The archeological study of the Forest Sami and their reindeer herding patterns from A.D. 0 to 1800, based on archeological data in conjunction with older records/reports. Aronsson's paper is short but to the point and well researched. Among other things, it shows how archeology, through its specific methods, can add to many unanswered questions in the general field of Sami cultural history.

Inga-Maria Mulk, herself a Sami, focuses on change and looks into the adaptive transition of the mountain Sami in Jokkmokk. In her reasoning, Mulk argues convincingly in support of Tomasson/Manker and against Kjellström's disputable guesswork on the question of dwelling sites described as *stalotomter*. These dwelling sites date to the period A.D. 500-1500, and the name derives from old Sami informants who referred to them in memorial culture as "stalo-graves." In Sami traditions Stalo was a gigantic legendary figure representing the antithesis to the Sami. A common understanding is that he was physically big and strong but stupid, in contrast to the small but smart Tomasson/Manker or non-Sami and to what extent they are connected to Sami culture history. Kjellström is the most ardent critic in recent years concerning a Sami designation too one-sided, whereas Tomasson/Manker represents an older generation of Sami experts who do not favor these dwelling sites being closely linked to Sami culture. It is in this perspective that Inga-Maria Mulk's contribution should be viewed. Mulk is able to base her argumentation on solid facts emanating from recent archeological excavations in situ—concrete findings are the foundation; mere speculations are left aside. And, of course, if we are to extend our knowledge about ancient Sami life styles, etc., without question this is the way to go. Mulk's findings are promising and call for further research.

The fourth archeologist follows up from the region of Arjeplog and adds a special aspect of inquiry by focusing on spatial structuring in the Sámi cultural landscape. In what ways are we able to trace socio-structural patterning—e.g., the traditional *sii da* system—back to prehistoric time? The approach by Ingela Bergman points in the right direction, I think.

One more article deserves special attention. In a cohesive and penetrating discussion both in time and space, Robert Wheellersburg, the only non-Scandinavian scholar appearing in the volume, presents an economic-historical exploration that is quite elucidative. Significant problems are identified and profoundly discussed showing how industrial developments in Sámi habitats over time have influenced circumstances shaping the Sámi way of life. The national Swedish economy is juxtaposed with that of the more locally bound Sámi economy, intensifying a contact situation in which the Sámi minority obviously turns out as the weak, losing party. This is far from new; much analytical work has been done in this area for years. The special approach in terms of economic history, however, is fresh and adds a dimension to our general understanding.

The scanty treatment of the legal struggle for improved land rights definitely needs updating. Here the author shows total ignorance of the existence of a great bulk of current research. I must maintain that this group of Umeå papers gives the reader an unmistakable impression of provincialism.

Brief papers on Sámi land rights by Steinar Pedersen, on reindeer herding and stock farming by Krister Stoor, both fairly young Sámi scholars, and finally on Sámi folk medicine by Lillian Rathje are all informative reports but lack originality in theorizing and creating new insight. However, Pedersen makes an important observation regarding the linguistic criterion, i.e., proficiency in Norwegian as a precondition for buying land for private ownership among sedentary Sami in northern Norway. The implication is that such policy inevitably led to increased assimilation.

The volume ends with two papers by two Sámi active in Sámi politics as well as academically trained. One deals with the language issue, the other with current ideology formulating. The papers sum up the state of affairs at present without much personal reflection. They are strictly informative and for those who are well informed they have little new to offer. I would have preferred to see more innovative thinking connected to the factual frame of reference listed. After all, Elina Helander is a distinguished linguist specializing in bi- and tri-linguistic problems among the Sámi.

Summing up, my assessment is that the volume is diversified and very uneven in scholarly quality. Some papers are well balanced between empirical evidence and sound theorizing. Others show no theoretical aspiration, or far too little, to make the volume on the whole an important scholarly contribution. There is little editing and it is difficult to consider the various articles as a powerful joint set of papers reflecting contemporary Sámi cultural research. Proofreading could be far better, and language editing needs to be improved.

The book is not for students. It addresses itself primarily to scholars having a specialist interest in the Sámi culture. For those engaged in comparative analysis regarding subarctic cultural history and prehistoric issues, it offers some useful case studies.

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