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 Wheelersburg, 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 novel; 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 Stein 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 Sámi 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. 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 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.

In 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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Robbie Newton Drummond is a doctor who lives and practices in Crownest Pass in southern Alberta. He is also a poet who has been making a considerable name for himself recently through his numerous publications in journals, anthologies and in his chapbook Owl in
Between 1985 and 1987, he spent two years in the Western Arctic, and these poems form a record of that time as well as providing the writer with his first full-length book — a very big step towards his becoming recognized, as he surely will be, as one of Canada's fine poets.

**Arctic Circle Songs** derives from two main sources. First, after Drummond "was recruited by the Federal Department of Health... to fill the rotating space in the on-call roster at the Inuvik General Hospital," he came to know a huge array of people — "the newborn and the elderly, the drunk and disorderly, the sagacious and the courageous, the 'white trash' Southerners, the tough old pilots and trappers, and all the tribes of the North: the Inuvialuit, the Metis, the Slaveys and Loucheux of the Dene Nation, and of course the ever-present civil servants." These people filled his waiting room, his imagination, and, now, they fill his poetry.

Second, the book explores the writer's own private attempts to understand, to find a context in, to co-exist with, to look at the intruder-self in the face of that "awesome expanse of space that requires no human affirmation to exist." The resulting book is rich and human. The poet/physicist/southerner has come away with much wisdom, humility and awe, and his finely crafted poems translate those same privileges to the reader. This is a book of grief and interest; the fifty poems — or, as the subtitle calls them, "Fifty 'Delta hushpuppies';" the short but precise and revealing Afterword; the curious but apt photographs of a human figure suspended off-balance against the sky, no solid ground in sight — all combine to create surprise and pleasure, work to savour and go back to.

This is a wise book. It does not exaggerate for effect, pretend to the sort of knowledge a temporary immigrant is tempted to boast about but can never feel in the bone. It is full of humility and wonder. But it is wise, too, in its judgements of people (including the observing, sometimes bemused, sometimes exhilarated self), and the huge reactive, unsettling battle to read, mark, learn and inwardly digest a land and culture almost beyond belief.

Writing somewhat like a verse diary, with the place (Inuvik, N.W.T., or Banks Island, N.W.T., etc.) underlining each poem to locate it, Drummond's book ranges widely as he shapes his responses to people and place in vital but restrained language.

A major point: This book should not put off non-readers of contemporary poetry. It is not for English professors and fellow poets (though this one loves it!); it requires no knowledge of arcane language or theory. It is accessible and warm, with an eye for some glo-

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**Books Received**


**People & Land in Northern Manitoba.** Edited by Y. Georg Lethman, Rick R. Ruewe, Raymond E. Wiest, and Robert E. Wrigley. Winnipeg: University of Manitoba, 1992. University of Manitoba Anthropology Papers 32. (Available from Department of Anthropology, University of Manitoba, Winnipeg, Manitoba R3T 2N2.) Cdn$25.00 + $1.75 GST & $3.00 postage.


