

on Ella Ø (Ella Island) with two Danes and two Greenlanders. Haller's first work was concentrated in the crystalline Caledonian rocks of the inner fiords, and he went on to become the leading expert in East Greenland geology and the chief scientist of Koch's expeditions.

This arctic book differs from most in its extremely personal nature. A reminiscence of student days is followed by reports from expedition co-workers about the wonderful years of geological exploration and mountaineering in East Greenland. Then come vignettes dealing with the 20 years that John Haller spent as a professor at Harvard, appraisals of his scientific work by colleagues in Massachusetts and at the Geological Survey of Greenland, Copenhagen, and finally short commentaries dealing with John Haller the Person. Not only do the diverse contributions give the reader a well-rounded picture of an exceptionally gifted individual, but the inclusion of illustrations not commonly published enhances the value of the book tremendously. The first of these is a map and profile of a cave, Glitzersteinhöhle, which Haller mapped while at Basel. The publication (1949) containing this map is, according to the bibliography, the only one for 30 years that dealt with a topic other than East and North-east Greenland!

Haller's talent as an illustrator is revealed throughout the expeditionary part of the book — in his painting of the wintering station, in his sketch of MS *Sabine* rolling in heavy seas in Kejser Franz Joseph Fjord as a result of a föhn wind from the icecap, in his magnificent panoramic sketch of the view from La Marcia (1462 m) and in his coloured geological field maps with marginal notations. He even sketched his sledge and dog team half in the water, the consequence of traveling across thin ice! The occasional cartoon is reproduced also.

Although most geologists working in the Arctic, whatever their speciality, are aware of John Haller's monumental contribution to our understanding of the East Greenland Caledonides, few will be aware that during the winter of 1949-50 on Ella Ø he dug snow pits, described the stratigraphy, recorded temperatures every 10 cm and took microphotographs of snow crystals.

The status of geological knowledge in East Greenland prior to John Haller's involvement is summarized by Curt Teichert, who participated in the Danish East Greenland Expeditions in 1931-32. Niels Henriksen, Anthony Higgins and Peter Dawes, all of the Geological Survey of Greenland, bring us up to date with regard to the contributions made by Haller and their contacts with him after he no longer was engaged in field work in East Greenland. Curt Teichert notes (p. 38) that "John Haller will forever be known as the great synthesizer of the geology of central and northern East Greenland, an area of extraordinary geological complexity that occupies a position of global importance for the understanding of the geological history of the North Atlantic region." The advent of aerial reconnaissance flights for geological mapping is traced by Fritz Schwarzenbach, including the first use of helicopters for reaching nunatakker in 1956.

From the testimonials in the final section the reader learns much about the human side of John Haller. It is apparent

that he not only excelled as a geologist, but as a father, husband and friend as well, and he was possessed of a deeply spiritual nature. The affection in which he was held by his students is revealed by the song "Big John Haller," written during an excursion to the Canadian Rockies in 1980.

This book is lavishly illustrated. In addition to the sketches and maps mentioned earlier, photographs appear on 57 of the book's 128 pages, and 21 photographs are in colour. Together they constitute a fine record of the magnificent landscape in which John Haller was fortunate enough to work. They also provide the reader with an appreciation of how operations in East Greenland were conducted, even to details of the commissariat! The photographs I like best are in the chapter "John Haller from His Own Texts," by Fritz Schwarzenbach, especially washing clothes in a 45-gallon drum, washing himself under a waterfall and plodding across a valley festooned with camp gear. And then there are the magnificent aerial photographs — my favourite is "Spaltegletscher" in Fraenkels Land (p. 26).

As with every book, there are a few omissions and errors. Several place-names mentioned in the text do not appear on any map. Figures 32 and 74 are missing, and the text under Figure 74 (labelled 75) refers to Figure 75, which follows three pages later. And, on page 28, Lauge Koch died in 1964, not 1970.

In spite of its price, not surprising in view of the fine paper and the abundant use of colour, this book should be in the library of every individual and institution interested in the history and development of geological exploration in the Arctic. My only regret is that I never had the privilege of meeting John Haller.

*Weston Blake, Jr.*  
*Geological Survey of Canada*  
*601 Booth Street*  
*Ottawa, Ontario, Canada*  
*K1A 0E8*

ALWAYS GETTING READY, UPTERRAINARLUTA: YUP'IK ESKIMO SUBSISTENCE IN SOUTHWEST ALASKA. By JAMES H. BARKER. Seattle: University of Washington Press, 1993. 144 p., 2 maps, 93 duotone photos, bib. Hardbound, US\$50.00. Softbound, US\$29.95.

Jim Barker has always (for 20 years, anyway) been getting ready to make this book, and the results are well worth the wait. He first visited Bethel in 1970, where he was impressed by the warmth and humanity of the Yup'ik men and women who make their home in the Yukon-Kuskokwim delta. He wanted to know more about these "real people," who were content to reside in the arid tundra lowland of southwest Alaska. Subsequently Jim lived in Bethel, the center of a region boasting 20 000 Yup'ik inhabitants spread throughout more than 50 villages. He worked first at the local radio/TV station KYUK and traveled all over the region, camera in hand. A skilled black-and-white photographer before he moved to Alaska, his huge person soon became a regular guest in many of the villages and his photographs a staple of local publications.

The heart and soul of the book are the 93 photographs depicting Yup'ik men and women at work and play. These photographs are organized by the seasonal harvesting activities around which Yup'ik people continue to organize their lives, including seal hunting, salmon fishing, herring harvesting, wood gathering, and berry picking. The book's title, drawn from a statement by Agnes Bostrom, refers to this seasonal round and its centrality in Yup'ik life (p. 13):

All through the year we are getting ready; getting ready for fishing, for berry picking, for potlatches, getting ready for winter. We are always getting ready to go somewhere to get foods. And because we are so religious, you know, we are always getting ready for the next life.

The book closes with photographs depicting the mid-winter dances in which the Yupiit dramatically portray these same harvesting activities, communicating their continued vitality in the face of changing times.

Although the photos are the book's *raison d'être*, the result is much more than a picture book. During his years traveling in the Yukon-Kuskokwim delta, Jim kept a journal, the best parts of which have been used to contextualize the photographs. Working in partnership with his wife, Robin, these anecdotes have been woven together into a text that is arguably the most accessible general introduction to the Yup'ik people of southwest Alaska now in print. The book also includes a fine foreword, describing both the region and the author, by Yup'ik anthropologist Mary Pete titled "On Our Own Terms."

Although now a published author, Jim consistently eschews the label "expert." He notes himself that his work does not attempt to give a complete picture of the region or its people. Rather he has responded most to people at their best, and in his photographs he reflects both his own humanity and that of his subjects.

People in Alaska will recognize many of the photographs in this book, as for years Jim's work has appeared on posters and in pamphlets, both within the region and beyond. I for one have been privileged to use his photographs in every book I have ever published, and I feel certain they have helped my words carry a weight they could not bear on their own.

The text is particularly useful in describing where these well-known images came from, when they were taken, and how the opportunities to capture such intimate views of Yup'ik lives arrived. Often these accounts focus modestly on the mistakes Jim made and the lessons his Yup'ik hosts chose to teach him. For example, on a seal-hunting trip with Paul and Simeon John of Toksook Bay, he and his hosts were pushing their boat over a piece of ice. Jim let go of the boat and stepped back to grab a camera shot: "Simeon looked back and with gentle understatement said, 'Ah, better keep your hands on the boat.' The ice wasn't solid" (p. 36).

This anecdote, like many others in the book, recounts Yup'ik knowledge in the context of the experiences of a particular person. Yup'ik readers especially will appreciate this style, as they also favor talking about events they have experienced rather than abstract, analytical accounts. Humor is another feature of the text that readers everywhere will enjoy, including the time camera-touting tourists mistook

parka-clad Robin Barker for a picturesque Eskimo while ignoring her Western-dressed Yup'ik companions.

In sum, *Always Getting Ready* is a fine introduction to the region and its people for urban readers, giving them a vivid sense of a way of life very different from their own. Arctic scholars not so familiar with the region can also learn from its visual images, while those like myself, who have known Jim's work for years, will appreciate the opportunity to learn more about the circumstances of his photographs' creation. Finally, the book's sensitive text will make it enjoyable for Yup'ik readers, many of whom will treasure the photographs of family and friends. Future generations can look back at it to see for themselves activities that form the core of Yup'ik life at the end of the 20th century. I do not doubt *Always Getting Ready* will have a long and useful life.

Ann Fienup-Riordan  
9951 Prospect Drive  
Anchorage, Alaska 99516  
U.S.A.

**COPPERMINE: CONSEQUENCES OF CONTACT WITH THE OUTSIDE.** Directed by RAY HARPER; produced by JERRY D. KREPAKEVICH. Edmonton: National Film Board of Canada, 1992. Video. Colour. 56 min. Cdn\$28.84-\$32.30, depending on province.

*Coppermine* is a film produced by the National Film Board of Canada and based on research into oral, written and photographic records of events that occurred in Coppermine during the early 1900s (Vanast, 1991). Its main objective is to document the consequences of contact between the Copper Inuit and the white population at the settlement of Coppermine, located at the mouth of the Coppermine River on Coronation Gulf. In order to provide an audiovisual reproduction of these events, the film combines photographic and moving picture material from the early 1900s, interviews with surviving members of the Coppermine community, and reconstructions of events using actors based on archival church and government sources. Documentary material includes film footage and photographs from the first Stefansson-Anderson arctic expedition, the 1913-18 Canadian Arctic Expedition, from a government-employed photographer in Coppermine in 1930-31, and from the private collections of many other individuals. Written sources include the official records of the medical officer, the Department of the Interior, and the Roman Catholic Church. The film also incorporates interviews with Inuit elders who witnessed the arrival of whites in Coppermine and with three of the most influential white individuals at that time: the medical officer, the Hudson's Bay Company (HBC) trader, and the Anglican missionary.

The film focuses on a two-year period beginning in August 1929, when the HBC supply ship *MV Bay Chimo* arrived on its annual voyage. On board were representatives of the major sources of change for the Copper Inuit: Scotty Gall, one of the first HBC traders in Coppermine; Reverend Harold Webster, who built the first Anglican church; Dr. Russell Martin, a doctor hired by the Department of the Interior; three Catholic priests sent to establish a new mission; and