. But for those Arctic buffs old enough to have gained experience in the region in the Cold War years, the alchemy of familiarity with events, places, and principals in this story turns global charm into high-latitude nostalgia.

Leary and LeSchack dignify the mature form of pranksterism required to carry off a feat concocted (without