World Anthropologies: Disciplinary Transformations within Systems of Power
Gustavo Lins Ribiero and Arturo Escobar, eds.

This important volume, the result of a symposium sponsored by the Wenner-Gren Foundation in 2003, explores the diversity of anthropological voices outside of the heartland of North Atlantic universities. The volume consists of 14 chapters broken up into four sections.

The volume begins with a wide-ranging preface by the editors, which situates anthropological traditions within the structure of global power dynamics. Part 1, “Transnationalism and State Power,” describes contexts were Euroamerican anthropologists had been long absent and then suddenly arrived. There are three contributions here about Eurasia (Yamashita, Vakhtin, and Smart) and one on Mexico (Krotz). The term transnationalism was borrowed by the editors from a well-known article by Siberianist Peter Schweitzer. Part 2 examines the questions of “Power and Hegemony in World Anthropologies.” Here there are three excellent, diverse chapters about France (Archetti), Spain (Nartotzky), and Africa (Nkwi) that explore the possibility of local anthropologists expressing a voice and the difficulties by which local dilemmas can speak internationally. In part 3, “Epistemological, Sociological, and Disciplinary Predicaments,” four authors describe institutional crisis within the discipline both within Europe (Berglund) as well as on three other continents—South America (de la Cadena), Australia (Toussaint), and India (Visvanathan). The concluding part, “From Anthropology Today to World Anthropologies,” has two superb chapters that sketch out the theoretical frame of a world anthropology (Velho, Fabian).

There are two qualities that strike one about this volume. The first is the freshness of the accounts, which are often written from direct field experiences and pose candid challenges that the authors have faced. The contributions speak directly to anthropologists working in diverse, international circumstances and speak with candor. The second is the range of examples from every continent making this truly a diverse book (perhaps in contrast to the volume edited by Kuklick reviewed in this issue).
Reflecting on the book I was, nevertheless, struck by the fact that despite the chance to meet and debate, and despite the lofty visions of the editors and the concluding theorists, almost all of the chapters speak to single national traditions of anthropology, which struggle with the canons devised by central North Atlantic traditions in English, French, or German. Admittedly, anthropology is done within institutions that find themselves in nation states. However, I was disappointed not to find more themes that reach across these boundaries within a book with these ambitions. Every reader I suppose can create their own list, but I was curious about the absence of discussion about Gudeman-like “cultural conversations,” which may take place in different places and different types, or the complex way in which ideas and tropes bounce back between field sites and the center. Within circumpolar ethnography one can think about discourses surrounding property, inscribing maps, or about myth-making and storytelling to be universal aspects of encounters in all sites which have gone into the architecture of the discipline themselves.

For Siberianists, the chapter by Vakhtin is a detailed and authoritative account of how Siberian anthropology transformed itself from its Germanic beginnings to the onslaught of students at the end of the Soviet period. The chapter captures very well the comfortable solitude of the Soviet period and the tensions that surrounded the arrival of new fieldworkers and new paradigms. Being one of the dramatis personae in the chapter prevents me from commenting too much on the controversies here, but if I can speak on behalf of the ideals and motivations of the new generation that Vakhtin names, I would suggest that it was somewhat less naive and less opportunistic than he makes them out. Every scientific cohort has its own theorists, but I do not believe that the onslaught was so grimly suffered as every Euro-American student arrived, citing Benedict Anderson. With respect to the difficult distances that the Cold War created, I would say that most were more motivated by Russian theorists such as Bakhtin, or even by neo-Marxist thinkers (who in some sense are more threatening). However, I think Vakhtin captures the misunderstandings quite well between an ethnographer preferring to work directly with people in the field and not with the structures of power who saw them as their property.

David G. Anderson
Universitetet i Tromsø

Summer 2012
This volume is a collection of 24 papers, most of which were presented at a conference on the Ethnic, Linguistic and Cultural Making of the Russian North held at the Helsinki University in 2005. As the titles of both the conference and the volume suggest, this is a highly interdisciplinary collection; while the majority of the papers are on linguistics, there are also significant contributions on paleogeography, history, ethnography, and archaeology. The contributions are written in English (15 papers), German (5), and Russian (4) and are organized alphabetically according to the author’s last name, a neutral organizational principle but one that fails to help bring the papers together topically. Still, there is a fair amount of topical coherence across contributions, which fall into several overlapping categories: archaeology, toponyms, loanwords, and broader issues of language and cultural contact. Many of the chapters focus on one of these issues, while others incorporate evidence of language contact as part of the overall argument. The contributions vary greatly in length, from 6-page reports to 40-page articles.

Taken as a whole, the volume will be of interest to anyone studying the Russian North, the movement of Slavs into the region, and their interactions with the peoples they found there. Although not explicit, implicit in the volume is the claim that an investigation of these issues requires a profoundly interdisciplinary approach, especially in historical times, when archaeological, historical, and linguistic evidence need to be taken collectively to reconstruct the past. For example, Andreas Koivisto’s contribution on trade routes in Karelia draws heavily on archaeological evidence from inhumations and historical records to track the movement of Christianity into Karelia, but also brings in linguistic evidence. Evidence for an early medieval Finnic presence in the Volkhov River area is examined by Pirjo Uino, who argues for a multidisciplinary approach engaging archaeology, history, linguistic and ethnographic evidence, physical anthropology, and palaeoecology. In a similar vein, M. A. Juškova draws on archaeology to examine settlements in Northwestern Russia prior to the Slavs (from 8th c BC to 8th century AD), bringing in linguistic evidence such as the non-Slavic names for certain trees, to recreate this history.
Loanwords and toponyms figure large in a number of contributions. A major contribution to the study of loanwords is Georg Holzer’s analysis of methodological issues in studying Slavic-Baltic and Slavic-Finnic loans in the history of settlement patterns and of sound changes. Petri Kallio investigates the earliest Slavic loanwords into Finnic, while Irma Mullonen approaches the issue of loanwords from the opposite perspective, focusing on the phonetic integration of Baltic toponyms into Russian. Jan Ivar Bjørnflaten uses loanwords to reconstruct the chronology of migrations. Some articles focus on single toponyms, such as *Imovoloži*, first attested in the *Il’ina kniga* and then in two Novgorod birchbark documents (nos. 844 and 845). V. B. Krysko traces its etymology to Balto-Finnic.

Many of the chapters focus on larger issues of early Slavic history, the movement of Slavic peoples into the North and the traces of their encounters. Marja Leinonen maps out the socio-linguistic history of the Russification of Komi (Finno-Ugric); this particular contribution is primarily devoted to this history and provides specific only a sketch of the actual linguistic changes, with references. But that overview, of not just loanwords but extensive morphosyntactic changes, is intriguing enough to send a linguist to the more detailed literature Leinonen cites. A reanalysis of the so-called *e* > *o* sound change comes from the volume’s editor, Juhani Nuorluoto, who posits a Proto-Slavic change to account for the differing modern reflexes, and demonstrating the need for positing a Balto-Slavic substrate to account for the Russian reflexes. Elena Stadnik-Holzer examines the use of a postposed particle in North Russian dialects, tracing it to Mordvinian (Volga-Finnic) influence. Finally, some of the chapters in this collection focus on linguistic issues independent of language contact. Merja Saljo discusses passivization and reflexivization in Mari, mapping out the history of the study of the issue and proposing a new analysis. Marje Post’s contribution on the Varzuga dialect shows that it has much in common with other North Russian dialects, with features such as *okan’e*, loss of intervocalic -j- and vowel assimilation in certain nominal and verbal endings. More striking, perhaps, is the relatively small amount of loanwords from neighboring Finnic languages (Sami, Finnish, Veps, Karelia), and these are limited to such semantic fields as reindeer herding, fishery, and natural phenomena.

Space limitations prevent a summary of all the contributions in this invaluable collection and so this review presents only a few highlights. The sum total of the different studies convincingly demon-
strates the deep interconnections and interactions among Baltic, Finnic, and Slavic peoples in what is now the Russian North.

Lenore A. Grenoble
University of Chicago

Exile, Murder and Madness in Siberia, 1823–61
Andrew A. Gentes
(New York: Palgrave Macmillan, 2010), 290 pp., tables, index, notes. $89.00, hardcover. ISBN: 978-0-23027-326-9

This work presents a painstaking account of tsarist penology in the Siberian region. It is a logical continuation of the author’s Exile to Siberia, where he takes the discussion forward to the mid-eighteenth century. Exile Murder and Madness in Siberia focuses on the pressing issue of developing the Siberian exile as a system for judicial and penal purposes, as opposed to the purely statist goals of the earlier periods.

The author begins with a general overview of the relationships among penalty, power, and resistance at the time, and links them all to the particular nature of Russian geography. On the one hand, the very remoteness of the vast Siberian region is highlighted as rendering it ideal for the dispatching of undesirable individuals. On the other hand, Siberia’s administrative apparatus was the most underdeveloped in the empire. As a result, although hardly surprisingly, the very remoteness that had rendered Siberia so appealing as a place of punishment was the cradle of administrative, financial, and legal chaos.

The latter displayed itself fiercely in the classification of the convicts, their maintenance, and treatment during and after the banishment. The exiles included the widest range of characters: petty thieves, violent drunks, heretics, revolutionaries, mentally and physically incapacitated, serial murders, and the like. To make this broad range legally manageable, official reports neatly divided the convicts into three main categories: administrative, political, and criminal exiles. In practice, however, the categories were applied broadly, if not randomly, to meet political and social ends. Furthermore, Gentes’s analysis of archival materials and personal histories confirms the existence of differentiated treatment of the categories, on the one hand, and the absence of any single criterion for such differentiation, on the other. It seems that the arbitrariness and personal will of higher officials as well as the tsar himself, were the only unilaterally applied reasons for im-
posing a lesser or a greater degree of carnal, moral, and psychological suffering on convicts.

The arbitrariness is further highlighted by the fact that, as Gentes repeatedly emphasizes, the respective social backgrounds of the convicts were diverse, leading to massive cleavages in the ways in which those who had been incarcerated or exiled were able to live. Some of the Decembrist nobility involved in the 1825 uprising were able to carve out comparatively opulent existences in Siberia, paying fellow inmates to carry out their chores and labor quotas, and building themselves private houses nearby, to be joined by their spouses, families, and servants. Conversely, the poorer inmates, or those of lower social standing had been fully exposed to the physical, mental, and emotional ordeal brought upon them by the system.

One trend was definitely true for the entire body of the convicts: the exiles’ numbers grew with each successive reign. This growth, coupled with the lack of funding, infrastructure, and human resources, exacerbated the malfunction of the system as a whole. In practice, it meant the rise to two notable phenomena among the convicts: shockingly high mortality and escape rates, both of which have resulted from a combination of inhumane living and working conditions. Many wandered away without being caught, and continued their lives in the Siberian wilderness. This trend unintentionally had a negative effect on the life of the local communities in vicinity—particularly their female members—as the escapees were an object of danger, fear, and permanent distress for many Siberian peasants and native peoples.

Among the unintended consequences of the increasingly intense use of Siberia as a place of exile and settlement was, paradoxically, the introduction of elements of culture to Siberia. Due to the inflow of certain categories of exiles—primarily the Decembrists and Poles—some of the Siberian settlements and cities obtained previously non-existent sockets of educational, literary, and scientific enlightenment.

What renders this book special is the continuous effort of the author to put the history of Siberian exile into a comparative perspective. Other researchers correctly observe that the conditions in the Russian prisons were hardly worse than those in France and Britain, but such comparisons generally overlook the situation in Siberia. In the rest of Europe and in the European parts of Russia the conditions were gradually improving, particularly after the new Ulozhenie—which, among other things, nominally presented a descending scale of punitive severity—came into effect in 1846. As enlightened as its stipulations seemed, most of them never came into existence in Siberia. The terri-
tory continued to stand out with the inhumane conditions of the prisons, the persistent use of corporal punishment until as late as 1912, and the increased flexibility of the military courts to apply capital punishment.

The complexity of the issue makes the book a difficult read, at the end of which one cannot but fully agree with the author that the exile system was a miniature model that highlighted the malfunctioning of the entire imperial system, where lawlessness, arbitrariness, and disrespect for the individual have exhibited itself to the fullest.

Anna Bara
European University Institute

Arctic Gardens: Voices from an Abundant Land
Harvard Ayers, Dave Harman, and Landon Pennington

Arctic Gardens is an exercise in advocacy through education. The overall project, paper book, e-book, and website are a result of the Appalachian State University field trips to the Arctic through their Anthropology course. The organization and fieldwork for the project is the collaborative effort of Dr Harvard Ayers, retired professor of anthropology, Dr Landon Pennington, Spanish professor, and Dave Harman, a retired businessman.

This reflects that the intended audience is anyone with an interest in learning more about the Arctic, particularly issues related to subsistence. The impetus for the study is that North Americans are uninformed about the deep connection between native peoples and the land and therefore cannot comprehend political decisions regarding access to protected spaces by companies who wish to exploit natural resources, whether it be mining, offshore drilling, or the building of access roads. It seeks to enable and inspire, leading to political awareness and advocacy by putting “a human face on energy’s front line.”

It begins with an introduction to the Arctic region, from Point Hope at the west to the Mackenzie River Valley in the east. It gives an overview of the geology, ecology, and the recent history of the region as a whole. This is particularly important as it identifies the political border of the United States and Canada—drawing out the subsequent differences in protected grounds, but emphasizing cultural unity. They
highlight shared concerns in both caribou and whaling subsistence and conclude that, “the common denominator that links the 11 native communities is the exploitation of the oil, gas and perhaps in the near future, the coal of the region” (38).

The heart of the book is the compilation of ethnographic interviews of the Inupiat and Inuvialuit Eskimos and the Gwich’in of Alaska and the Canadian Arctic in chapters 2 and 3. To draw a general picture the authors visited 7 villages ranging from Arctic Village, Alaska to Inuvic, Northwest Territories. Interviewees gave a history of their childhood, comparing the changes in their lifestyle, from living in the bush most of the year, cycles of hunting and fishing, and traveling by dog sled. They range from descriptions of lifestyle to testimonies of life altering experiences and beliefs about traditional subsistence. One moving theme is the role of education on the land versus mainstream education. Specific to the Gwich’in is their biological and spiritual connection to caribou and their observations of environmental change and its effect on hunting. Chapter 2 is balanced toward blaming the burning of fossil fuels for the loss of sense of belonging to land, “if big oil succeeds and gets in the calving grounds, the caribou die and the Gwich’in culture is gone” (62). Only one contributor voiced his support for pipeline development because of growing employment. Overall these stories succeed in emotionally engaging the reader and building awareness toward the positive and negative experiences of Gwich’in natives who have adjusted to living in two worlds.

“The Gardens of the Inupiat and the Inuvialuit” is the theme of chapter 3, which compares and contrasts their different relationship with the environment, with an additional emphasis on hunting bowhead and beluga whales, seals, walruses, and fish. Whaling captains describe the hunting process and offer invaluable insights into the impact of offshore drilling on whale movement. Alongside the impact of oil drilling, the social and cultural consequences are well voiced, describing the vast amounts of money that was generated for the local communities and the subsequent dependency on jobs to pay the bills. This is contrasted with the benefits of technology that enables continuing subsistence practices.

The study then takes a major shift in subject by offering testimonials by non-natives who have become personally inspired by the Arctic. This is a fascinating overview of non-traditional vocations: bush pilots, adventure tourism, backpackers, and dog mushing. Each professional explains how they became attracted to the Arctic and what they feel the challenges and benefits are, generally focusing on the sanctity of
the landscape, “the Arctic is still basically unspoiled, and we need to leave it that way” (161).

Climate change is described through transcripts of interviews with a variety of experts. It reviews the causes of climate change in the Arctic, both anthropogenic and natural. Permafrost melting, changes in wind and circulation patterns, and the threat of methane release through feedback systems are explained, sometimes in duplicate. Though highly educational, this chapter is a long break thematically from the rest of the book.

The formatting of the book is inconsistent. It plays with side stories and insets while online links also interfere with the readability of the text. The final third of the book changes interviews from normal text to italic script. Another feature is the highlighting of a key phrase on each page. This is misleading as bold is used to break sections and introduce contributors. Figures are also unnumbered and often not directly connected to the text.

These formatting factors lead to a difficult read, but the main problem with the book is the absence of unified theme. The in-depth detailing of the causes of climate change, while fascinating, are removed from the goals of sharing the voices of the Arctic and promoting advocacy. Although the text at times demonizes oil drilling and exploration, it fails to draw a link from them to climate change. The splitting of theme distracts from the overall goal of informing the reader about the development of fossil fuels in the Alaskan and Canadian Arctic. However, the book does succeed in bringing home to the average person the moving voices of its contributors, the challenges and ecstasies of growing up and living in the Arctic among vast shifts in climate and lifestyle.

Jennifer Fagen
University of Aberdeen

A New History of Anthropology

Kuklick, Henrika, ed.

This is a complex collection of nineteen short essays divided into five sections, with a short introduction by the editor and a longer introduc-
tory first chapter by Harry Liebersohn. Each chapter has a short selection of suggested books for further reading. The collection has a common bibliography. The first section, “Major Traditions,” provides authoritative overviews of four traditions—North American, British, German, French—that one would expect to find in a standard history of anthropology. Here, Regna Darnell gives emphasis to Canadian currents within the North American tradition. Henrika Kuklick focuses on the British tradition, which provides a concise summary of her main arguments in an earlier book *The Savage Within* (Cambridge University Press, 1991). The second section of the book, “Early Obsessions,” works to disentangle some of the theoretical arguments implicit in earlier ethnological traditions. Here, Ivan Strenski summarizes the major debates on the origin of religion—a set of texts in philosophical anthropology, which some think challenge the official canon. Strenski offers no hint of the recent revival of interest in animism, which has reinvigorated this topic. Barbara Saunders offers a fascinating chapter on early thinking of color perception and empiricism, which links well to a chapter in the last section on visual anthropology. Finally, Robert Ackerman writes about the important role of classic Greek and Latin texts within the discipline. The book’s third section, “Neglected Pasts,” provides perhaps the most impetus to the description of this collection being “new.” The sections consists of short chapters on Nordic-Swedish anthropology (Lindbuerg), Dutch collection (Mehos), Imperial Russian village studies (Ssorin-Chaikov), and Chinese Archaeology (Smith). To capture the trend toward world anthropology today the section could have included even more examples, most significantly from Asia. It is interesting that the fourth section of the book on biology includes three chapters on racial science. Here, there is no hint of recent work in biosocial anthropology and the agency of animals, but a focus on the social construction of race. Glick gives an overview of classic theories of polygenesis. Marks describes the retreat of racial science in the mid-twentieth century. Finally, Procor addresses the definition of being human, citing new work in genetics in a shortened version of a paper first published in *Current Anthropology.* Part five, “New Directions,” presents us with four contributions on “women in the field” (Schumaker), “visual anthropology” (Grimshaw), “anthropological regionalism” (Lederman), and “applied anthropology” (Singer).

Of particular interest to a Siberianist would be the two last chapters in the section titled “New Directions” and Ssorin-Chaikov’s essay on Siberian populists. Lederman’s chapter examines the value of area studies in a globalized world—a topic perhaps of interest to readers of
this journal. Here, he stresses the obvious advantages of interdisciplinary collaboration within a somewhat arbitrary region. Interestingly, Lederman also stresses the distinctive way that informants in particular regions suggest proper topics of study and “modes of ethnographic access,” which bring a unique flavor to the way theory and method is combined. His emphasis is on Melanasia, and it would be nice to see Siberia or Eurasia mentioned one day in an overview such as this. Singer’s contribution on applied anthropology, one would think, also to be relevant to students of Siberia. Here, however, the emphasis is on applied projects in the United States, which engage with disadvantaged urban populations or militarized settings. The role of Native Americans is scarcely mentioned.

Ssorin-Chaikov’s chapter on “political fieldwork” is written in a different register. He takes an old theme of the importance of political exile and populism on the development of ethnography and uses it to criticize the post-colonial present in Euro-American anthropology. His examples taken from the history of Russian populism emphasize the search of the urban observer for an authentic form of co-presence with peasants, which suggests that the field (literally) authored the science. Ssorin-Chaikov’s chapter emphasizes the importance of the work of young scholars exiled to the Russian North. Although there are many scattered examples, the emphasis is on the exile of Fedor Shcherbina to Vologda and Aleksandra Efimenko to Kholmogory. Ssorin-Chaikov recounts how detailed studies of village life complicate the ethnographer’s assumptions about the vibrancy or passivity of the village commune, although it is not quite clear if the rural sociology of Shcherbina and Efimenko captures the life-world of these people in a way that one would associate with anthropology today.

This is an interesting and engaging volume, which will find its place as a solid support to students of the history of the field.

David G. Anderson
Universitetet I Tromsø

The World in 2050: Four Forces Shaping Civilization’s Northern Future
Laurence C. Smith
The World in 2050 focuses on the implications of industrialization and globalization for development in the circumpolar north, bridging historical and contemporary perspectives in a way that enables the lay reader to appreciate some of the most intriguing issues in contemporary development studies. Beginning with an examination of how civilizations achieve material wealth and at what environmental expense, the book identifies four “global forces”—namely, demography, human pressure on natural resources, globalization, and climate change—and within these domains presents a cross-cutting range of data to illustrate these points. Drawing on climate models, economic data, population structures, and political precedents, the book considers how these forces may shape control of Arctic resources and future development in the North.

While these four forces color the book’s analysis of northern development, they do not define the structure of the book itself. Rather, the discussion broadly proceeds to address the growth of mega-cities, the global hydrocarbon economy, the exploitation of freshwater systems, and climate model projections. The author then turns to look at changes in the economic and political conditions in the North, northern settlement patterns, indigenous control of northern development, global policy in the Arctic, and finally, the character of the new North in 2050. The book traces the modern global economic system to the 1944 Bretton Woods conference and acknowledges that this system is changing. However, a stronger analysis of the contemporary challenges to this system would add depth to the book as a whole as most of the predictions for 2050 rest squarely on the assumption that globalization will continue unabated.

Within each chapter, and in no particular order, a symbol appears indicating that the discussion has entered the domain of one of the four global forces, thus painting broad strokes from a common palette. Hydrocarbons and fresh water dominate chapters of their own and are major themes throughout the entire book. The lay reader may wish for a final chapter explicating the effects of their exploitation on Arctic ecosystems and populations.

The World in 2050 considers the politics, technology, and economics of energy production, concluding that, based on current trends, carbon emissions will continue to drive an increasing rate of global warming. Natural gas, crude oil, coal, and ultimately, tar sands, are presented as the status quo for decades (or centuries) to come. The irony the book describes is that our future ability to extract these fuels...
from the frigid Arctic is owing to the warming effect caused by their use in the first place.

The text describes a “new North” in 2050, one in which human activities have declined along with the melting of permafrost in the vast interiors of Canada and Siberia, only to burgeon along newly accessible coastal areas as sea ice retreats farther each summer. Having established that the warming effect of climate change is greatly amplified in the North, the book proposes that the eight northern rim countries (NORCs)—which include Canada, Denmark, Iceland, Norway, Russia, the USA, Finland and Sweden—will enjoy a global economic advantage because of access to hydrocarbon deposits, fresh water, and expanding agricultural terrain.

The book proceeds to address how different NORCs may capitalize on these potentials. Much of this discussion centers on the role of indigenous groups. Sami herders whose identity is politically fragmented between Nordic countries and the disenfranchised peoples of Siberia are contrasted with the unprecedented political empowerment of the indigenous population in Canada’s Nunavut territory and landmark indigenous control of resources in Alaska. The book predicts that Russia’s northern indigenous populations, likened to “living museum displays,” will be largely bypassed by development while, in other parts of the North, the trend will be more inclusive. This view of indigenous Siberians largely bypasses much recent ethnographic research that illustrates a range vibrant and adaptable populations dealing with stochastic natural and social pressures.

The book’s treatment of Siberia is largely an overview of Russia’s state-led development efforts, from late-nineteenth century taxation, to the region’s development under Stalin’s gulag, and finally, to outmigration following the loss of Soviet subsidies and the introduction of a World Bank-sponsored relocation program in the 1990s. During the Soviet period, the North as a whole had a much larger population born elsewhere in the Soviet Union than any other part of the country. However, the population nearly halved following the dissolution of the Soviet state (Heleniak, T., 2010, Population Change in the Periphery: Changing Migration Patterns in the Russian North, Sibirica 9[3]:9–40). Although Siberia is unique among NORC countries for its many large cities scattered across the frigid tundra, reflecting Engel’s dictum that industry be dispersed at regular intervals, the book argues that the region’s prospects for development are more closely aligned with immigration policy than infrastructure.
The book optimistically maintains that humans are adaptive. From policy to politics and technology to transportation, it presents an eclectic array of partial solutions to the myriad challenges of sustainable development. The book predicts that the Arctic will stay free from conflict, arguing that the United Nations Convention on the Law of the Sea provides a framework for determining access to Arctic resources that is both adequate and advantageous for NORC countries. Yet, while short of Malthusian, the picture of *The World in 2050* is a somber one. It depicts the consequences of human consumption by deftly connecting a range of global issues, presenting enough facts to draw in even skeptics of global warming.

Among its strengths are the text’s accessibility and cross-cutting analysis. At some point the book waxes repetitive, for example, restating the same statistic twice on adjacent pages. Yet it is full of tantalizing facts—such as that an average man must labor ten hours a day for two months to perform as much physical work as one gallon of crude oil—that are sure to keep the reader engaged. It is an excellent read for anyone with an interest in the future of human development in the North.

*Alex Blake*
*Georgetown University*

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**Prehistoric Foragers of the Cis-Baikal, Siberia. Proceedings of the First Conference of the Baikal Archaeology Project**

*Andrzej Weber and Hugh McKenzie, eds.*


This slim volume derives from a conference held at the 2001 Canadian Archaeological Association meetings, highlighting early research of the Baikal Archaeology Project (BAP). The eleven chapters in the volume include an introduction to the project’s goals and theoretical perspective followed by reviews of Siberian Neolithic archaeology and mortuary practices, the biogeography of the Baikal region, local climate change in the early and mid-Holocene, settlement, diet, and mobility, patterns of both contemporary and ancient genetic variation,
and a contextualizing chapter on the ethno-archaeology of Evenki forest hunters and their settlement systems.

For readers unfamiliar with the subsequent progress and publications of the Baikal Archaeology Project, the first and last chapters of this introductory volume should be required reading. The BAP is strongly theoretically motivated, relying primarily on previous research for the Neolithic archaeological context. The project focuses new research on individual life histories derived from the excavation of burials to elucidate patterns of movement, inferred settlement patterns, and dietary adaptations of two groups of Siberian Neolithic peoples, the Kitoi and Serovo-Glazkovo of the region north and west of Lake Baikal.

The Kitoi people derived from earlier Mesolithic populations and occupied the Cis-Baikal region for approximately two thousand years, until the beginning of the fourth century BCE. Following a hiatus of approximately 700 years, the Serovo-Glazkovo people dominated the area during the Late Neolithic and the subsequent Bronze Age. As articulated by Weber and Bettinger in the introductory chapter, the overarching goal of the project was to develop models of adaptive change in Holocene hunter-gatherer populations where agriculture never attained dominance. The theoretical orientation of the models explored, and that guiding this research project, is behavioral evolutionary ecology. This explicitly evolutionary motivation makes a focus on data derived from the life and physical sciences a natural approach to the question of hunter-gatherer adaptation. Thus, analytical methods from skeletal biology, faunal analysis, isotope studies, molecular genetics, and reconstruction of Neolithic environmental change are employed to track human demographic changes, as well as patterns of health, diet, and mobility.

The two basic archaeological chapters by Goriunova and Bazaliiskii provide useful reviews of the archaeology and mortuary practices known from prior research in the Cis-Baikal, and effectively set the archaeological context for the newer Baikal Archaeological Project, which is more restricted in scope, focusing on the reconstruction of individual life histories to elucidate population history and adaptation. Similarly, Weber’s review of the biogeographic characteristics of the Cis-Baikal not only indicates a rich, if fluctuating, resource base for mid-Holocene hunter-gatherers, but complements the preliminary climate modeling results of Bush and White, who present evidence of substantial climate variability in the region during the early and mid-Holocene. These authors indicate that the Neolithic period of interest
to the BAP research program was likely characterized by warmer annual temperatures, increased precipitation at higher latitudes, and increased seasonal cycle relative to modern conditions. Thus, the Cis-Baikal Neolithic populations experienced a very different climate and associated environments than more recent residents of the region.

McKenzie argues that analysis of mortuary sites can lead to a clearer understanding of the influence of social factors on the restricted mobility and isolation of the Kitoi relative to the larger social sphere and greater mobility of Serovo-Glazkovo populations. As the traditional explanations for such contrasts have centered on resource acquisition models, Ezzo et al. and Weber et al. present preliminary data on trace element and strontium assays from the Glazkovo cemetery of Khuzhir-Nuge XIV that indicate considerable mobility and an equal reliance on aquatic and terrestrial resources during this time period.

The thorough review of the patterns of mitochondrial genetic variation seen in modern Siberian populations by Schurr contextualizes the ancient DNA data from the Cis-Baikal burials under study by Mooder and colleagues. MtDNA haplogroup lineages in the Neolithic samples are defined by discrete marker typing and suggest some differences between the Kitoi and Serovo-Glazkovo samples. But the differences are subtle and may be the result of small sample sizes in this early report.

Finally, the concluding chapter by Grøn and Kuznetsov on the ethno-archaeology of Evenki hunters effectively links the behavioral ecology approach of the BAP with contemporary investigations of modern hunters of the boreal forest. This volume is an interesting and accessible introduction to a large-scale study of prehistoric hunter-gatherers in an important geographic and ecological region. Since its appearance, the project has progressed, and numerous publications have resulted, with another overview volume appearing in 2009 (Andrzej W. Weber, M. Anne Katzenberg, and Theodore G. Schurr, eds., Prehistoric Hunter-Gatherers of the Baikal Region, Siberia. Bioarchaeological Studies of Past Lifeways). Taken in tandem, the two volumes represent an interesting contrast in planning, conception, and outcome in a large, field-based research program.

Dennis H. O’Rourke
University of Utah
Books Received for Review


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