

Laguna's decision to accept such an offer was not made without internal struggles, the greatest of them no doubt arising out of the attitude of the day that a woman must choose between marriage and career. Her fiancé, who is referred to as D—, wanted to live and work in Wales — a prospect increasingly unacceptable to "Freddy" for whom a completely new and exciting world was becoming a reality.

The voyage from Copenhagen to Greenland on board the *Hans Egede* took thirteen days — altogether a different experience from the four-hour flight which now connects Copenhagen to Søndre Strømfjord. Arrival and subsequent events in Greenland are recounted with a freshness of spirit indicative of the young assistant's strong sense of determination and purpose.

The island of Inugsuk was the main centre of activity of the expedition. The excavation of a Thule-culture settlement there eventually led to the designation as Mediaeval Inugsuk of a particular phase of that culture. Researchers who have had an opportunity to work on Thule-culture sites will acknowledge this as being perhaps the most interesting part of the book. In reading it one comes to realize fully that advances have been made in the methodological approach to archaeological testing and excavation. In one entertaining passage de Laguna tells of some of the auk meat for which she craved being eventually prepared over an open fire made with scraps of wood from the Inugsuk midden which Mathiassen had discarded because they were not good enough to serve as specimens. Testing of other sites and stone cairns was often carried out somewhat indiscriminately, and usually involved heavy spade work.

While in Greenland, the author met a number of well-known personages, including Knud Rasmussen ("He certainly seems more in his element here than he did in Copenhagen") and Peter Freuchen ("... is enormous, with a regular Forty-Niners beard. He is peg-legged, having lost his foot on the Fifth Thule Expedition"), Dr. Wegener, Dr. Porsild and others. An interlude of soul-searching takes place when it is time for de Laguna to either leave (in order to keep a promise to meet D— in England) or stay in Greenland to the end of the season. At this point, one gets the strong feeling that a lot of decisions concerning the future had already been made by her, however subconsciously. D— loses, and anthropology gains considerably.

It is perhaps during the period covered in the latter half of the book that the young

"partner", as Mathiassen sometimes called her, is seen to mature most rapidly. A lot of reasonable and understandable naivety and smatterings of ethnocentricity, quite often apparent in the earlier writing, gradually diminish. Any researchers acquainted with work in remote and isolated regions will understand the reasons for this change in style and outlook. The "other" world becomes increasingly remote; reality is to be found in the little tent, the rocks and the ice, and in being in communion with the elements.

Just before departing from Greenland, de Laguna encountered her worst experience — having to drink home-brewed Greenlandic "beer" at six o'clock in the morning. Very fittingly, her adventure ended, as it began, with yet another round of hiking and climbing — favourite pastimes of both the author and Mathiassen.

Disconcerting points are but few. A slight confusion exists as to when the author is reproducing letters to her family rather than excerpts from her journal. Some of the statements interpolated in 1975 seem to be either unnecessary or else in need of a good deal of elaboration. The maps could have been tied in a bit more closely to the text, and the term "Sarqaq" would have been more appropriate in the 1975 interpolation about Pre-Dorset on page 69. These are minor points, however, and should in no way detract from the enjoyment of a very informative book by a most respected scholar who chose to devote her life to the science of anthropology.

Peter Schledermann

ANOTHER WAY OF BEING. BY PAMELA HARRIS. *Toronto: Impressions, 1976. 60 pages approx. Paperback, \$7.95; hard cover, \$11.95.*

Many northern residents have become suspicious of the books and articles written by southern "tourists" or "experts". This is especially so, as the writers often dwell on what a mess things are; how the government is to blame for it all, and how they themselves have all the solutions. Although there is no doubt that there are problems, one can't help but be a bit suspicious when the writer's wisdom is often based on a fly-in, fly-out visit of a day or two. Pamela Harris' book proves to be a happy surprise.

Another Way of Being is a slim volume containing about fifteen pages of text and some forty black-and-white photographs. The brief text presents a more balanced view than many other books. Aware that the old life was not easy, Ms. Harris points out that:

To live through the Arctic winter in a warm, lighted house, to buy food at a store when no fresh meat can be killed, to have the help of a nurse when a child is sick: all these things are good.

But neither does she overlook the many real problems confronting the Inuit (and other native peoples) today. She shows great perception when she says:

In the myriad of new experiences are many things, whether positive or negative, that people enjoy. It is this very enjoyment of the new that makes it difficult *for those experiencing the changes* to evaluate what is being lost; *and* it also makes it difficult *for an outsider* to make judgments about what is happening — everything is double-edged. (reviewer's italics)

Other writers would do well to follow her example and take a broader look before making their judgements. However, many people living and working in the North would echo her sentiments when she says,

The two ways of being, cons apart, collide with each other . . . and one can only hope that they become strong enough soon enough to hold onto what they are.

Following the brief introductory remarks is a section entitled "Images", Ms. Harris uses words with great skill to provide us with pictures as sharp and clear as her photographs. Some of these read like poetry. For instance:

Late on an October night the sky is full of tiny, hard stars and soft waves of moving green. From all parts of the settlement comes the sound of long high whistles. People are whistling at the northern lights. (Folklore tells us that in some areas whistling makes the aurora dance — reviewer.)

These images are presented to us without comment, for us to share, to see, to learn. And from them, to understand.

However, *Another Way* is not primarily a book of text, it is a book of photographs, and Ms. Harris is as perceptive, sensitive and skilful in the use of her camera as she is with her words in the short text. The photographs are, for the most part, superb. The majority are of people. The few landscapes provide information, but I did not find them too exciting, except for a beautiful backlight shot of puddles, rocks and pussy willows on the

tundra. However, they do provide a briefly-sketched setting for the photographs of the people, and it is the people and their other way of being that Ms. Harris wants to show to us. It is in the "people pictures" that Ms. Harris best demonstrates her considerable skill.

The photographs are deceptively simple. Many are straight-on head-and-shoulder shots, the subject aware of the photographer, but there is no stiff "posing". The subjects are relaxed, there is interaction with the photographer, and, in the group shots, interaction between the people themselves that gives them warmth, life and feeling. The particularly revealing shots are family ones, of mother/father and children: e.g., "Mona Pauloosie and her children", "Jessie Lyall and her children", or (my favourite) "Tulurialik, his son and a friend". One can see the love, the pride, the closeness that characterizes the family bonds of traditional Inuit society. There are fun pictures also: "Mary Edetoak creating faces", or the shared laughter of "Eva Kingmeatuq and Celina Aglukkaq".

Technically the photographs are excellent; composition, texture, sharpness, gradation and tone are as they should be. There is also good shadow detail where it matters. The lighting, so important to good portrait work is beautifully done, and I would guess that it was all done using available light — i.e., sunlight or existing light fixtures — and not the elaborate lighting of the studio photographer. The printers too have done an excellent job in reproducing the photographs on the printed page. One minor point: absence of page numbers makes it awkward to refer to specific pictures (especially if untitled).

In a passage from a taped interview Ms. Harris asks, "If you had just one thing you could say to people in the South . . . what would you want to tell them?" James Eetoolook replies:

I would tell them, "We are existing too; we are living here." They're sort of looking at us just like nothing. So — we are standing here, too. I want them to see us. I want them to look at us, too, not just at the land. To see us. We are people, too, not nothing. That's what I would tell them — to look at us, just like they look at themselves down south.

James should be pleased, for Ms. Harris has indeed helped us see a little more clearly that Inuit, with their other way of being, are indeed real people.

Lorne Smith