

in antler, ivory and wood, of animals, birds, fish, humans and grotesque monsters. Some are stylized or abstracted and others precisely realistic, and commonly they have been fashioned with a sureness of form and impressive sophistication. A recent analysis of 125 of these art pieces indicates they were not for amusement or decoration, not *l'art pour l'art*, but rather that this was an art of the supernatural, an art concerned with Shamanism, burial practices and sympathetic magic. Dorset culture has a rather different geographic distribution than Pre-Dorset although each covered a vast part of arctic North America: Pre-Dorset, coming from Alaska, reached at least as far south as Churchill in Manitoba, and to Mansel Island and Ivugivik in northwestern Quebec as well as to many points around the Greenland coast. Dorset is known as far west as Melville Island, Holman and Bernard Harbour, at several localities about Greenland and south to Cape Ray, the southwestern extremity of Newfoundland Island. Although found well down the east side of Hudson Bay, no Dorset sites are reported for the Bay's west coast south of Chesterfield Inlet.

It seems that in the centuries around 1000 B.C. to 800 B.C., Pre-Dorset evolved into Dorset culture within the Canadian central Arctic and very probably that change incorporated some ideas, some traits and techniques, diffused to the Dorset area from outside, possibly from Alaska, perhaps from the Barrenlands and perhaps, too, from prehistoric Indian cultures north of the Great Lakes and the St. Lawrence River. Dorset, an Eskimo culture so far as we know, persisted until about A.D. 1300. It began to disappear shortly after A.D. 900, being replaced by Thule culture which occupies the third major stage of Canadian Eskimo archaeology. Thule was a fully Eskimo culture with an original homeland on the north Alaskan coast. It was carried eastward across the Canadian Arctic to Greenland and Labrador by a population spread that nearly obliterated Dorset culture except in an archaeological sense. Unlike Dorset, Thule hunters harvested the baleen whales using umiaks and an elaborate whaling harpoon gear and, in further contrast to Dorset, had dogs, dog-pulled sleds and sturdy winter houses often built partly of whale bones. Their art is much less impressive. The fourth stage, that of the recent Central Eskimo, can be said to date from the eighteenth century when Thule culture evolved into that of the Canadian Eskimo as met by nineteenth century explorers. The greatest differences between Thule and recent Eskimo centred on the decline of baleen whaling, the consequently greater degree of nomadism, and a shrunken area of population distribution. Parenthetically, the Eskimos encountered by Martin Frobisher in 1576-77 were surely Thule culture Eskimo, including the marksman whose arrow caught Sir Martin in the seat of his pants. Conversely, the Skraelings encountered by Eric the Red in southwest Greenland and some met by his followers in Vinland were probably Dorset culture people. Later, Thule people in western Greenland left sites in which Danish archaeologists have found many and clear signs of Viking influence on the old, local Eskimo way of life.

Archaeological Work in the Canadian Tundra, 1966.—If arctic field research was very rare before 1945 and rather spotty in occurrence up to 1955, then the seven field projects reported here for 1966 do indeed reflect the marked increase of the past decade. In 1966, M. S. Maxwell, Michigan State University, continued work on some sites in the Lake Harbour region of the Northwest Territories; these sites, providing a remarkable chronological sequence of human occupation, range from an early Pre-Dorset site, radio-carbon-dated to 2130 B.C., through a series of Dorset, to Thule culture villages. This work, begun by Maxwell for the National Museum of Canada, will continue in 1967. In 1966, Elmer Harp, Dartmouth College, began a major experiment in the application of advanced aerial photographic techniques to regional archaeological survey in the tundra zone. The planned first stage of this work was completed in 1966 and, in 1967, Harp will take a crew to the selected area—the southeastern coast of Hudson Bay—for the field work phase of his project. In 1966, T. E. Lee, working for the Centre d'Études Nordique of Université Laval, excavated a site on Pamiok Island on the west side of Ungava Bay;