were exchanged independently and intact through various processes of diffusion. I believe that both processes underlie his ultimate interpretation, which he illustrates in a series of complex figures that show the distribution of the harpoon head types within Greenland and map at least four paths of these traditions into and around Greenland.

This work is the author's Ph.D. dissertation, and it exhibits some of the strengths and weaknesses characteristic of such documents. One of its real strengths is massive scope; it tries to integrate diverse lines of complex and often confusing evidence into a unified whole. However, this monograph occasionally displays an uneasy blend of theory and description, also characteristic of dissertations. The above quotation concerning harpoon heads, as well as a more lengthy discussion in chapter 6, seem to represent the philosophy behind his interpretation rather than an exposition of the method used to identify the "parallel traditions." Certainly he does not explain how to determine independently which of the several possible "meanings" is responsible for the shape of any given harpoon head type.

On the basis of my own interests and research, I find Gulløv's treatment of two topics unconvincing. Part of his thesis is that one of the "parallel traditions" derived from contact between people of the Thule and Dorset cultures. I have elsewhere argued that the preponderance of evidence, including harpoon head styles and radiocarbon dates, does not provide convincing proof for such culture contact (Park, 1993). There is no need to repeat those arguments here, but I am no longer alone in questioning at least some of the commonly cited evidence for Dorset-Thule contact (Kleivan, 1996).

I am also concerned with Gulløv's reliance on problematic radiocarbon dates, especially since chronology is important to many of his conclusions. Many of the excavations were carried out years ago, and therefore some of the radiocarbon dates reported here were also obtained quite a while ago. However, I am unconvinced that dates run on turf (or "turf containing blubber from slag horizon," p. 88) or on marine materials (including harp seal and guillemot bones, walrus ivory, and baleen) provide any useful chronological information. Rather than listing all the objections to the use of such materials, especially those from migratory sea mammals, I will simply cite Tuck and McGhee's (1983) excellent discussion on the topic. In addition to drawing heavily on such suspect radiocarbon dates, Gulløv elsewhere rejects at least one date run on wood because it "seems too early" (p. 450). He also reinterprets the impressively tight cluster of dates obtained by McCullough (1989) on Ruin Island phase sites. He claims that, rather than reflecting a relatively brief phenomenon in the late 12th or early 13th century, these dates indicate that Ruin Island lasted from the 13th through the 15th century (p. 453).

Despite such criticisms, this volume deserves a place on the shelves of scholars interested in the prehistory and history of Greenland. The excellent illustrations include numerous line drawings of representative artifacts (often with multiple views or profiles). The occasional awkward sentence makes one aware that this work has been translated from Danish, but overall the writing is clear. One editorial deficiency, however, is the absence of an index in a work of this size and complexity. Several important topics are dealt with in multiple locations within the work, a fact not readily evident in the table of contents.

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FIFTY YEARS OF ARCTIC RESEARCH: ANTHROPOLOGICAL STUDIES FROM GREENLAND TO SIBERIA. Edited by R. GILBERG and H.C. GULLØV. Copenhagen: The National Museum of Denmark, 1997. Ethnographical Series, Vol. 18. Department of Ethnography, The National Museum of Denmark. 344 p., maps, b&w illus., indexes, bib. Softbound. DKK 350.00 + VAT.

Fifty Years of Arctic Research presents papers by scholars working across the Arctic, gathered to mark the retirement of Jorgen Meldgaard from a career of more than 50 years in Arctic archaeology. The papers honor both the long tradition of Arctic research in the National Museum of Denmark's Department of Ethnography in general and Meldgaard's remarkable contribution in particular. As is to be expected in such a volume, the papers vary widely in both scope and content, reflecting the broad influence of Meldgaard's long career. Taken together, they depict a discipline that has grown a great deal in 50 years but still presents some fundamental questions for researchers.

Given the inspiration of this volume, it is not surprising that memoirs have a prominent place. The editors'

introduction begins by summarizing Meldgaard's career, from his first appearance in the Department of Ethnography in 1945 until his retirement in 1997. Included in the introduction, although not listed in the table of contents, are two birthday tributes, one from George Qulaut, Commissioner of the Nunavut Implementation Commission, and one from Greenlandic artist Jens Rosing. Similar brief notes, editorials, and picture essays are scattered throughout the text. Old friends Klaus Ferdinand and Hans-Georg Bandi also contributed memoirs. Both shed light not only on Meldgaard's research, but on him as a person as well.

Other contributors (Schultz-Lorentzen, Kapel, Hart Hansen, and Møhl) chose to focus on the historical development of institutions in Denmark and Greenland, their relationships, and their activities over the years. As a group these papers, based primarily on Danish sources, provide useful background to archaeological and museum research in Greenland, particularly for non-Danish researchers.

Most of the papers are archeological or anthropological reports of one sort or another, nearly evenly divided between Greenlandic and non-Greenlandic subjects. They range over the whole of the New World Arctic and beyond, from Greenland to the Yamal Peninsula of Siberia. The whole temporal span of the human occupation of the Eastern Arctic is also covered, although some periods receive more attention than others do.

Considering the title and theme of this volume, it is not surprising that many of the papers refer to seminal work by Meldgaard on a variety of subjects. What might be considered surprising (especially to a specialist from one of the more intensively studied parts of the world) is the fact that many of the issues Meldgaard identified in Arctic prehistory have yet to be resolved. The most pressing problems remain in the Paleo-Eskimo period, which—despite an increasing volume of work in recent years (e.g., Grønnow 1996)—is still poorly understood.

The question that arises most often is the meaning of the terms Independence I and II, Saqqaq, and Pre-Dorset. Do these represent distinct cultures, regional variants of one culture, or neither? What are more important, their obvious similarities or their evident differences? And what do these differences mean? Appelt addresses this issue most forcefully, making a case for Saqqaq as a culture distinct from other Paleo-Eskimo manifestations. Susan Rowley, working with a large amount of diverse material from Igloolik, takes the opposite position, following Helmer (1994) in identifying all of these as part of the Pre-Dorset Initial Horizon. What is lacking here is any consideration of what either of these positions means in cultural terms. One difficulty in resolving this issue, of course, is the lack of large, stratified, early sites with good preservation in the Canadian Arctic to compare with those in Greenland.

Grønnow, M. Meldgaard and Møbjerg all present material from such sites in Greenland, enriching our understanding of the early inhabitants of Greenland and arousing the envy of those of us working in less productive regions. By comparing their Saqqaq material with material from far-flung sites in other parts of the Arctic, Grønnow and Møbjerg seem to be supporting the idea that Saqqaq culture is a regional variation of a more general Pre-Dorset culture. Harp, in his description of early finds on Belcher Islands, also seems to support this idea, although he does not address the question directly. Andreasen contributes to the debate by identifying Pre-Dorset and Dorset as useful general terms, reserving the others for more specific mani festations. Describing finds from the recent NEWland Project in Northeast Greenland, he makes a tentative case for two groups coexisting for a time in parts of Northeast Greenland, one a regional variant of Peary Land Independence II, the other possibly an Early Dorset group moving in.

Another major issue in Arctic prehistory is the question of transitions and contact: the Pre-Dorset to Dorset transition, the Dorset to Thule transition, and Norse-Thule contact. The late Moreau Maxwell addressed the first of these, citing a variety of evidence to support the idea of a transitional culture between the Pre-Dorset and Dorset, to be identified either as "Transition" or as "Groswater." Susan Rowley applies data from Igloolik to this question, pointing out that new data show the transition to have been less abrupt than Meldgaard initially thought. There is great potential here for enterprising researchers to take up this question and begin to clarify this whole period.

The Dorset period is less well represented here. Sutherland makes a convincing case for deconstructing the long-held belief of uniformity in Dorset art in favor of a more nuanced view of considerable diversity, based not only on time and space, but also on context. Returning to Meldgaard's idea that there is a "smell of the forest" about the Dorset, Petersen makes a less convincing case, linking Greenlandic myths (assumed to be relicts of early Dorset myths) with themes in Northwest Coast and early Boreal forest mythology.

Typically, the Dorset to Thule transition receives more attention than the Dorset Culture itself. The three authors (Gulløv, McGhee, and Plumet) who address this issue all suggest that Dorset people did indeed encounter early Thule immigrants. In a direct critique of Park (1993), who argued that the Dorset Culture had disappeared before Thule peoples arrived in the Canadian Arctic, McGhee makes the strongest case, based on his work at Brooman Point. Gulløv's case, based on the symbolic meaning of harpoon heads in times of hunting stress, will not convince anyone looking for a "smoking gun," but has the appeal of an argument based on Inuit cultural values. In describing archaeological research at Kangirsujuaq, Plumet reiterates his conviction that this is a rich area for an in-depth study of this issue.

The question of Norse-Thule contact is addressed in Arneborg's summary of known instances of contact. Her discussion of social reasons why such contact should have had limited impact on the cultures involved might profitably be applied to the Dorset/Thule debate (as is done in

some ways by McGhee). Berglund presents three pieces of Norse carving from the Farm in the Sand site, focusing on their meaning in Norse society.

Other times and parts of the Arctic are less well represented here. Historic Inuit culture is addressed in four papers. Kaplan, studying early historic Inuit sites in Labrador, demonstrates the utility of combining data from diverse sources, including archaeological and anthropological data, historic and archival sources, and climate change studies, to understand changes in Inuit social organization in the 18th century. Carpenter, Hansen, and Robert-Lamblin present descriptive papers, reporting on 19th and early 20th century drawings from around Igloolik, historic fishing jigs from Greenland, and mortality data for late 19th to early 20th century Ammassalik people, respectively.

Finally three authors (Laughlin, Müller-Beck, and Fitzhugh) focus on the western Arctic. Fitzhugh revisits the long-forgotten question of a Western Siberian origin for Thule culture, describing recent work on the Yamal Peninsula. Not surprisingly, the archaeological evidence, while interesting in its own right, does not support the idea that Thule Culture was derived from this distant land. Müller-Beck discusses a chopping tool recently excavated from a house at Ekven. He makes a good case for its being used to shape whalebone roof supports, but is on much less firm ground when he goes on to assert that the spread of Thule Culture into the Eastern Arctic may have been an adoption of new technology rather than a migration. Laughlin provides both a memoir and a discussion of his theory of a single migration into the New World 19 000 years ago. Unfortunately the limited presentation of data makes it difficult to evaluate his cryptic arguments.

I have classified a final group of papers as commentaries. They include de Laguna's interesting speculations on the fate of Krueger's geological expedition of 1929, Kleivan's discussion of political poetry and archaeology in Greenland, Swinton's thoughts on Inuit art and Inuit artists, and Carpenter's notes on what he believes to be under-appreciated early Arctic researchers (Rasmussen, Freuchen, Flaherty, Harrington, and Sivertz). Overall these are thought-provoking papers. Carpenter's comments in particular are likely to raise objections among researchers in a variety of fields, while de Laguna's speculations are food for thought for anyone planning a long Arctic field season.

As is the case with many such compilations, this volume has its share of minor editorial slips in the form of reversed figures and typographical errors (my favorite of these appears on page 88, where parka-wearing figures are described as "fur-glad"). Considering the editors (and many of the authors) are not native English speakers, such minor errors are understandable. The editors have thoughtfully provided us with references following each paper and a joint bibliography at the end, as well as indexes of place names, personal names, and subjects. On the whole, this is a worthwhile publication. It will be of interest particularly to researchers whose work focuses on Paleo-Eskimo problems, particularly the Pre-Dorset period. It also provides valuable information for those of us unfamiliar with the history of anthropological and archaeological institutions in Greenland. Although it is not primarily intended for students, they will benefit from the historical perspective offered by some of the papers and will also find it a rich source of problems for future research. *Fifty Years of Arctic Research* is, in short, a suitable commemoration of a long and productive career.

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THE IÑUPIAQ ESKIMO NATIONS OF NORTHWEST ALASKA. By ERNEST S. BURCH, Jr. Fairbanks: University of Alaska Press, 1998. 473 p., maps, charts, b&w illus., bib., indexes. Hardbound, US$49.95; Softbound, US$31.95.

The Iñupiaq Eskimo Nations of Northwest Alaska is the first of at least three volumes by Ernest S. Burch, Jr. on Northwest Alaskan Iñupiaq culture, the result of more than three decades of research in that region. In this book, Burch presents data on the individual "Nations" that inhabited the region before the twentieth century. Later publications will describe the internal workings of Northwest Alaskan groups and their external relationships. Burch sets forth two goals in producing this valuable addition to Arctic anthropology. The first is to present a comprehensive view of the subsistence and settlement of 11 Iñupiaq Nations that inhabited Northwest Alaska before the end of the 19th century. The second is to use those data to support his cellular (read societal or tribal) model of Iñupiaq social